

NUSSRAH MAGAZINE

The Government Prints Billions of Currency Notes that Stoke the Fires of Inflation, and Then Sheds Crocodile Tears as the People Burn in its Flames!



The Security Problem in Pakistan and Afghanistan Border Area and How Islam will Solve It

The Islamic Ummah Looks to its Military Commanders to Prevent the Burning of the Noble Quran

De-Dollarization: Does Decreased Dependence on the Dollar Affect its Hegemony?

Index of Contents

Editorial	3
Tafseer Al-Baqarah (2: 246-248)	4
The Islamic Ummah Looks to its Military Commanders to Prevent the Burning of the Noble Quran	9
The Security Problem in Pakistan and Afghanistan Border Area and How Islam will Solve It	12
Virtues and Merits of the Ansar, those who provide the Nussrah	18
De-Dollarization: Does Decreased Dependence on the Dollar Affect its Hegemony?	23
Allah (swt) Has Provided a Golden Opportunity to Re-Establish the Obligation of the Khilafah (Caliphate) on the Method of Prophethood	31
The Little Things	37
Disease Prevention is an Obligation. Any Negligence is a Failure to Perform Obligations	40
Western Empiricism and the Separation of Religion from Life (Part-2)	43
Q&A: The Kosovo Events and their Repercussions on Europe	52
Q&A: Expiation of Breaking the Oath (Kafarat ul-Yameen)	59
Q&A: Ramifications and Repercussions of the Niger Coup	65
Media Message :: The Government Prints Billions of Currency Notes that Stoke the Fires of Inflation, and Then Sheds Crocodile Tears as the People Burn in its Flames!	73

Editorial

The main discussion now is how to leave Pakistan, as soon as possible. Pakistan is sinking fast, economically and security-wise. Why not jump ship, now, before we drown?

It is financially expensive to leave. Consultation fees. Legal fees. Travel costs. Education abroad is expensive. Cost of living is rising everywhere. So, is unemployment and debt. Salaries are not rising fast enough. In addition, Rizq is in the Hands of Allah (swt) alone. We can have hard times and easy times in Pakistan, or anywhere else.

Beyond our pockets, what of our loved ones? We leave our parents and grandparents who need our support. We leave our friends and communities who support us. In addition, Western schooling is hostile to the Deen of our children. There is an increase in hostility to immigrants too.

Not everyone can jump ship. Most of us just waste money trying. Jumping ship may be a solution for a few hundred thousand, but certainly not for 250 million.

Now, what if there was a way to save the sinking ship?!

Our ship is sinking because of the current system. Pakistan is very rich in resources. Pakistan is made poor because of the current system. It is the same story throughout the developing world.

To save our ship we need to move on from the current system. We need to move to Islam and its ruling system, the Khilafah. The Khilafah ensured the Islamic Ummah led the world for centuries. We had both prosperity and security.

It is going to need all of us to work to re-establish the Khilafah. It is hard work and demands sacrifice, but it is for the best reason in the world, the pleasure of Allah ﷻ.

[Back to Index](#)

Tafseer Al-Baqarah (2: 246-248)

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

﴿أَلَمْ تَرَ إِلَى الْمَلَا مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ائْتِ بِمَلِكًا نَقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (246). وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (247) وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (248)﴾

“Have you not thought about the chiefs of the Children of Israel after (the time of) Musa When they said to a Prophet of theirs, “Appoint for us a king and we will fight in Allah’s way.” He said, “Would you then refrain from fighting, if fighting was prescribed for you” They said, “Why should we not fight in Allah’s way while we have been driven out of our homes and our children (families have been taken as captives)” But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the wrongdoers. (246) And their Prophet said to them, “Indeed Allah has appointed Talut (Saul) as a king over you.” They said, “How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth.” He said, “Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower.” (247) And their Prophet said to them, “Verily! The sign of His kingdom is that there shall come to you At-Tabut, wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers. (248)” [TMQ Surah Al-Baqarah 2:246-248]

In these verses, Allah (swt) explains:

1. Allah (swt) presents another example, related to fighting in the way of Allah (swt). In the previous verse, the example was about a people who left their homes, to escape meeting their enemy, in order to preserve their lives. When

they reached a place they thought was safe, they camped in it. Then death came to them from where they did not expect. In that is a lesson for the fighter in the way of Allah (swt), so he does not fear meeting the enemy. This is because his lifespan term is in the hands of Allah (swt). The lifespan is neither prolonged nor cut short, by abstaining from fighting, or fleeing. The believer's motivation in the fight is strong. It exceeds what his enemy has. Allah (swt) said, **﴿وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾** **“And don’t be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not; and Allah is Ever All-Knowing, All-Wise.”** [TMQ Surah An-Nisaa 4:104].

In this verse, Allah (swt) mentions to His Messenger (saw), and the believers, the story of the people of Musa (as) after his death, when they were commanded to fight. Then their Prophet said to them that perhaps you will not fight, if an angel were sent to you, and fighting was obliged upon you. It as if their Prophet was expecting that they would not abide by the command to fight, such was their state. However, they answered, confirming their compliance. They reasoned that by the fact that their homes had been occupied, and they were expelled from them. They were removed from their wives and children. All that made them serious about fighting in the way of Allah (swt). So, if Allah (swt) sent them an angel, and fighting was obliged on them, they would fight. However, when fighting was prescribed, they went back, returning to their first stance. Only a few of them complied. Most were among the wrongdoers, through their disobedience to Allah’s command.

There is nothing in the verse to indicate that these people, are those mentioned, in the previous verse.

2. The evidence for that is what Allah (swt) mentioned in the following verse. When their Prophet (as) told them that Allah (swt) had sent them Taalut (Saul) as a king, they came back saying that they have more right to kingship than him, and that he is not rich. Their Prophet (as) told them that Allah (swt) chose him for this task. He (swt) provided him with qualities for the task, with strength in both knowledge and body. However, they were not convinced.

3. Instead, they asked for a sign of the validity of his being a king over them. Their Prophet (saw) told them that the sign on that is that Allah (swt) will return to you the great “Ark of the Covenant.” You had it previously, but it became lost

to you. It will return to you with everything within it, of the artefacts of Allah's Messengers Musa (as) and Haaron (as). The angels will bring it, with the permission of their Lord.

Thus, when they were held over what they were asking for, and the path for searching for excuses was blocked, they responded to their Prophet, and marched with their king to fight in the way of Allah (swt).

﴿أَلَمْ تَرَ﴾ **“Did you not see”** is as has been mentioned previously.

﴿الْمَلَأَ مِنْ بَنِي إِسْرَائِيلَ﴾ **“The chiefs of Banu Israa'eel.”** Their influential and nobles. It is a name for the group as a whole, not for an individual within them. It was used in the Arabic language to denote the nobles and influential of the people, because their prestige fills تملأ the normal breasts, more so than the general public.

﴿مَنْ بَعْدِ مُوسَى﴾ **“After Musa (as)”** means after the death of Musa (as).

﴿أَبْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ﴾ **“Appoint for us a king and we will fight in Allah's way.”** The answer to the request is definite. It indicates their confirmation of fighting, when a king is sent to them.

﴿قَالَ هَلْ عَسَيْتُمْ إِنْ كَتَبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا﴾ **He said, “Would you then refrain from fighting, if fighting was prescribed for you.”** That is, you may not fight, when fighting is prescribed for you. There is an indication that their Prophet (as) was expecting them not to comply, and not to fight.

﴿أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا﴾ **“we have been driven out of our homes and our children (families have been taken as captives).”** That is, we were expelled from our homes. We were also prevented from seeing our families and children, who were unable to leave.

﴿طَالُوتُ﴾ **“Talut (Saul).”** It is a non-Arabic ('ajami) name that it is Arabised. It does not undergo complete Arabic declension, because it is non-Arabic in origin.

Allah (swt) said, ﴿قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ﴾ **“They said, “How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth.””** They denounced him as a king over them. They inferred this because he is neither from a ruling dynasty, nor rich. Allah (swt) answered them, with the most eloquent answer:

First: He is the one whom Allah (swt) has chosen over you.

Second: Allah (swt) has increased his knowledge to enable him to govern your affairs.

Third: He has a strong body, so he is qualified to fight your enemy fiercely, and lead you with wisdom and strength.

First and foremost, this matter is with Allah (swt) alone. He determines it, however He wills. He is the One who bestows authority on whomever He wills.

Allah (swt) said, **﴿إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكُهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾** **“He said, “Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.”**

Here, two points are noted:

a. Indeed, Allah (swt) did not mention in the qualities of the king the wealth that they mentioned. It is a secondary matter. It is not a priority is not in the qualities for ruling. Instead, the sufficiency results from what is entrusted to him of the task, even if he were poor. It takes precedence, such that the one who is wealthy alone, is not qualified for the task.

b. Allah (swt) gave precedence to knowledge, over the body, because of its importance in leading to the brink of victory and salvation. Allah (swt) said, **﴿أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ﴾** **“Verily! The sign of His kingdom is that there shall come to you At-Tabut, wherein is Sakinah (peace and reassurance) from your Lord, and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels.”**

There are no authentic texts from the Book of Allah (swt) and the Sunnah of His Messenger (saw) about this Ark of the Covenant, which is understood from the context of the verse and the language within it. As for **﴿التَّابُوتُ﴾** **“At-Taabout (Ark of the Covenant),”** It is a great chest that they had. Its presence gave them peace in their souls, so they did not fear their enemy when fighting. The remaining artefacts from Musa (as) and Haaron (as) are kept in this chest.

This chest was missing. Thus, Allah (swt) made its return to them evidence of the validity of Taloot, as a king sent by Allah (swt) to them.

The sign of Allah (swt) was thus completed. The angels brought the Taabut to them. They believed and verified that Taloot was the rightful king over them. They proceeded with him to fight their enemy.

The verses did not clarify how the angels brought the trunk. Nor did the Messenger of Allah (saw) clarify. It was neither clarified as to how they carried it and transported it, nor was it clarified from where. So we stop at what was mentioned in the texts. We do not go beyond them to unsubstantiated narrations, in such cases.

The word Taalub, for chest, comes from the word “At-Tawb” which means to return. The chest has returned back to it, what comes out of it. Its owner returns to it for what he needs, from what was deposited within it. Its phonetic formation (wazn) is within the فعلوت fa’loot structure, whilst its origin is تويوت tawbut. So the و transforms the ف position, to make vivid (tahaaruk) and open (infitaah), what comes before it.

Taabut تابوت is in the language of the Quraish. It is the language in which the Qur’an was written, at the hands of the Messenger of Allah (saw). The Ansar pronounce it as تابوه Tabuh. It is the word that Zaid bin Thabit (ra) asked ‘Uthman bin Affan (ra) about, regarding permissibility of writing it in the Mushaf with al-Ha ه. ‘Uthman informed him (ra) to keep the writing it as it is, so it is written in the Quranic pages in the Quraish language. Its wazan (phonetic formation) is according to the language of the Ansar, as al-Zamakhshari said, fa’oul, and he says, إن (فاعولا) قليل الاستعمال، والأشهر لغة قريش على وزن فعلوت من التوب وهو الرجوع، “The faa’oul فاعولا form is used little. The most famous language of the Quraysh is based on the wazan of fa’loot فعلوت, from the root at-Tawb التوب and it means ‘to return.’”

[Back to Index](#)

The Islamic Ummah Looks to its Military Commanders to Prevent the Burning of the Noble Quran

Muhammad Seljuk, Pakistan

After strong public reaction, Pakistan's Prime Minister Shehbaz Sharif called for nationwide protests on 7 July 2023 to uphold the sanctity of the Holy Quran, and to demonstrate against the recent incident of its desecration in Sweden. The Swedish authorities crossed the redline yet again when it permitted the burning of Holy Quran on the blessed day of Eid ul Adha on June 28, 2023. German DW newspaper reported that two men stood outside Stockholm's central mosque on Wednesday and burned a Quran, following the go-ahead given by a Swedish court. This is not the first time that Noble Quran was burnt in Sweden. Earlier this year, a far-right Swedish politician and anti-Islam provocateur Rasmus Paludan burnt Noble Quran in front of Turkish embassy in Sweden under the protection of Swedish government.

The official reaction from Sweden and the West broadly has been predictable: Burning of noble Quran is freedom of speech and therefore these Western values will be protected in the face of Muslim anger. The head of crusader alliance NATO, Secretary General Jens Stoltenberg said on 29 June 2023 that he understood the emotion caused by the burning of a copy of the Quran in Sweden but urged for a compromise over Sweden's accession to NATO.

The reaction from spineless and agent rulers of the lands of Muslims, then and now, had no effect on European crusaders. The halfhearted and meaningless condemnations issued by Muslim rulers is merely a routine. It is not even taken seriously by Islamic Ummah. Muslims have no hope from these rulers and so-called international community and its institutions like United Nations and Human Rights organizations. These are in fact protecting the abuse and disgrace of Islamic aqeedah and give legal cover to brutal Western occupation and exploitation of Muslim lands.

The center of hope of the Ummah lies with the men of war. These are the men who can turn the tide in favor of Islam and Ummah in matter of hours, by mobilizing to establish the shield of Muslims, Khilafah. The Messenger of Allah

(saw) said, «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ» “Indeed, the Khaleefah is a shield, from behind whom you fight and by whom you are protected.” [Muslim].

The Islamic Ummah is looking for a Saad ibn Muaz (ra) amongst its military commanders who will rise up and establish the shield of Islam , the Khilafah, that will avenge desecration of our Aqeedah and end our political and economic subjugation to the West. The mere announcement of the establishment of Khilafah will force these cowardly kuffar to scurry back into hiding. We can feel the anger of our brothers in armed forces of Pakistan just like other armies from Islamic lands. The time has now come to transform this anger and energy into practical action by granting Nussrah for the establishment of Khilafah.

O Sincere Military Officers of Pakistan’s armed forces!

Unchain yourself from shackles of these agent rulers and trample them on your way to raise this great Deen in authority and ruling. The Ummah is waiting to give all their material and emotional support if you move to protect Islamic aqeedah. Above all, the Nasr of Allah (swt) is awaiting and who can stand in front of our Creator?

The kuffar have crossed all the redlines and the matter has boiled down to openly disrespecting Islamic sanctities like cartoons of our beloved Prophet (saw) and burning Noble Quran under the protection of Western governments. What else is required to motivate you from moving to protect Islamic aqeedah and the ummah?

Indeed, defending the sanctities requires a military response. Allah (swt) said, **وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِّنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ** “But if they break their oaths, after making a pledge, and defame your Deen, then fight the champions of disbelief, who never honour their oaths, so perhaps they will desist.” [TMQ Surah Tauba 9:12]. At Tabari said, **وقدحوا في دينكم** “And they abused your Deen, Islam.” Ibn Kathir said, **من طعن في دين الإسلام** “Who defamed the Deen of Islam or mentioned it in disrespect.” Imam Qurtubi said, **بالاستنقاص والحرب وغير ذلك** “By disrespecting, war, and similar.”

The kafir West has taken an ideological stance which stems from their historic hatred and inferiority complex towards Islam. This is clash of civilizations which cannot be won by useless statements of agent Muslims rulers and token measures. Islam needs a state to defend itself and spread the enlightenment of Islam to the world. Come forth and provide your Nussrah to Hizb ut Tahrir for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood that will counter the desecration of aqeedah on the lines of Caliph Abdul Hameed II. His mere threat of Jihad against France and Britain forced their governments to abandon a blasphemous theatre play.

[Back to Index](#)

The Security Problem in Pakistan and Afghanistan Border Area and How Islam will Solve It

Engineer Moez, Pakistan

Pakistan's military and political leadership is clearly in trouble over the situation on its Western border, with Afghanistan. The security crisis is an outcome of ceding strategic vision to the US. The Westerners have incorrectly diagnosed the cause of the crisis, as they do not estimate Muslims correctly. Until the Muslims revert to Islam in handling security crises, Pakistan and Afghanistan will remain in danger.

Strategic Vision Matters

The US and India have announced a joint partnership to make India a manufacturing hub. The US is encouraging Pakistan to engage in internal counter terrorism operations. India's vision is not that of India but of US. Similarly, Pakistan's policy for the region also comes from the US. Any discussion of the Afghanistan, Pakistan region cannot be divorced from our own and other power's strategic vision for the region. Strategic vision has to be global. Musharraf was wrong! Pakistan First and the idea of subservience to the West in exchange for development and prosperity has destroyed Pakistan's strategic influence and economy. The geopolitics of the Afghanistan Pakistan border region has been shaped by competition between great powers and their policies for the region. First between Russian and Britain. Then between Soviet Union and US. Then US policy for the Muslim World. Outside forces will continue to shape the destiny of the region in the absence of our own strategic vision for the region

Pakistani State Versus Pashtun Militants! What is the fight about?

After the American occupation of Afghanistan, the Pakistani State was ordered by America to stop the Pashtun Muslims in Pakistan's tribal areas from waging Jihad in Afghanistan and supporting the Afghan Taliban's insurgency against the US. America saw the Jihadi ideology as a threat to its interests in the region and ordered Pakistan to reverse this policy. A crackdown on Jihadi groups fighting in India was also ordered. This resulted in a clash between Pashtun tribes

and the Pakistani State. This clash required Pakistan's military to move in to the tribal areas and establish cantonments there. TTP was formed in 2007 as a direct reaction to Pakistan military moving in to the tribal areas by militant commander Baitullah Mehsud.

The fight between Pakistan's military and Pashtun militants destroyed the social and power structures in the tribal area. The tribes and their leaders were pressurized to either side with the Pakistani State or the militants. This clash destroyed the old security arrangement in the region. Historically the Pakistani State's method for ensuring security on the Western border was to allow the border tribes to move across the Durand line, allow them to carry arms and use them as border security forces with intelligence and logistic support from the Pakistani state. The War on Terror destroyed the old security architecture in the region. The fight between the Pakistani State and Pashtun militants is over the new security architecture in the region. The disagreement over the security arrangement in the region has led to both sides attacking each other.

The Politics surrounding FATA and the Tribal Belt

The Pakistani military wants to keep a permanent presence in the tribal areas. America has ordered Pakistan to manage the Afghan Taliban and the new regime in Kabul. To fulfill this requirement the Pakistani state views it as inevitable for it to have a more active presence in the tribal areas through military cantonments and strong law enforcement apparatus. Pakistani rulers view the tribal areas and the wider Afghan problem as an opportunity to stay relevant to the international community. They see counter militancy operations and campaigns as an opportunity to extract geo-political rents from America and the West. During the seventies and eighties, Pakistan's military establishment was extremely worried about India's defense capabilities especially after its defeat in 1971 and India's nuclear test in May 1974. This worry extended to Afghanistan where Pakistan wanted to keep Indian influence out of Afghanistan and use Afghanistan as a strategic backyard. This remains one of the goals of Pakistan's military rulers. Pakistani military establishment has adopted the Western view towards political crisis resolution.

The West has long and incorrectly diagnosed militancy in Islamic lands as a consequence of poor socio-economic development of areas. They point to the

Taliban being a rural movement as evidence for their analysis. The militancy in Islamic lands was primarily a response to Western colonialism and its influence in the Muslim world. Based on the above the Pakistani military strong-armed the Pakistani state into abolishing the special status of FATA and extending the writ of the Pakistani state to tribal areas. It was envisaged that special economic incentives and integration in to mainstream politics will eliminate the problem of militancy in the region. The Pakistani state tried to revert to pre War on Terror security arrangement in FATA region. However the tribes and the militants are extremely resentful of the Pakistani military's presence in the region. The Pashtun militants want the reversal of the merger of FATA with KPK and are demanding autonomy for themselves and the tribes. One of the major and most important demand of the Pashtun tribes is opening of the Durand line and removal of the border fence. This directly impacts the economy of the region and social and political arrangements in border areas

The Illegitimate Secular State Can Never Win the Hearts and Minds of Muslims

The nature of the Pakistani state and its illegitimacy is a much broader discussion amongst the Pakistani society. Whether Pakistan should be a secular state or an Islamic state has been at the heart of the intellectual discourse in Pakistan. The refusal of the Pashtun tribes to back Pakistan's alliance with America and its foreign policy of alignment with Western powers resulted in a clash between the Pakistani State and the tribes. Pashtun militancy was effectively a rebellion against Pakistan's foreign policy. Pakistani state's claim of having complete monopoly over violence and a demand from the tribes to accept such monopoly went against fifty years of the state's own policy of giving the tribes autonomy and the right to bear arms and secure their own lands. This sudden change in the attitude of the Pakistani state was correctly viewed by the tribes as being induced by foreign powers.

During the War on Terror, encouraged by America, the whole Pakistan state was reconfigured to fight militancy. Anti-militancy institutions like anti-terrorism courts, NACTA, change in Pakistan Army's military doctrine, establishment of counter terrorism police units, establishment of military courts, change in educational curriculum, madrassah reforms and the formulation of the National Action Plan resulted in a state which was seen as oppressive and illegitimate by many in the tribal areas.

The rise of the Pashtun Tahafuz Movement channeled the anger of Pashtun tribes into non-violent political activism and expressed its displeasure against the military's policies in the area. The demand for the establishment of the writ of the state in the area is thus seen as a demand of an illegitimate state extending its power and influence over the tribes to subjugate them in to submission. The Pashtun tribes love Islam and Jihad. The Pakistani state is seen as secular and un-Islamic and allied with America, the enemy of Islam and Muslims. The militants have thus refused to accept the legitimacy of a secular state. The Ulema in Pakistan have failed to convince the militants that the Pakistani state is an Islamic state warranting their allegiance. They have however condemned the militants attack on innocent Muslims and security apparatus. The militants have claimed that they are fighting to establish an Islamic state. Although this appears to a non-serious argument as their political demands have not included the establishment of an Islamic state in Pakistan, although they have argued it for propaganda purposes and to reject the legitimacy of the Pakistani State which they see as un-Islamic. The tribes have been fiercely opposing the border enforcement policy of the Pakistani state. This has directly impacted their livelihood and economy. They view the Durand line as illegitimate and an attempt at dividing the strength and power of the tribes.

The Afghan Taliban Connection

The Afghan Taliban are not actively supporting the TTP but refuse to target their bases in Afghanistan. In their view if Pakistan and America was not successful in crushing militancy in border areas, the Afghan Taliban won't be successful in such an endeavor either. Afghan Taliban don't have the capacity to conduct large scale military operations against militancy in border areas. Afghan Taliban believe they will undermine their Jihadi legitimacy if they act against fellow Jihadis. They fear loss of legitimacy within their cadres if they crackdown against TTP bases in Afghanistan.

The Afghan government under Taliban has itself come under a wave of continuous bombings claimed by the Islamic State in Khorasan. They fear that any military operation against TTP may actually encourage TTP elements to join the Islamic State in Khorasan ranks or they may turn their guns on the regime in Kabul themselves. If not dealt with wisely, the militancy threat in Eastern Afghanistan, in their view, can morph into an anti-Afghan Taliban front. The Afghan Taliban

want to soften the border between Pakistan and Afghanistan. The TTP threat in border areas and military operations by Pakistan Army against TTP will make their goal of making the Durand line a soft border more difficult. This is why they want to help Pakistan resolve the TTP threat without any cost to themselves. They see the best way to do this is through facilitating negotiations between Pakistani authorities and TTP, which they tried to broker but which didn't result in significant results

The Islamic Solution, How the Khilafah will deal with Security Crisis in the border areas

War between Muslims is a grave sin. Allah (swt) said, **وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا**, **“And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.”** [Surah An-Nisa’a 4:93]. The Messenger of Allah (saw) said, **سِبَابُ الْمُسْلِمِ كُفْرٌ** **“Abusing the Muslim is an aggression and fighting him is disbelief.”** [Al-Bukhari, Muslim]. The Messenger of Allah (saw) said, **إِذَا التَّقَى** **“When two Muslims face each other in fighting and one kills the other, then both the killer and the killed are in the hell-fire.”** The Companion (ra) asked, **يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ** **“O Messenger of Allah, this is the killer - what about the poor person who has been killed?”** The Prophet (saw) said, **إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ** **“He had the intention to kill his companion.”** [Bukhari] It is the Khilafah alone which will guarantee security and prosperity along Pakistan’s western borders. The Khilafah will eradicate the Durand line. It will manage the border tribes and their politics as one administrative unit. Muslims on both sides of the Durand line are brothers. They are part of the Muslim Ummah. Their affairs must not be divided by artificial borders. The Khilafah will earn the obedience of the tribal elders and military commanders, by implementing laws extracted from the noble Quran and the Prophetic Sunnah. Only a legitimate Islamic authority can establish its writ in the tribal areas. The Khilafah will establish a security apparatus that involves participation of the tribes. The military strength of the tribes, will further the dominance of Islam. It was the Pashtun tribes which helped liberate Azad Kashmir, repel Soviet Russia and expel the colonialist United States. It is the Khilafah that will effectively mobilize tribal fighters, and the armed forces, together, as one force against the Kuffar. The Khilafah will unify Pakistan,

Afghanistan and Central Asia as one state and integrate their economies. It will unify their resources to spend on the Muslims of the entire region. This will bring economic prosperity and alleviate poverty from these lands. Finally and significantly, the method to establish the Khilafah state is not through Jihad, rather it is to seek Nussrah from the people of power. It is up to the armed forces in Pakistan to grant the Nussrah to Hizb ut Tahrir so it can steer Pakistan and Afghanistan out of the wasteful clash.

[Back to Index](#)

Virtues and Merits of the Ansar, those who provide the Nussrah

Translated from Al-Waie Magazine Issue 258-259

In the Qur'an al Kareem

It is enough merit to the Ansar that Allah ﷻ mentioned them in His Book. He attributed them with qualities envied by every Muslim. He ﷻ said that they are from the *Sabiqoun al Awwaloon* (the first and foremost) and asked us to meticulously follow them. He ﷻ is pleased with them and they are pleased with Him ﷻ. Allah ﷻ prepared for them heavens underneath which flow the rivers...their happiness are eternal. Allah ﷻ says about them:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” [Surah at Tawbah 9:100]

He ﷻ further says about them:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

“Allâh has forgiven the Prophet [sal-Allâhu 'alayhi wa sallam], the Muhâjirûn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansâr (Muslims of Al-Madinâh) who followed him (Muhammad [sal-Allâhu 'alayhi wa sallam]) in the time of distress (Tabûk expedition)” [Surah at Tawbah 9:117]

Allah ﷻ orders the believers to be Ansar of the Deen in order that He be pleased,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ قَالَ
الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ فَأَمَّتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَى
عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

“O you who believe! Be you helpers (in the Cause) of Allâh as said 'Esâ (Jesus), son of Maryam (Mary), to the Hawârîyyûn (the disciples): "Who are my helpers (in the Cause) of Allâh?" The Hawârîyyûn (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).”

[Surah as Saff 61: 14].

In the Prophet’s Ahadeeth

Regarding the Second pledge of ‘Aqabah, it is reported in the Seerah books:

They (The Ansar) asked:

فَمَا لَنَا بِذَلِكَ يَا رَسُولَ اللَّهِ إِنْ نَحْنُ وَفِينَا (بِذَلِكَ) قَالَ الْجَنَّةُ. قَالُوا: أُبْسِطْ يَدَكَ. فَبَسَطَ يَدَهُ فَبَايَعُوهُ

“O Rasool Allah ﷺ, what is our reward if we honour our word?” The Prophet ﷺ said: “Jannah”. They responded: “Hold your hand”, so the Prophet ﷺ held his hand and they made the pledge.

As opposed to this, some of those who have the onus of giving the *Nussrah* are persistent in their loyalty to the rulers who have actually usurped power over the neck of the *Ummah*, even though it is fard upon them not to obey these rulers, instead of the hukm of Allah.

The two Sheikhs (Bukhari & Muslim) have narrated on the authority of Anas ibn Malik رضى الله عنه who reports that the Prophet ﷺ said:

«آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ»

“Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy.”

Tirmidhi reports on the authority of al-Bara' bin al'Azib who says he heard the Messenger of Allah ﷺ said regarding the Ansar:

« لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ، وَلَا يَبْغِضُهُمْ إِلَّا مُنَافِقٌ، مَنْ أَحَبَّهُمْ فَأَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ فَأَبْغَضَهُ اللَّهُ »

“None but the believer loves them, none but the hypocrite hates them. He who loved them loved Allah and he who hated them hated Allah.”

Bukhari reports on the authority of Anas رضي الله عنه:

«رَأَى النَّبِيَّ ﷺ النَّسَاءَ وَالصَّبِيَّانَ مُقْبِلِينَ، قَالَ: حَسِبْتُ أَنَّهُ قَالَ مِنْ عُرْسٍ، فَقَامَ النَّبِيُّ ﷺ مُمْتَلًا فَقَالَ: اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، قَالَهَا ثَلَاثَ مَرَارٍ»

“The Prophet saw the women and children (of the Ansar) coming forward. (The sub-narrator said, "I think that Anas said, 'They were returning from a wedding party.' ") The Prophet stood up and said thrice, "By Allah! You are from the most beloved people to me.”

Bukhari has another narration from Anas رضي الله عنه again who says:

«جَاءَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ ﷺ وَمَعَهَا صَبِيٌّ لَهَا، فَكَلَّمَهَا رَسُولُ اللَّهِ ﷺ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّكُمْ أَحَبُّ النَّاسِ إِلَيَّ، مَرَّتَيْنِ»

“A woman from the Ansar came to the Prophet ﷺ along with her child and spoke to him, so the Prophet ﷺ said: “By the one who has my soul in His hand, you (the Ansar) are dearest to me of all people” he said this twice.”

Muslim reports on the authority of Anas ibn Malik رضي الله عنه that the Prophet ﷺ said:

«إِنَّ الْأَنْصَارَ كَرِيشِي وَعَعْبِيَّتِي، وَإِنَّ النَّاسَ سَيَكْتُرُونَ وَيَقْلُونَ، فَأَقْبَلُوا مِنْ مُحْسِنِهِمْ وَأَعْفُوا عَنْ مُسِيئِهِمْ»

“The Ansar are like my veins vaults (they occupy a position of trust), people will increase in numbers while the Ansar’s numbers will shrink. Therefore accept those from Ansar who do good deeds and forgive those from Ansar who do wrong.”

It is also reported in Muslim on the authority of ibn ‘Abbas رضي الله عنه that the Prophet ﷺ said about the Ansar:

«لَا يَبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ»

“No man who believes in Allah and the day of judgement hates the Ansar.”

Bukhari reports on the authority of ‘Amr bin Murrah who says:

«سَمِعْتُ أَبَا حَمَزَةَ، رَجُلًا مِنَ الْأَنْصَارِ، قَالَتْ الْأَنْصَارُ: إِنَّ لِكُلِّ قَوْمٍ أَتْبَاعًا وَإِنَّا قَدْ اتَّبَعْنَاكَ، فَادْعُ اللَّهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنَّا، قَالَ النَّبِيُّ (صلى الله عليه وآله وسلم): اللَّهُمَّ اجْعَلْ أَتْبَاعَهُمْ مِنْهُمْ»

“I heard Abu Hamza, an Ansar say: “the Ansar said: “Every people have a following and we have followed you, therefore pray to Allah that He makes our people follow our example, the Prophet ﷺ said: “Oh Allah, make their followers from among them.”

Then we have that most touching and effective address that the Prophet ﷺ made after distributing the spoils of *Hunain*, this narrative is from Musnad Ahmad on the authority of Abu Said al-Khudri عنه رضي الله عنه:

«أَفَلَا تَرْضَوْنَ يَا مَعْشَرَ الْأَنْصَارِ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ وَتَرْجِعُونَ بِرَسُولِ اللَّهِ ﷺ فِي رِحَالِكُمْ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ لَا الْهَجْرَةُ لَكُنْتُ أَمْرًا مِنَ الْأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ شِعْبًا وَسَلَكَتِ الْأَنْصَارُ شِعْبًا لَسَلَكَتِ شِعْبَ الْأَنْصَارِ، اللَّهُمَّ ارحمِ الْأَنْصَارَ، وَأَبْنَاءَ الْأَنْصَارِ، وَأَبْنَاءَ أَبْنَاءِ الْأَنْصَارِ»

“O Ansar! are you pleased that others walk away with sheep and camels and you return with Allah’s Messenger in your company; By the one Who possesses Mohammad ﷺ’s soul, were it not for the Hijrah, I would myself be from the Ansar. And if the entire people tread a valley and the Ansar went for another valley, I would tread Ansar’s valley. O Allah! Have mercy on the Ansar, have mercy on their sons, and their sons’ sons.”

What attribute could be greater than loving Ansar is the sign of being a believer, and hating the Ansar is taken as a sign of being hypocrite? What greater position than the position of those who are dearer to the Prophet ﷺ than the rest of the people? And the Ansar are his chosen people and his kin? What could be a higher honour given that the sons and progeny of the Ansar be forgiven? Not only that, their followers and friends are from them. What can be more significant than the fact that Allah’s throne trembled at the passing away of a man named Sa’ad ibn Ma’adh, and what discerns him from the rest of the Sahabah is his giving of the *Nussrah*!

Bukhari narrates on the authority of Jabir رضي الله عنه who says:

«سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ»

“I heard the Prophet ﷺ say: “the throne trembled at the death of Sa’ad bin Ma’adh.”

All these are in fact exclusive virtues of the Ansar, that no one shares with them except the Muhajirin. So where are the Ansar of today?! There is a great opportunity for them to emulate the first Ansar, the first heroes, as the doors for *Nussrah* which were shut for long centuries are, now wide open. Blessings and congratulations are for those who will be chosen by Allah to open these doors. Allah knows, the doors once they are shut may never open again!!

It is the duty of People of Power and *Nussrah* that they realize that the Islamic State was established only once in the past and then it was abolished in 1924 by Britain through his agent Mustafa Kemal. Since then the Islamic Ummah is living her life without the shade of the Islamic State. Therefore, the one who will establish the Khilafah state again will enjoy the same honor of those who provided *Nussrah* and protection to Prophet ﷺ.

It is the responsibility upon each and every one from the People of Power that he study the lives of those who gave *Nussrah* to Prophet ﷺ.

[Back to Index](#)

De-Dollarization: Does Decreased Dependence on the Dollar Affect its Hegemony?

Fatima Musab

There is a growing discussion about whether a shift towards the use of currencies other than the dollar in certain trade deals will lead to a process of de-dollarization, and whether this will result in the reduction of the dollar's hegemony in the current world order.

This is not the first time that people have speculated about the possibility of the dollar's demise, and with the continuous fluctuations within the economy, it won't be the last time. But to understand the current discussion, and put it into perspective, we need to look at the reality of the system- both the political and economic aspects of it- and understand how the USA has embedded itself within the Capitalist World Order that all the countries have given their allegiance to.

Why has this discussion re-started?

Recent news reports show states that have taken steps to negotiate deals in the Chinese Yuan, instead of the US Dollar, consequently reducing their dependence on the dollar.

- The central bank of Iraq, a major oil supplier, announced that it would allow trade with China to be settled in Yuan for the first time.

- Bangladesh's Central Bank made a similar announcement in September.

- Members of the China-dominated Shanghai Cooperation Organisation agreed to increase trade in their local currencies. Apart from China, the bloc consists of Russia, India, Pakistan, Uzbekistan, Kazakhstan, Tajikistan and Kyrgyzstan.

- In December, China and Saudi Arabia carried out their first transaction in Yuan.

- Russia has decided to store all its oil and gas surplus revenue in 2023 in Yuan as it increasingly turns to the Chinese currency for its forex reserves. ([Source: Al Jazeera](#))

- Brazil and China reached a deal to trade using their own currencies rather than the US dollar. The Chinese are fulfilling their vow from February to open up a clearing house to settle Yuan-denominated trades in Brazil, having previously announced similar clearing houses in Pakistan, Kazakhstan, and Laos. ([Source](#))

- China has been getting rid of its US Treasury bonds, which are among the tools countries use to keep dollar reserves. It now holds \$870bn in US debt, the lowest amount since 2010. It has also been negotiating deals with other countries to trade in the Yuan. (CFR)

- Both China and Russia are transacting oil in their local currencies.

- The EU has made arrangements to settle Iranian oil trades in euros.

- India has agreed a deal to pay for Iranian oil in rupees.

These decisions have been motivated by various political realities: from the USA's decision to impose financial sanctions on Russia, to a desire to purchase oil from Iran and avoid the political tensions surrounding the Nuclear Deal.

From a strategic point of view, the effort to reduce their reliance on the dollar is a result of a fear that the US could use the power of the dollar to target other countries, as they did when they sanctioned Russia. By reducing their reliance on the dollar, and moving their trade to another currency like the yuan, the states could potentially undermine the dollar's soft power.

From an economic point of view, a reduction in their reliance on the dollar may allow them to maintain their economy and reduce the impact that the USA economic policies will have on them.

This is important because as the dollar power increases, it amplifies inflationary pressures on other countries. That makes it difficult for central banks

to tame high inflation. The pain increases as the dollar's strength causes a squeeze on trade volumes, tighter trade financing conditions and burgeoning sovereign debts alongside surging debt-servicing costs. Then there is the fact that, as the dollar gains strength, it becomes a drag on global economic activity, pressuring other currencies to weaken and fueling even higher dollar strength. This outcome further weighs on economic activity, reinforcing currency weakness, setting in motion a self-reinforcing feedback doom loop. One negative outcome triggers another.

So, diversifying could help them to weather the effects of the dollar, and that would depend on numerous other factors.

But this diversification mean that the Dollar will completely lose its dominance?

No, it doesn't. Because the dollar is still dominant- the rise in use of other currencies hasn't caused much of a dent in their dominance.

“Strikingly, the decline in the dollar's share has not been accompanied by an increase in the shares of the pound sterling, yen and euro, other long-standing reserve currencies.... Rather, the shift out of dollars has been in two directions: a quarter into the Chinese renminbi, and three quarters into the currencies of smaller countries that have played a more limited role as reserve currencies.” ([Source](#))

“It may usher in the beginning of a more fractured system that could ultimately blunt the U.S.'s ability to use financial sanctions as a weapon... “The more countries you force to find those alternatives, effectively what you're going to do is increase economies of scale and experience in those areas.” ([WSJ](#))

But while the central banks are holding less dollars as reserves (when compared to the last year), the IMF notes that the dollar still plays “an outsized role” in global markets due to its dominant role in global trade, international debt and non-bank borrowing, which still far outstrips the US' share of trade, bond issuance, and international borrowing and lending. ([Source](#))

“Factors that contribute to the dollar's dominance include its stable value, the size of the U.S. economy, and the United States' geopolitical heft. In addition,

no other country has a market for its debt akin to the United States', which totals roughly \$18 trillion. "It's more helpful to think of U.S. Treasuries as the world's leading reserve asset. It's hard to compete with the dollar if you don't have a market analogous to the Treasury market." ([CFR](#))

Despite the slip in the share of foreign exchange reserves, the dollar still accounts for more than all other currencies combined. The yuan only accounts for 2.7% of global foreign-currency reserves. ([WSJ](#))

Understanding the depth of the situation is essential

It's true that countries are trying to diversify; this is an inevitable reality of the current system where countries are constantly pitted against each other while trying to exercise their national interest. But in order to understand the situation, we can't just look at the economic statistics, or even at individual political events. To gain a deeper understanding of the situation, we need to understand how the system functions and the role the dollar plays within it.

If the situation is evaluated purely as a zero sum game, with states that have differing agendas that are competing with each other, it seems as if the steps that China and other states are taking will lead to independence from the US and the dollar. But when the situation is understood from an ideological point of view, with states that pursue their own interests within a certain perimeter, to ensure that the Capitalist ideology continues to dominate, the analysis of the situation changes a bit; especially when we look at how the USA embedded the dollar into the system that emanated from the Capitalist ideology.

The Dollars Hegemonic Status

In 1971, President Nixon took the dollar off gold. Since then, critical commodities, the most notable being oil, are denominated in fiat dollars, rather than being backed by gold or silver. The US strengthened the position of the dollar, when it extracted an agreement from oil producing countries like Saudi, to only sell oil in dollars creating what's known as 'petro dollars'. So the rest of the world accepted the dollar, as they needed dollars to buy oil.

This affects trade, as exporting nations compete in global market to capture needed dollars to service dollar-denominated foreign capital and debt,

to pay for imported energy, raw material and capital goods, to pay intellectual property fees and information technology fees.

And by pegging other currencies to the dollar, the dollar separates the trade value of every currency from direct connection to the productivity of the issuing economy to link it directly to the size of dollar reserves held by the issuing central bank.

As a result, the dollar hegemony enables the US to indirectly own the entire global economy by requiring its wealth to be denominated in fiat dollars that the US can print at will with little monetary penalties.

The Dollar is just one piece of the System, in which the USA is the Global Hegemon

In the mid 1900's, when the previous imperialist era was coming to an end as the World Wars wreaked havoc across the world, the USA emerged as the dominant hegemon bringing with it a new World Order that followed the Capitalist ideology and made certain that the rest of the world gave their allegiance to it.

They introduced a number of measures including a desire to repair the world economy by allowing for the dominance of the dollar, as other countries pegged their local currencies to it and held dollars in their reserves to maintain their exchange rates. The dollar became deeply entrenched into the system, and the US's deep and flexible financial market, comparatively transparent corporate governance norms and the dollar's stability ensured that the currency has remained dominant. ([Source](#))

But this goes far beyond the dollar as a currency that's used between states, and this is where the political and economic realms are interlinked.

When the USA emerged as the dominant power in the post-World War era, they used their economic strength to recreate the World order; establishing international organizations, embedding the dollar into the system, setting up various alliances, and ensuring that it was in the interest of the states to work within their version of the Capitalist System. When the USA set up this World Order, it did it with the support of the other powerful nations, all of whom agreed

to reduce part of their state's sovereignty to the International System in return for the benefit that they would gain by working within the System in accordance to the rules set by the USA.

As a result, even while the states are stuck in a zero sum game, they are embedded into the system in which the USA is dominant- and to remove the USA, means they would need to have a state which could replace it within the current World Order- which is not going to happen any time soon. This is because the other states do not have the same power or legitimacy that the USA currently holds, both of which would be needed for a new hegemon to be accepted in place of the USA. And that means that the Dollar will remain as the dominant currency, even if the states try to reduce their reliance on it. This is especially true when you consider the fact that every currency- including China's yuan- is tied to the dollar.

China is not a contender for the position of Global Hegemon – so their currency will not replace the Dollar Hegemony

“The only currency that can replace the US dollar in the long run is the renminbi, but for it to ever take up that role, the currency has to be fully convertible... A currency becomes fully convertible when it can be exchanged freely into other currencies for all purposes – in financial markets, trade or on global foreign exchange markets. However, the yuan is convertible only for limited purposes, such as trade, restricting its allure despite the ever-increasing impact of China on the global economy. ([Source: Al Jazeera](#))

But currency issues aside, China's long term objective isn't the destruction of the USA- it's to increase their independence in the World Order that the USA created, so that they are able to exercise their national interest without USA's interference. The two countries are working in the same system, and the economy has made them interdependent.

This is why a Complete Rejection of the Current System – and its Currency- is essential

The discussion of the De-dollarisation issue makes one thing very clear – there is a very important reason why we will reject the current currencies when the Khilafah is re-established inshAllah.

Being a part of this economic system, and accepting the current fiat currencies makes us entirely dependent on enemy states like the USA. Through the Dollar, they are able to ensure that our economy is dependent on them and this allows the USA to dictate our policies (both directly and indirectly) and ensure that we remain subservient to them.

We are not allowed to be subservient or dependent to foreign states in Islam. This is especially true when it comes to enemy states like the USA, Russia, China, Britain and France, who would want to dominate or destroy the Khilafah. We must take precautions against them, which would not be possible if we are interdependent.

There is no doubt that using the fiat currencies that exist today would make us dependent on these states.

As such, under the Khilafah, we will have our own independent currency, and it is not permitted for it to be linked to any foreign currency.

“To create a specific currency for the State is from the permitted issues, so it is permitted for the State to create a specific currency, and in the same way it is permitted for the State not to do so... So to issue a currency is not obligatory upon the State, unless safeguarding the economy of the land from ruin and protecting it from its enemies required the issuing of a currency, at which point its issuance would be obligatory.

It's forbidden to link our currency to a foreign currency as that “would make the State follow whichever disbelieving state it links its currency to (leaving us) at the mercy of that disbelieving state from the financial angle.” (Article 166 of the Draft Constitution)

That currency will be restricted to gold and silver, whether minted or not. No other form of currency for the State is permitted.

“The State can issue coinage or paper currency, as a substitute for gold or silver provided that the Bayt Al-Mal has the equivalent amount of gold and silver to cover the issued coinage.” And we are not permitted to allow any other currency into the lands of the Islamic State if it would cause harm to our currency, finance or economy.... “This is applied to exporting the currency of the State, and importing and exporting foreign currency, in the same way that it is applied upon the transactions within the State.” (Article 167 of the Draft Constitution)

Allah has provided the Muslim World with the materials to make this possible. We have the gold and we have the silver. The problem is that we do not currently have any control over it. And we are divided, so the resources in one part of the Muslim lands is not accessible to the Muslims in the rest of the Muslim lands. This will change once the Khilafah is re-established on the Method of the Prophethood though it may make it difficult for us to picture the reality today.

That is why it is important to understand that things have to change when the Khilafah (Caliphate) comes, and why we cannot apply the Islamic laws within the Capitalist System that is ruling over us today.

[Back to Index](#)

Allah (swt) Has Provided a Golden Opportunity to Re-Establish the Obligation of the Khilafah (Caliphate) on the Method of Prophethood

Musab Umair, Pakistan

Indeed, Allah (swt) has granted a global opportunity for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood.

As for the international scenario, the major world powers are fighting amongst each other, just as the Roman and Persian empires did, before the establishment of the Islamic State in Madinah. Russia once saw Central Asia as its inviolable strategic depth. Moscow is now preoccupied in the quagmire of the Ukraine war, after Putin's miscalculation, Biden's cunning and Europe's support. China was trying to consolidate control over occupied East Turkestan. Beijing is now focused on retaining influence in Taiwan and Hong Kong, as the US lights fires around it, using India, Australia and Japan. As for the US, it is no longer the strongest of the strong, it is the strongest amongst the weak. Washington is crippled by deep political divisions between the Democrats and Republicans, which are worsening as the US prepares for elections in 2024. In addition to all this, the economies of the major powers have slowed or neared collapse.

As for the situation of the lands of Muslims, the Islamic Ummah is enraged at the neglect of the rulers, regarding the repeated attacks on the sanctities of Islam. The Muslims are alarmed as the colonialists strengthen India and the Jewish entity against Muslims, whilst the rulers of Muslims are exercising restraint, downsizing the capabilities of the armies and calling for normalization. The economies of Muslims are collapsing, regardless of temporary injections of interest-based loans. Turkey has seen inflation of 75%, whilst Egypt has seen inflation of 50%. As for Pakistan, the Muslims are now throwing themselves into seas and oceans, to escape their hard life. Indeed, the Muslims today resemble the people of Yathrib, before the establishment of the Islamic State. They are struck by disasters and calamities from all sides, whilst desperately looking for a way out.

It is now that thought of radical change has intensified amongst the people of power and influence. There is widespread discussion about Islam, Shariah law and the Khilafah (Caliphate). Previously, dismissed by some as a nostalgia or fantasy, Muslims now see the return of Islamic ruling as the most favorable option. However, any movement towards the re-establishment of the Khilafah will fail, unless the resolve is strong. It is not enough to appreciate the idea of Khilafah as being good, or respect those who join their nights with their days in working for it. No. It must also be understood that it demands serious work from all of us, each and everyone of us, with resolve and sacrifice. That resolve can only be strong, when there is awareness that the Khilafah is not a choice, or an option amongst options, it is a Shariah obligation, over which we will be held to account by Allah (swt).

O Muslims! Establishing the Khilafah is Not a Choice or an Option, it is a Shariah Obligation

The era of the Prophets (as) and Revelation ended with the last and final Messenger and Prophet, our Master, Muhammad (saw). It is now the era of Khulafa'a who must rule us by all that Allah (swt) has revealed. So consider the matter carefully, O People of Power!

Abu Hurayrah (ra) narrated that the Prophet (saw) said, **كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْتُمُونَ، قَالُوا: فَمَا بَنُو إِسْرَائِيلَ تَأْمُرُنَا؟ قَالَ: فُوا بِبَيْعَةِ الْأَوَّلِ فَأَلَّوْا، أُعْطَوْهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتَرْعَاهُمْ** **Banu Isra'il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no Prophet and there will be Khulafa'a and they will be quite large in number. His Companions said: What do you order us to do (in case of more than one Caliph)? He said: The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (i. e. obey them). Allah will question them about the subjects whom He had entrusted to them."** (Bukhari and Muslim).

Imam Mawardi, who died in 450 AH, said in his book " al-Ahkam as-Sultaniyyah," that, **إِلِمَامَةُ مَوْضُوعَةٌ لِخِلَافَةِ النَّبِيِّ فِي حِرَاسَةِ الدِّينِ وَسِيَاسَةِ الدُّنْيَا، وَعَقْدُهَا لِمَنْ بِالْإِجْمَاعِ يَتَقَرَّرُ فِي الْأُمَّةِ وَاجِبٌ بِالْإِجْمَاعِ** "The Imaamah (Khilafah) is established to succeed after the Prophethood, in guarding the Deen and the politics of the world. It is

contracted upon the one who undertakes the duty within the Ummah. It is an obligation by Unanimous Consensus (Ijma'a)."

Imam an-Nawawi, who died in 676 AH, said in his book "Al-Manhaj Sharh Sahih Muslim," that, *أَجْمَعُوا عَلَى أَنَّهُ يَجِبُ عَلَى الْمُسْلِمِينَ نَصَبُ خَلِيفَةٍ وَوُجُوبُهُ بِالشَّرْعِ لَا بِالْعَقْلِ* "It was established by Unanimous Consensus (Ijma'a) that the Muslims must appoint a Khalifah. Its obligation is based upon Shariah, and not human reasoning."

O Muslims! Establishing Khilafah is a Priority Amongst Obligations in our Deen

Establishing the Khilafah is not only an Islamic obligation, it is a priority amongst the obligations. The Companions (ra) acted accordingly, and they are the guides for our stances and actions now. The Pledge of Contracting (Bay'at Al-In'iqad) was made upon Abu Bakr (ra) on the day of the death of the Messenger of Allah (saw), whilst the people gathered in the Masjid to give the pledge of obedience (Bay'at Al-ta'ah) the very next day.

The prominent muhaddith, Shamsuddin al-Ramli, who died in 1004 AH, said in "Ghayatul Bayan," that, *أَنَّهُ يَجِبُ عَلَى النَّاسِ نَصَبُ إِمَامٍ يَقُومُ بِمَصَالِحِهِمْ ... لِإِجْمَاعِ الصَّحَابَةِ بَعْدَ وَفَاتِهِ ﷺ عَلَى نَصْبِهِ حَتَّى جَعَلُوهُ أَهْمَ الْوَأَجِبَاتِ وَقَدَمُوهُ عَلَى ذَفْنِهِ ﷺ* "It is an obligation for the people to appoint an Imam (Khaleefah), who will take care of their interests... because of the Unanimous Consensus (Ijmaa'a) of the Companions (ra), after the death of the Prophet ﷺ, over appointing the Imam. They even considered it the most important of the obligations, such that they prioritized it over the burial of the Prophet ﷺ. The people were upon this in every era."

Then, when it became apparent that Umar al-Farooq (ra) was going to embrace martyrdom from his stab wound, he ordered that if the Khalifah was not agreed upon, within the three days, those of the nominated six who differed from the decision of their majority, after those three days, would be killed. This order was seen, and heard, by the blessed Companions (ra), whilst none of them challenged it. This is even though the killing of any Muslim, let alone a great Companion (ra), is a serious matter. So, it is considered an Ijma' (Unanimous Consensus) of the Companions (ra). Thus, they joined their days and nights for the appointment of the Khaleefah.

Ibn Kathir mentioned in the book Al-Bidayah wa 'l-Nihayah, فلما كانت الليلة التي يسفر صباحها عن اليوم الرابع من موت عمر، جاء - عبد الرحمن بن عوف - إلى منزل ابن أخته "When the night whose morning would have been the fourth day after the death of Umar (ra), 'Abd Al-Rahman Bin 'Auf (ra) came to the house of his nephew Al-Miswar Bin Makhramah and said "You are sleeping O Miswar? By Allah I did not get much sleep for the last three." In other words, the last three nights, and when the people prayed the Morning Prayer, the pledge with 'Uthman (ra) was completed.

Al-Bukhari reported through Al-Miswar Bin Makhramah who said, طَرَفَنِي عَبْدُ الرَّحْمَنِ بَعْدَ هَجْعِ مِنَ اللَّيْلِ، فَضَرَبَ الْبَابَ حَتَّى اسْتَيْقَظْتُ، فَقَالَ أَرَأَيْكَ نَائِمًا، فَوَاللَّهِ مَا أَكْتَحَلْتُ هَذِهِ اللَّيْلَةَ بِكَبِيرِ نَوْمٍ "Abdur-Rahman called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, "I see you have been sleeping! By Allah, during the last three nights I have not slept enough."

This, then, is how the great Companions (ra) were on the matter of the obligation of the Khilafah. So how must we be, who consider the Companions (ra) as bright stars that guide us?

O Muslims! Establishing the Khilafah is a Collective Obligation in Origin. However, If It is not Fulfilled, Every Muslim Must Work for It

The Fard of establishing the Khilafah is a collective obligation. If it is fulfilled by some of us, the rest of us are then relieved of the obligation. However, if it is not fulfilled, we must all work to re-establish it, until it is done.

The Hanifi 'Alim, Abu al-Yusr al-Bazdawi, who died in 493 AH, said in , that, قَالَ عَامَّةُ أَهْلِ الْقِبْلَةِ يَجِبُ عَلَى النَّاسِ أَنْ يَخْتَارُوا وَاحِدًا لِلْإِمَامَةِ، وَبُفَرَضَ عَلَيْهِمْ إِلَّا أَنَّهُ فَرَضٌ كِفَايَةٌ، إِنْ قَامَ بِهِ الْبَعْضُ سَقَطَ عَنِ الْبَاقِينَ "The first generation, in general, has said that it is obliged upon the people to choose one for the Imamah (Khilafah). It is obligatory upon them, even though it is a Fard Kifayah (Obligation of Sufficiency). So, if some accomplish the Fard, the rest are relieved of the obligation."

Imam Abu'Amr ad-Daane'e, who died in 444 AH, said in "Ar-Risalah Al-Waafiyah," that, إِقَامَةُ الْإِمَامِ مَعَ الْقُدْرَةِ وَالْإِمْكَانِ فَرَضٌ عَلَى الْأُمَّةِ لَا يَسْعُهُمْ جَهْلُهُ وَالتَّخَلُّفُ عَنْهُ، وَإِقَامَتُهُ إِلَى أَهْلِ الْحَلِّ وَالْعَقْدِ مِنَ الْأُمَّةِ دُونَ النَّصِّ مِنْ رَسُولِ اللَّهِ ﷺ، وَفَرَضٌ إِقَامَتِهِ مِنْ فُرُوضِ الْكِفَايَةِ، فَإِذَا قَامَ بِهِ الْبَعْضُ سَقَطَ عَنِ الْبَاقِينَ "The establishment of the Imam (Khilafah), with

powers and faculty, is a Fard (obligation) upon the Ummah. The Muslims cannot be ignorant, or negligent, of that obligation. Contracting the Khaleefah is the responsibility of those charged with authority (ahl ul hal wal 'aqd), from the Ummah, as stipulated by the text from the Messenger of Allah ﷺ. The Fard of the establishment is one of the obligations of sufficiency (kifayah). So, if some accomplish the Fard, the rest are relieved of the obligation.”

The Khilafah was destroyed on 3 March 1924 CE, 28 Rajab 1342 AH. Thus, the obligation of the Khilafah has not been fulfilled for over a hundred hijri years, approaching a hundred Gregorian years. So who amongst us is still not working to re-establish the Khilafah now?!

O Muslims in General, and Those of Influence Amongst Them, as Well As Their People of Power and Protection, in Particular!

Seize the golden opportunity that our Lord (swt) has provided us, and do not let it pass us by, lest we regret on the Day of Judgement.

The Khilafah will organize our affairs, in a manner that pleases Allah (swt). Every single law and every single article of the constitution will be derived from the Noble Quran and the Prophetic Sunnah. Every matter that Allah (swt) and His Messenger (saw) have commanded, will be fulfilled, whilst every matter they prohibited, will be forbidden.

The prominent Mujadid, Imam al-Ghazali, who died in 505 AH, said in “Al-Iqtisaad fi al-i'tiqad” that, “ نُقِيمُ الْبُرْهَانَ الْقَطْعِيَّ الشَّرْعِيَّ عَلَى ... فِي بَيَانِ وُجُوبِ نَصْبِ الْإِمَامِ ... نَقْدًا عَلَى مُسْتَدَدِ الْإِجْمَاعِ، وَنَقُولُ: نِظَامُ أَمْرِ الدِّينِ وَجُوبُهُ، وَلَسْنَا نَكْتَفِي بِمَا فِيهِ مِنْ إِجْمَاعِ الْأُمَّةِ، بَلْ نُنَبِّهُ عَلَى مُسْتَدَدِ الْإِجْمَاعِ، وَنَقُولُ: نِظَامُ أَمْرِ الدِّينِ مَقْصُودٌ لِصَاحِبِ الشَّرْعِ عَلَيْهِ السَّلَامُ قَطْعًا، وَهَذِهِ مُقَدِّمَةٌ قَطْعِيَّةٌ لَا يُتَصَوَّرُ التَّرَاجُعُ فِيهَا، وَنُضَيِّفُ إِلَيْهَا مُقَدِّمَةً أُخْرَى، وَهُوَ أَنَّهُ لَا يَحْضُلُ نِظَامُ الدِّينِ إِلَّا بِإِمَامٍ مُطَاعٍ، فَيَحْضُلُ مِنَ الْمُقَدِّمَتَيْنِ صِحَّةُ الدَّعْوَى، وَهُوَ وَجُوبُ نَصْبِ الْإِمَامِ. “To show that appointing an Imam is an obligation...we present definite Shari’ah proof that it is obligatory. We will not rely solely on the Consensus (ijma’) of the Ummah. Instead, we draw attention to the basis of this Consensus. Hence we say, the organization of the affairs of the Deen is definitely a purpose of the Bringer of the Law ﷺ. This is a definitive premise, over which no dispute is imaginable. We add to it another premise, which is that the

organization, of the affairs of the Deen, is only achieved through an Imam, who is obeyed. The correctness of the proposition that the appointment of the Imam (Khaleefah) is an obligation follows from these two premises.”

It is only through the Khilafah that we will unify the Ummah, establish the rights of the people, ensure fair distribution of wealth, return the armed forces to its essential role in the protection of the sanctities of Islam. This is a duty upon us and if we fulfil it, the pleasure of Allah (swt) awaits us. However, if we delay and turn away, we will face Allah (swt) with no argument or plea.

Those who are clear on the truth of matters, and whose hearts shake with fear knowing that they have neglected this obligation, must now respond. It is not the time for observation and analysis. It is the time for deeds, brave stances and sacrifice. It is only such a response that earns the Nasr of Allah (swt). Allah (swt) said,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

“O you who believe! If you help Allah, He will help you and strengthen your foothold.” [Surah Muhammad 47:7]

[Back to Index](#)

The Little Things

We have had mornings start off where we don't want to get up. We don't want to get out of our comfortable beds. We may not even want our day to start. Some days can be like that. Do we stay in bed though? No, we get up; maybe 20 minutes later but we get up. As soon as we get up, we start running to get ready so that we aren't late, we jump in the shower, hectically look through the closet, get dressed, skip breakfast because who has time for that now, get into our car or run to catch the bus, or get our kids out the door.

Sound familiar?

The ones that have to drive to work can get stuck in traffic. We become irritated and start to look at the time. We turn on the Quran, maybe that will calm us down, as we look at the long line of cars ahead of us. And as soon as we walk into the office our co-worker may greet us with a smile "Good morning!", and you're thinking "Astaghfirullah al Atheem, good morning? I haven't even had my coffee yet".

The little things!

See the little, tiny things we do on a daily basis have the biggest impact on our lives. It is the little things we do each and every day that change the trajectory, the direction of our future, and in the end the outcome of our lives in the Akhirah. It is what creates our patterns of emotions; the silly, little, things we do every day, set us up for success or failure. This has a direct impact on how we feel about ourselves as well as how we perceive ourselves all have a direct impact on our goals, our vision for the future of ourselves and others, which impacts society in general.

Let's try again and rewind...

We wake up and say our morning 'Zhikr' after all we are not waking up anxious trying to get out the door. We take a shower, get dressed in the clothes we prepared the night before, make our coffee, grab a quick breakfast and head

out the door. We may have also prepared the kids for school, laughed with them a bit, and led them on their way.

We get in our car and turn on the Quran listening to it with 'khosho', making our way to work; moving slowly in morning traffic... We walk into work and say, "Good Morning."

The little things!

A world of difference on us as individuals... and those around us. We look at the world today, at our Ummah. It seems to be slumber and unconscious. Some have no responsibility... living day by day without a true purpose. They are lost in the little things, in worldly ambitions, lured by the temptations of Dunya. They are drowning senselessly to what is actually happening in it, to it and around it.

We as Dawah Carriers specifically and as Muslims in general, have an obligation towards not only the Ummah but the whole world.

(وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا)

"And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner." [Saba: 28]

We have on our shoulders the obligations of not only pushing away the evil that has befallen our Ummah and protecting it, but carrying Islam to the world. And that is a grave responsibility, in which we will be held accountable for on the day of resurrection, the day of Judgement. The day Allah (swt) will ask us about everything we did, or didn't do, the big things and the little things.

Yes, it is a heavy burden to carry, it is a responsibility that needs to be held with steadfastness, persistence, relentlessness, and determination. To invest all our time and energy in becoming the best versions of ourselves as Dawah Carriers. It is 10 times harder, when you don't get the little things right! It will pull you back and slow you down. We need to take responsibility, in implementing small daily habits, setting goals, and forcing ourselves into what makes us uncomfortable, we will wake up our Ummah once again, hand in hand, shoulder to shoulder, as Allah (swt) will give the Ummah the place it deserves. He (swt) will give it the power to change the world, as we carry its light through it; and

save humanity from the abandoned, miserable, state it is living in. We must start and keep pushing through.

(وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ)

And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might. [Al-Hajj: 40]

May Allah (swt) help us perfect our daily habits as we may carry His (swt) message with full force. Ameen!

[Back to Index](#)

Disease Prevention is an Obligation. Any Negligence is a Failure to Perform Obligations

Bilal ul Muhajir, Wilayah Pakistan

“WHO and partners are launching a global network to help protect people from infectious disease threats through the power of pathogen genomics. The International Pathogen Surveillance Network (IPSN) will provide a platform to connect countries and regions, improving systems for collecting and analyzing samples, using these data to drive public health decision-making, and sharing that information more broadly... With this information, scientists and public health officials can identify and track diseases to prevent and respond to outbreaks as part of a broader disease surveillance system, and to develop treatments and vaccines... The IPSN will tackle these challenges through a global network, connecting geographies and disease-specific networks, to build a collaborative system to better detect, prevent and respond to disease threats.”
([WHO](#))

The reader of this report may imagine that the World Health Organization is genuinely concerned about people’s health. The reader may even think that the WHO is serious in its quest to combat infectious diseases and deadly epidemics. However, the Coronavirus pandemic has proven its failure, to both the common people and experts. This organization, with its health systems and branches spread in various countries of the world, including major countries, as well as its institutions and medical staff, was proven to be helpless, corrupt and failed. Its quest is actually focused on achieving material gains. It exploits people’s pain for security and political purposes. It is far from taking care of people’s interests from the health perspective.

State healthcare in various countries of the world was able to utilize national economic, media and cultural resources. However, it did not use these immense resources in the easiest and most important matter. That matter is preventing diseases and epidemics, preventing their emergence and spread, in the first place. It involves educating people in the basics of disease prevention. It mandates passing laws and legislation that oblige taking the necessary measures. Even worse, the governments of the world have exploited the Coronavirus

pandemic and the concept of disease prevention. They impose policies and legislation that limit the “freedom” of people, as well as their right to hold corrupt governments accountable. They enabled pharmaceutical companies and hospitals to exploit the people’s misfortunes, amassing huge profits as a result.

Islam has obligated the Muslim to take care of his health. It has obligated the state to take care of the people’s health, by providing the correct health advice. The state’s failure in this aspect is forbidden (haram). Its sin is great. It is forbidden for the Muslim to destroy the body that Allah (swt) entrusted him with. On the authority of Abdullah bin Abbas (ra), it was narrated that the Prophet (saw) said, **“There are two blessings which most people waste, health and free time.”** [Bukhari]. The Prophet (saw) said, **“Ask Allah for pardon and well-being, for verily, none has been given anything better than well-being.”** [Tirmidhi]

Taking care of health is different from medication. The jurists differ over taking care of health being permitted (permissible), recommended (mandub) or obligated (waajib). It is related to the Muslim’s performance of his obligations and his abiding to what Allah (swt) has imposed on him in this life, with respect to considering causality and causes. This includes the prevention that protects the body from diseases and avoids harm. The Messenger of Allah (saw) said, **لا ضَرَرَ ولا ضَرَارَ** **“There is no harming or being harmed.”** [Muwatta and ibn Majah]

As part of considering causes, doctors’ instructions are not taken into account in general, as they are medical theories alone, whilst the failure of the global health system has been proven by experience, as the best glaring evidence. Doctors prescribe treatments that harm the patient and only benefit hospitals and drug manufacturers. It has come to the point doctors’ recommendations result in cardiac catheterization and open-heart surgeries becoming frequent. They are dangerous procedures for the health of any patient. There are cheaper and much lighter alternatives for the patient. Prescriptions for chronic diseases such as diabetes, heart, asthma and obesity, keep the patient dependent on the drug throughout his life, or often kill him due to their negative side effects... This is whilst doctors know that healthy habits prevent and treat these diseases, not prescription drugs.

The corruption of the global health system and the corruption of the medical staff working in it, except for those upon whom the Lord has mercy, does not absolve a Muslim from the responsibility of taking care of his health. He must ensure that he is protected from diseases. The body is a trust from Allah (swt). By taking care of it, the Muslim is strengthened to obey and perform duties, in the most perfect way. The saying that “lifespan is fixed, whilst the decree is written” is not to be misapplied in this situation. Recklessness is not the characteristic of the Islamic personality. The Muslim is defined by serious thinking. It is an obligation to consider causality and causes. The Prophet (saw) said, **أَلْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ إِحْرَصٌ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِينُ بِاللَّهِ، وَلَا تَعْجُرُ**, “**A believer who is strong (and healthy) is better and dearer to Allah than the weak believer, but there is goodness in both of them. Be keen on what benefits you and seek help from Allah, and do not give up.**” [Muslim]

[Back to Index](#)

Western Empiricism and the Separation of Religion from Life (Part-2)

Faiq Najjah, Pakistan

The Western Compromise with Materialism

Unable to intellectually defeat the materialist threat, Christian thinkers turned instead to a defensive approach that would function as a compromise between Christianity and materialism. In the Twelfth Century Hijri, Christian thinkers replaced Greek Rationalism with Western Empiricism, which rigidly limits what can be known with certainty to sense perception alone. This eliminated religious discussion from the intellectual domain. Christian thinkers did this not to bring any harm to their religion but to only secure it from intellectual attacks by the materialists. They considered belief in the Creator to be an obvious and intuitive matter that the intellectualisations of the materialists had needlessly confused. Western Empiricism did succeed in ending the public debate over the existence of the Creator. But the further consequence of this compromise was that it also resulted in the separation of religion from life. The West had effectively replaced Christianity with a new creed. According to this new Western creed, only the life of this world can be known with certainty; that which is beyond this world should not be given any consideration when organising man's affairs in this world. The understanding of what lies beyond this world is left to every person to determine for themselves individually.

Amongst the Westerners, there are those who elaborate upon the stages that Western thought passed through, such as Will Durant in his "The Story of Civilization," and Roland N. Stromberg in his book "European Intellectual History Since 1789," in which Stromberg divided the stages into the Middle Ages, the renaissance period, the reformation period and the Baroque period. According to Stromberg, the philosophy of the Baroque period is that of the post-renaissance era, or from another perspective, it is the era of the post-religious reformation movement, beginning in approximately on the year 1570 CE and continued beyond 1650 CE. Stromberg then highlights the Seventeenth Century as an age of reasoning, "Battered by the terrific crisis of the Reformation, Europe came up with the scientific and intellectual renaissance of the seventeenth

century.” Stromberg cites Galileo, Newton, Descartes, Spinoza, Hobbes, Locke and Leibniz to assert that the Seventeenth Century CE was the age of reasoning. Stromberg enthuses then of “that extraordinary chapter of intellectual history, the eighteenth century Enlightenment,” before speaking of the ideological character of the Nineteenth Century CE.

Europe began to sense the path of its renaissance by its emancipation from the Church’s control over life and knowledge, since the Sixteenth and Seventeenth Centuries CE. Thinkers and philosophers, who were characterized by “the Enlightenment,” laid intellectual foundations for this renaissance, based on the secular principle of separating the state, as well as life in all its details, from religion and moral values. In many cases, these thinkers were themselves the ones laying the foundations of the experimental scientific method, such as Francis Bacon (died 1626 AD), René Descartes (died 1650 AD) and Blaise Pascal (died 1662 AD), amongst others. Therefore, it was natural to see a confluence between the scientific method and secularism, which directed the compass of science in a certain direction. At the same time the West took science as a single tool and method of knowledge, so that it dominated all other sciences and human knowledge. So there was a mutual exchange of service between science and secularism, that generated a situation where are great question marks and doubts about the scientific value of many scientific postulate, such as Darwin’s theory. They also directed the compass of science to become confined to the worldly materialistic aspect, as its only field, nature, as the domain of human knowledge. Its method of interaction with it is the sensory empirical approach. The declared goal is what benefits man. Therefore, it was necessary to discard the “ancient” philosophical knowledge and ideas that they saw as non-utilitarian, like formal logic and analogy that does nothing but reach outcomes. Moreover, it rejects the unseen, both as a whole and in detail. It has complete estrangement with everything that sense does not fall on. So utilitarianism has become a goal of science and philosophy together, whilst materialism is science’s field. This is a stark convergence with the secular ideology. It is a clear management of science within the process of utilitarianism. So what scientific theorists see as worldly materialistic utilitarian ideas, can be harnessed and seized upon. Thus, science was captive to the spirit of the era and its intellectual tendencies, and secularism as a whole, whilst secularism used science for its purposes. This is the mutual exchange of services between secularism and the experimental, sensory scientific method.

The rapid adoption of this new compromise was facilitated by Christianity itself. The notion of a division between religious matters and worldly matters, between the spiritual and the material, already existed within Christianity since Roman times, as has been explained in the section above. Because of the innate division within Christianity itself in regards to religious and worldly affairs, the separation of religion from life brought little practical change at first. Europe was Christian. Its people believed in the Christian creed and followed Christian teachings. They would continue to follow their religion in their personal lives. Also, the European ruling class was Christian, and would continue to rule in accordance with whatever guidance their religion provided for life's affairs. Over centuries of Christian civilisation, the peoples of Europe followed a theory of natural law by which they came to view their thoughts about life's affairs as valid both religiously as well as rationally. Even if religion were separated, they would continue to practice the same solutions for rational reasons. Christians were rationally convinced, on the basis of natural law, that authority must be delegated to a single ruler, that adultery was a crime, and that lands designated as the 'commons' must be supervised by the state as public property for all people to use. These thoughts did not change immediately after religion was separated. However, later, over decades and centuries, most of their thoughts about life did change. The Christian creed was no longer available to anchor public Western thinking about life; and, of course, Islamic civilisation ceased to provide a model for the West to continue to copy. With public life stripped of the spiritual, the West's materialist drive only intensified. The theory of natural law came to be overshadowed by the theory of utilitarianism that had its roots in materialist philosophy. Man's goal in life was reduced to the seeking of material pleasures in this world alone.

Meanwhile, the compromise solution had left materialism undefeated. Materialists were only blocked from creedal discussions and so instead pressed on with non-creedal thoughts, such as the pagan political ideals of freedom and democracy. The French Revolution of the Twelfth Century Hijri was in fact a materialist-backed insurgency in which only freedom and democracy were publicly apparent. The revolution failed politically due to sabotage by Britain but the new political thoughts it introduced gained widespread intellectual acceptance in France and across the West. And, in the thirteenth century Hijri, after Greek Rationalism had been completely buried, materialists returned once more to the subject of their creed. Karl Marx presented his scientific materialism

within the Empiricist framework and even defined thinking itself in Empiricist terms by stating that it was no more than the reflection of reality on the brain. Fearful of revolutions sweeping across Europe, the West undertook their second compromise. The West devised modified individualist and voluntarist versions of freedom and democracy that accorded with the Western creed and did not constitute a threat to the established Western order. By adding these political thoughts to the creed of the separation of religion from life, the Western Capitalist ideology was now complete and Christian civilisation fully ended. The compromises that the West undertook saved them from the totalitarian horrors of materialist thought; the collectivist and determinist Communist ideology with its original materialist versions of freedom and democracy came to dominate a large part of the world in the fourteenth century Hijri. But it is the Western Capitalist ideology that has remained supreme in the world and is responsible for most of the evil that exists today. The new Capitalist ideology elevated thinking in the West, turning them from imitators and emulators to innovators and leaders. But they became innovators and leaders shaped by a false ideology that only exploits mankind both within Western society as well as across the world. Freedom and democracy, even in their softened forms, are disasters for all of humanity. Capitalism has fully unleashed the sinister rapacious excesses of the former Christian princes of the West. Truly it is now that the dark ages are upon us.

Both Greek Rationalism and Western Empiricism must be Rejected

Christian thinkers were correct to finally reject the deeply flawed philosophy of Greek Rationalism. Syllogistic logic is simply a formal technique for derivation from basic premises. For abstract ideas, as in mathematics, logic or grammar, the premises are self-evident. The ignorant Greeks assumed that premises about the real world would be self-evident also. They conjured up vast systems of thought about the world without providing any evidence from reality. Syllogistic logic has two further limitations. Firstly, if a premise is speculative then its derived result can also only be speculative. Secondly, it's easy to make mistakes in derivation; so even definitive premises give speculative results. The Greeks however were so confident of their syllogistic logic that they considered it superior to direct experience. If syllogistic logic produced a result that differed from reality, the Greeks assumed that it was their perception of reality that had deceived them. The ancient Greeks resorted to philosophical contemplation even in the empirical

sciences; they had little need or patience for careful empirical observation and experimentation. Of course, initially, the Christians found syllogistic logic to be a wonderful tool for substantiating some of the more irrational aspects of the Christian creed. But syllogistic logic was even more useful in the hands of the materialists, who needed to justify their nonsensical claim that the material universe could exist without being created. Finally, Christian thinkers saw in Empiricism a way out from Greek Rationalism. By isolating religion from intellectual debate, Christians not only checked materialist attacks but also saved themselves from having to intellectually defend the irrational aspects of the Christian creed. Like most other developments, Empiricism was also inspired by earlier discussions in the Muslim world, in this case debate about the 'tabula rasa' theory of the mind as a blank slate that develops only through contact with reality. Christian thinkers seized on Empiricism as a timely alternate to Greek Rationalism.

The Christian West had already begun to embrace the empirical method in what is called the West's 'scientific revolution' of the Eleventh Century Hijri through repetition of observations and experimentation carried out centuries earlier by Muslim scientists. It is this empirical method that the Empiricists then falsely extended to all thoughts about the world. The empirical method is a valid style of thinking; but its purpose is only to study the nature of things as they exist, in the here and now. It requires repeatedly subjecting things to controlled predetermined conditions to study their response. The application of the empirical method can tell us with certainty that, under one atmosphere of pressure, water boils at 100°C; or that light travels at a constant velocity of 299,792,458 metres per second in a vacuum. But the empirical method can tell us nothing about phenomena that cannot be repeated under controlled conditions, such as historical events, or the non-mechanical responses of living creatures. It is not possible for subjects such as politics and psychology to be studied empirically, no matter how popular 'data driven' approaches are today. Even within the empirical sciences themselves, it is necessary to move beyond the empirical method in order to theorise scientific explanations. The empirical method alone cannot give us Boyle's Law or Einstein's theory of general relativity. Scientific hypotheses, theories, and even laws are speculative generalisations that extrapolate from and expand upon finite sets of data. Newtonian mechanics was good theory for its time and benefitted mankind; but when it failed to explain newly available empirical data it was superseded by Einsteinian relativity.

Today it is known that relativity too is deficient; it is inadequate in explaining quantum effects but physicists have yet to agree on a theory that can surpass it. Scientific theories employ induction, which moves from the specific to the general, as opposed to deduction, which moves from the general to the specific. Induction is necessarily speculative, since assumptions inevitably have to be made when generalising from limited data. The empirical method can give us definitive results but the scope of the empirical method is very narrow indeed.

Western Empiricism responds to the concern about its limitations by asking man to content himself with definitive knowledge of only his immediate sense perception. But routine daily experience shows that we can be certain of much more than simply that which we can see for ourselves. I can be certain about conclusions that I arrive at as long as they are specific and no generalisation is involved. If I find a hot cup of tea on the table in my room, then I know without any doubt that someone placed this there, even if I hadn't seen anyone do that. I can be certain because I am moving from a specific known reality to a specific sound conclusion without generalisation. I am not advocating a general theory about all possible cups of tea in all possible rooms in all conceivable ages. I am only discussing this specific hot cup of tea that I find in front of me at this particular time, and regarding this, fully aware as I am of the circumstances at hand, it is possible for me to reach a definitive specific intellectual conclusion, free of any doubt. I can know something with complete certainty even if I have not directly seen it. The existence of the Creator can also be known with full confidence, as long as we move from specific sensed reality to specific conclusion without the intermediation of any generalisations about the world, in other words without using either induction or deduction in thought concerning reality. It is in fact exactly this approach that man intuitively follows when he observes something magnificent in creation and realises that it could not make itself and nor could anything else in this world have made it. We must come to recognise this intuitive approach as legitimate intellectual reasoning.

Greek Rationalism and Western Empiricism were both wrong about the acquisition of knowledge because they failed to correctly define the thinking process in man. Thinking about the world requires four elements: the reality, the senses, the mind and previous information. If any of these four is absent then thinking cannot occur. Man cannot originate previous information but if some initial information is communicated to him then he is able to develop and extend

it; this increases his capacity for interpretation and he is able to in turn communicate a greater body of information to others. The thinking process in man is as follows: the sensation of reality is transferred through the senses to the mind where it is interpreted in accordance with relevant previous information. This is the rational method of thinking. It is necessary to distinguish style from method; syllogistic logic and the empirical method are both valid styles of thinking, but their application is limited. The rational method of thinking is general to all thinking about the world because it describes thinking itself.

The ancient disbelieving Greeks and the present disbelieving West both sought the origin of knowledge in other than Allah (swt). The Greeks considered the mind itself to be the source of knowledge; they imagined that the truth about any subject could be known simply through mental contemplation. Judgements just needed to be internally consistent, no external evidence was required. The philosophy of Rationalism gave the foolish Greeks license to deliberate upon anything and everything that caught their interest or captivated their imagination and led them to construct fantastical intellectual paradigms exhibiting the most astonishing delusions about the reality of the world. They concocted solutions to life's affairs that have fomented untold misery for mankind, such as the idea of the abolishment of the family that materialists even today strive for. But in seeking to reign in the intellect, Western Empiricism went to the opposite extreme. Whereas for the Greeks the source of knowledge was the mind, for the Empiricists the source of knowledge became reality. Only that which was directly perceived could be known with certainty. The empirical sciences gained an exaggerated position in their culture and were stretched to judge upon matters far beyond their legitimate scope, such as in regards to the creation of man. The methodology of the empirical sciences was erroneously deployed through the philosophy of positivism into the so-called 'social sciences' to develop detailed solutions about life. In doing so, Western Empiricism confused the positive with the normative; it confused what is with what should be. It used the study of man's existing circumstances to extract solutions for those same circumstances, providing no higher thought by which man can navigate his way out of present predicaments. The Empiricists failed to realise that reality on its own is incapable of generating thought; it must be interpreted, and such interpretation requires that the mind combine the sense perception transferred to it from reality with previous information that is relative to the matter at hand. In truth, the source of knowledge is neither the mind nor the reality of this world. The source of

knowledge is Allah, subhanahu wa ta'ala. It is Allah (swt) that has placed before us this world and equipped us with senses and the mind; it is also Allah (swt) who provided the initial previous information that enabled the first man to begin interpreting what he perceived of the world, enabling him to accumulate knowledge that he could then transfer to the rest of mankind.

Life cannot be Separated from Religion

The separation of religion from life must end. Goals in public life need to be aligned with goals in private life. The correct philosophy for life is not the separation of spirit from matter but the mixture of the spiritual with the material. Man must engage fully in life's affairs not for a material goal but for a transcendent spiritual goal giving due importance not only to the material but also the ethical, humanitarian and spiritual value in life. Man's true destiny is not in this world but the next.

Man must build his life and civilisation on a sound and comprehensive intellectual basis that solves his greatest questions regarding the life of this world and what lies beyond. The question of the existence of the Creator pertains to the very essence of man's being and purpose in the life of this world. It is a question that cannot be relegated to the private life of the individual; upon its answer must depend the entire basis and structure of man's society, state and civilisation. Furthermore, it is a matter that most definitely can be known with complete intellectual certainty. Everything I perceive directly in this world exists, and yet it is clear that none of this is capable of existence in itself; everything is limited and dependent. When the mind is applied to interpret this reality then the only possible explanation it can devise is that all this was created by a Creator who is beyond man's immediate perception. This conclusion is definitive because it employs definite sensed reality to reach a specific intellectual result without the intermediation of any generalised assumptions about the world. The reason that this conclusion has been obscured is not because man is incapable of reaching it but because he has been misled into supposing that his natural and intuitive thinking is somehow not rationally valid.

The Islamic creed provides a comprehensive intellectual solution to the question of man's existence and purpose in life, built on the correct and pure understanding of this world and what lies beyond. Man must take his goal in life

and his solutions to life's problems from his Creator, through the revelation conveyed by His last Messenger Muhammad (saw) in the form of the Qur'an and the Sunnah. It is this that life and civilisation must be established upon. The Khilafah State achieved this in the past, and it shall soon achieve this again. The West has failed. With the permission of Allah (swt), the re-establishment of Islam is near at hand.

[Back to Index](#)

Q&A: The Kosovo Events and their Repercussions on Europe

(Translated from Arabic)

Question:

Violent demonstrations have erupted in northern Kosovo by the Serbs of the province against the police and NATO forces in the region. Serbia has put its forces on alert for the possibility of entering the province in defence of the Serb minority. A report published by the National Interest website and quoted by Al-Jazeera warned that the next European war might start in Kosovo. The report stated (that there are remarkable similarities between the situation in Kosovo and the current conflict in Ukraine calling on Western policy makers to pay attention to this matter. He said that the recent crisis in northern Kosovo reminded the world that “the brutal war in Ukraine may be the greatest threat to European stability today, but it is by no means the only one.” (Source: Al Jazeera and National Interest, 10/6/2023)

What is behind these events? Are they dangerous, according to what is heard from the international officials’ statements, that it might explode the Balkans and preoccupy European countries with a second war in addition to the war in Ukraine?

Answer:

To clarify the dimensions of the tensions taking place today in the northern Kosovo region, we review the following:

First: The historical background:

1- After the Ottoman Islamic conquests of the Balkans during the fifteenth century CE, Islam began to make its way in a region that the Roman state had made into a purely Christian region. So, the Albanians embraced Islam, they are the people of Albania today and the Kosovo region. The Bosnians converted to Islam after that, they are the people of Bosnia and Herzegovina, which became

independent from Yugoslavia in 1992, after which a war of genocide broke out, in which thousands of Muslims were killed.

2- Kosovo remained part of the Ottoman State until it left in 1912 in the context of the separatist nationalist tendencies raised by Britain throughout the Balkans. Then many kingdoms joined forces to rule Kosovo such as Serbia and Montenegro, and Italian colonialism, which annexed it for its influence within the Kingdom of Albania, which it was colonizing. Then, in 1946, Tito, President of Yugoslavia, annexed it to his country in the framework of post-World War II settlements and gave it autonomy, and it remained within Yugoslavia until the latter disintegrated in the early 1990s, Kosovo found itself with Serbia, that is, with the last remaining Yugoslavia, and in order not to become independent, the notorious Serbian President Slobodan Milosevic ruled it with iron and fire and abolished its self-rule status. Many unrests erupted in it after the referendum on its independence in 1990, and the unrest, violence and killing continued there until 1999... As a result of international circumstances, the North Atlantic Treaty Organization (NATO) intervened and bombed Serbia until it forced it to leave Kosovo. Since that date, NATO forces in Kosovo are the military force that guarantees peace in the region.

3- In 2008, Kosovo officially declared its independence from Serbia and was recognized by many countries of the world, led by America and most European countries. Russia and Serbia strongly opposed independence, and Russia and China prevented Kosovo from joining many international organizations. Then finally, on 19/3/2023, and within the framework of the temptations to join the European Union (EU) and to oppose Russia after its war on Ukraine, the EU announced an agreement between Serbia and Kosovo to normalize relations between them that does not mean Serbia's recognition of Kosovo's independence, and this agreement meant opening the door to both Serbia and Kosovo to join the European Union.

Second: What preceded the current events in terms of local and international conditions:

1- Serbia is Russia's last centre of influence in Eastern Europe, as it supported it throughout the years of its conflict with NATO. Indeed, NATO's intervention in 1999 to split Kosovo from Serbia was a severe blow to Russia's

last influence in the Balkans, as it showed its weakness and inability to support its followers. However, Russia continued to show strong support for Serbia, and it provides it with weapons and political support in international organizations and strongly declares its opposition to the independence of Kosovo, and announces the establishment of economic projects to support the Serbs in Bosnia and Herzegovina. It consolidated the relationship between the churches of the two countries and established a large media centre for Sputnik agency in Belgrade, which became a centre for fuelling tension and showing Russian support for the Serbs. The Serbian leaders are keen to take pictures with Russian President Putin to gain popularity in Serbia ahead of the elections in Serbia. Overall, Russia has great influence inside Serbia and among the Serbs in Kosovo and in Bosnia and Herzegovina.

2- After Russia ignited the war in Ukraine and saw Western powers united in rallying against it, the West has increased its courtship with Serbia, including sponsoring the agreement between it and Kosovo to normalize relations (March 2023) and opening the way for Serbia to join the European Union, and perhaps NATO in the future, and this is like the annexation of Sweden and Finland joined NATO in order to increase Russia's international losses due to its war in Ukraine. A great rapprochement emerged between Serbia and the West, and in June 2022 European countries prevented Russian Foreign Minister Lavrov from crossing their airspace to visit Serbia. This was provoking to Serbia, the Serbian Interior Minister said: "Serbia is the only one in Europe that did not impose sanctions on Russia, and did not join the anti-Russian hysteria." (Al-Youm Al-Sabi', 22/8/2022).

This statement reflects the heaviness that Serbia feels because of its relations with Russia, especially since the horizons of Western countries are opening up for it. Indeed, putting Serbia on the track of the West may have achieved results beyond that, as Sky News Arabia published on 4/3/2023: (On Thursday, Russia demanded an official explanation from its ally, Serbia, regarding reports that the country located in the Balkans, has delivered thousands of missiles to Ukraine. Russian Foreign Ministry spokeswoman Maria Zakharova expressed "grave concern" about the reports, which were first reported in Russian pro-government media last month.) Despite Serbia's denial of its involvement in the conflict in Ukraine, these positions highlight that Serbia has begun to make its way away from Russia, even if the road still has gaps and even obstacles.

3- In the face of this new reality of relations between Russia and Serbia after the war in Ukraine, Russia, which has wide influence inside Serbia, has begun to use its influence tools locally with the Serbs to stir up tension and try to stop the process of stripping Serbia of its international influence. (The President of Kosovo accused Russia of having "destructive interest" in the region, including attacking Kosovo, Bosnia and Montenegro. (The Independent Arabia, 22/12/2022)). According to the same source, (The Washington Post wrote that the Russian war on Ukraine has raised wider tensions in the region, and quoted analysts that Russia's national discourse found acceptance among some leaders, including Serbian President Aleksandar Vucic, an ultra-nationalist who was an ally of former President Slobodan Milosevic. Wall Street Journal reported at the time that NATO and the European Union were quick to calm the tension between Kosovo and Serbia after the recent escalation, amid fears that Russia will use the conflict between the two countries to destabilize Europe).

4- Ivana Stradner of the American Project Institute for Public Policy Research had warned before the outbreak of the war in Ukraine that Russia was set on creating chaos in the Balkans, and she said in an article entitled "Russia is playing with fire in the Balkans" published by Foreign Affairs Magazine and quoted by the Independent Arabia, 20/4/2023. (I do not rule out that the Balkans will turn into a new theater in which Russia will challenge the European Union and NATO, in order to prove that they are two fake giants. (Independent Arabia, 20/2/2022)). Therefore, it is more likely that Russia is the one which stirs up the conflict in Kosovo in order to divert attention from its weakness, which was shown by the war in Ukraine, and in order to occupy the European countries hostile to it with another war in Europe, as well as in order to stop the process of removing Serbia from its influence.

Third: The reality of recent events:

1- The Serbs inside Kosovo number no more than 120,000 out of nearly 2 million people who are the population of the region, and a third of the Serbs are concentrated in four border towns with Serbia, the center of the recent conflict. In these four towns (50,000 people) of which the Serbs make up 90% of its population, the state authority of Pristina, the capital of Kosovo, has been weakened further. The police cannot deal with crime, arrest criminals for ethnic reasons, and accuse them of targeting Serbs. The Serbs in these towns carried

out riots on an ethnic basis and demanded accession to Serbia, this imposed consequences on the other side of the border in front of its people to defend the Serbs in Kosovo.

2- In order to impose its control over those towns, the Kosovo government issued in August 2022 laws to impose carrying its identity and car plates in northern Kosovo. This led to mass resignations of mayors and police of Serb origin in November 2022, and protests spread in the north of the country, then the Kosovo government held local elections in April 2023, which the Serbs refused to participate in, which announced the victory of the Muslim candidates in it, so the Serbs revolted in these towns because they did not want their mayors to be Albanian Muslims (Kosovans), and riots spread from closing the roads until the Kosovo government found itself forced to impose security. The police provided security for the inauguration of new mayors, the Serbs wanted to occupy the buildings and found the Kosovo police standing by to prevent them from occupying the municipal buildings. Shortly before that, the President of Serbia had put his country's army on alert in reference to the possibility of military intervention.

3- As for Russia, it was pouring oil on the fire and showing great support for the Serbs. Before the outbreak of the demonstrations on 29/5/2023, its spokeswoman for the Ministry of Foreign Affairs said, "Russia decisively condemns Kosovo's provocative steps that brought the situation to the brink of a "hot phase," adding that the responsibility for the provocation against Serbia is the responsibility of the United States and the European Union (Al-Youm Al-Sabi', 28/5/2023). After the demonstrations (Sergey Lavrov said that the escalating tensions in Kosovo could lead to a "huge explosion" in the heart of Europe. The Russian Foreign Minister told reporters on Monday that the situation was "alarming" and warned of a major eruption in the Balkans. (Sout Al-Khaleej, 30/5/2023)). Likewise, (Russian Foreign Minister Sergey Lavrov confirmed that "the Serbs are fighting for their rights in northern Kosovo," explaining that the army is on alert and "the decision will be taken by the Serbian president." (The Independent Arabia, 30/5/2023)).

4- As for America, its position is hardly different from the European position. A joint statement was issued, signed by America, Britain, France, Germany and Italy, to take immediate measures to stop the escalation in the

north of the region. (British government website, 26/5/2023). Britain was keen, within the framework of NATO, to have the command of the largest central sector in the capital region, Pristina, after NATO's intervention in 1999, and it was the first country in NATO to appoint an ambassador for it in Pristina after declaring independence (Radio Sawa website, 21/2/2008). Then America appointed an ambassador five months later (Al-Youm Al-Sabi', 19/7/2008). Blinken considered that the decision of Pristina authorities used force to ensure the arrival of mayors in the north of the region to administrative headquarters ("which led to a sharp and unjustified escalation of tension." (RT, 31/5/2023)). Also, (US Secretary of State Anthony Blinken urged the leaders of Serbia and Kosovo to reduce tension, warning that they threaten hopes of joining Europe. Blinken said - to reporters during the NATO talks in Oslo yesterday, Thursday - "We call on the governments of Kosovo and Serbia to take immediate measures to de-escalate tension." (Al-Jazeera Net, 2/6/2023)

5- Because of these Western positions, it is likely that the situation is moving towards cooling. After the rigid positions expressed by the Prime Minister of Kosovo, Albin Kurti, he began to show softness. (Kosovo Prime Minister Albin Kurti said that he seeks to defend all Kosovo Serbs, stressing that they have the right to make their voices heard through peaceful means, and he added that power in Kosovo can be obtained through elections, not through violence. Kurti suggested holding new elections for mayors in an attempt to stop the recent outbreak of violence in the north of the country. (Al Jazeera Net, 2/6/2023)). At the same time French President Macron and the Chancellor of Germany, Scholz, pressed on the President of Kosovo during a summit in Moldova to hold a meeting with the President of Serbia to ease tension.

6- With all this, it is clear that Russia, in addition to using its influence in Serbia, is actually able to stir up tension in the Kosovo region and has many tools in Serbia and among the Serbs of the region. It wants to create a hotbed of tension that hides its apparent weakness in the Ukraine war and wants to stop the stripping of Serbia from its influence. The statements of its officials by showing strong support for the Serbs were pouring oil on the fire to fuel the war in Kosovo, but the European countries, along with America, were working to extinguish the fire as soon as it broke out, so America, along with the countries of the European Union, was very keen to quickly put out the fire.

Fourth: The conclusion is that Russia is not far from the tensions in Kosovo caused by Kosovo's Serbs and thus moving Serbia. Russia hoped from these tensions that the West would be preoccupied with them, given that NATO is in Kosovo, and then these fires ignite between the Serbs and Kosovo. Thus, the West and NATO will be in the middle of it. Russia was expecting this to mitigate the continuation of America and NATO in escalating the fires of war between Russia and Ukraine. It seems that America and the West realized this issue, so they made every effort to calm things down between the Serbs and Kosovo, and hinted to them the possibility of including them in the European Union and after that in NATO on condition of cooperating in quelling these tensions. It seems that America and the West had succeeded in that, as we have shown from the statements of officials, especially from America and Kosovo.

This is what we think is correct regarding the backgrounds, course and results of these events, as we have shown above.

Finally, Kosovo, as we mentioned, was within the Ottoman State, so its people became Muslim long ago, and had it not been for the fact that Muslims lack the Khilafah (Caliphate) State that protects them from the evils of the colonial kuffar, the reality of the course of affairs would not have been in the hands of those colonial kaffir states that control the country after the banner of Islam was flying over the Balkans and Kosovo.

And we ask Allah (swt) to relieve the Islamic Ummah off the crisis and to make it return to the source of its glory by re-establishing the Khilafah.

(وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ)

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

22 Dhul Qi'dah 1444 AH

11/6/2023 CE

[Back to Index](#)

Q&A: Expiation of Breaking the Oath (Kafarat ul-Yameen)

(Translated from Arabic)

То: Гаджимурад Гамзатов

Question:

Assalam Alaikum Wa Rahmatullah Wa Barakatuh

Our honorable Sheikh,

Can the expiation for breaking an oath (kafarat ul yameen) be given for a young infant child who does not eat food and who only drinks breast milk or infant formula? If the expiation is given and the person forgets about this situation (it is given to an infant), should the person repeat giving the kafara to a poor person?

And another question related to the expiation for breaking an oath: Is it sufficient to feed the poor once, or is it necessary to feed him twice (lunch and dinner?)

And the third question: a person who lives in Europe and gave expiation for the oath to the poor in Ukraine by following the amount of expiation for the oath in Ukraine. Was it necessary for him to follow the amount of expiation in Europe, or was it sufficient to follow the amount in the country to which it was sent to?

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

1- The basic principle regarding expiation for an oath (kafarat ul yameen) is the words of the Allah (swt):

(لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ)

“Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths.³ Thus does Allah make clear to you His verses [i.e., revealed law] that you may be grateful” [Al-Ma’idah: 89].

Feeding ten poor people is one of the options mentioned in the verse:

(فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ)

“So its expiation² is the feeding of ten needy people from the average of that which you feed your [own] families” [Al-Ma’idah: 89]

2- It is understood from the noble verse that the number ten is binding, i.e., ten needy persons must be fed, so it is not correct to feed one poor person ten times, for example. We explained previously this in the Answer to a Question on 29/4/2022 CE, in which the following was stated:

[and the opinion that I see more correct is that if the text is mentioned with a certain number of poor people, such as

(فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ)

“So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them” [Al-Ma’ida: 89]

(فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا)

“...and he who is unable - then the feeding of sixty poor persons.” [Al-Mujadila: 4].

In this case, the aforementioned number (ten, sixty) must be adhered to, whether the giving is in kind or in value, because the number is intended, it is a necessary restriction, but if the text requires giving poor people without mentioning a number, it is permissible to give one poor person because there is no restriction on the number, and it may be given to more than one poor person, as Allah (swt) says regarding zakat:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ
اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise” [At-Tawba: 60].

So it is permissible for the one who pays Zakat to give his zakat to one poor person, and it is permissible to divide it among many poor people, because there is no specific number in the verse, rather the term “poor people” is mentioned like this without a number... But he takes into account that they are eligible to zakat because they are described as poor.]

3- Accordingly, the completion of the expiation requires feeding ten poor persons with the average food, and this means that the poor person who is given the expiation is the one who can eat the average food. As for the breastfed child, I do not think that he is included in this concept, and therefore he is not counted among the poor who are fed in the expiation for an oath. If a man got up and sent food to a poor family consisting of ten members, including a baby, then this expiation is incomplete; it is like feeding nine and not ten, because the baby does not come under the concept of those who are being fed. This is what I see most correct and is what I am content with.

Therefore, he must complete it by feeding another poor person in addition to those he fed to complete the expiation of ten poor people. This is in contrast to the child who eats food, such as a boy with distinguishing mind and the like, for these are counted in the expiation. If there were children in the poor

family like these, then the expiation is valid by feeding them, because they enter into the concept of those who are fed.

4- The jurists differed in determining the amount of food for each poor person in expiation for breaking an oath (kafarat ul yameen), and in the type of the food from which the expiation is given etc., and I quote something about this from the Kuwaiti Encyclopedia of Fiqh

[“Second: In terms of the amount”

- The Malikis, Shafi’is, and Hanbalis are of the view that it is a condition that each poor person be given one mudd (a measure of weight) from most of the country’s staple food, and it is not permissible to give the value of the food in accordance with the text of the verse:

(فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينٍ)

“So its expiation is the feeding of ten needy people” [Al-Ma’idah: 89].

It is a condition that the shares should not be reduced, so it is not permissible to give twenty poor people ten mudd; to each one of them half a mudd unless he completes for ten of them what was lacking. It is also required that the feeding be for the ten, so the fabrication is not valid, so if he fed five and clothed five, it is not permitted. It is also required that a mudd be given to each of the ten on the basis of ownership, and it is not permitted according to the Malikis to repeat giving to one. The Hanafis hold the view that it is a condition that each poor should be given half a saa’ (measure of weight) of wheat, or a saa’ of dates or barley, or the value of that in money or trade offers, because the purpose is to pay the need, and that can be achieved by the value.

As for the amount of permissible food for them: two meals that are satiating, that is, it is required that each poor person has lunch and dinner, and likewise if he gives them dinner and suhur, or he gives them two lunches and so on, because they are two intended meals.

But if he gives one person lunch and another one dinner, that is not valid, because he would have divided the food of the ten over twenty, which is not valid.

They also stipulate that he does not give the entire expiation to one poor person in one day at once or separately over ten times. But if he fed one poor person for ten days, lunch and dinner, or gave one poor person for ten days every day half a saa', that is permissible because the need is renewed every day making him like another poor person, as if he spent the value on ten poor people.

“Third: In terms of type”

- The Hanafis held the opinion that what is sufficient in feeding is wheat, or barley, or dates, the flour of each one as its original by measure, that is, half a saa' in wheat flour and a saa' in barley flour, and it was said: What is considered in the flour is the value, not the measure, and it is permissible to extract the value from other than these types. The Malikis went to the fact that feeding is from wheat if they ate it, so it is not acceptable from any other of barley or corn or other than that. If they ate other than wheat, then what equals it in satiety, not measure (is given). The Shafi'is held the opinion that feeding is from the grains and fruits on which zakat is due, because the bodies are established by it, and it is required that it be from the majority of the country's food. The Hanbalis went to stipulate that the feeding should be from wheat, barley and their flour, dates and raisins, and nothing else is permitted, even if it was the food of his country, unless those foods are not available.] End

5- What I see most correct regarding feeding for the ten poor is that they are given two meals to be true to the meaning of the verse:

(فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ)

“So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families” [Al-Ma'idah: 89].

Feeding the family is twice a day, so that it can be called feeding, such as lunch and dinner; otherwise, he has not completed feeding his family, and similarly with regard to the poor in the expiation, he must feed them twice a day until the expiation is complete, so if he suffices with lunch without dinner, or with dinner without lunch it is not acceptable, and also, the Shariah has made the food in Ramadan two meals: the pre-dawn meal and the iftar meal, so complete feeding is with them or the same.

6- As for your question: (a person who lives in Europe and gave expiation for the oath to the poor in Ukraine by following the amount of expiation for the oath in Ukraine. Was it necessary for him to follow the amount of expiation in Europe, or was it sufficient to follow the amount in the country to which it was sent to?) the answer to that and what I am confident about is that the amount spent is according to the average food in the country in which the person who gives the expiation resides, and that is because the noble verse says:

(فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ)

“So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families” [Al-Ma’idah: 89].

This makes him feel that feeding is according to the place in which the person is in, because what is required is to feed ten poor people from the average of what he feeds his family. If he fed, for example, in Ukraine with ten dollars, then this may be sufficient to feed ten poor people there, but it is not sufficient to feed ten poor people according to the situation in Europe. For example, he has to feed for one hundred dollars so that he would have fed from the average of what he feeds his family.

Therefore, I think that it is better and more prudent to give the amount of feeding ten poor people in the country in which he resides.

This is what I see most correct, and Allah Knows Best, He is Most Wise.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

1 Dhul Hijjah 1444 AH

19/6/2023 CE

[Back to Index](#)

Q&A: Ramifications and Repercussions of the Niger Coup

(Translated from Arabic)

Question:

The coup leaders in Niger announced on Sunday evening, 13/08/2023, (that they intend to prosecute the ousted President Mohamed Bazoum on charges of "high treason" and "undermining the security of the country."... In their statement, the coup leaders renewed their condemnation of the sanctions imposed by the Economic Community of West African States (ECOWAS) ... Al Jazeera 8/14/2023). General Abdourahamane Tchiani, commander of the Presidential Guard in Niger, announced on his country's official television on 7/28/2023 that he had assigned himself as the transitional president of the country, this came two days after his soldiers in the presidential guard, who called themselves the "National Council for the Protection of the Homeland," announced the overthrow of the country's president, Mohamed Bazoum, and besieged him in his residence. Was this coup process an internal matter related to the conflict between the influential forces in the country, or were there external forces standing behind it and that the process was part of the international conflict? Then how is it understood that he was accused of treason, while he was not arrested, rather, he is still contacting officials abroad?

Answer:

To make matters clear, we present the following:

First: The background to the coup and those who were behind it:

1. Surrounded by nine military men in military uniform, Colonel Major Amadou Abderrahman declared: ["We, the Defense and Security Forces, gathered in the National Council for the Protection of the Homeland, have decided to put an end to the regime that you know. This comes as a result of the continued deterioration of the security situation and the economic and social mismanagement." He asked "all external partners not to interfere" and declared

a "curfew from ten in the evening until five in the morning on the entire territory until further notice." (France Press 26/07/2023)].

2. The next day, the army announced its support for the coup, after being slow on the first day. On 27/07/2023, the official French site, France 24, quoted the army in Niger declaring its allegiance to the defense and security forces that overthrew President Mohamed Bazoum, "in order to avoid fighting within the ranks of the armed forces." The site added: A statement signed by the Army Chief of Staff, Major General Abdou Sidikou Issa spoke of "support for the military's announcement to put an end to the Bazoum regime." It seems that the army leadership, after delaying for a day, could not thwart the coup, so it supported it.

3. Alhurra Agency stated on 29/07/2023 that "Tchiani was loyal to former President Mahamadou Issoufou, who appointed him as commander of the Presidential Guard during his two terms of office from 2011-2021." The French magazine Jeune Afrique, which specializes in African affairs, stated that "the Presidential Guard was of great interest by President Mahamadou Issoufou, who granted it all the powers and capabilities to prevent the occurrence of coups." It added, "It is said that General Tchiani is a cruel man, and the army fears him." It is understood from this that the former president was afraid of the army, as it was controlled by the loyalists of France, which established it since it gave formal independence to Niger. And the failed coup attempt was against Issoufou in 2015, and it is possible that there were followers of France in the army who made the attempt, and that is why he promoted Abdourahamane Tchiani and enhanced his power to be his guard against the coups carried out by agents of France for various reasons.

4. There have been four successful coups and several failed coup attempts in Niger since declaring its formal independence from France in 1960, and the last successful one before the last coup was in 2010 by soldiers against President Mamadou Tandja an agent of France, and they announced the formation of the Supreme Council for the Restoration of Democracy and they appointed a president named General Salou Djibo, commander of the support unit in the capital, Niamey. We had issued an Answer to a Question related to that coup on 20/02/2010, in which we said: "The reference of the American statements to the extension incident is to place actual responsibility on the ousted President Tandja and justify the coup, the US State Department

spokesperson did not call for the reinstatement of the president, nor for dialogue between the putschists and the ousted president, but rather called for the organization of new elections and the formation of a new government. This confirms that America was behind the coup... But the French influence in all its forms remained in it and there are still about 1,500 French people residing in it to secure France's nuclear interests, as it is the third country in the world in the production of uranium. That is why it is the place of the Americans' aspirations to control it and remove French influence from it, like the rest of Africa, most of which are Islamic countries, and rich in many natural resources, which are sources of raw materials of all kinds, as well as sources of energy. That's why, it was the subject of conflict between the Western Europeans and Americans, the greedy colonialists."

5. Indeed, shortly after that coup, for several months, elections were held according to American demands in 2011, in which the head of the Nigerien Party for Democracy and Socialism, Mahamadou Issoufou, won and became officially president of the country since April 7, 2011. After that, he resigned from the leadership of the party, and it was taken over by Mohamed Bazoum, who is one of the founders of this party since 1990, along with Issoufou and his close ally. Issoufou appointed him Minister of State for Foreign Affairs, and then appointed him Minister of State at the Presidency of the Republic since 2015. When Issoufou was elected to a second term, Bazoum was appointed Minister of State for Internal Affairs, Public Security and Decentralization. Issoufou and Mohamed Bazoum were opponents of President Mamadou Tandja, and when Mamadou Tandja was overthrown in a military coup on August 18, 2010, Issoufou and Bazoum expressed their support for the coup. It is understood from all this that Issoufou and Bazoum are loyal to America.

6. When Mahamadou Issoufou assumed the presidency in the elections for two terms between 2011-2021, he showed his closeness to America, allowing it to establish two important military bases in Niger, one in 2014 and the other in 2018, in which more than a thousand American soldiers and many drones are stationed. On September 13, 2018, the Noon Post website published a translated article about the American bases in Niger, in which it quoted statements by former President Mahamadou Issoufou in an interview with The Guardian Newspaper, in which he said, "I don't like the term 'foreign forces' – they're friendly forces, who will leave as soon as we want them to... They're here at our

request, and once the need for them disappears, they'll leave." Nevertheless, Issoufou maintained his country's relations and alliances with France and did not fire the French forces. Rather, he participated in the Coalition of the Sahel, which was founded and led by France under the pretext of fighting terrorism in 2014. It appears that he cannot easily uproot the French influence from Niger, so he acquiesced in order to strengthen the American influence, which he introduced into the country under the pretext of fighting terrorism.

7. And when Mohamed Bazoum was elected on 21/02/2021 and officially assumed the presidency on 01/04/2021 to succeed Muhammad Issoufou and with his support, he pledged to follow up on the policy of Mahamadou Issoufou. Two days before his inauguration, a coup attempt against him was thwarted, and the commander of the Presidential Guard, General Abdourahamane Tchiani, loyal to Mahamadou Issoufou, played an important role in thwarting it. Bazoum remained endorsing the American presence and worked to strengthen relations with America. The Arabi21 page quoted the American website, The Intercept, on 27/07/2023, in a report by the site about the American presence in Niger, a saying by Mohamed Bazoum to the US Secretary of State, Blinken, "It is incumbent upon us to demonstrate... that we can actually deliver results." So, the policy of Mohamed Bazoum, like his predecessor and friend Mahamadou Issoufou, appears to be pro-American and not to be in hostile with France and its existence. As the political and military milieu in general tend to favor France, the colonial state of the country, directly, previously, for a period of 60 years, and later indirectly, for a period of close to it.

Second: From the foregoing, it appears that Mahamadou Issoufou and Bazoum are loyal to America, and that the commander of the presidential guard, Abd al-Rahman, was a close friend of Issoufou and endowed him with great powers, and that he had an important role in thwarting the coup attempt against Bazoum two days before he took office. This means that the three are on the same side. So why this coup? An examination of the facts and background of what happened reveals the following:

1. As we said, the head of the guard was Issoufou trust and closeness, and he defended him against the coups of France's agents in the army. On 28/07/2023, the media, including the Middle East, reported news related to the coup leader, General Abdourahamane Tchiani and stated that he had joined the

ranks of the army and held the rank of officer before assuming duties at home, to lead some military units but he emerged strongly after former President Mohamed Issoufou came to power in 2011, who made him a man of confidence. During Issoufou's rule, Tchiani benefited from rapid promotions in the military ranks where he became general without taking the usual path in the military organization. Issoufou appointed him at the head of the National Guard in 2015, which are the elite units charged with protecting the president, especially after the coup attempt against Issoufou.

2. Two days before Mahamadou Bazoum came to power and before he was officially appointed president of the country and before taking the constitutional oath, he was subjected to a failed coup attempt in 2021 which pushed him to make extensive adjustments in the Presidential Guard Battalion, but he kept General Tchiani at the head of the battalion based on the recommendation of Issoufou, who had just handed over power. However, he remained closely linked to Bazoum. Issoufou is considered the man with the first word within the ruling party and brought his son into the government as Minister of Energy and Minerals.

3. Sources say that those close to Bazoum were warning him of Tchiani and advising him to remove him from the leadership of the Presidential Guard Battalion in order to consolidate his rule, but he kept him based on the recommendation of his friend, the former president. However, recently, political activists circulated on social media about Bazoum's intention to dismiss him and make adjustments to the head of the military establishment and the National Guard. It is said that he intended to dismiss the son of the former president from the Ministry of Energy and Minerals, and all of this caused a cooling of relations between him and the former president. Rather, it led to the aggravation of Issoufou and his close friend Tchiani, and then the popular base of Bazoum weakened, and a number of ruling party leaders became restless with his rise because he does not belong to the Hausa tribe, which represents half of the country, but of Arab origins. This is evidenced by the poor vote for him in the capital, as well as the attempt to overthrow him two days before his inauguration. He was not welcome from other ethnicities, nor from some members of the army.

4. Thus, General Abdourahamane Tchiani was the commander of the presidential guard during the reign of former President Mohamed Issoufou, but the current president was considering to replace him. Al-Jazeera published on its website on 28/07/2023, quoting the Mediapart report: (General Abdourahamane Tchiani was the commander of the presidential guard during the reign of former President Mahamadou Issoufou, but the current president was considering to replace him, for what is known among Nigerian army experts is his great loyalty to his former chief. Political analyst Musa Aksar told the website that everything indicated that Mahamadou Issoufou wanted to return to power. He wanted to control oil, and he has a lot of shares in many companies, according to an investigative report that indicated embezzlement in the Nigerian Ministry of Defense under the former president.). This statement confirms that the coup has internal motives, as if it were the main reason for the coup. That is why, when the coup took place, there were strong responses condemning the coup by America, France, the European Union, Britain, Russia, and regional powers. As if everyone was surprised by that!!

5. Thus, America and the United Nations condemned the coup... France and the European Union condemned the coup... The Economic Community of West Africa (ECOWAS) also condemned the coup... Even Britain, which has no influence in Niger, condemned the coup! Moreover, Russia, which does not have a presence there, nor does Wagner condemned it, and it did not realize that raising its flag in the movements was to mislead! White House Press Secretary Karine Jean-Pierre said, "The United States has not seen any credible indications of involvement by Russia, or the Russian Wagner Group private army, in a coup in the African nation of Niger." (Reuters, 27/07/2023).

Third: Conclusion:

1. It is most likely that this coup has internal motives, as it is a struggle or skirmish between America's agents: Issoufou and General Abdourahamane Tchiani on one side and Bazoum on the other. When the first two learned that Bazoum intended to remove Issoufou and the chief of the guard, they arranged this coup move, but they left room for argument and response because they are all American agents, and then they delayed arresting Bazoum and imprisoning him. Then, days after the coup, they accused him of treason, while he is still in his residence, sometimes they harass him and at other times they allow a doctor,

medicine, and food to reach him, and at the same time America and its ambassador in Niamey are moving to find a way out of this matter but this coup remains among America's agents.

2. The most affected by this coup is France, as the putschists are loyal to America, and in order to give legitimacy to their coup, they took advantage of France's confused and convulsive stances, and the people's hatred of the old colonizer and its exploitation of their country and its theft of their country's wealth without leaving them anything not even a little. Thousands of people demonstrated against France in front of the French embassy on 30/07/2023 and raised slogans condemning France.

3. America will work to manage the crisis there and employ it against French influence and strengthen its influence, whether that is:

- By returning Bazoum if possible, even if this matter is not easy, and that returning him is also in its interest because he is one of its agents, even if he goes along with France, as public opinion is against the coup and calls for his return because he was legally elected.

- Or by pressuring the putschists to return to end the transitional period and hold new elections, and former President Issoufou might nominate himself to return again, as the putschists are from his men and from his tribe, to preserve his influence and the influence of his family and cover up their thefts and embezzlements. Especially since he is an American agent and has wide influence in his party and in his tribe, which constitutes half of the country.

4. Thus, such an Islamic country, which is considered one of the richest countries in terms of wealth, but one of the poorest countries, because of the pro-colonial agents and their provision of services to this or that colonizer in return for chairs and obtaining public money, not thinking about the interest of their country and how to liberate it and its revival, as they lack any ideology even if they are from the sons of Muslims, and people follow these oppressors without awareness and understanding because of the intellectual delay and the tyranny of ignorant fanaticism. This does not create peace, safety or security, but rather the rule by Islam, the Khilafah Rashidah (rightly guided Caliphate), the glory of Islam and the Muslims, and the path of their strength, resistance and revival,

especially that Niger is a Muslim country and its people are Muslims. This is the Truth,

﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ﴾

**“So what is beyond the truth except falsehood?
How can you then be turned away?” [Yunus 10:32]**

28 Muharram 1445 AH

15 August 2023 CE

[Back to Index](#)

Media Message :: The Government Prints Billions of Currency Notes that Stoke the Fires of Inflation, and Then Sheds Crocodile Tears as the People Burn in its Flames!

Media Office of Hizb ut-Tahrir in Wilayah Pakistan

Electricity prices have increased by Rs 18 per unit since July last year. Today electricity, with taxes, is Rs 50 per unit. Petrol prices are touching Rs 300 per liter. The inflation rate is at the highest level in the history of Pakistan. The Pakistani state is responsible for fueling the fires of inflation. It is meeting its budget deficit by printing currency notes. It is at the cost of people committing suicide, killing children, hunger and poverty, as well as deprivation of health and education.

The budget expenditure of the federal government is 14500 billion. However, the budget income is 9200 billion. As a result, the State Bank prints currency notes and lends to the commercial banks on interest. The government itself borrows from the banks, at a higher rate of interest. This is how the budget deficit is financed. Whilst the banks profit, the people bear the brunt of these usury transactions. Due to the depreciation of money, goods and services are now more expensive. Inflation is theft from the pockets of the people.

The present worthless paper fiat currency of Pakistan is a mere medium of exchange. It has no intrinsic value of its own. By printing more, there is no increase in the country's actual wealth. Real wealth is from goods, production and services. If these are not increased, then printing money only increases the volume of money. Goods and services will now be bought for more money and the country will suffer from inflation. Under the PTI regime, debt increased by 18 trillion rupees from August 2018 to March 2022. Under the PDM government, debt increased by 18.5 trillion in 15 just months. Over this period, the increase in gross domestic product was not even 15%. Thus, the huge increase in the currency has created a storm of inflation.

Islam takes away the power of the state to both print money at will and earn interest. In Islam, issuing a currency based on gold and silver is not an option, it is a duty. The government cannot issue currency unless the government

has the same amount of gold or silver. In this way, inflation ends. The constant theft from the pockets of the people stops. The sanctity of people's wealth is protected. The currency, the prices and the economy become stable.

Upon its establishment, the Khilafah (Caliphate) on the Method of Prophethood will stop all usurious payments. These include 7,500 billion interest on federal loans, hundreds of billions of interest on circular debt, interest on loans obtained for the purchase of commodities and interest on foreign loans. The Khilafah will secure prosperity through a unique system of distribution of the resources and the generation of wealth within the state. It will not face any financial deficit. It will not impose any undue burden on the people. Allah ﷻ said,

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى﴾

“But whosoever turns away from this Admonition from Me shall have a straitened life. We shall raise him blind on the Day of Resurrection.” [TMQ Surah Taha 20:124]

[Back to Index](#)

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 (saw).

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 (saw) when he (saw) said, **نُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ** **يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ** **“Then there will be a forceful rule and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the the Method of Prophethood.”** Then he (saw) became silent.” (Ahmad).