

NUSSRAH

Iranian President Surrenders, Even Before Battle

BRICS Currency & International Financial Order

For Peace in Baluchistan...

Supporting of Gaza is Not Through Speeches

**O Muslim Soldiers!
Is There Not a New Salahuddin Amongst You
Today, Who Leads You in Support of the
Martyrs and in Eliminating the Jewish
Entity?**

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Editorial

Under the title “Rising influence of Hizb ut Tahrir in Bangladesh could have spillover effect in India,” The New Indian Express published a report on 28 August 2024, stating, “Amidst the ongoing turmoil and instability across the country, Bangladesh is facing another challenge – the rapidly increasing influence of the Hizb ut Tahrir (HuT). The HuT is a fundamentalist political organisation that aspires to re-establish the Islamic Caliphate and implement Sharia globally. Although the HuT was banned in Bangladesh in October 2009, its supporters are taking out marches, including in Dhaka, and posters propagating their ideology have mushroomed. On August 9, supporters of the HuT organised a rally at Baitul Mukarram North Gate in Dhaka and demanded the establishment of the Khalifah in Bangladesh based on Sharia law which they claim would ensure “true justice and welfare” of all the citizens in Bangladesh. They also called to oust foreign companies and annul strategic agreements with non-Muslim states...” It also stated, ““This is a worrying trend as they seem to have sympathisers in the army. They don’t believe in democracy and are against gender rights, so women have a lot to worry about,” a source from Dhaka told The New Indian Express.” It stated that, “Meanwhile, some arrests have been made in India too of covert HuT operatives who seem to be expanding their network. Most of them are educated and spread their propaganda through students... “If the HuT movement intensifies in Bangladesh, it would have an impact in India too as covert operators in India are likely to coordinate with Bangladesh,” said a source. The HuT has been banned in China, Russia, Pakistan, Germany, Turkey, UK, Central Asia, Indonesia and all Arab countries except Lebanon, Yemen and UAE. In January, the British Parliament had cleared a draft laid by the then Home Secretary James Cleverly to proscribe the HuT under the Terrorism Act 2000.”

In response to the claims published by the newspaper, we at the Central Office of Hizb ut Tahrir would like to emphasize the following points. We hope the newspaper will publish this response on its pages in accordance with professional journalistic standards and integrity. This is to ensure that readers and followers are provided with a clearer picture, and have access to both sides of the story, allowing them to make their own informed judgment on the matter:

Firstly: Hizb ut Tahrir's call for the establishment of the Islamic Khilafah, which aims to implement Islam, is a call to cleanse the Indian subcontinent of the issues left by British colonialism, such as humiliation, servitude, poverty, oppression, and racism. This region once enjoyed peace, prosperity, and growth under Islamic rule for over eight centuries, during which the Islamic governance integrated various ethnic groups in the multi-ethnic and multi-religious land and revitalized the Indian economy. This economic prosperity made it a target for colonialist powers, with the United Kingdom at the forefront. The Indian Subcontinent under Islam had a 23% share of the world economy, peaking at 27% in the time of Aurungzeb Alamgir. Is this what concerns the newspaper, or the oppressed people of India under the Hindutva system, which is aligned with the Western colonialism? This colonialism is sometimes with British colonialism, sometimes with the Americans, and sometimes divided between the two. This system does not understand the meaning of independence, stability, or civil peace.

Secondly: The Hizb advocates preserving human nature from deviation. Allah created humans as two genders, male and female, as stated in the Qur'an, ﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى * أَلَمْ يَكْ نُطْفَعَهُ مِنْ مَيْمِي يُمْنِي * ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى * جَعَلَ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى * أَلَمْ يَكْ نُطْفَعَهُ مِنْ مَيْمِي يُمْنِي * ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى * جَعَلَ أَىَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى * أَلَمْ يَكْ نُطْفَعَهُ مِنْ مَيْمِي يُمْنِي * ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى * جَعَلَ﴾ **“Do people think they will be left without purpose? * Had he not been a drop of sperm emitted? * Then he became a clot, and Allah created and proportioned him. * And made from him two mates, the male and the female”** (TMQ Surah al-Qiyamah 75:36-39). This perspective on human beings, male and female, has preserved human lineage and treated both men and women fairly without injustice. Divine Shariah rulings regulate the relationship between men and women, and Shariah laws elevate the status of women, making them honored as mothers, and respected as wives and caregivers whose dignity must be protected. In contrast, Western notions of liberation view women from a sexual perspective for male pleasure, treating them as commodities to be bought and sold. So, what “concern” for women is the newspaper referring to?

Thirdly: The banning of Hizb ut Tahrir in many countries around the world is evidence of its righteousness, the validity of its call, and the correctness of its ideas. The countries that ban Hizb ut Tahrir, as mentioned in the report, are either

colonialist powers that cannot tolerate an organization within the Islamic Ummah, or so-called Third World countries that the colonial powers exploit. These countries would lose their ability to plunder resources, exploit, and enslave peoples. The United Kingdom is a prime example, having colonialized the Indian subcontinent for centuries, and its influence is still felt in India. The United Kingdom recently banned Hizb ut Tahrir for its support of the oppressed in the Blessed Land of Palestine, and its stance against the genocide perpetrated by the Jewish state in Gaza. The United Kingdom also understands that the Khilafah (Caliphate) the Hizb calls for would liberate colonialized and oppressed peoples, including the people of India, from such colonialist dominance. Thus, is the ban by the historical colonialist power, the United Kingdom, an indication that the Hizb's call is "concerning," or is it a mark of honor and proof that the Hizb is a noble opponent of colonialism, and its oppression of subjugated peoples?

As for the other countries that have banned the Hizb, including Arab states, Central Asian countries, and others, the newspaper knows that these are dictatorial regimes aligned with colonialist powers. These dictatorial regimes do not allow any ideological or political movement advocating the revival of the Ummah and the liberation of peoples from colonialist rule. Their ban on the Hizb is also a mark of honor and a testament to its stature. It is particularly absurd for the Indian newspaper to cite Pakistan's ban on the party. Has Pakistan become a benchmark and reference for India on matters of "freedom of opinion" and "human rights," or because Pakistan and India are participating with the colonial countries, led by America, in their war against Islam?!

Fourthly: We would like to reassure the newspaper and the people of India that the Hizb's call is to liberate people from the slavery to capitalists, who enslave over ninety percent of the population to the worship of the Lord of the worlds, Allah (swt), who ensures justice between the rich and the poor, and between the strong and the weak. The Hizb seeks to eliminate the dominance of financial tycoons and authoritarian rulers, allowing humanity to benefit from the great governance of Islam. How fortunate India would be if it were governed by Islam, as it was for centuries in the past. The people of India should warmly welcome the shebaab (members) of the Hizb and support them in spreading the

message of truth and justice in their country, so that justice and prosperity can once again prevail in India.

Fifthly: We are aware that many journalists in tabloid journalism do not adhere to transparency or professional standards. They often merely repeat what is written in local and global newspapers, through copying and pasting without scrutiny, or publish what is dictated to them by local and global intelligence agencies that work for corrupt ruling elites, or those benefiting from the failing regimes in these countries. Is this the case with “The New Indian Express” and its journalists? Every journalist committed to their people should strive for accuracy in delivering news to their audience and readers, and should wish for the best for their country and people. There is no greater good than the magnificent Islam. The Creator of the universe, humanity, and life, Allah (swt) says, ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ **“Today I have perfected your Deen for you, completed My favor upon you, and have chosen for you Islam as your Deen.”** (TMQ Surah Al-Maidah 5:3). Here, the Deen refers to a way of life, a system of living, and a governing system.

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Tafseer Al-Baqarah (2: 267-271)

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۗ وَعَلَّمُوا أَنَّ اللَّهَ عَزِيزٌ حَمِيدٌ
(۲۶۷) (الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ
عَلِيمٌ) (۲۶۸) (يُوْتِي الْحِكْمَةَ مَن يَشَاءُ ۗ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا
أُولُو الْأَلْبَابِ) (۲۶۹) (وَمَا أَنْفَقْتُمْ مِّن نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّن نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ) وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ (۲۷۰) (إِن تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۗ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۗ وَيُكَفِّرُ
عَنكُم مِّن سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ) (۲۷۱)

“O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy. (267) Shaytan promises you with poverty and orders you to immorality, while Allah (swt) promises you forgiveness from Him and bounty. And Allah (swt) is all-Encompassing and Knowing. (268) He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding. (269) And whatever you spend of expenditures or make of vows - indeed, Allah (swt) knows of it. And for the wrongdoers there are no helpers. (270) If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah (swt), with what you do, is [fully] Acquainted. (271)”

The verses continue in the context of spending. After Allah (swt) clarified that spending in the way of Allah (swt) must be without reminders of generosity or harm, otherwise that spending would not be accepted by Allah (swt).

1. After that, Allah (swt) clarifies in this noble verse, **يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ** “**O you who have believed, spend from the good things which you have earned**”, that the spending is from the good and not from the impure.

So, in the noble verse, there is a prohibition against a person taking the defective from his wealth and spending from it. This prohibition is decisive (جازم), as indicated by indication (قرينة) in the following verse, **الشَّيْطٰنُ يَعدُّكُمْ اَلْفَقْرَ وَيَاْمُرُكُمْ بِالْفَحْشَاۗءِ** “**Shaytan threatens you with poverty and orders you to immorality**”, and the understanding of this statement, by the indication of implication (دلالة) (الاشارة), suggests that whoever takes the defective from his wealth and spends from it is following the command of Shaytan. This is an indication of decisiveness (جزم) of the prohibition, meaning that the mentioned prohibition is for it being Haraam (حرام).

And since spending from the impure is forbidden, it means that the mentioned verse pertains to obligatory spending, such as zakat and spending in the cause of Allah (swt), jihad, and any obligatory spending on a person. These are the expenditures that are prohibited from being given from the inferior portion of wealth.

About the verse in which Allah (swt) said, **وَلَا تَيَمَّمُوا اَلْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ** “**And do not aim toward the defective therefrom, spending [from that],**” Abu Amama bin Sahal bin Hanif said: It is the ja’rur (جعرور) and habiq (حبيق), **فنهى رسول الله ﷺ** “**Messenger of Allah (saw) forbade taking it in Sadaqah**” [Al-Nisai, Abu Dawood]. It is regarding Zakat of dates, as they two are inferior types of dates.

From Ubaydah Al-Salman, he said: I asked Ali (ra) about the saying of Allah (swt), **يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا اأَخْرَجْنَا لَكُمْ مِّنَ األَرْضِ وَلَا تَيَمَّمُوا األْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ** “**O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the impure therefrom, spending [from that]**”. He said: Ali (ra) said: This verse was revealed regarding the obligatory Zakat. A man would go to his dates, harvest them, and set aside the good ones. When the collector of

Sadaqah, meaning the one who gathers the Zakat, came, he would give him from the inferior dates. So, Allah (swt) revealed the verse, **وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ** “**And do not aim toward the impure therefrom, spending [from that]**” [Tirmidhi, Al-Mustadrak].

As for voluntary sadaqah, although it is better for a person to give from the good of his wealth, from amongst dates, and not from the inferior part, or little of it, we cannot say that he is sinful in this voluntary act. This is because it is not obligatory on him, although its acceptance by Allah (swt) is questionable, since Allah (swt) is good and does not accept except what is good.

Therefore, the verse pertains to demanding the obligatory right on a person, which must be from the good. For this reason, Allah (swt) gave them an example regarding claiming their rights. If one of them had a right over another, he would not claim it with something of inferior. **وَلَسْتُمْ بِأَخِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ** “**while you would not take it [yourself] except with closed eyes.**” So they do not take the inferior in settling their right, unless they do not see that defect and inferiority.

In that, there is denunciation and reproach for their act of giving zakat from the inferior, while they do not accept the inferior when settling their own rights. So how do they accept for Allah (swt), what they do not accept for themselves?!

Then Allah (swt) concludes the verse by stating that He is independent of them and does not benefit from their charity, but He recompenses them for it, with a reward if it is good and with a punishment if it is bad, **وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ**



يَأَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ “**O you who have believed, spend from the good things which you have earned**”. It is an address to the believers to give their zakat of their wealth from the good portion of it.



أَنْفِقُوا “spend”, i.e. zakat.

طَيِّبَتِ مَا كَسَبْتُمْ “the good things which you have earned”, the good from your earnings.

كَسَبْتُمْ “your earnings”, that you obtained through transactions such as selling, buying, hiring, trading, partnerships, inheritance, gifts, bequests, and the like, that is, pay the zakat on these, which includes zakat on trading merchandise, currency, and livestock.

مِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ “from that which We have produced for you from the earth”, and it includes the zakat of crops and fruits mentioned in the hadith: التمر والزبيب والقمح والشعير “The dates, raisins, wheat and barley”, and all of that has its own measure (نصاب) and its conditions.

وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ “And do not aim toward the defective therefrom, spending [from that]”, that do not spend from the inferior of your wealth so as to give from it the charity, i.e the zakat.

الْخَبِيثَ “defective”, here it is not the haraam (حرام). Instead, it is that which is inferior in the wealth, because the address for the believers is to take out the zakat from the good and not from the inferior, due to indication of مَا كَسَبْتُمْ “what you have earned” and وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ “and from that which We have produced for you from the earth.” The earning of a believer is not Haraam (حرام) because it is linked to the address الَّذِينَ آمَنُوا “who have believed”, a comprehensive description of how he earned it. Similar to that is, مِمَّا أَخْرَجْنَا لَكُمْ “and from that which We have produced for you from the earth.” Its attribution to Allah (swt) indicates the permissibility of its origin.

And the meaning is that Allah (swt) commands the believers to pay their zakat from the good of their wealth, not to resort to the inferior part of it, so as to give it as zakat.

وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ “while you would not take it [yourself] except with closed eyes”.

“with closed eyes” **تُعْمَضُوا فِيهِ**, as for the verb **أَغْمَضَ**, either it means the man was lenient in a matter, accepting part of his due and overlooking the rest, or from the metaphorical closing of the eyes, implying not seeing. The more likely meaning is the closing of the eyes because the verse is in the context of “Allah (swt) does not accept settling His due with inferior wealth in any circumstance, because it pertains to zakat, just as they do not accept settling their rights with inferior wealth unless they overlook it.” For the analogy to be correct, and for zakat to be completely unacceptable, if taken from inferior wealth, it means the exception does not apply to Allah (swt).

If by **تُعْمَضُوا** **“closed eyes”** the intent was the leniency and tolerance, so that Allah (swt) does not accept this charity from the inferior, just as you do not accept unless you are lenient and tolerant, this would mean that Allah (swt) does not accept this charity unless He is lenient and tolerant, which is possible. Thus this suggests the possibility of accepting charity from the inferior if Allah (swt) is lenient, with His servant. This is not the intended meaning of the verse, it means that charity from the inferior is not accepted by Allah (swt).

Therefore, **إِلَّا أَنْ تُعْمَضُوا فِيهِ** **“except with closed eyes”** would be, that you would not see or know the defect in it. This because Allah (swt) is above not knowing the true nature of the matter. This exception does not apply to Allah (swt). In this case, the meaning would be:

Indeed Allah (swt) does not accept Zakat from the inferior part of wealth just as you do not accept the settlement of your right from the inferior part except if you do not see this defect. Since Allah (swt) sees everything, the exception here does not apply to Allah (swt). It means that Allah (swt) does not accept Zakat from the inferior part under any circumstances.

2. Allah (swt) explains in the following verse that Shaytan always frightens his allies with poverty, and whispers to them not to spend from their wealth and purify it. He whispers that if they are forced to do so, they should spend from the inferior part of their wealth, so that they do not face poverty. He embellishes evil and disobedience to Allah (swt) to preserve their worldly possessions. The result is that they expose themselves to the punishment of Allah

(swt), making Shaytan's promise to them a means of ruin. **يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا** “Shaytan promises them and arouses desire in them. But Shaytan does not promise them except delusion” [TMQ Al-Nisa 4:120].

That is the promise of Shaytan: Poverty and immorality.

As for Allah (swt), He promises them forgiveness and bounty. He did not say, “He promises you wealth” in contrast to Shaytan’s promise of poverty, because the promise of Allah (swt) regarding success is in both worlds. It is a promise of good in this world and the Hereafter, lawful and pure sustenance, and forgiveness for sins and wrongdoings. It is a promise of goodness in both worlds.

And Allah (swt) concludes the verse by stating that He is generous in giving and abundant in forgiveness, knowing who deserves His reward and who earns His punishment, **وَاللَّهُ وَاسِعٌ عَلِيمٌ** “And Allah is all-Encompassing and Knowing”.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ “Shaytan promises you with poverty”, that is, he frightens you with poverty if you spend. This is a continuation to explain the reason for the wickedness in spending mentioned in the previous verse.

وَيَأْمُرُكُم بِالْفَحْشَاءِ “orders you to immorality”, that is, the immoral deeds such as stinginess and neglecting charity. It also includes all sins such as adultery, spending on Haraam (حرام) things, Riba, and others.

وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا “Allah promises you forgiveness from Him and bounty”, that is, success in both worlds. It is forgiveness from sins and the pleasure of Allah (swt) in the Hereafter. It is a good provision and protection in this world. What a great reward for those who act!

الوعد (The promise) in Arabic language, when mentioned absolutely (مطلق), refers to something good. However, if it is specified (مقيد). It may refer to either good or bad. It is similar to the word البشارة (tidings).

Thus, this verse specifies the promise in both aspects:

الشَّيْطَانُ يَعِدُكُمُ “Shaytan promises you”, that is in evil.

وَاللَّهُ يَعِدُكُمْ “Allah promises you”, that is in good.

From Adullah Bin Masood (ra) who said: Messenger of Allah (swt) said: **إِنَّ الشَّيْطَانَ لَمَّةٌ بَابِنِ آدَمَ وَلِلْمَلِكِ لَمَّةٌ، فَأَمَّا لَمَّةُ الشَّيْطَانِ فإِيعَادُ بِالنَّشْرِ وَتَكْذِيبُ بِالْحَقِّ، وَأَمَّا لَمَّةُ الْمَلِكِ فإِيعَادُ بِالْخَيْرِ وَتَصْدِيقُ بِالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ، فَلْيُحْمَدِ اللَّهَ، وَمَنْ وَجَدَ الْآخَرَ فَلْيَتَوَكَّلْ بِاللَّهِ مِنَ الشَّيْطَانِ، ثُمَّ قَرَأَ: أَلَشَّيْطَانُ يَعِدُكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ** “Indeed the Shaytan has an effect on the son of Adam, and the angel also has an effect. As for the Shaytan, it is by threatening evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds that, let him know that it is from Allah (swt), and let him praise Allah (swt) for it. Whoever finds the other, then let him seek refuge with Allah (swt) from the Shaytan (the outcast), then he (saw) recited: **أَلَشَّيْطَانُ يَعِدُكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ** Satan threatens you with poverty and orders you to immorality” [Al-Tirmidhi, Tafseer Al-Tibri].

And اللمة (al-lammah) with a fathah refers to a thought or idea that comes to the heart, indicating the angel or Shaytan's influence and proximity. Good thoughts come from the angel, and evil thoughts come from the Shaytan.

3. Allah (swt) clarifies in this noble verse that wisdom is a great blessing from His many blessings which He bestows upon whom He wills from His servants. It is the accuracy in speech and action, the perfection in it with contemplation and reflection. Whoever is granted this by Allah (swt) recognizes their Creator, adheres to His laws, and thereby attains much good.

And He mentioned this verse, after the previous one, especially His (swt) saying: **“وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ”** “And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes.” In it is indication that those who spend the worst of their wealth in the way of Allah (swt) are devoid of wisdom. Had they possessed it, they would have realized that what they do not accept for themselves, they should not accept it, for their Creator. Since they do not accept anything but the best in settling their rights, it is by greater reason for them to understand, if they had wisdom, that Allah (swt) only accepts the best in fulfilling His rights as well.

Then Allah (swt) concludes the verse by stating that those who benefit from His signs are those who use their intellect being people of understanding, those who remember and take heed. وَمَا يَذْكُرُ إِلَّا الَّذِينَ أَلْقَبُوا الْأَلْبَابَ **“And none will remember except those of understanding”**.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ **“He gives wisdom to whom He wills”** that is, He (swt) grants it to whom He wills among His servants.

And الْحِكْمَةَ **“wisdom”** is originally derived from الحكم and the final decision. It is a source of mastery, meaning perfection in knowledge, action, sound judgment and accuracy. It is what prevents one from foolishness. This applies to everything characterized by precision, accuracy, and sound judgment. Therefore, the Arabs used it in this origin and in other common meanings within this origin, and the context determines the required meaning.

It has been used in the meaning of knowledge of Allah (swt), in the Quran and its contemplation, in Prophethood and the Sunnah, in knowledge, judgment, jurisprudence, and other areas.

The most likely interpretation of the noble verse يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ **“He gives wisdom to whom He wills”** is that wisdom here is the original usage (correctness in opinion and accuracy in speech and action). I say this because the verse was mentioned after what preceded it, وَلَسْتُمْ بِتَّائِبِينَ إِلَّا أَنْ تُعْمِضُوا فِيهِ **“you would not take it [yourself] except with closed eyes”**, in which it indicates that if they had correctness in speech and action and sound judgment, they would understand that what they do not accept for fulfilling their own rights. By greater reason, Allah (swt) would not accept for fulfilling His right. Due to the absence of their wisdom, they chose the bad part of their wealth and spent from it, failing to realize that they were giving Allah (swt) from the inferior part of wealth, what they themselves would not accept to take.

Then Allah (swt) clarifies that whoever is given wisdom has been granted the means to achieve the best of both worlds. Correct judgment and precision in speech and action will enable him to attain the goodness of both worlds with the guidance of Allah (swt). He will benefit from the Book of Allah (swt) and the

Sunnah of His Messenger (saw). He will hasten to do good, taking from it as much as he can.

The Messenger of Allah (saw) said, in a hadith narrated by Abdullah ibn Mas'ud (ra): رجل آتاه الله تعالى مالاً فسلطه على هلكته في الحق، ورجل آتاه الله تعالى الحكمة فيقضي بها ويعلمها "There is no envy except in two cases: a man whom Allah (swt) has given wealth and he spends it righteously, and a man to whom Allah (swt) has given wisdom, and he judges by it and teaches it" [Bukhari, Muslim]. Here, wisdom means contemplating the Quran and the Sunnah and understanding them.

4. After Allah (swt) clarified the obligatory charity (zakat) and the need to fulfill it without reminders of generosity, causing harm, or showoff, and from the good and pure of wealth, not from the inferior part of it, Allah (swt) explains in this verse the obligation of fulfilling the expenditure that a servant obliges himself to for a reason, which is the vow.

Then Allah (swt) warned those who spend what Allah (swt) has made obligatory upon them, وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ "And whatever you spend of expenditures", and in what they have obligated themselves to and it has become obligatory upon them through a vow, أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ "or what you vowed from vows." He promised them with severe punishment if they put that spending in an inappropriate place. This includes anyone who spends out of ostentation, or with reminders of their generosity and harm, or from impure wealth, or spends on any sin, or those who refrain from fulfilling their vows, or those who are stingy in giving charity.

All those are promised by Allah (swt) with punishment on a day when they will find no helper to save them from the torment of Allah (swt), they are wrongdoers who place things in inappropriate places, وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ "And for the wrongdoers there are no helpers." This promise is an indication that the "spendings and vows" mentioned in the verse refer to obligatory spending, such as Zakat, spending on dependents, and fulfilling obligatory vows. These are the expenditures that, if not fulfilled, result in punishment.

فَإِنَّ اللَّهَ يَعْلَمُهُ **“Indeed, Allah (swt) knows of it”**, is a metaphor for Allah's recompense to all of them. There is a threat within to those who deviate from Allah's obedience in fulfilling what Allah (swt) has imposed and the vows. The (ف) letter is included in the answer to the condition. (ما) is for condition.

The Messenger of Allah (saw) said, as narrated by An-Nasa'i from Imran ibn Husayn: **النذر، النذر، النذر** **“There are two types of vows: what is vowed in obedience to Allah (swt), that is for Allah (swt) and must be fulfilled, and what is vowed in disobedience to Allah (swt), that is from Shaytan, and there is no fulfillment in it, and it is expiated in the same way as an oath”** [Al-Nisai].

5. Then Allah (swt) explains in the final verse that revealing and showing the charity is good, if it is free from showoff, but concealing it when giving it to the poor is better.

And He (swt) gives glad tidings to His servants that Allah (swt), through their c
harity, will expiate some of their sins, **إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسِيَّاتِ** **“Indeed, good deeds do away with misdeeds”** [TMQ Al-Hud 11:114].

And that He (swt) is All-Aware of what they do. So nothing is hidden from Him. He knows the sincere intention behind the charity and the genuine motive for giving it. He does not overlook any small or large deed, but He (swt) accounts for everything.

إِنْ أَلْصَدَقَاتِ تُبْدُوا **“If you disclose your charitable expenditures.”** This verse is an explanation of the previous verse, praising the act of giving charity to the poor, whether openly or secretly, in the case of obligatory Zakat or vows that must be fulfilled for the poor. However, giving it secretly is better than openly. It is more beloved to Allah (swt). It is further from ostentation for the giver and from embarrassment for the recipient.

And because this verse, **هِيَ فَبِنِعْمًا أَلْصَدَقَاتِ تُبْدُوا** **“If you disclose your charitable expenditures, they are good.”** It is an explanation of the previous verse, **نَذْرٌ مِّنْ نَّذْرَتُمْ أَوْ نَفَقَةٌ مِّنْ أَنْفَقْتُمْ وَمَا** **“And whatever you spend of expenditures**

or make of vows.” Therefore, the letter of conjunction between them was omitted.

And since the verse is an explanation as we mentioned, the “charities mentioned therein” are the “expenditures and vows” mentioned in the previous verse. That is, the obligatory spending for the poor, the obligatory Zakat and vows that must be fulfilled for the poor, as we explained previously in its context.

And here a matter appears in His (swt) saying: **“you give them to the poor,”** giving to the poor in the case of obligatory spending for a dependent poor person, or in the case of a vow that must be fulfilled for the poor. This giving is clearly possible directly from the spender.

How can the spender give directly to the poor in the case of zakat? Is it permissible for him to do so, or must it be paid to the state, which then gives it to the poor? Abu Yusuf says in Al-Kharaj: إن يجوز النقدين زكاة إن الفقراء إلى صاحبها يعطيها أن يجوز النقدين زكاة إن الخليفة من باذن وذلك للدولة يدفعها أن دون مباشرة zakat of currency, to give it directly to the poor without paying it to the state, and this is by the permission of the Khalifah.” The evidence for this is the permission of the Prophet (saw) for those who paid zakat of currency, directly to the poor and his (saw) approval of them.

So, the Khalifah can permit a man to pay the Zakat of currency directly to the poor himself, and in that case, the verse applies to him, **وَتُوْتُوْهَا تُخْفُوْهَا وَإِنْ** **“but if you conceal them and give them to the poor, it is better for you.”** The conditional action is not **تُخْفُوْهَا** “you conceal them” but instead it is **وَتُوْتُوْهَا تُخْفُوْهَا** **“you conceal them and give them to the poor.”** So concealing (the charity) is better if it is given directly to the poor by the giver.

This applies to the Zakat of currency, as it is permissible to give it directly to the poor by the giver.

As for the Zakat other than currency, such as livestock and crops, the owner is not allowed to give them directly to the poor. Instead, they must be collected and given to the Wali (والى) of Sadaqaat or the collector working on Zakat. In this case, the verse indicating the preference for concealment does not apply. Instead,

in this case, giving it openly is better than the owner taking it secretly to the governor or giving it secretly to the Zakat collector. Showing obedience to the Khaleefah in execution of the rulings is better than hiding it.

Imam Ahmad narrated from Abu Umama that Abu Dharr (ra) said: رسول يا **O Messenger of Allah (saw), which charity is best?** He (saw) said: **Charity given in secret to a poor person or the effort of a needy person. Then he recited the verse** [Ahmed, Ibn Habban].

ورجل - ومنهم - ... ظله إلا ظلّ لا يوم بظله الله يظلمهم سبعة: **Seven people will be shaded by Allah's shade on the Day when there will be no shade except His... - among them - a man who gives a charity and conceals it so much that his left hand does not know what his right hand has given**", and صدقة (charity) here is absolute (unrestricted), encompassing both obligatory and voluntary charity. In Summary:

Concealing charity that the giver directly gives to the poor, whether obligatory or voluntary, is better than showing it. However, if it is an obligatory charity given to the Khalifah or his workers, announcing it is better than concealing it. This might be indicated by what some Companions (ra) narrated, "Ibn Abbas (ra) narrated that giving voluntary charity secretly is seventy times better than giving it openly, and giving obligatory charity openly is twenty-five times better than giving it secretly." Here, obligatory charity means "The Zakat" that which is given to the Islamic state, and announcing it is better, because showing obedience to the Khalifah in executing the rulings is preferable.

فَنِعِمَّا هِيَ **"they are good"**, نعم (enjoy) is a past tense verb of praise based on the Fatha vowel, originally نعم then, when introducing ما to it, the meem (م) became silent (ساكن) and the 'ain (ع) took the Kasra vowel, due to the meeting of two silent (ساكن) letters. ما is an indefinite noun in the accusative (منصوب) case as a specification. The subject of نعم is a hidden pronoun referring to the charities, explained by the specification following it.

هِيَ “they” is a delayed subject referring to the showing of the charities, with its predicate being the preceding verbal sentence of the praise verb, and its subject i.e. فنعمًا, its manifestation. However, the adjunct (المضاف) was omitted, and the genitive noun (المضاف اليه) was put in its place. The specification being praised is not the charities themselves, but their showing, as explained.

And the evidence that the specification being praised is the giving of charity openly, and not the charity itself, through the conjunction of concealment and the attribution of goodness to it, وَإِنْ تَخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ, **“but if you conceal them and give them to the poor, it is better for you”**. So here, the attribution is to the concealment, and not for the charity, which is in contrast to what is conjoined with it: إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ: **“If you disclose your charitable expenditures, they are good”**, that is, the praised act firstly is the giving of charity openly, and what is better than that is the giving of charity secretly.

هِيَ “they are good” is a sentence in the position of being subjunctive (مجزوم) to the first conditional clause, إِنْ تَبَدُّوا الصَّدَقَاتِ **“If you disclose your charitable expenditures”**.

فَهُوَ خَيْرٌ لَكُمْ “it is better for you” is a sentence in the position of being consonantal (مجزوم) to the second conditional clause, إِنْ تَخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ **“but if you conceal them and give them to the poor”**.

وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ “He will remove from you some of your misdeeds”. مِّنْ “from” here, is an excessive particle. It indicates that Allah (swt) expiates all sins, or a partitive particle, indicating that Allah (swt) expiates some of the sins.

However, there is a widely transmitted reading {ونكفر} with the noon (ن) and a sukoon on the ra (ر). This reading, I mean with sukoon, makes the expiation of sins a consequence of the condition of concealing charity, meaning the expiation of sins results from concealing of charity. So if مِّنْ “from” is an excessive particle, the meaning would be that if you conceal charity, then سَيِّئَاتِكُمْ “your sins”, all of them, will be expiated. If مِّنْ “from” is a partitive particle, the meaning would be that if you conceal charity, then some of your sins will be expiated. And since concealing charity is not a cause for expiating all sins, but only some of them,

based on other evidence, then مِّن “from” here means a partitive sense, nothing else. Thus, this reading provides a decisive meaning, which is partiality.

As for the first recitation وَيَكْفُرْ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ “He will remove from you some of your misdeeds”, وَيَكْفُرْ “He will remove” is not conjoined to the consonantal (مجزوم) position of the conditional clause because it is in the nominative (مرفوع) case. Instead, it is a resumed sentence. In this case, it is a statement from Allah (swt) that He expiates sins, which could be all or some of them. Thus, this recitation may imply مِّن “from” is excessive extra, meaning all sins, or مِّن “from” for partiality, meaning some of them. Therefore, this recitation falls under the ambiguous.

The recitation in the consonantal (مجزوم) form indicates that مِّن “from” denotes partiality, as we have explained. Since both recitations are mutawatir (متواتر), convey the same meaning. The decisive one rules over the ambiguous. Therefore مِّن “from” signifies partiality.

This means that concealing charity and giving it directly to the poor does not expiate all sins. Instead it expiates some of the sins, as appropriate and according to estimation and wisdom of Allah (swt).

Therefore, this meaning is predominant here. It contains wisdom within it, so that servants remain vigilant in fearing Allah (swt), increasing their good deeds, and drawing closer to Him. They should not rely solely on concealing charity, thinking it sufficient to expiate all their sins, thus daring to transgress the limits of Allah (swt) and His disobedience, relying on that alone. If they realize that charity expiates only some sins, according to Allah’s decree and knowledge, they strive to increase their good deeds, and minimize their sins, to attain success with Allah (swt) in both worlds, and that is the great success.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ “And Allah (swt), with what you do, is [fully] acquainted”, that is, revealing your charity and concealing it, along with your sincerity in it and your truthfulness in turning towards Allah (swt) through it, nothing of this is hidden from Him (swt).

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Nusaybah bint Ka'b Al-Ansaariyyah (Umm 'Amara) – Mujahid women

When heroics are mentioned, the mind usually thinks of men. The truth is, my brothers and sisters, the heroine of our story today did not leave any heroic stand without recording her name on it alongside the men. Instead, she partook in brave stands which men fled from. Nusaybah bint Ka'b Al-Ansariyah - Umm 'Amara (ra). She participated in giving the Pledge of Allegiance to the Messenger of Allah (as) in the Bay'ah of Aqaba. And she made the pledge of Ridwan to him. She participated in Uhud, Hudaibiya and Yamama and undertook Jihad, losing her hand, whilst achieving many great feats.

Today's heroic stand of this great woman was at Uhud - during the Uhud disaster when the Messenger ﷺ was surrounded, most people around him had fled and the arrows and blows were coming his way. They were looking at him then fleeing. Nusaybah had come to the battle but her role was not to fight. Her role was only to provide water for the soldiers. However, when she found this crisis unfolding around the Prophet ﷺ, she took a magnificent heroic stand. She dropped everything, took her two sons, and rushed [to the Prophet ﷺ]. She (ra) said, "I saw the Messenger of Allah ﷺ at Uhud and he had been surrounded. Only a few individuals were left with him who may have numbered just under 10. So, I took my two sons and husband, and we stepped up to defend the Messenger of Allah ﷺ." She went to defend the Messenger of Allah ﷺ with her husband and her two sons: Abdullah and Habeeb. She stood in front of the Messenger of Allah paew a tuohtiw ﷺ on or a shield but she was protecting him with her body. The Prophet ﷺ looked and saw a man running away but had a shield with him. So, he said to him, "Drop it for someone who will fight." So, Nusaybah took it and used it to defend the Messenger ﷺ. Ibn Qamiah squared up to her as he tried to reach the Messenger ﷺ, so she barricaded herself in front of him without a weapon at hand, as if prepared for what the result will be. He tried to go right, so she blocked him. And when he tried to go left she blocked him, preventing him

from reaching the Prophet ﷺ. So he struck her on her shoulder, which then gushed blood. He then stepped past her and was faced by Mus'ab bin 'Umayr. Here, my brothers, she and her sons were in the line of sight of the Prophet ﷺ. He ﷺ looked at her and said, "Who is capable of bearing what you are bearing O Umm 'Amara?" Then He looked at her wound, her sons and husband, then said, "O Allah make them my companions in Jannah." This, my brothers and sisters, was the medal of highest honour received by this heroine. So, she said, "By Allah, nothing that afflicts me in the Dunya any more matters to me."

From this great heroic stand by this great woman, my brothers and sisters, we learn about the Dawah, Jihad and political role of the woman. We learn of the role of the supporting woman to Islam and its people, and in participating alongside the men in the gravest of situations and missions. My brothers, the woman carries the Dawah like the man. The woman carries Dawah, raises others, is arrested, gives Bay'ah and sacrifices. Let's not forget that the first martyr in Islam was a woman. In fact, the first Muslim after the Prophet ﷺ was the Sayyida Khadeejah (ra).

We learn from this heroic stand about raising children and the whole family in a way that supports Islam. Her son, Habeeb, was tortured and cut to pieces by Musaylama Al-Kadhab, who wanted to get a confession out of him but couldn't. And her son, Abdullah, avenged his brother and was the killer of Musaylama Al-Kadhab.

My brothers and sisters, we learn from this good believing family to endeavour and not use weakness as an excuse to not support the Deen. Not to say "but I am woman," or "I have dependents," or "I am tired," or "I am poor" and so on. Contribute in your capacity and Allah (swt) will bring forth great energy from you.

O women of the Muslims, in the face of the global campaign today that is seeking to destroy the woman, to destroy the family, to destroy nurturing children, to destroy the youth, and seek to deviate the compass of the family which Allah (swt) wishes to be a brick in the fortress of Islam, we want you to raise your children upon supporting the Deen and upon repelling all of those poisonous waves. Your children are well but not when you keep them in your embrace, but rather when you place them in the embrace of this Dawah which Umm 'Amara showed us the most magnificent stand in supporting it. Raise your children on defending Islam so that the Du'a of the Messenger ﷺ regarding Umm 'Amara may encompass us all, "O Allah make them my companions in Jannah."

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The Iranian President Declares Surrender, Even Before Entering Battle

Bilal Al-Muhajir Wilayah Pakistan

For about a year, during the crimes of the Jewish state and its massacres in Gaza and the entire blessed land of Palestine, Iran, its Hizb, the “al-Quds” Force, and the Iranian “Revolutionary” Guards have been making noise and not preparing, watching and not mobilizing. This is even though they are more than capable of supporting our people in the Blessed Land of Palestine. It would have been enough for the monstrous Jewish state to have faced real missile barrages that would have destroyed their stronghold in Tel Aviv, instead of firecrackers and children's drones, which do not repel an enemy or discipline a coward. This is whilst they did not hesitate to kill their sincere brothers who were revolting against America’s Nusayri agent in Syria. Yet, they were cowards in front of the most cowardly of creation, ‘the Jews.’

It was more than clear that their black bull would be eaten by the Jews after eating the white bull, as the rulers of Iran watched on. Yet they still continued to wait for their turn without taking appropriate measures to protect themselves, in a clear indication of their political sterility and impotence. It is even confirmation of their betrayal and conspiracy against their assets, the mercenaries who only joined their ranks out of greed for the salary that would be deposited in their bank accounts in dollars. When the order came from the one in charge in Washington to liquidate the Hizb of Iran and everyone who bore arms, even nominally, against America and its Jewish protégés, we found the agents in the Iranian leadership and in the leadership of its Hizb completely obeying the order. So they kept silent about the first painful strike that targeted thousands of assets of the Hizb of Iran by blowing up the pager devices. They continued to wait until the Jewish state, with direct guidance and support from America, destroyed the military power of the Hizb of Iran, especially the strong missile force, and pursued and liquidated the remaining military leaders of the Hizb of Iran.

Iran's declaration of surrender instead of fighting a victorious battle against the Jewish state takes us back to the cycle of betrayals committed by agents throughout modern history. The cycle starts with the betrayal of Abdel Nasser and his surrender of Palestine to the Jews, the betrayal of Assad and his surrender of the Golan Heights, the betrayal of the Palestinian Liberation Organization led by the greatest traitor Yasser Arafat and his partner King Hussein and their liquidation of the resistance men in the forests of Jerash, and what followed of the conspiracy to liquidate the resistance men in Lebanon, Syria and Tunisia, normalization with the Jewish state, and the conclusion of the Oslo and Wadi Araba agreements. What is happening today is a new chapter in those betrayals, which are intended to eliminate all forms of resistance in the region, and silence Iranian and non-Iranian bravado, in order to open up a wide space for the dominance of the Jewish state over the region, and everything between and beyond the Nile and the Euphrates, and not just over Palestine, as per the delusional dream of the Jews.

If the rest of the sincere ones in the armies of the Ummah do not mobilize immediately, what has yet to come is to be more terrible than what has been, despite its enormity. It is the dominanc of the Jews and their tyranny over the best Ummah brought forth for mankind. Have the armies of the Ummah been made sterile of sincere ones who will turn the tables on the heads of these Ruwaibadah insignificant rulers who control the necks of the Ummah and their necks, and give their Nussbra support to Hizb ut Tahrir to establish the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of the Prophethood, which will fight the Jews and kill them, as the Messenger of Allah (saw) gave glad tiding of? He (saw) said، **ثم يقول الحجر يا مسلم هذا يهودي ورائي، فقاتلهم اليهود فتسلطون عليهم،** ثم يقول الحجر يا مسلم هذا يهودي ورائي، فقاتله **“The Jews will fight you and you will gain power over them, then a stone will say, ‘O Muslim, there is a Jew behind me, so kill him.’”**

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The Difference between Administration and Ruling

Abad ul Rahman, Wilayah Pakistan

While looking at our society today, we find ourselves and the people around us worried because of the administrative affairs of the state. Broken roads, garbage and filth, and pathetic sewerage systems continue to make lives burdensome. Non-availability of clean water, lack of drainage during rains, power outages, and scarcity of transport facilities create a painful situation. Similarly, if one has to visit any government office for some matter, then it took several days or even longer time to complete a mere trivial matter.

On deeply analyzing the matter, what actually is affecting people's lives is the viewpoint towards life. It is this view point towards life that is the basis of the secular democratic politics. The economic policies which the government is implementing are on the commands of IMF and World Bank. The social system is promoting Western liberal thoughts. The judicial system is on the basis on British common law rather than Quran and Sunnah. The education policy aims to promulgate secular and liberal materialist values. The foreign policy aims to protect the interests of the imperial states.

The mismanagement in administrative matters is at a secondary level. In fact, it is the system of life that is creating sufferings in our lives. However, the people do not readily sense this reality as clearly as they experience administrative chaos. So, the people think that the system of the state is only the management of different issues. However, the systems of life are related to economic affairs, society, governance, judiciary, education, and foreign politics.

Following this misconception, people consider that whatever is the system of governance, if state is to adhere to it rigorously and implements it in a proper manner, then revival can be achieved. This is the reason that often such statements appear. For example,

- “In some way, if the issue of law and order is resolved, then everything will be fine enough, meaning the rest of the problems of society will also be solved.”

- “If the facilitation of providing education is improved and better schooling is introduced, then education will prevail as common among people and society will progress.”

- “If strong and good highways and bridges are built then traffic flow will improve. Traffic will flourish and drive the economy and eventually cause economic prosperity.”

The reason for these opinions is the lack of understanding in the differences between administrative matters and the systems of life. It is a result of not realizing the significance of implementation of a correct system of governance of life for a state, in the form of a constitution and laws. They ignore the fact that it is obligatory to implement the system of life as revealed by Allah (swt), in the form of a state. It is imperative to hasten to fulfill this obligation.

There is a difference between administrative edicts and Shariah rulings. The Shariah is the basis for looking after the affairs and the systems of life. There is a need to clarify these basic terms and concepts:

- System
- Role of the state in the Implementation of a system
- Basis of Ahkam
- Administrative Affairs
- Administrative Affairs and Shariah Ahkam

Systems (System of life or the Way of life)

A system is a set of laws and regulations that organize people's relations to solve the problems that arise, or may arise among people, due to inter-relations. Hence, the laws that regulate the economic relations, and solve the disputes arising out of these relationships, are called the economic system. These include the laws that determine what can be traded and what cannot be called goods, what can be used as state currency for transactions and so on.

Similarly, the set of laws and rules presented to organize the relationship between men and women are called the social system. The laws in such a system will include the commands of covering, as well as rulings related to Nikah, divorce and child custody.

The laws organizing the relationship between the people and their rulers are called the ruling system. For example, the laws related to who has the authority to appoint a ruler, who can dismiss the ruler from his position and the powers the ruler possesses.

Role of the state in implementing the system

It is the core responsibility of the state or authority to implement the systems of life in society as per the viewpoint towards life. The Shariah obligates only the state to implement the systems, in the form of law and constitution. Any group or party does not have the right or authority to impose laws related to the systems over the people. Consequently, no group or party can compel people to follow these laws. They cannot they punish people for violating these laws. It is the state that does so, alone.

Basis of Ahkam

For any system, and the rulings that organize its matters, it is necessary that they must be based on an ideology. Otherwise, contradictions and clashes with other life systems will be unavoidable. It will result in complete failure in solving people's problems. The Capitalists establish their system on the basis of capitalist ideology. The Socialists establish their system on the basis of socialist ideology. Both of these ideologies, capitalism and socialism, are man-made ideologies. Their basis is human reasoning. Whenever a limited intellect establishes an

ideology and system, it will suffer from disparity, contradiction and disagreement. Such a system will always be influenced by its surroundings and society. Subsequently, such a system would result in misery for humans.

The ideology of Islam is based on divine revelation from the All-Knowing Allah (swt). It is in the form of the Noble Quran and the Prophetic Sunnah. The system of Islam is in the form of rulings derived from the Noble Quran and the Prophetic Sunnah. Collectively these rulings are known as شريعة Shariah. It is Allah (swt) Who legislates.

Administrative Affairs

Administrative matters are related to matters, which serve as style or means for carrying out a task. For example, if people ought to be educated, then the construction of a school building, furniture, provision of stationery are categorized as resources and means. They are considered as administrative matters. This is as opposed to the policy of education, regarding what is allowed to be taught and what is not. These are specific Shariah rulings.

Similarly, resolving disputes between people is an action. The disputes are resolved on the basis of the Shariah rulings. However, the means and styles for accommodating this action are administrative matters. They include determining a place for the court, establishing the duty hours for the judge, creating categories of disputes, and providing other requirements which facilitate people during the process. These are administrative matters.

Therefore, the administrative matters are those matters for which there exists a general hukm for the action. There are no specific detail regarding means and styles.

To understand this, let us categorize the actions in three segments :

Origin(اصل) of the action with a general evidence.

Branches(فروع) of the action having specific evidence, these do not fall in the domain of administrative matters.

The branches (فروع) of an action which does not have a specific evidence. Since there is a general evidence for the origin (اصل) of the action, then any style or mean adopted for these sub-actions are permitted (مباح). This is unless there is a prohibition for the style or mean. Such sub-actions fall in the domain of administrative matters.

Administrative actions for ahkam follow the original hukm. In other words, if the basis of an action is Fard then it would be obligatory to organize the administrative matters of that hukm. This is following Shariah rule ما لا يتم الواجب الا به فهو واجب **“If one obligatory action can not be performed without another, then it also becomes obligatory.”** Nevertheless, it is permissible (مباح) to choose between any of the legitimate styles or means to carry out the administrative matter by which this administrative task can be fulfilled. In the above mentioned both examples, providing education to people and resolving disputes among the people is the duty of the State. To fulfill these obligations, it is also obligatory to adopt adequate means and styles, where the selection between any of the styles and means by which the actual obligation can be fulfilled remains permissible (مباح).

To understand this further, consider the example as mentioned in the book **“Systems of Islam”** by Sheikh Taqi uddin Nabhani (RA), ﴿وَأْتُوا زَكَاةً﴾ **“And Pay the Zakah”** (TMQ Surah Al-Taubah 9: 11). This is the general evidence for paying zakat. This hukm comes with specific evidences for other miscellaneous matters associated with this obligation. For example, the amount of zakat, the designated people (Aamleen) to collect Zakat, the belongings on which zakat is confirmed, etc. Since specific evidences are available for these matters so these are not among the administrative matters. These are among those obligations which fall in the domain of the obligation of Zakah.

However the textual sources do not specify how the Zakah collector should travel, as to whether he should he walk or use a mount, or whether there should there be a central office for the collectors, or whether written registers should be used to keep records, as opposed to electronic files, or if zakat should be collected in bags or boxes. Such details of implementation of the original hukm are the sub-actions of the action and fall under the original general evidence

“And Pay the Zakah.” Such actions that may be required to complete the original Hukm fall under the general evidence of the original action. In conclusion, the styles and means are among the administrative matters.

Administrative Laws and Shariah Rulings

In the Islamic state, the styles and means the Khaleefah adopts for taking care of the affairs of the people in implementing the Shariah constitute administrative law. The Khaleefah is given the authority by Allah (swt) to adopt from the Ahkam Shariah, and order from the styles as well, with binding decision. Even the styles and means which have been used by people of other ideologies can also be adopted in administrative matters. This is given that they are not prohibited by a Shariah ruling.

As for the adoption between Shariah rulings by the Khaleefah, it is what established the Shariah rule that, **امر الامام يرفع الخلاف “The order Imam resolves conflicts.”** For example, Umar (RA) adopted the ruling in the matter of three divorces. As for adopted the styles, he adopted the style keeping a diwan (register) for distribution of wealth and donations, which was in practice by kings of Persia. It is binding because obedience to the Imam is obligatory. Hence, a Hukm Shariah which Khaleefah implements after adoption, becomes the Shariah laws for people. Whatever styles he adopts for implementation become the administrative laws. In this way, compliance with both types of these laws becomes obligatory for Ummah. Allah (swt) says, **يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ﴿٥٩﴾** **“ O Believers! Obey Allah SWT and obey His Rasool and those in authority (the Rulers) among yourself” (TMQ; Al-Nisa, 5:59).**

So, by way of example, the style of opting for a computerized identity card for identification of people can be adopted, if the Khaleefah intends to do so. He can also determine whether there is right hand drive or left hand drive for traffic. Thus, in such matters, it will be obligatory for the Ummah to follow the adopted principles of the Khaleefah. If the Khaleefah intends then he can also prescribe punishment for those who do not follow these adopted rulings and styles. However, for those administrative matters in which the adoption of Khaleefah does not exist, then the Ummah is allowed to adopt any of the permissible styles

to practice any of the Ahkam Shariah, where the Khaleefah has not adopted a Shariah ruling. Also, the Ummah can follow any Hukm Shari, whether it is the result of their own ijthihad, if they are capable of ijthihad, or by following a Mujtahid, when the Khaleefah has not adopted.

Distinguishing Between Administrative Matters and Shariah rulings

Islam distinguishes between the general Shariah ruling and administrative matters of an action. Administrative matters are from the styles and means. If the Hukm for the basis of an action is mentioned in general terms, whilst the specifics of its implementation have not been mentioned, then these specifics will be treated as administrative matters. However, if there are Shariah rulings to specify the details of how to carry out an action, they must be performed in the same way as the general ruling.

Establishment of Administrative Departments to Carry out Public Affairs

It is the responsibility of the Islamic State to take care of the affairs of Ummah. The state can establish departments for this purpose. Rasool Allah (saw) himself used to manage these matters and appointed officers for the departments. In Madinah, he used to organize the needs of people and guide people to what was best for them. Regarding the matter of education, Rasool Allah (saw) arranged the education Muslims by declaring the education of ten Muslims as ransom from the prisoners of Quraish. This is even though the recompense of prisoners could had been anything of material value, like cattle, which eventually had to become the property of Muslims. For ensuring the provision of public health facilities to people, Rasool Allah (saw) deputed a doctor to all the Muslims. This particular person was gifted to Him (saw). Similarly, regarding the matter of providing employment to the general public, Rasool Allah (saw) instructed a person not to beg. Instead, he assisted him to buy a rope and an axe first, and then to cut firewood and sell them. Regarding an agricultural dispute between Zubair RA and an Ansari on the irrigation of water, Prophet SAW said, ((اسق يا زبير ثم أرسل الماء إلى جارك)) “**Zubair, let the water flow to your neighbor after irrigating your fields first**”. Rasool Allah (saw) regulated the width of passageways and forbade people from blocking the pathways. Similarly, Rasool

Allah (saw) organized affairs for the benefits of Muslims. He managed to resolve the administrative difficulties in organizing these matters and used to take support from some Companions (ra) for this work. Thus, in the Islamic state, the benefits of people are organized by multiple departments headed by the Khaleefah himself, or those appointed by him.

Even today, when the Khilafah is established, there will be many administrative institutes and departments to provide facilities to people. This includes such as the departments of citizenship, transportation, currency printing, education, health, agriculture, trade and highways. The director of each department will be the caretaker of his organization, and also for its sub-departments.

Organizing of the Administrative Affairs To a Level of Excellence by the Khilafah

Shariah enjoins excellence while performing of the actions. The Prophet (saw) said, **إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلِيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلِيُبْرِحَ ذَبِيحَتَهُ** “Allah who is blessed and exalted has decreed that everything should be done in a good way, so when you kill use a good method, and when you cut an animal’s throat you should use a good method, for each of you should sharpen his knife and give the animal as little pain as possible.” (Muslim narrated it from Shaddad bin Aws)

Therefore, to take care of administrative affairs in the Khilafah, it is necessary to have three attributes,

1. Making Processes Simple in the Administrative Affairs’ for People, as it will Facilitate and Create Ease while Complexity will Make Things Difficult. It has been narrated on the authority of Abu Musa that when the Messenger of Allah (saw) deputed any of his Companions on a mission, he would say, **بَشِّرُوا وَلَا تُنْفِرُوا وَلَا تُعَسِّرُوا** “Give good tidings, do not create aversion towards religion, show them leniency and do not be hard upon them.” [Muslim]

2. Quick and successful execution of matters, as this will avoid unnecessary delays for people. Tabrani narrates that Rasool Allah (saw) said, **«إِيَّاكُمْ وَالْإِفْرَادُ. قَالُوا: يَا رَسُولَ اللَّهِ وَمَا الْإِفْرَادُ؟ قَالَ: يَكُونُ أَحَدُكُمْ أَمِيرًا أَوْ عَامِلًا فَتَأْتِيهِ الْأَرْمَلَةُ**

وَالْمَسْكِينُ فَيَقَالُ لَهُ: اُنْتَظِرْ حَتَّى يُنْظَرَ فِي حَاجَتِكَ، فَيَبْتَزُّكَونَ مُقَرَّدِينَ لَا تَقْضَى لَهُمْ حَاجَةٌ وَلَا يُؤْمَرُونَ فَيَنْصَرِفُونَ، وَيَأْتِي الرَّجُلُ الْعَيْ السَّرِيفُ فَيُقْعِدُهُ إِلَى جَانِبِهِ ثُمَّ يَقُولُ: مَا حَاجَتُكَ؟ فَيَقُولُ: كَذَا وَكَذَا. «Beware of Iqraad! People said, "O Messenger of Allah, what is Iqraad?" He said, "If one of you becomes Amir (Wali) or Aamil, and if any widow or poor person comes to him, and then the needy (widow or poor) is asked to wait until his need is assessed, and hence they are left helpless and their need is neither fulfilled nor any commands given to address their need, and they leave away (without having fulfilled of their need). However, when a rich honorable man come, then he is given respect and seated besides him (Amir or Aamil) and then it is asked to him, What are your needs? He say, "So this and this, then the orders are given to fulfill his needs and to make haste in it."»

3. Competent People are Appointed for the Administrative Responsibilities: This will result in effective execution of the matters, which is required to perform the matters properly and to get the desired results. Muslim narrated from Abu-Musa that Rasool Allah (saw) said, «إِنَّا وَاللَّهِ، لَا نُؤَيِّي عَلَى هَذَا الْعَمَلِ، وَلَا أَحَدًا سَأَلَهُ، وَلَا أَحَدًا حَرَصَ عَلَيْهِ» «By Allah, we will not give responsibility for this matter (Ruling) to a person who begs for it, nor will we give it to a person who is greedy for it”.

Conclusion

There is no doubt that life becomes difficult if administrative matters are not being taken care of properly. It is very important that these affairs are managed correctly. However, without the implementation of Islamic system, either the problems related to administrative matters cannot be solved, or if they are solved in some way, that will not improve the lives of people. The actual reason for this is that these administrative matters are associated sub-actions of the original actions. The basis of these actions are not being fulfilled by the correct ruling and laws which is the ruling granted by Allah (swt), the Shariah Ruling. How can it be possible that the result of an incorrect action be corrected by addressing its means and styles?

Similarly, no matter how many schools are opened, unless there is an education policy that presents students with the correct concept of life, the right

purpose and values of life, how can improvement in the intellectual level of the students be expected? This problem will only be resolved by the implementation of Islam's education policy.

How can the electricity load-shedding be eliminated when the existing system allows the privatization of power plants. Consequently, these private firms maximize profits, even at the expense of production without being bothered, by the ensuing load-shedding episodes. Thus, this problem is due to privatization of public properties, which will be resolved by the economic system of Islam.

In short, if we only try to solve administrative problems, and do not change the systems of life, our lives will not be improved. It will only waste our efforts. It will not yield any positive results. By making such efforts, we will remain far away from the actual duty and obligation, which is to implement a system that has been revealed by Allah (swt). It is the system that Allah (swt), Who is the Creator of the entire universe, chose for us. In contrast, if we implement Shariah rulings of Islam at a state level, in the form of the Khilafah, then the problems of administrative affairs will also be resolved, inshaaAllah.

May Allah (swt) grant us the insight to properly understand and differentiate between Shariah rulings, and administrative affairs and accept our efforts to establish this Deen. Aameen!

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BRICS Currency: Implications for International Financial Order

Fakhar Zaman, Pakistan

People have been predicting the demise of the US dollar as a global reserve currency for decades, but the discussion of de-dollarization really picked up pace after sanctions were imposed on Russia over Putin's invasion of Ukraine. The sanctions added urgency even to countries that don't expect to have disputes with the United States to diversify away from the dollar. While there is some discussion of countries not liking the dependency they have on Fed policy decisions. High US rates did lead to a stronger dollar and thus tighter financial conditions for any country that borrows in dollars. Putin has been most vocal about a Brics currency union, and his motivation is fairly obvious. It is mostly driven by an urge to show deference to China and to undermine the United States and Europe. But similar discussions are heard from countries like Brazil and Argentina too. Zoltan Pozsar, Former Federal Reserve and U.S. treasury department official, has argued that we may be observing the first shifts towards a multipolar world and deglobalization.

Formed in 2006, BRICS is a formal organization of the governments of several countries. Originally, it was known as "BRIC," an abbreviation for the countries included at that time – Brazil, Russia, India, and China. South Africa joined later in 2010. The term "BRIC" was devised by Jim O'Neill in 2001 in a research paper. In that research paper, the chief economist highlighted the economic growth potential of the BRIC countries. Back when it was formed, it was not a formal partnership but rather a platform of cooperation between the governments. Currently, BRICS is viewed as a bloc focused on geopolitics to counter western hegemony.

Within the group, Russia, South Africa and Brazil are dwarfed by China and India, and when you really get down to it, it is just China that actually matters. China makes up 72% of the group's GDP, 80% of the group's growth and the majority of its external surplus. As of March 2024, over half (52.9%) of Chinese

payments were settled in RMB while 42.8% were settled in U.S. dollars. Furthermore, according to data released by the People's Bank of China, China's gold reserves rose to 2264.87 tons in the first quarter of 2024, up from 2235.39 tons in the fourth quarter of 2023. This is double the share from the previous five years.

According to Goldman Sachs, foreigners' increased willingness to trade assets denominated in RMB continues to contribute to de-dollarization in favor of China's currency. Early last year, Brazil and Argentina announced that they would begin allowing trade settlements in RMB. With the onset of the global de-dollarization trend, numerous countries have sped up diversifying their reserves by augmenting their gold holdings and adopting local currencies for international transactions.

At the ASEAN finance ministers and central banks meeting in Indonesia in March, policymakers discussed cutting their reliance on the U.S. dollar, the Japanese yen, and the euro and moving to settlements in local currencies instead. And, in early April, Indian media widely reported that the Ministry of External Affairs (MEA) had announced that India and Malaysia were starting to settle their trade in the Indian rupee. India already conducts most of its energy trade with Russia in rupees or rubles.

As de-dollarization accelerates, the BRICS nations continue efforts to establish a new reserve currency backed by a basket of their respective currencies. BRICS members have not developed their own currency; however, a BRICS blockchain-based payment system is in the works, according to Russian sources. The payment system, referred to as the BRICS Bridge, would connect member countries' financial systems using payment gateways for settlements in central bank digital currencies.

Ideally, a BRICS currency would allow these countries to assert their economic independence while competing with the existing international financial system. The current system is dominated by the U.S. dollar, which accounts for about 90 percent of all currency trading. Until recently, nearly 100

percent of oil trading was conducted in dollars; however, in 2023, one-fifth of oil trades were reportedly conducted with non-dollar currencies.

The potential impact of a new BRICS currency on the U.S. dollar remains uncertain, with experts debating its potential to challenge the dollar's dominance. According to an analyst "Any such currency, if stabilized against the dollar, would weaken the power of U.S. sanctions, by reducing the influence of the dollar globally...weakening the status of the dollar as a global currency and mitigating risks associated with global volatility due to the lessening of dependence on the dollar...As more countries would seek alternatives to the dollar this would only accelerate the trend toward de-dollarization."

In a recent interview, Russia's deputy foreign minister, revealed that the de-dollarization agenda would take center stage at the BRICS summit scheduled to take place in Russia in October 2024. The alliance will become stronger after the summit, ushering developing nations into a "whole new ball game."

The BRICS has also created the BRICS Bank in 2015. Now known as the New Development Bank, or NDB, it mobilizes resources for infrastructure and sustainable development projects in the BRICS and other emerging market economies and developing countries.

In 2021, the NDB expanded its membership and admitted Bangladesh, Egypt, the United Arab Emirates and Uruguay as new members. In March its board of directors concluded its 43rd meeting at its headquarters in Shanghai. During meetings a robust project pipeline for 2024 was discussed, aligned with the development objectives of NDB's member countries.

If successful, the addition of a competing system could interest the countries in the Global South and would hopefully lead U.S. policy makers to exercise greater restraint regarding the use of sanctions as a foreign policy hammer, especially given the current domestic environment of inflationary pressure and ever-growing national debt.

However, prospects of any idea seeking de-dollarisation getting through are slim as the conflict between these two countries are way above and beyond

the ability of these countries to make a significant walk away from the current international financial order, conflicts like the border conflicts between India and China. The US is building close defence and economic cooperation with India to counter the very ambition of China to set up a parallel global financial order. India is not willing to risk its relations with the United States. Even China can't afford to up the ante with the US. China knows that if the United States intensifies cold war with China over Taiwan, China would suffer a lot. It will have to double or triple its defense spending which is likely to undermine its growth trajectory. China is also interested in expanding the trade and losing the grip of the World Trade Organization and international trade is not in her interest. Brazil is very much looking forward to replace China and India as an outsourcing place for United States industry. President of Brazil said, in the last summit, we're not going to challenge the United States nor the dollar. Russia is interested in its own interest because it's under sanctions. Wealth of its multi-billionaires is frozen already in the US and European Banks. Every country has its own special interest so if that special interest gets satisfied in a different manner then forget about challenging the current international financial order.

As a matter of fact, the demise of gold standard gave birth to the current international financial order. The USA, with the agreement of other countries, took steps to move away from a Gold Standard to a fiat currency, augmenting their power and influence in the Capitalist System.

Countries began to move away from the Gold Standard as they began to run out of gold reserves and wanted to print large amounts of paper currency to support their war efforts. But the shift from a Gold Based Currency to a Fiat Currency didn't happen straight away.

One of the major reasons for the economic instability was that, especially after the World Wars began, none of the countries followed the tenants of the Gold Standard, as shown through the policy decisions that they made at the time, limiting the use of gold in their economic dealings. So, they moved from a Gold Standard to a Gold Exchange Standard, which also forced countries (most importantly the USA) to make choices between its international and domestic objectives. And in 1933, with the devaluation of the dollar, the United States

established the principle that domestic policy objectives had primacy over the dictates of the gold standard.

The initial proposal for the Gold 'Exchange' Standard was put forth at the 1922 Genoa Conference. It was designed to downplaying the role of gold and limiting its demand, and called for the creation of central banks in countries that did not have one, and established reserve currencies as a foreign exchange in lieu of gold. This system failed, in 1931, in the midst of the Great Depression, with the UK exiting the system and other countries following their lead.

Then after the Second World War, the commercial nations made another attempt to reform the international payment system, along the principles of the Genoa Conference. The 1944 exchange system became known as the Bretton Woods system of fixed exchange rates. The objective was foster international cooperation; promoting exchange rates stability, removing exchange controls and barriers to trade and capital, and preventing beggar-thy-neighbor policies.

The agreement tied currencies to the US Dollar, which was linked to gold. The U.S. dollars were convertible to gold at a fixed exchange rate of \$35 an ounce, and the US had the responsibility of keeping the dollar price of gold fixed and had to adjust the supply of dollars to maintain confidence in future gold convertibility.

The agreement also established the International Monetary Fund (IMF) to regulate the system; acting as a lender of last resort and preventing deflationary adjustments. A country had to maintain a rate of exchange that was fixed with relation to the US dollar, and rely temporarily on borrowing from the IMF to make a transition to equilibrium. Each country had to define its currency in relation to the US dollar and peg it at par with a spread of ± 1 percent reminiscent of the gold points of the classical gold system; each country was allowed to devalue up to 10 percent if necessitated by a fundamental disequilibrium. And an adjustment beyond 10 percent had to be approved by the IMF.

When the USA decided to peg the dollar to the Gold Standard, it was to their benefit. They held an overwhelming majority of world central bank monetary gold reserves. But when the Nixon administration came into office in

1969, they realized that the world economy had grown very, very big. Everybody wanted dollars, so the Federal Reserve was printing lots of dollars. As a result, there were four times as many dollars in circulation as there was gold in reserves. The rate of \$35 for an ounce of gold was good in 1944, but it hadn't changed, so by 1971, the dollar was really overvalued. That meant imports were very cheap, and exports were very expensive. And as a result, they experienced their first trade deficit since the 19th century and were also experiencing employment problems.

When they dropped the Gold Standard in 1971, "the levels of US securities held by foreign central banks were becoming unsustainable for the United States with a currency fixed to the value of gold." And countries like Britain were demanding their dollar holdings be paid in gold.

But despite the fact that the USA finances were in a precarious state, the rest of the world didn't have a reason to move away from the dollar (especially as the structure of the international system was in place by this time). They were the only viable option for international exchanges and the USA possessed the necessary political control over financial institutions that would facilitate the capital flows required by a global reserve currency.

Having said that, only a stronger ideology can outmaneuver this unjust and oppressive international financial order. We know that ideology is Islam. It is an ideology based on a very well defined set of beliefs that the whole world is created by Allah and he revealed to Mohammad, upon him be peace, complete system of life. Islam defines the gold as a standard of exchange with the ummah and with the rest of the world. We are not allowed to have fiat currency. Our currency has to be 100% backed by gold and silver, a dual metallic standard. So, unlike the currency that's operating in the world today, the Bait ul-Mal (State Treasury) won't be allowed to print any money unless it has the corresponding amounts of gold and silver in its reserves.

We will also have the same domestic and international currency. So, people inside and outside the Khilafah deal in the same units unlike the situation today. By making sure that both the domestic and foreign currency is the same for all

the transactions in the Khilafah, we will lend stability to our dual metallic currency.

And by using the gold and silver system, we will increase the quantity of currency in circulation for transactions. This is because there are two precious metals in circulation as opposed to one. This would remove the fear of monopolising the metal currency available in the market, which, in turn will contribute to price stability. It's possible to have price stability when using single-metal currency, but there will be greater stability when we use the bimetallic standard.

The availability of gold and silver will not be a problem as the Muslim lands have gold; it's just being stolen by private companies and Capitalist governments. But as Muslims, we understand that gold and silver, that is available on Muslim lands, is a property of the Ummah which is managed by the state. The state will handle the extraction of gold and silver, not just the legal currency that is based on it. This is because the underground metals are categorized as public property. We will also develop our manufacturing capabilities and so on to ensure that we are in complete control of our currency. The fact that gold and silver are public property makes it impossible for private companies to take ownership of gold, or hoard it to drive up the price and use it for their own profit.

The Bait ul Maal will then manage the economy, implementing and working according to the laws of Islam. As an example, if the price for certain commodities increases in a state's province, then the state must return it to its equilibrium state by transporting the commodity from other provinces and restoring its supply in the markets. It is considered as caring after the affairs of the Ummah, and they are forbidden to fix the prices.

Thus, the currency will be used for the betterment of the citizens within the Khilafah's lands, not to line the pockets of corrupt entities and not to ensure the continued colonialization over the rest of the world.

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Islam Rejects Both Secularism and “Political Theology”

Khalil Musab, Pakistan

In the 20th century, a German thinker called Carl Schmitt popularised the term “political theology.” The phrase was used in reference to the relationship between theology and politics. It was Carl Schmitt’s belief that the nation state was actually founded using religious concepts from the Christian tradition. These concepts, Schmitt posited, were transferred from the Christian tradition and reworked into what we now call secular politics. In his own words, “All significant concepts of the modern theory of the state are secularized theological concepts not only because of their historical development—in which they were transferred from [Christian] theology to the theory of the state, whereby, for example, the omnipotent God became the omnipotent lawgiver—but also because of their systematic structure, the recognition of which is necessary for a sociological consideration of these concepts.”

For Carl Schmitt, the theological concept of an omnipotent God whose authority is unquestionable was transposed onto the structure of the nation state. Now, it was the state whose authority could not be questioned. Another idea that was used relates to how God’s existence is not accidental or contingent, but rather, is necessary, so now the existence of the nation state has become necessary. Now, whether or not you agree with Carl Schmitt’s analysis of the nation state, it raises an important question. Why is it, that in the Western intellectual tradition, theology and politics are considered something separate? Implicit in Carl Schmitt’s discussion is the assumption that theology and politics stand apart and that theological concepts first had to be secularised in order for them to be transposed onto the nation state.

In his book ‘Two’, Roberto Esposito, an Italian philosopher, discusses the inherent conflict present in the phrase “political theology.” The tying-together of the political and the theological, Esposito explains, traces back centuries to when Christianity and Roman law came into contact. The two both had an influence on each other, giving us what we today call the Roman Catholic tradition. However, this merging of the purely theological (or basically, Christianity) and the legal-

political (or, Roman law and statecraft) was not perfect. As Esposito explains, the theological and the political both tried to incorporate the other and it is the conflict between the two of them which has defined much of Western history. This division between theology and politics in the Western tradition is embodied in the gospels' words: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

This conflict between theology and politics has unfortunately, become a problem for the Muslim World. With the era of colonialism came the abolition of the Khilafah State, and the division of the Muslim world into nation states. With the rise of the nation state came the forceful imposition of secularism, which led to the exclusion of the shar'ia in the political realm. However, such a separation between politics and theology is not translatable to an Islamic context. Even the use of the word "theology" becomes problematic when we try to find its equivalent in the Muslim tradition. Western academics sometimes equate "theology" to the Science of Kalam. However, that is a faulty equivalence. Within Muslim history, Kalam, as an intellectual discipline, was always deeply intertwined with the many other sciences of the Muslims, such as usul-ul-fiqh, tafseer, and shurooh-ul-hadith. These latter sciences are used to derive the Shariah laws from the Islamic sources, the primary ones of course being the Qur'an and Sunnah. These laws instruct Muslims on all affairs, whether private, public, or 'political'.

It is within the Book of Allah ﷻ and the conduct and speech of the Prophet ﷺ that we find the line between theology and politics. So where can the line between theology and politics be drawn in the Islamic tradition? Simply, it cannot. Politics in Islam is siyasah, taking care of the affairs of the people according to the laws given to us by Islam. The famous scholar and historian, Ibn Khaldun (rh), makes this point very clear when he wrote in his Muqaddima, السياسة والملك هي كفالة الخلق وخلافة الله في العباد لتنفيذ أحكامه في خلقه فيهمفالساسة والمُلْكُ هي كفالة للخلق وخلافة لله في العباد، لتنفيذ أحكامه فيهم، وأحكام الله في خلقه "Governance and authority are the guardianship of the creation and the vicegerency of Allah over His servants, to implement His Shariah rulings among them. The Shariah rulings of Allah regarding His creation and servants are all for the good and consideration of their

interests, as guaranteed by the divine laws” Therefore, Shariah laws have as their purpose to cause human beings to follow such a course in all their dealings with Allah and their fellow men.

The contradiction between Western Christian beliefs and Islam becomes even more clear, when we compare the Christian saying “Render unto Caesar the things that are Caesar's, and unto God the things that are God's” to Islamic texts. The Noble Quran clarifies the matter. Allah (swt) said, **﴿الْيَوْمَ يَبْسُ الدِّينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ﴾** الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ **“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allāh is Forgiving and Merciful.”** [TMQ Surah Al Maidah 5:3]. This establishes the comprehensive nature of Islam.

There is no aspect of our lives that is not covered by Islamic law. Allah (swt) said, **﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاخْذِرْهُمْ أَنْ يُفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ عَلَيْكَ﴾** **“So judge between them by what Allah has revealed, and do not follow their desires over the truth that has come to you.”** [TMQ Surah al-Ma'idah 5:48]. This ayah makes it clear that Muslims are obliged to only follow Islamic rulings.

Allah (swt) said, **﴿أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ﴾** فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ **“Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection, they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.”** [TMQ Surah Al-Baqarah 2:85]. This warns the believers of what will happen if they pick and choose, ignoring aspects of Islam.

As Muslims, we must shed this opinion that politics and theology stand in tension and opposed to one another. Instead, both are intertwined through the most important ideology, which is our Deen. As Muslims, we understand that whatever endeavors are made in the “theological” sciences or in politics are

made with the intentions of fulfilling our purpose, which is to obey Allah (swt) and His Messenger (saw).

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Your Story

They ask, “what’s your story?” “Who are you going to be in the story of your life?” “Who is the star?” “Where are you going to be in ten years?” “What are you gonna be when you grow up?” We’ve all come across such questions in our lives. As these questions were meant to raise our awareness to who we will become. In teaching us or showing us how to lead our lives. But a big part of that subtle guidance has nothing to do with what truly matters. They have missed the point.

What happens after those ten years... what happens when you have reached your ideal vision. The problem becomes you look for something else. In that way we were never truly guided. See the thing is, there is a whole other world behind these questions. To us, the believers, all these answers come from our purpose, the purpose of our existence.

See we do have a story to tell. We are people who strive for greatness, for righteousness, for the truth. These days, with all that happened during the time of Covid, life has been much clearer in so many ways. Death seems like it’s around the corner, more than we considered before. Yet we are not fully sure what it is we need to do with our lives.

It’s as if someone had taken off this shady veil from over my eyes. Because of all we are going through, life seemed different. It made me see life in a whole new light that many others may have seen before. Pleasing Allah (swt) seemed to be a check list. A checklist we try to do, whole heartedly. We began doing more ibadaa’, in praying qiyam al layl, fasting Mondays and Thursdays, reading the Noble Quran more, learning Islam more, teaching Islam more, or just striving to do any little good deed we could get our hands on to gain reward.

And then after the trial was over, or lessened, ‘life’ seems to find a way to slither back into our lives. And slowly we would begin to drift away from that check list we were hoping to keep up with.

It is only natural that this would happen.

عَنْ حَنْظَلَةَ الْأَسَدِيِّ، وَكَانَ، مِنْ كُتَّابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَرَّ بِأَبِي بَكْرٍ وَهُوَ يَبْكِي فَقَالَ مَا لَكَ يَا حَنْظَلَةُ قَالَ نَافَقَ حَنْظَلَةُ يَا أَبَا بَكْرٍ نَكُونُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا رَجَعْنَا إِلَى الْأَرْوَاجِ وَالضَّبِيعَةِ نَسِينَا كَثِيرًا . قَالَ فَوَاللَّهِ إِنَّا لَكَذَلِكِ انْطَلِقُ بِنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَانْطَلَقْنَا فَلَمَّا رَأَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا لَكَ يَا حَنْظَلَةُ " . قَالَ نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللَّهِ نَكُونُ عِنْدَكَ نُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا رَجَعْنَا عَافَسْنَا الْأَرْوَاجِ وَالضَّبِيعَةَ وَنَسِينَا كَثِيرًا . قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ تَدُومُونَ عَلَى الْحَالِ الَّذِي تَقُومُونَ بِهَا مِنْ عِنْدِي لَصَافَحْتُمْ الْمَلَائِكَةَ فِي مَجَالِسِكُمْ وَفِي طُرُقِكُمْ وَعَلَى فُرُشِكُمْ وَلَكِنْ يَا حَنْظَلَةُ سَاعَةٌ وَسَاعَةٌ وَسَاعَةٌ . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

Abu 'Uthman narrated from Hanzalah Al-Ussaidi – and he was one of the scribes of the Messenger of Allah (s.a.w)- that he passed by Abu Bakr while he was crying, so he (Abu Bakr) said to him: “What is wrong with you, O Hanzalah?” He replied: “Hanzalah has become a hypocrite O Abu Bakr! When we are with the Messenger of Allah (s.a.w) we remember the Fire and Paradise as if we are looking at them with the naked eye. But when we return we busy ourselves with our wives and livelihood and we forget so much.” He (Abu Bakr) said: “By Allah! The same thing happens to me. Let us go to the Messenger of Allah (s.a.w).” (Hanzalah said:) “So he went.” When the Messenger of Allah (s.a.w) saw him, he said: “What is wrong with you O Hanzalah?” He said: “Hanzalah has become a hypocrite O Messenger of Allah! When we are with you we remember the Fire and Paradise as if we can see them with the naked eye. But when we return we are busy with our wives and livelihood, and we forget so much.” He said: “So the Messenger of Allah (s.a.w) said: 'If you were to abide in the state that you are in when you are with me, then the Angels would shake hands with you in your gatherings, and upon your bedding, and in your paths. But O Hanzalah! There is a time for this and a time for that.’” (Sahih)

See in trials, Allah (swt) helps us to change our state from the inside out. So it wasn't the checklist itself, but a feeling we have with Allah (swt) when we are close to Him. When we do our “checklist,” as we may call it, we are closer to Him. For the Messenger, peace be upon him, said,

يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنِ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، " وَإِنِ ذَكَرَنِي فِي مَلَأٍ، ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنِ تَقَرَّبَ إِلَيَّ بِشِيرٍ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنِ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِنِ آتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً

“Allah the Almighty said: I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me an arm's length, I draw near to him a cubit, and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him at speed.”

Being close to Him, would change our state, which in turn changes who we are to become, who we should be, what we should do, and who in the end we want to be. With every deed we do, we become closer and closer. The objective isn't in the actual motion of the deed, but the feeling we get from it. The closeness to Allah (swt).

In taking advantage of what life we have left, reading and listening to things that will move us closer to Allah. In doing consistent small good deeds, we can gain the strength and guidance we need to manifest Islam, to being the strong-willed Dawah Carriers, we are trying to be. For each of us has a gift to bring to this world, a one of a kind gift that only that person has. That only that person can open other peoples' eyes with. And as human as we are, we may move people closer to see the truth. The truth in Allah (swt), the truth in Muhammad (saw), and the truth of the great Deen he (saw) brought to us, to govern us as individuals and as a mighty Ummah.

Taking advantage of the remaining days in our lives, could not only change our state but the actual state around us. Let us now ask these questions... did we strive and do our very best? Did we manifest Islam all year round 24/7, 52 weeks a year, in and out of trials? Did we try to work for this Deen as the Prophet (saw) showed us?

Each day we live, draws us nearer to our graves. As we draw closer to our graves, it is truly a time for repentance and reflection. We pray Allah (swt)

forgives us and He guides us throughout our lives, however long is left, till the hereafter. So on that day.. The Day of Judgment... when we will be asked to read our books, our stories, out loud...

So, what will your story say? May it be the best version that it could have been. Aameen.

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O Muslim Soldiers, Is There Not a New Salahuddin Amongst You Today, Who Leads You in Support of the Martyrs and in Eliminating the Jewish Entity?

Translated from Arabic

Here, then, are the Jews occupying the Blessed Land of Palestine, killing people, burning trees and demolishing stones. Yet, you are silent and motionless!

Here, then, are the Jews occupying the Blessed Land of Palestine, killing the elderly, women and children... Yet, you are silent and motionless!

Here, then, are the Jews occupying the Blessed Land of Palestine, destroying masajid, schools and hospitals and killing the sick. Yet, you are motionless!

Here, then, are the Jews occupying the Blessed Land of Palestine, killing martyr after martyr in Gaza and even all over the land of ash-Sham. Yet, you remain silent and motionless!

Here, then, are the Jews occupying the Blessed Land of Palestine, that have reached the leader of Hamas, the heroic, pious and pure man, Allah willing, Yahya Sinwar, who received one of the two good things, after his heroism exhausted the Jewish entity with the Al-Aqsa Flood, with a year of fighting, with the least of numbers and equipment, facing heavily armed Jews... and all of that was without you supporting him! Yet, you, O Muslim soldiers, who are around Palestine, from the land of Egypt to Jordan, Syria, Iraq, Turkey and Iran, act as if the matter does not concern you. It as if you are in a far off land of fantasy... Yet, you remained silent without moving!

O soldiers in the lands of Muslims! Aren't you the soldiers of the best Ummah brought forth for humanity?

Doesn't your blood boil as you see the Jews' brutal aggression against your brothers every day, even every hour of the day or night?

Have you not longed to be among the people of glad tidings through your struggle? Allah ﷻ said, **يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ** **"Their Lord gives them glad tidings of mercy from Him, and pleasure and gardens for them, wherein is an ever-lasting pleasure."** [TMQ Surah At-Tawba 9:21]

Were you not shaken by the Quranic ayaat of Allah ﷻ about fighting those who expelled your brothers from their homes? Allah ﷻ said, **وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَأُخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمُوهُمْ** **"And kill them wherever you find them, and expel them from wherever they expelled you."** [TMQ Surah al-Baqarah 2:191]

Have you not remembered what Allah ﷻ has prepared for the mujahideen soldiers, with respect to one of the two good things? Allah ﷻ said, **قُلْ هَلْ تَرْتَبِصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرْتَبِصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرْتَبِصُوا إِنَّا مَعَكُمْ مُتَرْتَبِصُونَ** **"Say, "Are you awaiting anything to befall us except one of the two best things: victory or martyrdom? But We are awaiting Allah to afflict you with torment, either from Him, or at our hands. So keep waiting! We too are waiting with you.""** [TMQ Surah at-Tawbah 9:52]

Don't you remember the stances of the Messenger of Allah ﷺ towards the Jews of Banu Qaynuqa, Banu Nadir, Banu Qurayzah and Khaybar, when they were corrupted, and spread corruption in the land?

Don't you remember the Khulafa'a Rashideen (Rightly-Guided Caliphs) who honored Islam and Muslims and fought in the Path of Allah ﷻ, in true Jihad? May Allah ﷻ be pleased with them, and they with Him.

Isn't there a Qutaybah, the conqueror of Bukhara and Samarkand, amongst you today? Isn't there a Muhammad bin Qasim, the conqueror of Hind and Sindh, amongst you today? Isn't there a Tariq bin Ziyad, the conqueror of Andalusia, amongst you today, such that the key to Andalusia is still named after him, the Jabalu Tariq (Gibraltar)? Isn't there an al-Mu'tasim, the conqueror of Amorium, amongst you today?

Isn't there amongst you today a Salahudin, the conqueror of the Crusaders and the liberator of al-Quds (Jerusalem)? Isn't there amongst you today a Qutuz and Baybars, the conquerors of the Mongols, at Ain Jalut in Palestine?

Is there not among you today a Muhammad al-Fatih, the conqueror of Constantinople, in confirmation of the hadith of the Messenger of Allah ﷺ which was narrated by Ahmad, who said: Abdullah bin Bishr Al-Khathami told me on the authority of his father that he heard the Prophet ﷺ say, **لَتُفْتَحَنَّ الْقُسْطَنْطِينِيَّةُ** فَلْنِعْمَ الْأَمِيرُ أَمِيرُهَا وَلْنِعْمَ الْجَيْشُ ذَلِكَ الْجَيْشُ **“Constantinople will be conquered, and what an excellent commander its commander will be, and what an excellent army that army will be”**?

Is there not amongst you today an Abdul Hamid, the protector of Palestine from the Jews? It is he who sent back their representative disappointed and defeated, having gained nothing, and taught him a wise lesson, saying, “I cannot give up a single inch of the land of Palestine, for it is not my right hand, but the property of the Islamic Ummah. My people fought for this land and irrigated it with their blood... Let the Jews keep their millions, for if the Khilafah state is torn apart one day, then they can take Palestine without a price. However, whilst I am alive, that will not happen...”

O soldiers in the armies of Muslims!

If one of you says that the rulers prevent us from supporting Palestine and its blessed surroundings, and that you cannot wage Jihad without their permission, then your statement is a refuted argument. Obeying them in preventing Jihad is not correct and is not allowed in Islam. They will not benefit you in this world. They will not benefit you in the hereafter. As for this world, they are agents of the kafir colonialists, and guards of the Jews. Obeying them means your humiliation and not fighting your enemy, even though the Jews are not people of victory in fighting. Allah ﷻ said, **وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمْ يُلَاقُواكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ** **“If they meet you in battle, they will flee and they will have no helpers.”** [TMQ Surah Aali Imran 3:111].

As for the Hereafter, the fate is black and the punishment is most severe. Allah ﷻ said, وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَا **“And they will say, “Our Lord! We obeyed our leaders and elite, but they led us astray from the Right Way.”** [TMQ Surah Al-Ahzab 33:67]. Allah ﷻ said, إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ وَرَأُوا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ * وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ **“Consider the Day when those who misled others will disown their followers, when they face the torment, and the bonds that united them will be cut off. The misled followers will cry, “If only we could have a second chance, we would disown them as they disowned us.” And so Allah will make them remorseful of their misdeeds. Yet, they will never be able to leave the Fire.”** [TMQ Surah Al-Baqarah 2:166-167]

O soldiers in the Muslim armies!

The destruction of the Jewish entity is a Promise from Allah ﷻ. The more they rise and become corrupt, the more they will be struck and their entity will be destroyed. Allah ﷻ said, فَأِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيَبْتَلُوا مَا وَعَدُوا مُتَّبِعِينَ **“And when the final promise would come to pass, your enemies would be left to totally disgrace you, and enter that place of worship as they entered it the first time, and utterly destroy whatever would fall into their hands.”** [TMQ Surah al-Israa 17:7]. Allah ﷻ said, وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا **“If you return to sin, We will return to punishment. Indeed, We have made Hell a permanent confinement for the disbelievers.”** [TMQ Surah al-Israa 17:8]. The Jews continue in their corruption and in their corrupting of others, so their entity will be destroyed in accordance with the promise of Allah ﷻ.

And they will be killed according to the hadith of the Messenger of Allah ﷺ, **“You will certainly fight the Jews and kill them...”** Narrated by Muslim on the authority of Nafi' on the authority of Ibn Umar (ra).

Their entity will perish, Allah willing. So, O Muslim soldiers, be keen that it comes to be through your hands, otherwise Allah ﷻ will replace you with others who will not be like you. Allah ﷻ said, وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

“If you still turn away, He will replace you with another people, and they will not be like you.” [TMQ Surah Muhammad 47:38]

In conclusion, may Allah ﷻ have mercy on the martyrs and grant them a place in His spacious gardens. May Allah ﷻ heal the wounded and grant them wellbeing. May Allah ﷻ honor this Ummah with the return of its Khilafah (Caliphate) on the Method of the Prophethood, and then its victory and glory. Allah ﷻ said, **“وَاللَّهِ الْعِزَّةُ لِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ”** **“All honor and all power belongs to Allah, His Messenger, and the believers. Yet the hypocrites do not know.”** [TMQ Surah Al-Munafiqoon 63:8]

Hizb ut-Tahrir

15 Rabi' al-Thani 1446 AH
Friday, 18 October, 2024 CE

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For Peace in Balochistan we must Abolish the Colonialist System and Establish the Khilafah Rashidah

Shahzad Shaikh, Pakistan

The recent surge in violent unrest in Balochistan has shocked Pakistan. The attacks occurred on the anniversary of Baloch tribal leader Akbar Bugti's death, who was killed by General Musharraf on 26 August, 2006. These attacks happened simultaneously across nearly every region of Balochistan.

Unrest in Balochistan is not a new phenomenon; it has been ongoing since Pakistan's independence from the British Raj. The current wave of unrest, the fifth and longest of its kind, began in the early 2000s during General Musharraf's rule. The demands of the rebels and protesters range from calls for greater provincial rights to the creation of an independent state. The Pakistani government has employed both political maneuvering and military operations to suppress the unrest, but it has yet to achieve lasting peace in the region.

The government's claim that foreign powers are exploiting the unrest in Balochistan serves to justify its harsh military response. However, this perspective oversimplifies a complex issue. It fails to address the underlying causes of the unrest. When thousands of unarmed civilians, including women and children, protest in key locations such as Gwadar, it signals that there are genuine and unresolved grievances that need to be addressed.

The question arises: why are so many people, including women and children, protesting in large numbers in cities like Quetta, Gwadar, and even Islamabad? Is there a systemic failure in addressing the rights and needs of Balochistan's Muslim population? If the government were to effectively address these grievances and ensure the rights of the people, might that not also reduce the potential for foreign powers to exploit the situation?

The people of Balochistan have deep-seated grievances that have remained unresolved both under the British Raj and the current Pakistani rulers. During the colonialist era, Balochistan was never formally recognized as a province; instead,

it was governed through a separate, special arrangement. The British faced persistent resistance to their occupation and exploited the region's resources, leaving it impoverished. The colonialist system was designed to subjugate rather than serve its subjects, denying them their rights and maintaining control through military force.

Today, the political and military leadership in Pakistan follows this colonialist legacy, ruling Balochistan under a system imitating British practices. This continuation of exploitative and repressive policies has contributed to the ongoing unrest and dissatisfaction in the region.

Like many states in the Muslim world, Pakistan is a failed state due to its colonialist system. The ruling factions exploit the country's resources and deny rights to all provinces, not just Balochistan. Frustration exists throughout the country, but provinces with larger populations and greater electoral influence receive more attention and resources. Consequently, smaller provinces like Balochistan, with less electoral impact, suffer more from neglect and exploitation.

The Muslims in Balochistan and across Pakistan must unify to dismantle the colonialist system that persists today. They must work for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood. The implementation of Islamic Shariah ensures justice and prosperity for all people. Historically, the Khilafah was known for its good treatment of both Muslims and non-Muslims, regardless of their minority or majority status in various wilayah provinces. For centuries, the Khilafah governed diverse populations, with different races, languages, and religions, earning their respect and loyalty.

History bears witness how the Muslims and non-Muslims were loyal to the Khilafah Rashidah. Ash-Sham had been opened at the hands of Muslims, but as the Roman Christians were gathering troops to regain it, the Wali provincial governor, Abu Ubaidah (ra), could not ensure the protection of non-Muslims. The Jizyah tax was therefore returned with the announcement, **وَأَمَّا رَدُّنَا عَلَيْكُمْ أَمْوَالَكُمْ** "We have returned your money to you because we hate to take your wealth whilst we do not defend your land." Instead of siding

with the Roman Christians, the Christians of ash-Sham exclaimed, وَلَعَنَّ، وَدَّكَمُ اللَّهُ إِلَيْنَا، وَلَكِنَّ الَّذِينَ كَانُوا يَمْلِكُونَنَا مِنَ الرُّومِ، وَلَكِنَّ وَاللَّهِ لَوْ كَانُوا هُمْ عَلَيْنَا مَا رَدُّوا عَلَيْنَا، وَلَكِنْ غَضَبُونَا، وَأَخَذُوا مَا قَدَرُوا عَلَيْهِ مِنْ أَمْوَالِنَا، لَوْلَايَتُكُمْ وَعَدْلُكُمْ أَحَبُّ إِلَيْنَا مِمَّا كُنَّا فِيهِ مِنَ الظُّلْمِ وَالْغُشْمِ "May Allah return you to us safely and Allah curse those who dominated us from Rome. By Allah had they been over us, they would not have returned to us, but would have robbed us and taken what they could form our wealth. Indeed, your guardianship and justice is more loved for us than what we were under of oppression and misery."

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Q&A: Rizq is all that which is financed by

To: Mohd Temiza

Question:

Dear Sheikh and Eminent Scholar:

Assalam Alaikum Wa Rahamtullah Wa Barakatuh,

If you would be kind enough to answer a question for me that I did not get a satisfactory answer for, I ask Allah that I get the answer from you.

Is sustenance limited to money only, meaning everything that can be owned for a Shariah reason? Or is the money of money, transferable or untransferable money part of the rizq, and does not contain all types of rizq (sustenance)? For example, is a good wife rizq (sustenance)? Is health, success and righteous offspring rizq (sustenance) as well?

May Allah reward you on our behalf

Mohammad Al Harithy.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

Rizq (sustenance) is all that is supported by:

1- In “Lisan Al-Arab”: [And the Rizq of provision, which is the source of your saying, “Allah provided for him” ... Rain may be called rizq, this is in the saying of Allah:

(وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا)

“...and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness...” [Al-Jathiya: 5]

Allah (swt) says:

(وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ)

“And on the earth are signs for the certain [in faith]” [Adh-Dhariyat: 20]

Mujahid said it is the rain and this is the expansion of the language ... and the rizq of the soldiers are their ambitions, they have sought provision (irtazaqu), Al-Razqa (with fatha) is for the singular and the plural is Al-Razaqat, and it is the ambitions of soldiers...Irtazaq is when the soldiers gain their rizq.

The meaning of Allah’s saying:

(وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تَكْتَدِبُونَ)

“And make [the thanks for] your provision that you deny [the Provider]?” [Al-Waqi’a: 82]

Is to be thankful of one’s riziq, like their saying “we were sent down heavy rain like. It is like His saying:

(وَاسْأَلِ الْقَرْيَةَ)

“And ask the city” [Yusuf: 82]

meaning its people. The Amir provided his soldiers, so they were provided (irtazaqu irtazaqan), and it is said that the soldiers were provided with one razqa only, and they were provided with two razqatain, i.e., twice. Ibn Barri...

2- In Al Muheet Dictionary it states: [Rizq (by kasra) means what is benefited by it, such as the mercenary, and the rain, and the plural is arzaq, and (by fatha) the real source, and the only one with the letter -Ha, its plural is razaqat, it is (Mutaharrik), it refers to the ambitions of the soldiers. Allah razaqahu means He (swt) provided him with a provision), and so-and-so thanked him, is provision (azdiya), and from this the verse:

(وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكذِّبُونَ)

“And make [the thanks for] your provision that you deny [the Provider]?” [Al-Waqi’a: 82]

3- In Al-Sihah in the language:

[Al-Rizq: what one benefits from, and the plural is Al-Arzaq. And rizq (sustenance) is giving, and it is the source of your saying: “Allah has provided for him”.

Al-Razqa is by fatha, for the singular, the plural is Al-Razaqat, which are the ambitions of the soldiers. Irtazaqa the soldiers means the that the soldiers took their provisions. Allah’s saying:

(وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكذِّبُونَ)

“And make [the thanks for] your provision that you deny [the Provider]?” [Al-Waqi’a: 82]

i.e. the gratitude of your sustenance.

This is like his saying,

(وَاسْأَلِ الْقَرْيَةَ)

“And ask the city” [Yusuf: 82]

meaning its people. And rain may be called rizq, and that is the saying of Allah (swt):

(وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ)

“...and [in] what Allah sends down from the sky of provision and gives life thereby to the earth ...” [Al-Jathiya: 5].

Allah (swt) says:

(وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ)

“And on the earth are signs for the certain [in faith]” [Adh-Dhariyat: 20].

This is the expansion of the language.]

4- Al-Kurassa says about rizq (sustenance):

[As for the issue of rizq (sustenance), the numerous verses are definitive and leave no room for the one who believes in the Qur’an unless he believes that sustenance is in the hands of Allah (swt), He gives it to whomever He wills. The issue of rizq (sustenance) is not the issue of Al-Qadar. Al-Qadar is that Allah knows that a certain matter will happen before the occurrence of that matter, so it has been written and has been ordained.

As for rizq (sustenance) it is not only that Allah knows that so-and-so will have provision, so He has written and ordained it, but rather in addition to that, He ordained provision, for the Provider (Ar-Raziq) is Allah and not the servant.

This is what the verses indicate:

(لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَزْرُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى)

“We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness” [Ta-Ha: 132]

(وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ)

“And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers” [Al-Ma’ida: 88]

(اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ)

“Allah is Subtle with His servants; He gives provisions to whom He wills. And He is the Powerful, the Exalted in Might” [Ash-Shura: 19].

5- As for what you mentioned other than what is provided, such as: good offspring, health and wellness, and everything that falls within the sphere that controls you, i.e., it is not your voluntary work, it is in Qada, and this includes sustenance (rizq) and all the actions that occur from you or against you without your choice... It was stated in Al-Kurrasa on the subject of Al-Qada Wa Al-Qadar under the title: “The Right Opinion on the Issue of the Actions of People,” the following:

[The correct opinion on this issue with regard to the actions of people is that man lives in two spheres: one of them he controls, which is the sphere that in it falls his actions and within it is the scope of the actions that he performs of his own free will occur. The other sphere dominates him and it is the sphere in which he falls within it. Actions in it have nothing to do with him, whether they occurred from him or him. In this sphere falls the actions that he is not in control of, whether they fall from him or upon him. The actions that occur in the sphere that dominates him has nothing to do with him and their presence do not concern him.

They are of two types: a section that is required by the law of the universe, and a section in which the actions that are not within his power and which he cannot repel and are not required by the law of the universe. As for what is required by the law of the universe, he is subject to it and therefore proceeds according to it with no choice, because he lives within the universe and moves with life according to a specific system that does not lag behind.

Thus, the actions fall in this sphere outside of his control, and he has not forced nor has a choice in them.

All these actions that took place in the sphere that dominates man are what is called Qada, because only Allah (swt) is the One who has decreed them.

Therefore, the slave of Allah is not held accountable for these actions, no matter how good or bad they hold, or loved or hated by man. I.e., no matter how good or bad they hold according to man's interpretation to them, because man has no effect on them and does not know about them, nor about how to find them, and he does not have the power to stop them or bringing them at all, and man must believe in this decree that it is from Allah (swt)].

I hope this is sufficient and Allah Knows Best, He is Most Wise.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

11 Safar Al-Khair 1444 AH

7/9/2022 CE

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Q&A: The Mind ('Aql), Comprehension (Idrak) or Thought (Fikr)

(Translated from Arabic)

To: Atmani Atmani Atmani

Question:

Assalamu Alaikum Our honorable Sheikh: what is the difference between previous opinion and previous information in the thinking method. Noting that thought (fikr), comprehension (idrak), or mind ('aql) do not occur except with the four elements: the sensation, the reality, the previous information and the brain capable of linking. What is the difference between the previous opinions and the previous information in interpreting the reality?

Answer:

Wa Alaikum Assalam wa Rahmatu Allahi wa Barakatuh,

1- As mentioned in the question, the mind ('aql), comprehension (idrak), or thought (fikr) is the transferring of the sensation of the reality by the senses to the brain together with previous information by which this reality is interpreted. That is, the intellectual process is not completed until the four elements exist: the reality, the sensation of the reality (the senses), the appropriate brain to relate/connect (rabt), and the previous information about the reality or related to that reality ...

2- In order for thinking to exist in people on this earth, Allah Almighty has provided Adam, peace be upon him, with previous information that explains the current realities on earth under study. It is stated in the book of The Islamic Personality Vol. III:

[As for the saying of Allah Ta'ala:

(وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا) **“And He taught Adam all the name”** [Al-Baqarah: 31],

the meaning of this is the named things not the languages, i.e. He taught him the realities of the things and their qualities, it means He gave him the information that he uses to judge the things, because feeling the reality is not sufficient by itself to judge the thing and perceiving its reality, but it is inevitable to have previous information by which the reality is explained.

So, Allah Ta'ala had taught Adam the names i.e. the named things, so He gave him information by which he can judge the things that he feels...] End.

3- And then ideas arose and followed from the first thought that occurred by Allah providing to Adam with the previous information, and then he used it to explain the reality of the thing under study with the other two elements present with him (the brain and the senses), and life continued to be full of broad areas of thought ...

Thus, the correct perception of how the first rational process took place in man will inevitably lead to belief in Allah (swt), and therefore the disbelieving movements that deny the existence of the Creator define the mind or thought by dropping the previous information! Although thinking about reality cannot take place without the presence of previous information that explains the reality, and this is known by necessity, but the disbelieving movements, such as the Communists, deny the previous information so as not to lead them to believe in the Creator, who provided Adam, peace be upon him, with previous information to establish the first thought in this life and then the thinking process followed. This is because the sensation of reality with the brain does not produce a thought without the previous information to explain the reality in question.

The sensation of reality and a sensation plus a sensation plus a million sensations, regardless of the multiplicity of the type the sensations, only produces sensation, and no thought occurs at all. Rather, a person must have previous information by means of which he explains the reality he sensed in order for a thought to occur, and then the succession of thoughts, especially

the first thought, leads to belief in Allah who provided Adam, peace be upon him, with the previous information ...

4- This is with regard to the previous information. As for the previous opinions, they are judgments on reality that were previously issued by a person, either by his conducting the intellectual process and his judgment on reality, or by receiving those judgments from others through instruction or reading ... etc., the previous opinions are thoughts about reality.

5- Thus, the difference between previous information and previous opinions can be summed up in two main differences:

Firstly: The previous opinions are the previous thoughts of a person that are a judgment on the reality under study, in whole or in part. As for the previous information, it is what can be used to explain reality without judging it, but only to interpret it, and it is one of the factors of thinking without which thinking is not done.

Secondly: The previous opinion is a pre-judgment about the reality that we want to think about, in order to find the right judgment in the opinion of the thinker, it is not right to be used in the rational process. What is used is only the previous information, thus preventing the presence and intervention of an opinion at the time of the thinking process. If the previous opinion (about the reality) was used it might cause error in the comprehension, because it might dominate over the information, leading to its misinterpretation, and thus error occurs in the comprehension.

Therefore, it is necessary to notice the differentiation between the previous opinion and the previous information; where only the, information is used to exclusion of the opinion about the reality to be examined... It was mentioned in the book, Thinking (at-Tafkeer), p 21-3 (In the definition of the rational method (of thinking), a differentiation should be made between the previous opinions we hold about a matter and the previous information about it or that pertaining to it. In the rational method, it is inevitable that no opinion or opinions exist about the reality, rather what is necessary is the presence of

previous information about it or related to it. So what should inevitably exist is the information and not the opinion....).

6- The following are two examples to clarify the aforementioned:

a- For example, if a book in the ancient Syriac language was given to someone who has no previous information about the Syriac language, and all his senses were made to fall on the book, by sight and touch, and this was repeated a million times, he still would not be able to understand a single word of the book unless he is given the relevant information about the Syriac language. Thereafter, he will start thinking and understanding... It is not correct to say this is specific to languages; and they are invented by man, hence they need information about them. This is because the subject matter is a rational process, and the operation is a process of the mind, whether in issuing a judgment, or in understanding a meaning or in understanding the truth (Haqeeqah). So, the rational process is the same in everything. ...

b- If you want to discuss a political issue in order to get the right opinion about it, let it be, for example, the issue of Turkey's interference in the events in Libya, sending mercenary fighters and supporting al-Sarraj and the reconciliation government with weapons and information ... and there was a previous opinion that Erdogan's support for the reconciliation government forces is because of his love for Muslims and his concern for the people of Libya and because he supports the armed Islamic movements and provides them with support ... etc., this opinion is a judgment on the issue that you want to discuss and not just previous information about it, and the validity of the research requires you to abandon this previous opinion and study the issue within the available political evidence objectively... and then you reach the right opinion on the issue.

I hope this clarification will suffice, and Allah is Most Wise and He Knows Best.

Your brother,
Ata Bin Khalil Abu Al-Rashtah

04th Ramadan 1442 AH
16/04/2021 CE

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Q&A: The Balochistan Region Between Pakistan, Afghanistan and Iran

(Translated from Arabic)

Question:

Dar Al Hilal published on 14/9/2024: (Pakistani police announced today, Saturday, the killing of at least two of its members in an explosion that occurred near a police bus in the city of Quetta, the capital of Balochistan province in the southwest of the country...) Pakistan had previously witnessed the largest-scale attacks in years as part of an ethnic rebellion waged by militants for decades, (where more than 73 people were killed in several attacks... In a statement sent via email to journalists, the Balochistan Liberation Army claimed responsibility for the attacks. (Al-Hurra, 27/8/2024)). Thus why are these attacks escalating in Balochistan? Is Britain involved in creating problems for the army? Is America itself causing problems to distract the army away from occupied Kashmir and India? Is India also involved? And does China have a role in this?

Answer:

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

First: The Balochistan region extends between Pakistan, Afghanistan and Iran. It is in southwestern Pakistan, known as the Pakistani Balochistan province, with the city of Quetta as its capital, and in southeastern Iran, known as the Sistan-Baluchistan province, with the city of Zahedan as its capital. It also extends more than 100 kilometers into southern Afghanistan and includes parts of the southern provinces of Nimroz, Helmand and Kandahar. In terms of population, the Pakistani part of Balochistan is considered the most important part of all, as it is inhabited by about 20 million Baloch and Pashtuns, and its area constitutes about 44% of Pakistan, and about 6% of Pakistan's population of about 240 million lives in it. It is one of the richest regions in Pakistan in terms of natural

resources, especially gas and minerals. It is considered one of the largest sites in the world for copper and gold.

For example, the Canadian mining company Barrick Gold owns about 50% of the Reko Diq mine located in Balochistan. Balochistan has become an important part of the China-Pakistan Economic Corridor project, within the Chinese Belt and Road Initiative, which is financed by China to reach the Arabian Sea where the port of Gwadar is located near the Gulf of Oman. In addition, China is building an international airport in Gwadar. Therefore, the Balochistan region is gaining great importance in Pakistan. As for the Iranian part, it is inhabited by about 3 million people, while the number of Baloch in the Afghan part is estimated at less than a million people. The people of Balochistan in these three countries are almost all Sunni Muslims. Islam entered these regions early in the year 23 AH during the reign of the Rightly-Guided Caliph Omar, may Allah be pleased with him. After unrest in it caused by the Hindu Kingdom of Sindh, the Khilafah (Caliphate) regained control over it during the reign of Caliph Muawiyah, who conquered it again. The Umayyad Caliph Abdul Malik bin Marwan made it a starting point for the conquest of Sindh.

Second: There are many separatist groups in the Balochistan region of Pakistan with nationalist orientations, waging a guerrilla war against the Pakistani army since the late 1960s. The most famous and largest of these groups is the Balochistan Liberation Army, which was founded in 2000. This group is locally allied with another major group, the oldest of these groups, the Baloch Liberation Front, which was founded in 1964 and waged a guerrilla war against the Pakistani army. It also participated in operations against the Iranian army inside Iran. There are other groups of lesser weight. As is usual for armed organizations that find themselves in dire need of money and weapons, the separatist groups in Balochistan quickly found themselves a target for various intelligence agencies. With the Soviet occupation of Afghanistan in 1979 and the transformation of Pakistan into a base for the Mujahideen against the Soviets, Moscow began to support the separatist groups in Balochistan to spite Pakistan. With the success of the Khomeini revolution in Iran in 1979 and the outbreak of the Iran-Iraq war after that, the Iraqi regime began to support these groups (the Balochistan Liberation Army) for military action in Iran, as did India, which supported these

groups in Balochistan against the backdrop of its wars with Pakistan in Kashmir. When America wanted India to be one of the pillars of its axis against China, both parties (India and America) began supporting those groups in Balochistan with the aim of occupying the Pakistani army with internal battles and distancing it from India's borders and its control in Jammu and Kashmir.

Third: These are the political facts necessary to understand the reality of the attacks and guerrilla warfare waged by armed groups or factions in Balochistan against the Pakistani army. By following these attacks and their development over the decades, we find the following:

1- The Pakistani governments, before the American occupation of Afghanistan, were in contact with these groups and concluded peace agreements with them. The nineties were a period of relatively great calm, but the attacks of these groups, especially the Balochistan Liberation Army, have greatly escalated and their large size has appeared since 2003. Pakistan responded and killed the separatist leader in Balochistan, Nawab Akbar Bugti, in 2006, and the situation was ignited.

2- On 25 and 26/8/2024, Pakistan witnessed the largest attacks by the Balochistan Liberation Army in years, killing about 73 people, targeting police stations, railway lines and vehicles on a highway in Balochistan. (The most violent attacks took place on Monday, 26/8/2024, on a highway linking the Balochistan and Punjab provinces in Musa district, where gunmen intercepted buses and trucks and shot dead 23 Punjabi workers after verifying their identities, according to local sources. The Pakistani army also announced that it had killed 21 separatist militants in Balochistan. In 2023, it carried out about 110 attacks, and in the first months of 2024, it carried out about 62 attacks - according to statistics from the Pakistan Institute for Peace Studies - based in Islamabad. (Al Jazeera, 26/8/2024) 3- (The Pakistani police announced today, Saturday, the killing of at least two of its members in an explosion that occurred near a police bus in the city of Quetta, the capital of Balochistan province in the southwest of the country... while initial reports indicate that it was caused by the explosion of an explosive device planted on the side of the road. (Dar Al Hilal, 14/9/2024)).

Fourth: In addition to targeting the Pakistani army and police, these groups have begun to specifically target the Chinese and Chinese projects within the China Economic Corridor project in Pakistan. These attacks can be reviewed as follows:

1- There are a number of major projects in Balochistan run by China (five Chinese workers working at the construction site of the Dasu Hydroelectric Dam in Khyber Pakhtunkhwa province and their Pakistani driver were killed in a suicide bombing that targeted their vehicle. (Alhurra, 27/8/2024).

2- Six people were killed in an explosion when their convoy was attacked by a suicide bomber (this is the third major attack targeting Chinese interests in Pakistan within a week. The previous two explosions targeted an air base and a strategic port in Balochistan province in the southwest of the country, where China is investing billions in infrastructure projects. (Asharq Al-Awsat, 26/3/2024).

3- The Balochistan Liberation Army includes the Majeed Brigade, which carries out “suicide” operations. One of its most prominent attacks was the “suicide” bombing that targeted a Chinese institute at the University of Karachi in Sindh province in April 2022. (Al Jazeera Net, 1/2/2024).

4- These attacks are repeated: from the killing of Chinese engineers in August 2018 (Reuters, 11/8/2018) to the attack on the Chinese consulate in Karachi in November 2018 (Sky News Arabia, 23/11/2018), and the attack on a luxury hotel where Chinese people usually stay in the city of Gwadar in Balochistan in May 2019 (Alhurra, 12/5/2019) where the famous port built by China is located.

5- The separatists also target Chinese interests and Chinese workers in Balochistan. Recently, on 13/8/2024, they attacked a convoy carrying Chinese engineers to Gwadar Port, as happened previously in separate incidents in which Chinese academics working on the China-Pakistan Economic Corridor project, which is considered one of the pillars of the Chinese Belt and Road Initiative, were killed. Pakistani Prime Minister Shehbaz Sharif said “the militants also wanted to

drive a wedge between Islamabad and Beijing.” (Reuters) (The attacks aim to harm the China-Pakistan Economic Corridor.” (Al-Arabi, 30/8/2024)).

Fifth: As for the parties that direct these attacks against China's interests and against the Pakistani army, they are India, and behind India is America:

1- **As for India's interest** in these attacks on the Pakistani army, it can be noted in the following matters:

a- In 2018, The News International newspaper referred to security reports about India allocating more than 50 billion rupees (\$261 million) to target the economic corridor by creating unrest in Balochistan. (Al Jazeera Net, 15/5/2022).

b- The Chief of Staff of the Pakistani Army, General Raheel Sharif, and the local Chief Minister of Balochistan, in addition to the Chairman of the Senate, Reza Rabbani, (accused Indian intelligence of being involved in the matter. Sharif indicated that India wants to sabotage huge economic projects worth \$46 billion that China has started in Balochistan, and New Delhi fears that this will negatively affect its economy, he said: "It attempts to destabilize the region and target the economic corridor project between Pakistan and China." (Noon Post, 18/8/2016).

c- This group is back in the spotlight today (after claiming responsibility for a suicide attack targeting the Pakistan Stock Exchange in Karachi, the country's economic capital, on June 29, which killed seven people. Immediately following the attack, Pakistan accused India of planning it and supporting the Balochistan Liberation Army and all other Baloch separatist movements. (Al-Araby Al-Jadeed, 12/7/2020)

d- ("Last year, on 9/4/2023, Pakistan arrested the leader and founder of the so-called Balochistan National Army, which was founded in January 2022, Gulzar Imam, who is responsible for dozens of attacks in Balochistan and Punjab." The Pakistani military's media outlet announced that the army's main intelligence agency said "Gulzar Imam visited India and Afghanistan, and that hostile intelligence agencies tried to exploit him to work against Pakistan and its national interests." (Al-Jazeera, 12/9/2023).

2- As for **America's interest** in the Balochistan Army's attacks, it is evident in the following matters:

a- Since 2014 until today, India has been ruled by America's agents in the Bharatiya Janata Party led by Modi, who implements American policy towards China. Therefore, everything India has done and is doing towards China falls within the scope of serving America's interests with Indian tools.

b- (Pakistani Foreign Minister Hina Rabbani Khar warned the United States of America against interfering in her country's internal affairs. The minister was speaking after the US Congress approved a resolution calling for Balochistan to have the right to self-determination. However, the Pakistani minister said that she realizes that this resolution does not reflect the official US government policy. (BBC, 20/2/2012)

c- In 2022, the United States signed an agreement with the Balochistan government to build the first police investigation school in Balochistan, which gave the United States a major role in developing legal investigations, police investigations, and law and order in the region. This was an introduction to American interference in Balochistan's affairs!

Sixth: Thus, we see that America has an interest in exploiting these separatist nationalist movements in Balochistan to threaten Chinese interests as part of its policy towards China, it appears that it is exploiting it, and its follower India, which is working to strike Chinese interests while waging a conflict against China due to its border disputes and serving American interests. All of these American goals are being achieved on the ground today, as the Pakistani army has been occupied in its internal regions away from India, especially Kashmir. It has been occupied in Balochistan to combat the insurgency and pursue separatist groups (and as a result of the escalation of the conflict in the region, the Pakistani government deployed 80,000 soldiers to fight Baloch organizations... Al Jazeera Net, 1/2/2024), and the usual Pakistani statements and threats against India have disappeared and have been replaced by threats against terrorism and rebels... Thus, India's front has been secured from Pakistan, and its army has deployed

along its border with China and clashes started there, which is what America wants, to occupy China with the confrontation with India.

Seventh: As for Britain, despite the lack of evidence of its activities or the activities of its agents in the Gulf inside Balochistan, Pakistan (except that a split within the Balochistan Liberation Army in 2010 was led by Mehran Marri, who holds British citizenship and founded the United Baloch Army) (Al Jazeera Net, 1/2/2024), this may suggest its efforts to create influence within the separatist groups in Balochistan, but its influence remains small compared to America and India... Its influence has weakened greatly in India and Pakistan, where American agents rule.

Eighth: The conclusion from the above:

1- The ruling system in Pakistan should have dealt with the issue of Balochistan, which is part of its territory, by treating it with the care, justice and kindness according to Shariah, and by making use of the public property in the lands of Balochistan for all the subjects of the state, including the Baloch. But instead, it treated the problem as a security issue, by killing and arresting, not with good care as in Islam: «الإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ» **“The Imam is a guardian and is responsible for his subjects.”** (Narrated by Al-Bukhari).

2- Likewise, the armed organizations in Balochistan should not have allowed the enemies of Islam (America and India) to exploit them against their country, nor should they have worked for the separation and division of the state, as this is a major matter in Islam, its perpetrator will be held to a great sin, as Muslims are one Ummah that cannot be divided. ﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُون﴾ **“O prophets! Indeed, this religion of yours is ‘only’ one, and I am your Lord, so worship Me ‘alone’”** [Al-Anbya: 92]

3- The third, which is the most serious and bitter, is on the one hand: the loyalty of the ruling regime in Pakistan to America and the implementation of its orders to be preoccupied with its internal affairs instead of directing its forces to liberate Kashmir... and on the other hand, the separatist organizations in Balochistan seeking of help from kuffar and polytheists... and all of that is

forbidden in Islam. ﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ **“And Allah will never grant the disbelievers a way over the believers”** [An-Nisa: 141]

4- The true unity of the people of Pakistan will not be restored except by implementing the rules of Islam, spreading the idea of true Islamic brotherhood, and applying the idea of equality among all Muslims in benefiting from the returns of public property such as gas, minerals, etc., until injustice, poverty, and marginalization are lifted from the Muslim people of Balochistan and other Islamic people. Islam has rejected and absolutely prohibited nationalistic sentiments, and has established brotherhood among Muslims. ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ **“The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy”** [Al-Hujurat: 10].

At the same time, this brotherhood of Islam must push them to work with the workers to establish their one state, the Khilafah Rashidah (Rightly-Guided Caliphate), the source of their unity, the source of their pride, and the truth of their brotherhood...and that is the great victory.

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصِرُ مَنْ يُشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

“And on that day the believers will rejoice * at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful”
[Ar-Rum: 4-5]

14 Rabi ul Awwal 1446 AH

17/9/2024 CE

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Media Message:: Supporting of Gaza is Not Through Speeches and Festivals, O ‘Ulema!

Central Media Office of Hizb ut Tahrir

On Thursday, September 26th, the activities of the ‘Ulema of the Ummah Initiative to Support the Flood were launched on the occasion of the first Hijri year since the operation of Al-Aqsa Flood in a massive public festival in the city of Istanbul. The festival witnessed the participation of a large number of Muslim ‘Ulema in person or via recorded speeches, in addition to hundreds of Turks and members of the Arab communities residing in Istanbul. The attendees prayed two rak’at and supplicated the Qunut supplication, as they raised their hands in supplication to Allah, asking for the support of the people of Gaza and the lifting of the siege on them.

We are certain that the tragedy of our people in Gaza has stirred the sentiments of all the sons and daughters of the Ummah at all levels, and there is no one among them who has not expressed his feelings of solidarity, expressions of sadness and emotions of grief over the state of our oppressed people in Gaza, which melts hearts with grief and pain. Anyone who follows the popular movements in all parts of the Islamic countries discovers and realizes the extent of the cohesion, communication and solidarity of the Ummah and the support of its sons and daughters with whatever means available to express their anger and console our people in Gaza, the West Bank, and now in Lebanon.

Likewise, the demonstrations witnessed in the streets of Europe and America in protest against the genocide and the horrific acts of killing and violence practiced by the Jewish entity with all insolence and arrogance, which is not deterred by an international court or a Security Council resolution, nor affected by a boycott, nor deterred by a threat or denunciation.

It has become clear that the Ummah, with all its demonstrations, gatherings, festivals and speeches, has not supported Gaza in the slightest, and has not deterred the oppressor to stop his aggression and retreating from his intention to destroy, displace, kill and expel. A whole year has now passed, and

not a single day has passed without demonstrations or festivals. What is strange is that all this evidence has not dissuaded Muslim 'Ulema around the world from holding such a conference and taking the initiative in coordination with the Association of Palestinian 'Ulema, with a bright and shining goal, but one that is vague and devoid of a way to achieve, which is "unifying Islamic efforts to support the Palestinian cause"! What makes matters worse is that they are still begging and calling for material and moral support for the Palestinian people. Their speeches have not been devoid of forms of denunciation of the suffering that the people of Palestine in Gaza have been experiencing for nearly a year. Some of them have dared in their speech to focus on the need to continue the struggle against the occupation, and some of them have stressed the importance of expanding the circle of support and resistance!

O Honourable 'Ulema: If the weakness that has afflicted the people is due to their ignorance and has thrown them into the abyss of love for this Dunya and hatred of death, despite that, some of them have come out and demonstrated, protested, raised their voices and showed their solidarity. Perhaps this is the most that some people can do from the workers, employees, engineers, doctors, housewives and mothers. This situation that they have reached is the result of the policy of gagging mouths that was preceded by the policy of keeping people in ignorance, accompanied by the policy of blackout and ambiguity. As a result, fear and weakness have spread among the people, so you do not see them taking the necessary and influential action in society and on the international level.

There is no doubt that this influential work is entrusted to 'Ulema and jurists. It is the duty of raising awareness on how to take an influential action that leads to the desired result, which is changing the situation, supporting the weak, and lifting injustice from the oppressed. Hence, the surprise was that your rhetorical festival did not go beyond what is known about the necessity of supporting and aiding Gaza. It was astonishing that the festival was limited to moral activities that are of no benefit and of irrelevant demands, and statements of denunciation and condemnation that have become rejected as people are accustomed to hearing them from corrupt regimes!

O Honourable ‘Ulema: You are the inheritors of the prophets. The Ummah places its trust in you and expects actions from you, not just words, and that you lead it to righteousness and revive it with what Allah has given you of knowledge and understanding, and fear and piety of Allah. It is incumbent upon you to speak the truth, not fearing the blame of a blamer or the tyranny of an oppressor. You know that the obligation from Allah of jihad is not an obligation on the people of Gaza, the West Bank, or Lebanon only; rather, it is an obligation upon the entire Islamic Ummah until the obligation of sufficiency is fulfilled, and that the Ummah is sinful in its entirety - except for those who engage in serious work - and you bear the greater burden and responsibility. So, do not be like the one whom Allah gave His verses and then he abandoned them, nor like those who were entrusted with the Torah but did not carry it! Do not forget that Allah will ask you about the knowledge He has given you while you read the words of Allah (swt):

﴿وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ﴾

“And detain them, for they must be questioned.”

[As-Saffat: 24]

O, ‘Ulema, you should have:

-Explained who was the cause of the occupation of Palestine and the displacement of its people, and revealed the cooperation of international and UN organizations in continuing the occupation, and that there is no benefit expected from addressing them to lift the injustice from the people of Gaza.

-Exposed the rulers of Muslims and other conspirators and collaborators, and revealed to the Ummah their treachery and collusion, and even their joy at the victory of the Jews and the elimination of the Mujahideen.

-Explained to the Ummah that the effective movement is the one that leads to changing the political situation, uprooting the rulers, and unifying the Ummah in a political unity that restores its glory, not just unity of efforts to support the cause of Palestine.

-Become leaders of the Ummah in confronting the oppressors who support the Jewish entity and those who have shackled the Ummah, gagged its mouths, and imposed upon it a collar of humiliation and submission, so that the Ummah rises with you and shows Allah what pleases Him, and it is eager and yearns for that.

- Declared jihad, and do not be satisfied with the declaration until you start it with the valiant armies of Muslims, and do not be satisfied with calling the youth for Jihad as you do, for the youth are prepared but are not equipped, while the armies stationed in the barracks are more deserving of your address because they are trained and ready, and there is no doubt that many of them are physically, spiritually, materially and morally ready for sacrifice and redemption. But the stumbling block is the corrupt regime that they obey, which prevents them from moving, so it was incumbent upon you to put them before their responsibilities and demand their nusrah (material support).

- You have a lesson, O 'Ulema, in the great scholar Al-Izz bin Abdul Salam and the virtuous Imam Ahmad bin Hanbal, and other 'Ulema of the mujahideen Muslims who did not remain silent about injustice and corruption, and struggled in the way of Allah with the right struggle, and you read their biographies and know their virtues in supporting Islam and being victorious for the Muslims.

And we remind you of what the Lord of Glory says in Surat Al-Saf:

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ مَرْصُورٌ﴾

“Surely Allah loves those who fight in His cause in ‘solid’ ranks as if they were one concrete structure” [As-Saf: 4]

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NUSSRAH

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

The divine evidence of Nussrah is established in the Seerah of RasulAllah (saw). When the society of Makkah became rigid before the message of Islam, Allah (swt) ordered RasulAllah (saw) to present himself to various tribes, to seek their Nussrah. After the death of his (saw) uncle Abu Talib, RasulAllah (saw) started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him (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, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ 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).