

NUSSRAH

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LET OUR
ARMED FORCES
SECURE UNITY

CAN AN
ISLAMIC STATE
SECURE PEACE FOR
NON-MUSLIMS?

ONLY THE
KHILAFAH CAN
END PROVINCIAL
AND ETHNIC STRIFE

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

TAFSIR AL-BAQARAH,
AYAH 125

THE PENULTIMATE
CALL ...
FROM
HIZB UT-TAHRIR

KARACHI
PRESS CONFERENCE
REGARDING ABDUCTION

Nussrah Magazine Issue 26

September/ October 2015 CE- Dhul-Hijjah 1436/ Muharram 1437

Contents

Editorial: Abandoning Conventional Vision	01
Shaikh Ata Bin Khalil Abu Al-Rashta: Tafsir Surah al-Baqarah 125	02
The Penultimate Call... from Hizb ut Tahrir	04
Musab Umair: Eid Message- Let Our Armed Forces Secure Unity	10
Dr. Iftikhar: Can an Islamic State Secure Peace for Non-Muslims?	13
Afzal Qamar: Only the Khilafah can End Provincial and Ethnic Strife	22
Afghan Peace Dialogue	25
Shehryar Najam: Khurooj and the Method of Hizb ut Tahrir	26
Sarwar Uddin: Steadfastness in Hardship	31
Where is our Salahuddin who will Avenge the Murdered Children of Palestine?!!	35
Who will shelter Rohingya women and children?	36
Q & A: Turkish Build-up at the Syrian Borders	37
Turkey Officially Joins the International Coalition Led by America to Fight Islam	40
Karachi Press Conference Regarding Abduction	41

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Abandoning Conventional Wisdom

Throughout the Muslim World there is a deep sensation that an Islamic revolution is urgently needed. There is widespread consensus that the existing political order cannot continue. It is common knowledge that the current rulers do the bidding of the colonialists and neglect the needs of Muslims. There is also an intense desire for Islam to be restored as the basis for society. Pakistan is no exception to this general opinion within Muslim Lands.

It is now vital that we abandon the conventional wisdom that yet another opposition group or movement from within the system will bring change. It is clear that the opposition are merely part of the existing political order. The opposition, whether it is the PPP, PTI, MQM, ANP, JI, JUI or any other party jostling for supremacy through Democracy, can never bring revolution. Not in the next election or the next hundred elections. That is because Democracy is what preserves the existing order in Pakistan. Democracy intrinsically gives the right to an assembly to abandon the clear injunctions of the Quran and the Sunnah. It opens the door to dictations from the colonialist governments and institutions that trample over the aspirations of Muslims. Thus, the conventional wisdom of looking within the existing political order for change is a futile endeavor.

The existing political order only produces new variations of the same tired theme. The latest experiment, Imran Khan, has also failed. The masses have realized that his fiery, passionate insistence that elections are flawed, is only a thin veil for his support for a failed and dying system and the current ruling elite.

Abandoning conventional wisdom is a little frightening. Familiarity is always so comforting. However, it has now become a burning necessity. We have no other choice if we want to bring our aspirations to fruition. It is time for us to abandon hope in democracy and any political party that adopts the democracy project. We in Pakistan must now focus upon the Khilafah project without reservation. We must now raise our demand to the people of power and influence to effectively abolish.

Tafseer Al-Baqarah: 125

وَأِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن
مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ
طَهَّرَا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

Recall when We made the House (the Ka'bah) a frequented place for people, and a place of peace – Make (O Muhammad) from the Maqam of Ibrahim a place of prayer – and We directed Ibrāhīm and Ismā'īl: “Erect My House pure for those who come to make tawaf, those who stay in i'tikāf, and those who bow down or prostrate themselves (in prayers).

Tafsir

1. Allah, the Exalted, describes the Sacred House (Ka'bah) with two inseparable attributes. One, *Mathaba*, that is, a frequented place of return for people who come to it every year and return to thereafter. They are never completely done with it. The one who goes there once is not satisfied with one visit. His feels the desire inside him to go again.

“Our Lord, I have settled some of my children in a valley of no vegetation, close to Your sanctified House, so that, Our Lord, they may establish *Salāh*. So, make hearts of people yearn towards them...” (Ibrahim: 37)

Two, *Amna*, which is the verbal noun from *amina ya'manu amnan*: to be secure / peaceful. The verbal noun [masdar] has been used here in the place of the active participle [ism fa'il] for hyperbole, that is, to emphasis the extent of the security and peace. Thus it means, ‘We have made the House extremely secure’, as in the saying of Allah, “Did they not see that We have made a peaceful sanctuary (Haram) while (other) people around them are being snatched away?” (al-Ankabut: 67)

In Jahiliya, people would be attacked and snatched outside Makkah, whilst the people of Makkah, those in the sanctuary of the Ka'bah in particular, would be safe, to the extent that a man would bump in to the killer of his father or brother here but leave him alone until they went away from here.

In this noble ayah, Allah (swt) mentions that He has made the House a frequented place and a secure, peaceful one, “for people”. The word ‘people’ here is ‘aam [general], the implication of which is that the security and peace is for all people. This can only be specified to exclude some particular persons if a text exists for the same, such as “his (saw) rendering the blood in vain of a handful of people, even if they clung to the cover of the Ka'bah” [Ibn Hisham], which was at the time of the Opening of Makkah. Thus, the peace and security is for all people except only if a text exists to exclude some particular persons.

2. Allah commands that Maqam Ibrahim being taken as a place of prayer – “Make from the Maqam of Ibrahim a place of prayer” – as has come in the hadith of Umar (ra), “that the Prophet (saw) took the hand of Umar ibn al-Khattab and said, ‘O Umar, this is the Maqam of Ibrahim.’ Umar asked, ‘Should we not take it as a place of prayer?’ He (saw) replied, ‘I have not be commanded to do so.’ The sun set did not that day before Allah (swt) revealed, “Make from the Maqam of Ibrahim a place of prayer.” (Bukhari)

The Maqam of Ibrahim (as) is the well-known place today in the Haram. It is the stone that the pilgrims know and at which they pray two rak'at of the *tawaf al-qudum*, due to the hadith of Muslim from Jabir, “the Messenger of Allah (saw) went to the maqam of Ibrahim after having finished from the tawaf and prayed two rak'at behind it. He then recited the ayah.” (Muslim)

'Maqam' linguistically is the place where the feet are placed when one stands. It is the verbal noun from *qama yaquma*. In contrast, the 'Hijr' is where his (as) footprints are in the Haram. As for what it is, there are multiple narrations, the most correct of which perhaps is that it is the place Ibrahim (as) would stand when the height of the House they were building became such that he could not build higher without standing on something, so he stood on this.

3. "We directed Ibrahim and Isma'il: "Erect My House pure for those who come to make tawaf, those who stay in i'tikāf, and those who bow down or prostrate themselves (in prayers)," that is, we revealed to Ibrahim (as) and Isma'il (as) to build the House and make it exclusively for those whom Allah (swt) mentions here, such that others could not enter it.

'*Ahidna*', that is, we enjoined or directed, because when *al-ahd* is transitive with the preposition *ila* the meaning is of enjoining [*tawsiya*]. The 'an' is explanatory [*mufassira*], that is, what follows explains what was enjoined. And '*tahhira*' means build pure, that is, exclusive and pure for those who come to make tawaf, i'tikaf and salat. We have

preferred the metaphorical meaning for 'purify' here because nobody lived in the place where the House was built. There were no idols or other impurities that it would be purified from - "*Our Lord, I have settled some of my children in a valley of no vegetation, close to Your sanctified House...*" (Ibrahim: 37)

'*Ta'ifeen*' refers to those who make tawaf of the House. '*Aakifeen*' refer to those who stay there for worship (those who do i'tikaf). And '*rukka al-sujood*' refers to those who pray. Thus the meaning of the complete verse is: we enjoined Ibrahim and Isma'il to build the House pure and exclusively for tawaf, i'tikaf and salat.

Further, there is no contradiction in this ayah which mentions that Allah directed both Ibrahim and Isma'il to make the House and the one in surat al-Hajj (26) where Allah says, "*And when We pointed out for Ibrahim the place of the House...*". In Surat al-Hajj only Ibrahim is mentioned as Allah informed him about the place where the House was to be erected. As for in this ayah, the command is related to actually building the House, so the two related to different matters, hence there is no contradiction.

The Penultimate Call... from Hizb ut Tahrir

Praise is for Allah and peace and blessings upon the Messenger of Allah, his family, companions and all those who follow his way.

Dear brothers and sisters: May the peace, mercy and blessings of Allah be upon you. We direct this call to you in the blessed month of Ramadan, the holy month of fasting about which Allah *Subhanahu wa Taa'la* said,

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى
وَالْفُرْقَانِ﴾

“The month of Ramadan is the one in which the Qur’an was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong.” [Al-Baqarah: 185]

Similarly, the Messenger of Allah (saw) said about it in the hadith Qudsi related by Abu Hurayra (ra),

«قَالَ اللَّهُ: كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ، إِلَّا الصِّيَامَ، فَإِنَّهُ لِي وَأَنَا أَجْرِي
بِهِ...»

“Every act of the son of Adam is for him except fasting. It is for My sake, and I will give a reward for it.” (Extracted by Bukhari)

On the authority of Abu Hurayra (ra) narrated that Messenger of Allah (saw) said,

«إِذَا جَاءَ رَمَضَانَ فَتُفْتَحُ أَبْوَابُ الْجَنَّةِ، وَغُلِقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ
الشَّيَاطِينُ»

“When Ramadan begins, the gates of Jannah are opened, the gates of Hell are closed, and the devils are chained.” (Extracted by Muslim)

We ask Allah, Glorified and Exalted, the Almighty, that your hearts open to us and your ears hear us such that you respond positively to this call, making you thereby of those about whom Allah (swt) said,

﴿الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ
وَأُولَئِكَ هُمُ الْوَالُونَ الْأَلْبَابُ﴾

“Those who listen to what is said, and then follow the best of it. Those are the ones whom Allah has guided, and those are the ones who possess understanding.” [Zumar: 18]

Dear Noble Brothers and Sisters: You are no doubt witnessing what has befallen us and what continues to befall. The Kaffir colonialist states have gathered against us. Our lands have become coveted by every greedy soul, a target of exploitation for every person of evil intent. They are divided with nothing to unite them. Our

blood has been shed with impunity, our resources exploited and our lands attacked from all sides, nay from its heart as well!

The Jews have occupied the blessed land of Palestine, the land of *al-Isra' wa al-Mi'raj*, the land of the first qibla. They have established a state for themselves in it, spreading corruption and more corruption therein. They expelled its people, removing them from their homes, denigrating their sanctities. They killed and shed blood, and continue to fill the land with corruption and injustice. America spilled the blood and destroyed the lands of Iraq and Afghanistan. It conspired against us in every land: Dividing Sudan, separating East Timor from Indonesia, facilitating Greek rule over most of Cyprus, and so on. Britain partook with America in all this corruption. If it was able by itself to kill and shed blood, it would have proceeded to do so. If it found itself unable, it partakes in the crime with America, by its side or behind it. It partook with it in the massacres of Iraq, Afghanistan and Libya. France too followed them in their massacres of Muslims, joining them in some and independently committing others, such as in Central Africa.

Then there is Russia and its massacres in Crimea, the Caucasus, Chechnya and Tatarstan; as well as China and its hostility of Islam in Turkistan; India in Kashmir where Muslims are ruled by Hindus through massacres and unspeakable crimes. Even the smallest of states are now partaking in the killing of Muslims! Burma, for instance, has subjected Muslims there to open slaughter and the denigration of their sanctities and the domination of the Buddhists over the Muslims... and much more.

This blood is not shed at the hands of the Kaffir colonialists alone. Nay, their agents and tools from among our own people fight amongst themselves shedding each other's blood. Some of the naive Muslims join them in this, thinking they are partaking in good. Thus they fight in Syria amongst themselves as one fights the worst of enemies. Likewise they fight in Iraq as if they are in the first Jahiliyya. So they fight fiercely in Libya and fight violently in Yemen and, to a lesser extent, in Egypt and Tunisia. This violence across these lands has witnessed immense crimes the like of which is unprecedented in Muslims fighting amongst themselves... and much more.

These bloody physical attacks are not the only thing that ravages the Muslim body, at the hands of other Muslims and the Kaffir colonialists. Nay, there are also attacks that do not injure the body but rather destroys the minds and hearts. The Kaffir colonialists have expended all efforts through means of deception, plots and plans, and various insidious tactics to target the call for Khilafah and those who work for it. At times they do this themselves, and at times through their agents. When their efforts to subjugate those who work for the Khilafah and push the Muslims away from the Khilafah failed, some Muslims stood and undertook what the Kaffir colonialists themselves could not. They convened conference after conference to distort words from their [proper] usages, propagating the idea that the Khilafah was a historical reality but not a Shariah obligation in Islam.

Others went further in the war against the idea of Khilafah, defaming its name, committing atrocities and crimes under its title. They claimed a Khilafah for what was anything but and undertook under its name the likes of which the human mind could not fathom, facilitating the path thereby for the Kaffir colonialists and all the enemies of Islam to exploit these crimes which were highlighted to the people to claim that the Khilafah is but mounting crimes and atrocities. They sought by this to make the people hate the Khilafah and to distance themselves from it, such that their positive conception of it as a noble, illuminating reality would change to a negative conception of it as repressive darkness!

Thus the state of the Muslims today is one of escalating darkness, a result not of the actions of the Kaffir colonialists alone, but also those who partook with them, or went beyond them, from among those who ascribe themselves to Islam, but those who harmed it, whether by raising slogans against it or raising slogans in its name!

O Muslims in general ...O People of Power in particular!

Our condition has reverted us to the period of Jahiliyya that befell the Arabs, in which they fought amongst themselves for forty years on account of a camel, buried girls alive, and worshipped idols made of stone and wood by their own hands. Indeed at times they would make idols of dates and when hungry, ate them! They would travel in the desert as a pastime without a worry in the world. They adopted no

greater cause for their families or those around them, let alone for all humanity. As for the civilized from them, they affirmed loyalty to the major powers of the time. The Lakhmids in Iraq were allies of Persia, while the Ghassanids in Sham were allies of Rome. When the Romans were perturbed by the Persians or vice-versa the Lakhmids and Ghassanids would fight each other! This was the state of the Arabs at the time, whether they were the desert Arabs or the civilized Arabs...all except Makkah which Allah (swt) protected and secured in spite of it hosting as many idols as there are days in the year!

This is how the desert Arabs were in the Jahiliyya, spilling the blood of one another and fighting amongst themselves for meager tribal reasons and over nothing of worth. As for those who lived in the cities, they would fight amongst each other on many occasions for naught but the interests of the major powers of the time. They were divided without anything to unite them, nothing to prevent them from destroying themselves. Their condition resembles ours today, or we might say that our state today resembles theirs yesterday.

In spite of this, their rulers and tribal leaders still had chivalry, possessing honour, these two are not found in the rulers and leaders in the Muslim lands today. One evidence of this is the incident of the forty men whom the polytheists of Makkah sent to kill the Messenger of Allah (saw). They embarked at night to his (saw) house, finding it closed. They surrounded it waiting outside for him (saw) to open it so they could then kill him, because their honour prevented them from raiding the house by force. Their chivalry prevented them from entering the house whilst its inhabitants were asleep. As for today's rulers and their spies, they transgress all sanctities. They raid homes without permission or consent without batting an eyelid. They terrorize women and children, terrifying them from their sleep, trembling from fright. This is because the rulers of today and their spies have lost all honour and shame. The Messenger of Allah (saw) articulated the truth when he said,

«... إِذَا لَمْ تَسْتَحْيِ فَأَصْنَعْ مَا شِئْتِ»

“If you have no shame, do as you wish...”
(Bukhari)

O Muslims in general ...O People of Power in particular!

The Messenger of Allah (saw) was sent with Islam with which he revived the Arabs from that dark Jahiliyya, elevating them from their

decline, raising them from sedentary and awakening them from their slumber. They became fighters for the sake of Allah, carrying with them a great message that spread goodness and justice wherever they turned. He (saw) did this by first secretly forming a group of those who believed in the home of al-Arqam ibn al-Arqam. After a few years, he announced them to society and they began interacting with the people openly, declaring the truth publicly in an intellectual and political struggle, fearing none but Allah. They were patient upon harm that came their way, boldly overcoming heavy obstacles without any weakening of resolve or conviction.

This continued until that year that was named the 'Year of Grief' because in it his (saw) uncle Abu Talib, who used to protect him, passed away and his (saw) wife Khadija (ra), the mother of the believers, who supported him returned to the mercy of Allah (swt). In this year of grief, which was the 10th year of Prophethood, Allah (swt) honoured his Prophet (saw) with two matters in which lay the honour of this world and the Hereafter.

This was during the tenth year of the Revelation. The Almighty honored him with the Isra' and Mir'aj, in which he (saw) was taken from the Sacred Masjid in Makkah to Masjid al-Aqsa in al-Quds and from there he (saw) ascended to the highest heavens where Allah (swt) revealed to His chosen slave what He revealed. The second matter was the permission given to him (saw) to seek the nusrah, which culminated in the second Bay'ah of Aqabah, the bay'ah of nusrah, the bay'ah of ruling. This was in Dhul Hijjah of the 13th year of Prophethood. Subsequently, the Messenger (saw) migrated to Madinah in Rabi' al-Awwal of the first Hijri year where he established the State and gave strength to Islam and the Muslims. This was a momentous event; such that when the Muslims decided to establish their own calendar as Umar (ra) gathered them to study the matter, they concluded that the Hijra and the establishment of the State was a great and momentous event that deserved to be the starting point of Islamic history.

This is how the State of Islam was established. Islam illuminated the Arabian Peninsula and its surroundings. Then came the Khilafah Rashidah and afterwards the Khulafaa. The opening of lands expanded vastly, spreading goodness in many parts of the world, from east to west, from Indonesia to the Atlantic. If the mujahideen knew at the time that there

were lands beyond the Atlantic, they would have embarked on it to liberate those lands and spread the goodness of Islam in them. As Uqba ibn Nafi' said, as he entered the shore of the Atlantic Ocean on his horse, "**O Allah, if I knew that beyond this ocean lies land, I would have embarked on it to it.**" In another narration, he stormed into it on his horse until the water reached his neck then said, "**O Allah, I make you my witness that I cannot cross it. Had I the means to cross it, I would have done so.**"

The condition of the Muslims continued as one of escalating strength and elevation. The Kaffir colonialists recognized that the cause of the Muslims' strength was in their ruling by Islam in the Khilafah State under the Uqab flag, the Rayah (banner) of *La ila illa Allah Muhammad Rasulallah*, so they expended all effort in destroying that state. Britain was the leading Kufur state at the time and worked on this objective from the beginning of the 18th century until it was able to destroy the Khilafah state in the first quarter of the 20th century utilizing some traitors from among the Arabs and Turks for this.

From this point on, the Muslims became divided. Every enemy of Islam from the powerful states, and even the weak ones, began trampling all over the Muslim lands. The Qur'an was denigrated, yet they did not move. The Prophet (saw) was insulted, yet the blood in their veins did not boil. Their sanctities and honour were transgressed, yet their armies remained stationed in their barracks. The rulers do not mobilise the armies except against their own people. They act like lions with the weak, yet are overtaken by cowardice and defeatism in front of the enemy... until the condition became as it is today!

O Muslims in general ...O People of Power in particular!

The affairs of the Muslim Ummah will not be set right except by what set them right in the first instance, namely ruling by Islam in the Khilafah Rashidah, under the shade of the Uqab, the banner of the Messenger of Allah (saw). This will only occur by the same method by which the Messenger (saw) did it: Through the formation of a group based on Islam alone which then interacting with the Ummah and seeking the nusrah from the people of power in it, persisting on this path until Allah Exalted Almighty gives it the nusrah and it establishes the rule of Islam and the State of Islam. This is the rectification of our condition, and by this alone will the Ummah

revive from its decline, reviving its previous course: a Khilafah Rashidah that implements Islam internally and carries it to the world through da'wah and jihad, such that Allah the Mighty, the Wise, gives it victory.

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ
الْأَشْهَادُ﴾

“Surely We do help Our messengers and the believers in the worldly life as we as on the Day on which witnesses will stand (to give their testimony).” [Ghafir: 51]

The necessity to work for the Khilafah is not just because the Khilafah is, in assessing the reality, the only path of salvation and victory. Rather, it is necessary, first and foremost, because it is a great obligation, the mother of all obligations and crown of obligations, by which the Shariah is implemented and the hudud established, and without which neither is possible...and **that without which an obligation is not complete is itself an obligation.** The establishment of the Khilafah and the appointment of a Khalifah are major obligations. Indeed he who does not work for them whilst being able to commits a grave sin such that he dies a death like the death of Jahiliyya, which indicates the severity of the sin. The Prophet (saw) said,

«... وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً»

“He who dies whilst not having a bay’ah on his neck, he dies a death of Jahiliyya.” (Muslim)

Indeed, the establishment of the Khilafah and the appointment of a Khalifah are great obligations. Hence the Muslims began with it even before they proceeded with the funeral of the Prophet (saw) and his burial, notwithstanding the great importance of the latter. All this was due to the utmost importance of the Khilafah such that the senior Sahabah gave it priority over another great obligation: The burial of the Prophet (saw).

Further, it is the Khilafah that delivers the opening and liberation of lands under the leadership of the Khalifah, the Imam. The Prophet (saw) said,

«... وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيَنْقَى بِهِ...»

“The Imam is but a shield, behind whom the Muslims fight and by whom they are protected.” (Muslim)

Thus the Khalifah and the Khilafah are a shield, that is a protection and he who has protection is, by the leave of Allah, supported

and victorious in the end. He does not lose his rights or his land. His enemies dare not come near him. This is what the history of the Khilafah speaks of. Where, for instance, are the Byzantine monarchs and their scepters of grandeur? Where is Mada'in and Chosroes (Persian Emperor)? Who proclaimed and extended the sound of the takbir in those lands across their length and breadth from the Pacific to the Atlantic except for the State of Islam, its soldiers and its justice? If the Khilafah knew of lands beyond these two oceans, east and west, it would have taken on their burdens to call toward Allah, the Gracious, Merciful, the Mighty, the Wise.

O Muslims in general ...O People of Power in particular!

We directed a call to you twice in the past:

- The first time on 20 Rabi' al-Thani 1385 AH / 17 August 1969 CE, almost fifty years ago.

That call was sounding the alarm about the danger from the thwarting of the Islamic ideas and rules among the Muslims because this rattling had a reality affecting the Muslims in a palpably perceivable manner. And because the Hizb is the guide who does not mislead its own people, it struggled against this as much as possible to revive the confidence and trust of the Muslims in the ideas and rules of Islam and it succeeded in this noticeably, and praise is for Allah, the Lord of the Worlds.

- We called upon you the second time on 28 Rajab 1426 AH / 2 September 2005 CE, about ten years ago.

This call was in a fiery political environment. The West, led by America, saw that the Hizb and other sincere Muslims had thwarted its attempts of many years to shake the confidence of the Muslims in Islam and that the Muslims were moving in the direction of working of Khilafah. When the West saw this, its attacks against the Hizb increased, directly at times and through its agents at times. It had also by now waged wars, declared as “crusades”, in Iraq and Afghanistan out of plain hostility against Islam and Muslims. Thus our second call clarified this hostility of the West, led by America, against the Khilafah, its advocates in particular and the Muslims in general. It showed that the enemies of Islam wished to hinder the Muslims from working for the

Khilafah. We also elucidated that the Muslims were capable of defeating the West if they adhered to the judgments of Islam and were sincere with Allah with regards their Deen and returned to Him, the Powerful, the Mighty.

Now, we direct this penultimate call to you at a time in which the Khilafah has become the public opinion of the vast majority of Muslims...

Nothing remains now except the command of Allah for an Ansar to come forth like the Ansar and a Saa'd like Saa'd... men who would support their Deen by supporting those working for the Khilafah, by supporting Hizb ut Tahrir, establishing thereby the second Khilafah Rashidah, a Khilafah on the way of Prophethood after the present tyrannical rule we are in, as per the promise of Allah Almighty,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾

“Allah has promised those of you who believe and do good deed that He will grant them authority/leadership (istikhlaf) in the Earth ...” [al-Nur: 24]

Also the glad tidings of His Messenger (saw),

«... ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ نُبُوَّةٍ»

“...then there will be tyrannical rule. It will remain as long as Allah wills it to remain, then He will lift it when He wills. Then there will be Khilafah on the way of Prophethood.” (Ahmad)

This is the penultimate call we direct to you for we wish the best for you. So move swiftly O Muslims, move swiftly O you who have power! Join the da'wah and give the nusrah. Move swiftly to establish the Khilafah with the Hizb, not to be left as mere witnesses of it, for the goodness and reward you will gain by joining the ranks today is not the like goodness and reward you will gain by joining tomorrow, even though there is goodness in both.

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مَنِ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا وَكَلَّا وَعَدَّ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

“Those who spent before the Conquest (of Makkah) and fought are not at par (with others). Those are much greater in rank than

those who spent later and fought, though Allah has promised the good (reward) for each. Allah is well aware of what you do.” [al-Hadid: 10]

This is the penultimate call we direct to you, so do not fear anyone except Allah Almighty, al-Aziz al-Jabbar. Do not say, “America and the West will stand against us if we support you”, for the enemy’s stand will falter and their strength will collapse in front of the one who believes, assists and supports for the sake of Allah. He (swt) says,

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾

“And it is an obligation upon Us to help the believers.” [Rum: 47]

This is the penultimate call we direct to you, reminding you about your true strength and the weakness of your enemies. You are the Muslims, the believers in Allah as your Lord, Islam as your Deen and Muhammad (saw) as your Prophet. You are strong because of your Lord,

﴿لَا قُوَّةَ إِلَّا بِاللَّهِ﴾

“There is no power except with Allah” [Kahf: 39]

And you are honored because of your Deen,

﴿وَاللَّهُ الْعِزَّةُ وَالرَّسُولُ وَلِلْمُؤْمِنِينَ﴾

“To Allah belongs all honour, to His Messenger and to the believers.” [Munafiqun: 8]

You are the grandsons of the Khulafaa Rashideen and the liberators of Andalus and those who spread the Islamic civilization in it. You are the grandsons of Mu'tasim who led a victorious army to save a woman who upon being oppressed by a Roman called out, “*wa Mu'tasima!*” You are the grandsons of Harun al-Rashid who replied to the Roman King who broke his covenant with the Muslims with an army that the King would see before he would hear a reply. You are the grandsons of Salahuddin, the subjugator of the Crusaders; of Qutuz and Baybars, the subjugators of the Tatars; of Muhammad al-Fatih, the young man whom Allah honored with the liberation of Constantinople, about whom the Prophet (saw) said,

«... فَلْنَعْمَ الْأَمِيرُ أَمِيرُهَا، وَلْنَعْمَ الْجَيْشُ ذَلِكَ الْجَيْشُ»

“How excellent a leader is its leader, and how excellent an army is that army.”

You are the grandsons of the Khalifah Suleiman al-Qanuni whom France implored to save their imprisoned king, and of the Khalifah Salim III in whose time the United States paid an annual tribute to his governor in Algeria to permit American ships to pass through the Mediterranean Sea securely. You are the grandsons of the Khalifah Abdul Hamid whom millions of gold coins offered by the Jews for the State Treasury did not deceive and who did not bow to significant international pressure seeking permission to allow Jews to settle in Palestine. He replied with his famous statement, “The Jews may keep their millions. If the Khilafah is one day destroyed then they will be able to take Palestine without a price. But while I am alive, I would rather push a sword into my body than see the land of Palestine cut and given away from the Khilafah State.” He was a man of vision, may Allah have mercy on him, for this is exactly what occurred after the destruction of the Khilafah. The agent rulers lost Palestine, giving it away to the Jews nay protecting their state for them!

This Khalifah also forced Britain, a superpower of the time, and despite severe conspiracy against him and the Islamic state, to officially apologize to his embassy in London for one of its citizens publishing something insulting Islam in the late 19th Century (1890 CE). Now, the Noble Qur’an, the speech of Allah, is denigrated by the Kaffir West and the Jews with impunity. There is nothing of any apology because there is no Khalifah for the Muslims who takes the Qur’an as a constitution and who mobilizes the State against the disbelievers who denigrate the Noble Qur’an in the slightest or remotest way!

This is the Khilafah and these are the Muslims who lived under its shade. They are your forbears, O Muslims, and those are their deeds. You are their progeny, so move to the Truth they followed to follow it, and to the honor they attained to attain it.

This is the penultimate call in which we emphasize for you what we have said previously that you are, by the leave of Allah, capable of defeating your enemies. The Kaffir colonialist states are strong in appearance but weak in reality. They have advanced weapons but no

real men. Weapons without men are of weak effect in front of a believing contingent who might be lesser in weapons but are more severe in fighting. This is a reality articulated by the wars fought by the Khilafah against the disbelievers. Thus superiority in material weapons alone does not suffice in war against the Muslims because they possess a true and vibrant creed which gives them a fighting ability unmatched by the tyrants led today by America. However they will see this truth with their own eyes when the dawn of the Khilafah rises, by the leave of Allah, and it moves from victory to victory, pushing the tyrants back to the lands, if, that is, there remains for them any land...

﴿وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ﴾

“You shall certainly know of its truth after a while.” [S’ad: 88]

This is the penultimate call we direct to you, seeking your support, so join those who have preceded you in supporting us. We extend to you our hands, so grasp them and join the people of influence who have already pledged their support to us, for the caravan is about to set off so join the journey.

﴿وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا﴾

“They say, ‘When will that be?’ Say, ‘Perhaps it is near.’” [al-Isra’: 51]

We on our part are at ease with the support of Allah and His promise.

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

“That day the believers will rejoice, in the victory of Allah. He gives victory to whom He wills. He is the Mighty, the Merciful.” [Al-Rum: 4-5]

The peace, mercy and blessings of Allah be upon you.

Wa Assalamu alaikum wa rahmatullah wa Barakatahu

**The first Friday of Ramadan 1436 AH
Hizb ut Tahrir
June 19, 2015 CE**

Eid Message: Let Our Armed Forces Secure Unity for the Ummah by Granting Nussrah for Khilafah

Alhamdulillah this Ummah possesses the strongest basis for unity in the world, the Deen of Haqq, Islam. We see how the Aqeedah of Islam, fixes us all upon complete submission to Allah (swt) and His Messenger in response to the call of Allah (swt), يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ - فَإِنْ زَلَلْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ "O you who believe! Enter Silm (Islam) perfectly, and follow not the footsteps of Shaytan (Satan). Verily, he is to you a plain enemy- Then if you slide back after the clear signs (Prophet Muhammad , and this Qur'an and Islam) have come to you, then know that Allah is All-Mighty, All-Wise." [Surah Al-Baqarah 2: 208-209]

Thus, all over the world, its east and west, its north and south, we fasted Ramadhan, in response to the order of Allah (swt) يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ "O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may acquire Taqwa." [Surah Al Baqarah 2:183]. And we strove to spend in charity in response to the words of Allah (swt), الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ "Those who spend their wealth (in Allah's cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve." [Surah Al-Baqarah 2: 274]

And we all faced the same Qibla, the Masjid Al-Haram, Al-Kaaba, towards which we all face during Salah, whether it is the Salah of Eid, or Jumma, or the Tarawih, or Tahajjud or our five daily prayers in response to the order of Allah (swt) فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ "Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram" [Surah Al-Baqarah 2:144]. The House of Allah (swt), which during the Umrah and Hajj is a wondrous sight to behold, as we of varied colors, languages and schools of thought

make Tawaaf together, in response to the command of Allah (swt) وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ "And complete Hajj and Umrah for Allah" [Surah Al-Baqarah 2:196]

Islam further stipulated the practical method to unify all Muslims as one Ummah and the world's most resourceful state, with one armed forces, one state treasury and one citizenship, without borders between us to divide us, which is the Khilafah state. However, today, without that Khilafah, we are burning in the fires of division on ethnic and sectarian grounds. Since the fall of the Khilafah in 1342 After Hijrah, corresponding to 1924 of the Christian Era, we have been divided into over fifty states, some of which have populations less than cities, with armies that are merely bodyguards for the rulers from their own people. To add to the division and ensuing destruction, the kuffar incite sectarian hatred between us, turning Muslim against Muslim, providing joy and relief for the Kuffar.

Our division has weakened us to the extent that the enemies of the believers from amongst the Christians, Jews and Hindu *mushrikeen* have fallen upon us as the ravenous fall upon a meal, tearing and consuming. Our lands are invaded and occupied, our blood is spilled by the hands of our enemies, we count our dead in all corners of the world and our women hide their faces in shame, defiled by the hateful enemy. We are attacked even by those who possess a small fraction of the collective resources of our Ummah, such as the Bhuddhists in Myanmar (Burma), who persecute and murder the Rohingya Muslims until today, this very day. As for the despicable rulers of Muslims, they chain our armed forces to their barracks when the kuffar attack us, releasing them only when the kuffar need them to fulfill their interests in our lands.

Unity is an obligation from Allah (swt) and division is a grave sin punishable by Allah (swt). In the Book of Allah (swt), the Noble Quran which was sent down on the

Night of Power, Allah (swt) calls upon the Muslims as one people, ordering us to unify as one, **يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ - وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا** "And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves." [Surah Aali-Imran 3:102-103]. And in the same Ayaah, He (swt) enlightens us regarding the gift of unity and the burden of division, **وَأذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ** "And remember Allah's favor on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat clear to you, that you may be guided." [Surah Aali Imran].

Remember O Muslims, this Ayah was revealed about the Ansaar, the Aws and Khazraj, who were at war and had great hatred towards each other, before they were unified by Islam. And RasulAllah (saaw) also reminded the Ansaar during Hunayn when he (saaw) said, **يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضَالًّا فَهَدَاكُمْ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِي،** "O Ansaar! Did I not find you misguided and Allah directed you to guidance because of me? Were you not divided beforehand and Allah unified you around me? Were you not poor and Allah enriched you because of me?" [Bukhari] Whenever, the Prophet asked them a question, they would answer, **اللَّهُ وَرَسُولُهُ أَمَّنْ** "Indeed, Allah and His Messenger have granted us bounty." Yes, indeed, the Ansaar were granted the bounty of Islam and in turn, as sincere believers, granted Nussrah (Material Support) to establish Islam as a state and authority, practically unifying them and strengthening them.

Consider our situation today, is it not unlike that of the Ansaar? The Muslims of the tribal regions and our armed forces are locked in destructive war of Fitna, whilst the Americans rest easy in their occupation of Afghanistan, masters of the puppet regime of Ashraf Ghani. Has the enemy not succeeded in creating enmity amongst our

ranks, such that America's Raymond Davis network recruits from amongst the naive with ease to undertake attacks against our armed forces? Thus we are burning in the fire of division, wherein 150,000 of our people have perished, civilian and military, whilst our economy has lost tens of billions of dollars. And this is whilst our Deen compels us to unify the forces of Muslims against the crusader occupiers and the Hindu oppressors.

And consider, O Muslims, the path to enjoy the bounty of unity, is it not like that of the Ansaar? The Ansaar were the people of strength and protection, who in the Second Pledge of Aqabah, granted their material support, their Nussrah, to RasulAllah (saaw), thus securing the establishment of Islam as a state and rule. They proceeded along the path to its glorious end, an Islamic state with an Imam to lead them in battle and by whom they were unified and protected. Is it not upon the people of strength and protection today, our armed forces, to grant the Nussrah to secure Islam as a Khilafah state today? Indeed, yes, and it is upon us to call upon them, with urgency and vigor, to perform their duty in our greatest of need.

The path towards unity is known to us, it is the Nussrah for the return of the Khilafah. Moreover, the granting of the Nussrah is upon our armed forces as they are the ones who have been given the capability by Allah (swt) to walk along that path to its glorious end, a Khilafah around which the Muslims will unify and gather once again. Know that RasulAllah (saaw) stripped the kufir rule of its physical support from those who had the material power to secure its survival. He (saaw) personally met the men of war, fire and steel, and demanded from them the Nussrah for the Deen. He (saaw) travelled near and far, in hardship and in ease, to secure the Nussrah for Islam as a state. He (saw) sought the strong, discerning material capability in detail, asking **و هل عند قومك منعة؟** "Do your people have strength?" and rejecting those too weak to secure Islam from its enemies. Thus he met many tribes including; Banu Kalb, Banu Hanifah, Banu Amr bin Sa'asah, Banu Kinda and Banu

Shaiban. He (saaw) persisted on this path patiently until Allah granted success in the matter of Nussrah, with the Ansar, a small but sincere and brave group from within the men of war.

Granting the Nussrah is a path along which the armed forces must tread now, for neglect of this duty is a sin upon them and performing it holds great reward. Here, we remind the armed forces of their illustrious predecessor, their brother-in-arms, Saad (ra) of the Ansaar. When Sa'ad (ra) died, his mother wept and RasulAllah (saaw) told her,

ليرقاً (لينقطع) دمعك، ويذهب حزنك، فإن ابنك أول من
“Your tears would recede and your sorrow be lessened if you know that your son is the first person for whom Allah smiled and His Throne trembled.” [At-Tabarani] So, we ask the officers of the armed forces of Pakistan, who will be the Sa'ad of today? Let Pakistan be the first to establish the Khilafah, a Khilafah which will tear down the borders that divide the Muslims, unifying them as a powerful state, a global support for spreading the guidance and justice of Islam.

Can an Islamic State Secure Peace for Non-Muslims?

On 15th March 2015, there was a bomb explosion at the gate of a church in the Christian locality of Youhanabad in which at least 15 people were killed and many injured. A group called Al-Ahrar claimed the responsibility. In the aftermath of this attack, a series of violent incidents by Christians occurred in which two Muslims were burned to death. Buses, cars, shops were vandalized and in all these incidents many more people were killed and hundreds were injured. This incident of Youhanabad in some respects is usual and in other respects quite exceptional.

As usual, the group which media reported to have claimed responsibility created an impression of it being an Islamic group. As usual, this attack did not happen at a place where the interests of America might be directly affected. Rather, innocent people were targeted who had no links with the network of imperialist states. Thus we see that in these attacks, Blackwater offices, American embassies, American spies, personnel and agents stay protected but mosques and markets are targeted. Target killing of Ulema occurs whereas those who attack the very basis of Islam day and night remain secure. This is proof that the planners of these activities are actually imperialist Kuffar. Behind them is the Raymond Davis network which was created in the stretches of Pakistan with the blessings of our rulers after the beginning of the war in this region by America.

As usual also, the government remained complacent during this whole episode and did not come to rescue those who were being vandalized and the Muslims who were being burned alive. The rangers were called when it became clear that enough damage was done, which is what the imperialist Kuffar want to achieve in Pakistan from such incidents. Whereas the same government, in the name of establishing the writ of the state is seen indiscriminately bombing the Muslims of tribal areas using military jets.

During the past few years, thousands of civilians and soldiers have lost their lives in the name of restoration of the writ. However, after the incident of Youhanabad when Christians challenged the writ of state, the position of the government to become silent spectator clearly indicates that the priority of the state is not to maintain the writ of the state rather it is to protect the interests of the America in the region. To achieve this aim the state is willing to even capture and handover her own citizens to America or for the national economy to bear the loss of over \$100 billion. This is the reason why Pakistani rulers cannot see the violation of the writ of the state when America drones the tribal areas or attacks Salala checkpoint targeting Pakistani soldiers.

As far as the unusual aspect of this incident is concerned, never before has the reaction of the Christians been so disciplined and forceful. They captured and harassed the policemen. There was a feeling of fear in Youhanabad after the violent activities of the Christians. Shops were closed and traffic was minimal on Ferozpur Road. There were simultaneous protests from Christians in dozens of cities. Protests were staged outside the Press Club by different Christian organizations. Lawyers under the umbrella of Christian Lawyers Forum protested at GPO Chowk. It was a full show of force from the Christian organizations.

Another unusual aspect was that the hatred between Muslims and Christians was made apparent as a result of this incident. It was clearly visible on Facebook and Social Media. Although, this is unlike the situation between Muslims and Christians in Pakistan and the common Christians living in Pakistan do not fear Muslims. The meetings and normal dealings of Muslims and Christians in offices, streets, and bazars is a common sight.

As far as the objectives behind the incidents like Youhanabad are concerned, we can witness that through these incidents the people of Pakistan are being further divided.

On one side the people are being instigated to fight on the basis of their sects, for which, through careful planning masajids, imambargahs, and religious processions are being targeted. On the other side the Pakistani system and rulers are complacent about ethnic divisions and now the differences are being created between Christians and Muslims.

This division is directly in the interest of the Kuffar. America diverts the attention of the Muslims of Pakistan from her presence in the region by maintaining the environment of chaos and mischief. This chaos is also beneficial to keep Pakistan occupied internally while America can assist her ally India under the leadership of Narainder Modi in expanding her influence in the region without any obstruction from Pakistan. The focus of Pakistan Army stays on internal issues and India can be more relaxed on the western front.

The incidents like Youhanabad also reinforce the idea that so-called terrorism is Pakistan's real internal issue, not the arrival of Americans in the region, presence of American army in Afghanistan, or the ongoing war against Islam. The narrative is that there are some people who are 'Islamic extremists' and they kill people in the name of Islam. They need to be dealt with Iron fist and even if the military force need to be used against them then it is justified. Therefore, incidents like these provide justification to the government to conduct military operations, whereas in reality the targets of the military operation are people who are actually doing Jihad against American occupation in Afghanistan.

Since last few years through the continuation of incidents like Youhanabad and resulting reactions, the non-Muslim population in Pakistan is being organized and their weight is being increased. This effort is going on with continuity since past few years. Pakistan's educational institutions have been once again handed over to missionaries. Although it was these missionaries of the past who had played a pivotal role in creating disunity amongst the Muslims and made them fight each other.

We will present some details of this in further down.

The marketing banners and billboards of the non-Muslims have now become more visible. On the other side, the non-Muslim leaders are being provided airtime on the media to openly discuss the very foundations of the state, method of ruling, reality of systems, and to spread their corrupt ideas. Whereas according to Islam they have a right to talk about the implementation of Islam upon them and their rights, and if any injustice is being done upon them. In these matters then they can raise voice without any restrictions. However, Islam does not allow non-Muslims to give their opinions on the subject such as on which foundations the Islamic State should rests on, instead, they boldly say that the foundation of the state should be 'secular'.

Incidents like Youhanabad also strengthen the viewpoint that so-called Muslim extremism is a danger to non-Muslims and their rights. In this regard, the example of Daaish (ISIS) is quoted that Daaish in Iraq is slaughtering non-Muslims. The western media is providing a lot of airtime to the irrational activities of Daaish and in the end the buck stops at that the state cannot be run on religious laws. The liberals who are beneficiaries of the west cite such examples. The question is raised: how can you enforce the laws of your religion on the people who follow a different religion. It is argued that if the reins of power are taken by people who want to implement Islam at state level then they will make the lives of non-Muslims miserable. Therefore, today in the modern and enlightened era of twentieth century the state that is built on secular basis is the only viable option. In these times, the state which is established on the basis of religion cannot provide a satisfied and contented life to the groups and people with varied opinions in the society. This is the narrative people are fed.

Let us remind the readers here about the sufferings experienced by the people living in the Muslim lands even until today as a result of the unrest, affliction and distress

caused by the imperialist Kuffar. The first 'humanitarian' intervention in modern history was done under the false premise of preventing killings of Christians in Muslim lands. We will present the context and details here so that the readers can realize the seriousness of the schemes hatched by Kuffar.

We all are aware of the name of Lebanon, which is a small country located adjacent to Syria, which in reality is part of the same blessed Islamic land of Syria about which numerous hadith of Prophet SAW are recorded. The political setup of Lebanon is now such that within the constitution it is agreed upon that the president of Lebanon would be a Christian whereas the prime minister would be a Muslim and there would be equal representation of Christians and Muslims in the parliament. The selection of Muslim Prime minister is performed by the Christian President in consultation with the parliament. The roots of this political setup in Lebanon are entrenched in the violent clashes that occurred between Muslims and Christians at the times of Ottoman Caliphate. We will need to look at the background of crusades in order to understand how the fire of these violent clashes was ignited.

During the crusades, when Christians faced Muslims, the Christians were relying upon two matters based on which they believed that they will exterminate Islam and Muslims forever. Their first belief was that there were a large number of Christians living in the Islamic lands, especially in Syria, who were firm on their religion. Europe believed that the Christians living in Islamic lands are their brothers, therefore, they will revolt against the Muslim rulers and they will also spy against them because the Europeans were fighting with Muslims by igniting religious sentiments amongst their people.

The second matter on which they were relying was their military numbers and strength whereas the Muslims were declined and divided. On this basis, the Christians developed hope that if they defeat the Muslims in this expedition then Muslims will never be able to fight back and

it will become easier to control Muslims and Islam.

However, the dreams of the crusaders did not come true. They were amazed to see the Christians were fighting right side by side with the Muslims against them and they were not affected by the call of the Crusaders. The reason for this situation was that these Christians were living alongside the Muslims in Dar ul-Islam and the laws that were enforced upon them were the same that were enforced upon Muslims. The rights and obligations of these Christians living in the Islamic State were also same as of Muslims. Muslims used to eat with them, marry with Christian women. The Muslims and Christians were together in all walks of life because Islam has ensured protection of all rights of non-Muslims and the Muslim Rulers always practiced it and Islamic State guaranteed it.

On the other side, against their hopes, even the second matter did not materialize, namely, that if Muslims are defeated in one battle then they will never be able to fight back and it will become easier to control them. Initially, Christian crusaders gave heavy blows to the Muslims and captured Syria after which they committed grave atrocities on the Muslims. However, the Muslims devoted themselves to take out the enemies from their lands. Therefore, although the crusaders were able to rule Syria for more than a century and they had established their state and provinces, the Muslims in the end were able to fight back and get rid of them and defeat the crusaders.

When the Kuffar were defeated in the crusades, they started researching about the source of strength of the Muslims. They came to the conclusion that it is because of the implementation of rules of Islam and their firm belief on the doctrine of Islam. It is the just system of Islam which had chained together the Muslims and non-Muslims populations. Therefore, the imperialist Kuffar pondered upon the strategy to attack the Muslim world and concluded that there are two things which needs to be done. Firstly, create doubts amongst the Muslims about

the practicality of the implementation of the Islamic laws and unsettle their faith on the Islamic doctrine. Secondly, break the relationship between Muslim and non-Muslim population and create differences amongst them.

Therefore, they started sending missionaries to the Muslims lands. These missionaries created different organizations and bodies who started recruiting both Muslims and non-Muslims. Under the veil of propagation of science and technology, these missionaries started spreading non-islamic ideas such as human rights, freedom of speech, equality between man and woman etc. and started putting allegations against Islam so that the deep faith of the Muslims on the ideas and rules of Islam can be shaken, and this strategy is still continuing.

On other side, these missionaries sowed the seeds of nationalism amongst Muslims. They gave slogans of being Turk to Turks to give air to their nationalistic sentiments as well as created impression amongst Arabs that they are under the domination of Turks, and that they can achieve higher status only by seeking independence from them, and that Caliphate is the right of Arabs which Turks have embezzled from them. Along with this, they created gulf between the sects residing in different parts of the Muslim lands and for that they used the population of Syria and Lebanon.

At that time, there were two groups settled in the land of Syria apart from Muslims, Maronites and Druze. They were living together on that land for centuries and they had no resentment against each other. However, the missionaries instigated these people in the name of freedom of religion and propagated those rituals that were in accordance with the beliefs of Muslims, Christians and Druze. At that time, Syria was ruled by the Egyptian ruler Ibrahim Pasha, and Egypt and the Ottoman Caliphate were at odds with each other. In 1940, when Egypt had to accept defeat in Syria at the hands of the Ottoman Caliphate then the situation of Syria become unsettled which greatly benefitted the foreigner

representatives especially the missionaries. Because the influence of Ottoman Caliphate in Syria had weakened, the imperialist forces exploited this opportunity and ignited the fire of chaos and misery and by 1841 this fire had spread so much that violent clashes started happening between Christians and Druze.

In 1845, riots started to erupt again which resulted in great destruction, in which even churches and monasteries were not spared. People were killed, properties were destroyed and wealth and resources were looted. The Ottoman Caliphate had to send her special representatives with absolute powers but she could not do much more than reduce the severity of the problem.

Here the activities of the missionaries also kept increasing and in 1857 the Mormon Christians raised their voice for rebellion and armed struggle. The priests from the Mormon sect of Christians instigated the Mormon farmers against the landlords. In northern Lebanon the landlords were cruelly attacked and a state of rebellion was created there, which also spread to southern Lebanon where the Christian farmers stood against the Druze landlords. It spread to the extent that all of Lebanon started to burn in the fire of mischief. The Druze killed the Christian popes and commoners without any discrimination. The riots were so violent that thousands of Christians became homeless and many were killed. Consequently all of Bilad As Shaam was taken in the fold of these riots and the situation between the Muslims and the Christians became severely strained. The Muslims led a very bloody attack on the Christian areas and people were killed on a very large scale. Alongside this, events of sabotage and looting also occurred to the extent that the state had to use armed force to stop this bloodshed.

Then the western countries used this as an excuse to enter Syria. Therefore they sent their war ships to the Syrian coast. In 1860 the ambassadors of France, Britain, Russia, Austria and Prussia gathered in Paris and made an agreement to stop the bloodshed in Lebanon they would send 1200 soldiers

out of which half would be provided by France. The agreement mentioned,

“Their Majesties the Emperor of Austria, the Emperor of France the Queen of the United Kingdom of Great Britain and Ireland, His Royal Highness the Prince Regent of Prussia and His Majesty the Emperor of all the Russia promise to maintain sufficient Naval forces to contribute to the success of the joint efforts to restore peace on the coast of Syria.”

And “The Times” on the 9th August 1860 through its writers reported the words of the French king which he said while dispatching his soldiers:

“Soldiers –you leave for Syria. France hails joy, an expedition, the sole aim of which is to cause the rights of justice and humanity to triumph. You do not make war to go against any foreign power but to assist the Sultan in bringing back the obedience of his subjects, who are blinded by the fanaticism of a former century. In the distant land rich in great reminiscences, fulfill your duty, show yourself the worthy children of those who once gloriously carried into that country the banner of Christ. You do not leave in great numbers, but your courage and prestige will supply the deficiency, because wherever the French flag is seen to pass, nations know that a great cause precedes it and great people follow it.”

The statement of the king of France 150 years ago shows how the colonial powers hide their intentions behind the beautiful words of humanity and justice. The American president George Bush for instance from whose mouth the words of the Crusades fell out before the attack on Iraq, just like the king of France could not forget, the land of Syria is that land where the flag of Christ used to hoist after the Crusades.

In this way western states instigated mischief in the Ottoman Caliphate so it that it could be a way to enter Syria. They entered into Syria and forced the Ottoman Caliphate to enforce a system other than Sharia’h in Syria and divide it into two separate provinces

In this way Lebanon was given special benefits and Lebanon became a separate independent state of all the parts of Syria. It had its own local ruling system which was under a Christian ruler. A council for the implementation of the laws set by this ruler was also established to help him. Since then western countries are controlling what happens in Lebanon and have made it a center for their activities. In this way the western countries used Lebanon as a gateway to enter the Ottoman Caliphate and the hearts of the Islamic lands.

Any Muslim who is aware of the illegal methods, evil ways and the schemes of the colonial powers from the past, the event of Yohannabad is enough to alert him. The disunity in Pakistan is much worse than it was in the past. As in the past the Caliphs of the Islamic State were sincere with their people, but now the leaders of Pakistan are seen to be standing with the Kuffar against the Muslim. They are helping America directly to create a state of disunity and anarchy in Pakistan.

Now we come to the question, ‘Can an Islamic State, which is built on the basis of religion, guarantee a peaceful life to non-Muslims?’

The history of Islam is a witness to the fact that non-Muslims lived in peace and security for centuries in Islamic lands. The example of the Subcontinent itself is in front of us, where the Muslims were a minority and non-Muslims were a majority. The non-Muslims of the Subcontinent were not massacred after the Muslims conquered it, unlike the massacre of the people of Bilad As Sham by the crusaders, neither was the non-Muslim majority turned into a minority through ethnic cleansing the way Russia did in Central Asia, nor were they forced to become Muslims the way Christians did in 1492 when they occupied Spain.

During the Islamic rule there were different revolts against the rulers but none of them were on the basis of religion. Non-Muslims did not stand against the rulers as a result of the rulers oppressing them in the name of religion. For centuries Muslims and non-

Muslims lived together under the Islamic law implemented by Muslim leadership until the British rule. It was Britain that gave these non-Muslims the "Hindu nationalistic" identity to make them stand against the Muslims. Otherwise, before this, these pagans used to worship different idols and did not use to think of themselves as a nation.

The same was the case of the lands under direct jurisdiction of the Caliphate. When the Christian's occupied Spain, they exiled the Jews along with the Muslims; it was the Islamic State that gave them shelter. The doors of business, industry and trade were opened for these Jews under the Caliphate. Jewish doctors were hired by the Sultan and the ministers. In different areas, the industries of glass making and metal making were in their hands and in industrial production they were equivalent to the tradesmen of Venice ("The House of Nasi: Dona Gracia" by Cecil Roth). Karen Armstrong writes in her book 'History of Jerusalem':

"The Muslims had established a system that enabled Jews, Christians and Muslims to live in Jerusalem together for the first time."

In relation to the treatment of non-Muslims, the past of the Muslims is very bright. It is so bright that it cannot be questioned, instead the kuffar should be questioned who seem unable to provide peace and protection to their citizens.

America, who represents itself as a champion of rights and freedoms, has embedded fear into the hearts of the Muslims living there through bills like the Patriot Act according to which the American government has the authority to arrest any citizen on the slightest suspicion of 'terrorism' and this person does not even have the right to hire a lawyer in his defense. This act gives the government agencies the authority to spy on phone and internet data of its citizens and they can search any house at any time.

It is possible to implement such laws in democratic countries if man himself is the

law maker. Therefore, these majority representatives can use this democratic power any time to take away the rights of the people. Whereas it is not possible in the Islamic state because Shari'ah laws cannot be changed. Neither the Caliph nor the Majles e Ummat has the authority to use a situation as an excuse to implement such laws through which the people of the state can be oppressed, whether they be Muslims or non-Muslims. Therefore, only in an Islamic State a person can be certain that his rights will not be usurped.

Further, Islam decrees that the Muslims must not undermine the lives, wealth and honor of the non-Muslims. Rasool Allah (saw) said,

أَلَا مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَقَدْ أَخْفَرَ بِدِمَّةِ اللَّهِ، فَلَا يُرِخُ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ خَرِيفًا

"Whoever kills a Mua'hid who was given protection by Allah and his Rasool(saw), he broke Allah's covenant, he will not even be able to smell the perfume of Jannah, although the perfume of Jannah could be smelled at the distance of 70 years." (Tirmizi) and Bukhari narrated it in these words:

مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا

"Whoever killed a Mua'hid (Zimmi i.e. a non-Muslim citizen of the Islamic state) he will not even be able to smell the perfume of Jannah, although the perfume of Jannah could be smelled at the distance of 40 years."

Rasool Allah (saw) used to visit sick non-Muslims. Bukhari has related,

كَانَ عَلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ، فَمَرَضَ، فَأَتَاهُ النَّبِيُّ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: أَسْلَمَ، فَنظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ، فَقَالَ لَهُ: أَطْعَ أَبَا الْقَاسِمِ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ

“There was a Jewish boy who used to serve Rasool Allah (saw). One day he fell ill so Rasool Allah (saw) went to visit him. He sat next to him and said: ‘Accept Islam.’ The boy started to look at his father said who said: ‘Obey Abul Qasim.’ On hearing this boy accepted Islam. Rasool Allah (saw) left that place saying: praise be to Allah who averted him from hell fire.”

This is proof that to visit their sick, sitting with them and doing recreational activities is allowed.

Bukhari reported from Amr bin Maimoon that in the will of Umar Bin Khattab from his death bed, “I advise my next caliph that he upholds and does not break the commitment (Zimma) of Allah and his messenger (saw), fights for them (Zimmi) and does not ask from them what they cannot fulfill.”

People of Zimma i.e. the non-Muslims of the Islamic state also have the right to have their places of worship protected and they are allowed to practice their religious acts of worship.

Hazrat Ibn e Abbas narrated that Rasool Allah (saw) made peace with people of Najran. Abu Dawood has mentioned its details in his Sunan like this,

عَلَىٰ أَنْ لَا تُهْدَمَ لَهُمْ بَيْعَةٌ، وَلَا يُخْرَجَ لَهُمْ قَسٌّ، وَلَا يُفْتَنُوا عَنْ دِينِهِمْ مَا لَمْ يُحْدِثُوا حَدَثًا أَوْ يَأْكُلُوا الرِّبَا

“On this condition that none of their places of worship will be demolished, their religious scholars will not be exiled and they will not be seduced from their deen, so long as they commit a crime or deal in interest.”

Rasool Allah (saw) wrote to the people of Yemen that مَنْ كَانَ عَلَىٰ يَهُودِيَّتِهِ أَوْ نَصْرَانِيَّتِهِ أَوْ جَزْيِيَّةٍ وَلَا يُفْتَنُ عَنْهَا، وَعَلَيْهِ الْجَزْيَةُ **“Whoever wants to remain a Jew or a Christian he will not be tested in his Deen, instead he will just have to pay Jizya.”** This has been reported by Abu Ubaid through Arwa in “Al Amwal”.

Moreover the custom tax that is not enforced on Muslims is also not taken from the people of Zimma. Abu Ubaid narrated from Abdur Rehman bin Ma’qal that he mentioned in “Al Amwal”: I inquired from Ziad bin Hadeer that from whom did you charge custom tax. He said that we neither charged it neither from any Muslim nor from the people of Zimma. Then I asked that from whom did he use to charge it, he said that he used to charge the same tax from the tradesmen of the Dar ul Harb as they use to charge from the Muslims.”

In this way, Dhimmis are equal to all the other citizens of the state, they are guaranteed all the rights of a citizen, the right of protection, the right to live an honorable life, and are to be dealt with goodness and kindness. They can join the Islamic army and fight alongside them though it is not obligatory on them to do so, they will not be charged any tax other than Jizya or the taxes which are obligatory on Muslims, like the emergency tax needed for Jihad, is not charged from them.

In the court room and in front of the Qadi or while taking care of their affairs or in punishments, they are seen equivalent to the Muslims. As for the evidences mentioned in the text regarding government and rule, Allah says

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

“...and when you judge between people to judge with justice.” (An Nisa: 58) It is the same for all of us, Muslim or Non-Muslim. Rasool Allah said, **عَلَىٰ الْبَيِّنَةِ عَلَى الْمُدَّعِي، وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ** **“Providing evidence is upon the prosecutor, and taking oath is on the defendant.”** (Baihaqi) This command is also for both Muslims and non-Muslims.

Abdullah bin Zubair narrated: **قَضَىٰ رَسُولُ اللَّهِ: أَنَّ الْأَخْصَمَيْنِ يَفْعَدَانِ بَيْنَ يَدَيِ الْحَكَمِ** **“Rasool Allah (saw) judged that both parties will sit in front of the Qazi (judge).”** (Abu Dawud, Hakim)

This command is also general regardless the party is Muslim or non-Muslim, it will be applied on both. Rasool Allah said, **الإمام** **“The Imam is the guardian and is responsible for his subjects.”** (Agreed upon)

The word ‘subject’ is general and both Muslims and non-Muslims are included.

According to all these evidences it is not allowed to discriminate between Muslims or non-Muslims, Arabs or non-Arabs, blacks or whites. In fact, there is no difference between the citizens living in the Islamic state, everyone is equal in the eyes of the state. It is obligatory on the state to take care of their rights, to protect their lives, wealth and honour and the Qazi is bound to give verdicts on the basis of justice and equality. The Zimmi has all the rights like a Muslim and he has to fulfill all the obligations under the contract of Zimma and in obedience to the state.

The non-Muslim citizens of the Islamic state have freedom in their beliefs and in the commandments related to their beliefs, and also in those commands which they think to be from their beliefs, or in those commandments which the prophet did not change for them, or in those commandments in which Islam exempted them with clear text. **“There is no compulsion in deen”** (Al Baqara: 256) Rasool Allah (saw) said, **إِنَّهُ مَنْ كَانَ عَلَى يَهُودِيَّتِهِ أَوْ نَصْرَانِيَّتِهِ فَإِنَّهُ لَا يُفْتَنُ عَنْهَا، وَعَلَيْهِ الْجِزْيَةُ** **“Whoever wants to remain a Jew or a Christian he will not be tested in his Deen, instead he will just have to pay Jizya.”** (Abu Ubaid, Kitaab Al Amwal)

Thus any action which is from beliefs for them, even if it is not from the beliefs for us, Islamic state does not touch it.

Similarly the actions in which Rasool Allah (saw) left them, they are not questioned in them, like drinking of alcohol or their matters related to marriage, as long as they generally stay in the limits of the system.

However, it is decided that on community level they are bound by the Islamic laws like Muslims. Therefore a non-Muslim can drink alcohol at home but not outside his house, like in market place. He neither can buy or sell alcohol nor deal in usury. Dress code for non-Muslim women is same as a Muslim woman in public place. In this circle the ruler implements the same state laws on non-Muslims as are implemented on Muslims. These laws are Islamic laws. The evidence for this is that Allah SWT says about the people of the book, **فَأَحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ** **“Judge between them according to what Allah has revealed”** And He said: **إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ** **“Indeed, we have revealed to you the Book in Truth so that you judge between people by what Allah has shown you.”**

This command is general, both Muslims and non-Muslims are included in it, as it speaks of judging between ‘people’, not Muslims alone.

Rasool Allah (saw) implemented the hudud on both Muslims and non-Muslims in similar manner. As it is mentioned in Bukhari, through Anas bin Malik, Rasool Allah killed a Jew, who had killed a woman, on the basis of Qisas, **خَرَجَتْ جَارِيَةٌ عَلَيْهَا أَوْصَاحُ** **بِالْمَدِينَةِ قَالَ فَرَمَاهَا يَهُودِيٌّ بِحَجَرٍ قَالَ فَجِيءَ بِهَا إِلَى النَّبِيِّ وَبِهَا رَمَقٌ فَقَالَ لَهَا رَسُولُ اللَّهِ فُلَانٌ قَتَلَكَ فَرَفَعْتَ رَأْسَهَا فَأَعَادَ عَلَيْهَا قَالَ فُلَانٌ قَتَلَكَ فَرَفَعْتَ رَأْسَهَا فَقَالَ لَهَا فِي الثَّلَاثَةِ فُلَانٌ قَتَلَكَ فَخَفَضَتْ رَأْسَهَا فَدَعَا بِهِ رَسُولُ اللَّهِ فَقَتَلَهُ بَيْنَ الْحَجَرَيْنِ** **“A girl wearing ornaments, went out at Medina. Somebody struck her with a stone. She was brought to the Prophet (saw) while she was still alive. Allah's Messenger (saw) asked her, “Did such-and-such a person strike you?” She raised her head, denying that. He asked her a second time, saying, “Did so-and-so strike you?” She raised her head, denying that. He said for the third time, “Did so-and-so strike you?” She lowered her head, agreeing. Allah's Messenger**

(saw) then sent for the killer and killed him between two stones.”

Similarly, once a Jew man and woman were brought to Rasool Allah (saw), who had committed adultery. Rasool Allah (saw) stoned them both to death. Ibn Umar (ra) narrates in Bukhari,

أَتَى رَسُولُ اللَّهِ بِيَهُودِيٍّ وَيَهُودِيَّةٍ قَدْ أَحَدَتَا جَمِيعًا فَقَالَ لَهُمَا مَا تَجِدُونَ فِي كِتَابِكُمْ قَالُوا إِنَّ أَحْبَارَنَا أَحَدْتُوا تَحْمِيمَ الْوَجْهِ وَالسَّجِيهَةَ قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ ادْعُهُمْ يَا رَسُولَ اللَّهِ بِالتَّوْرَةِ فَآتَيْ بِهَا فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ وَجَعَلَ يَقْرَأُ مَا قَبْلَهَا وَمَا بَعْدَهَا فَقَالَ لَهُ ابْنُ سَلَامٍ ارْفَعْ يَدَكَ فَإِذَا آيَةُ الرَّجْمِ تَحْتَ يَدِهِ فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ فَرُجِمَا

“A Jewish man and woman were brought to Rasool Allah (saw), they had committed adultery. Rasool Allah (saw) asked them what was written in their book about it, they said their faces were to be blackened and tajbiya. Abdullah bin Salam told Rasool Allah to ask them to bring their Torah. When Torah was brought, one of them covered the ayah of stoning with his hand and started to read the ayahs before and after it. Abdullah Bin Salam told him to move his hand; the ayah regarding stoning was under it. Rasool Allah (saw) ordered to stone them both, thus they were both stoned.”

Apart from this Islam has been sent for all people. Allah SWT says وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ "We have sent you to the mankind as a warner and to but people know not." (Saba: 28)

As a non-Muslim has been asked to accept Islamic aqeeda (belief), similarly he is also been asked to choose act upon Shari commands. For them to adopt Islamic aqeeda is very clear in the Quranic text, while regarding adopting shari'a commands, Allah (swt) has openly commanded them to fulfil these. For example, the ayat related to lbadat. Allah SWT says يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

mankind! Worship your Lord who created you and those who came before you, so that you may guard yourself against evil.” (Al Baqara: 21) And said, *وَاللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ وَمَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا “Performance of Hajj to this house is a duty to Allah for all who can afford the journey to it.”* (Ale Imran: 97)

If Allah (swt) had not made the Kuffar responsible to act upon shari'a commands, they would not have been warned by Allah to act upon them, whereas Allah SWT has warned them severely for abandoning these. As He has said, *وَوَيْلٌ لِّلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ “Woe to the Mushrikeen! Those who do not pay Zakat.”* (Fussilat: 7)

And said, *قَالُوا لَمْ نَكُ مِنْ مَّا سَلَكَكُمْ فِي سَقَرٍ الْمُصَلِّينَ “What brought you into Hell? They will answer: We did not use to offer the Salah.”*

This proves that the non-Muslims are made responsible to act upon all Do's and Don'ts, because all these ayat are general. There is no evidence for them to be specific for Muslims only and are general for both Muslims and non-Muslims. Similarly the saying of Allah SWT: *وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا “Allah has permitted trade and forbidden riba.”* (Al Baqarah; 275). Or the saying of Allah SWT: *فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ “If they then breastfeed for you, then give them their wages.”* (Talaq: 6). And the saying of Rasool Allah *فَهِيَ مِنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ “Whoever cultivated a dead land, it belongs to him.”* (Ahmed, Tirmizi)

All of these are general. These are clear evidences that non-Muslims are responsible to act upon shari'a commands. Although for some shari'a commands are not allowed for them because Islam is a condition for them. Unless this requirement is fulfilled, these commands such as Salah (prayers), Sawm (fasting) won't be correct.

Only the Khilafah can End Provincial and Ethnic Strife

One of the problems raised by a modern Westphalian nation-state model is that of sub-nationality, of ethnicity and an identity which relates to that given by nationalism, but somehow lesser than that of the nation. Just as the nation corresponds to a nation-state or country, the sub-nationality corresponds to a province. The sub-nationality may have its own language, its own historical narrative, and may include both aspirants for independence as a separate nation, as well as those arguing for remaining within the state.

The default model is the USA: a single state, but internally governed by three tiers of government: the federal, the fifty states, and the counties or local councils. Pakistan has not only a federal government, but also four provinces, each with its own government. The provinces are further divided into districts.

The Khilafah state is apparently divided on the same lines, with the central government of the Khaleefah, the provincial governments of the Walis and the district governments of the Amils. However, actually, since the Khaleefah appoints the Walis, as well as the Amils, there is only one government. The Amils may be appointed by the Khalifah, but even if he has not delegated the power of appointment to the Wali, it would be unlikely for a recalcitrant Amil to remain in office while his Wali opposed him.

One effect of appointing at least Walis centrally will be to end the distinction between central and provincial governments. At present, the distinction is exploited to shift blame. A recent illustration came from the Karachi crisis. Both central and provincial governments agree that over 1000 people died of heatstroke, mostly in Karachi, but both are adamant that it is the other's fault. The provincial government says the deaths were caused by load shedding, and electricity is a federal portfolio. The federal government may not have claimed it, but health is a provincial

portfolio, and the crisis showed defects in the health system.

In the Khilafah, the possibility does not exist of the Wali being anything more than the agent of the Khalifah; there is no distinct 'central' or 'provincial' portfolio. There is no way for the Khalifah to personally avoid responsibility for the deaths. If the Wali is not active enough, the Khalifah should have appointed someone more efficient.

Another effect of appointing Walis centrally would be to break the link between the Wilayahs and ethnicity. Neither Wali nor Amil will have to contest elections locally, so there will be no incentive in whipping up provincialist and ethnic sentiment to win elections.

Another factor in whipping up this sentiment is having a particular language. When all government is carried out in one language, Arabic, there will be no differentiation between Uzbeks and Kazakhs, or Baloch and Farsiwans, but simply between Arabs and non-Arabs. And that will disappear through the education system. If there is a demand, another language, or couple of languages, other than Arabic, may be included in the educational system, but Arabic will have to be compulsory for all citizens, even if they are not Muslims.

It is because the official language will be uniform throughout the Khilafah that it is possible that Wilayahs will not be organized on linguistic basis, and a minority living in a particular Wilayah will not suffer from not being fluent in the language of the majority. If a sub-national unit adopts a particular language for its court and school systems, teachers and lawyers must know that language. However, if Arabic alone is used, then no 'local' majority will be rewarded. That will also mean that a major barrier to migration will disappear, and further, because the Wilayahs and Amilas are unable to discriminate against 'outsiders',

there will be a readiness to join public services.

Another disappearance will be of provincial quotas in entry to government jobs and to educational institutions. That means that a provincial identity will be of no utility, let alone provide any advantage. The advantages that are now provided allow those sharing that identity to look after each other. This means that all the Wilayahs will be able to select the 'best and the brightest' for their jobs.

This might be seen as discriminating against a particular nationality, but what if belonging to that nationality is not seen as a marker of identity? A Pakistani example is appropriate. Before 1971, there was a lot of emphasis on the height of candidates, because it was a marker of East versus West Pakistani, to the extent that it became a marker in itself. However, now height is not an issue in Pakistan.

It should not be forgotten that national identity is malleable, and thus so is provincial. Just as someone whose parents belong to Lahore can be born and bred in the USA, so can someone settle in Sukkur, with the result that his children will belong to Sindh. The Khilafah will not abolish the provincial identity, but will make it irrelevant. A person from Sukkur may speak Sindhi at home, but in court, he will have to use Arabic, as he will while filling out the form that he needs to accompany his application for funds so that he can farm some barren land. That land might be outside Sukkur, Kano or Kuala Lumpur; it would not matter. Then why should that person identify himself as the speaker of a particular language?

Upon its arrival, the task before the Khilafah will be to reduce the political implications of this ethnicity to virtually nothing, and leave the Khilafah as a multilingual entity. That multilingual nature will be smoothed over as people adopt Arabic as an official language and as a lingua franca. Being an official language implies that two Malaysian officials will correspond in Arabic, and even speak Arabic with one another, rather than

Bahasa. Being a lingua franca implies that Malay traders, while speaking Malay with each other, will use Arabic with the Uzbek wholesaler they are buying from, while the deal is being struck in Karachi.

One force for this will be the education system. However, another force not as easily identified will be the military training which is obligatory for all Muslims. Though the obligation is on the individual, it is the government, the Khilafah, which will be obliged to do this. As the Khilafah will also be obliged to enable Muslims to carry out their duty of performing jihad, it will also want to ensure that this training fits in with this. The Khilafah will find itself obliged to provide training which will make those trained appropriate instruments for jihad.

Whatever the military policy of the Khaleefah, training will have to be uniform across the Khilafah. This means that someone trained in the Sahel of Africa should be able to operate in East Asia. That implies understanding orders, and thus knowing the language of those orders. That implies a lingua franca, which would be Arabic. There are strong practical reasons for the dissolution of the ethnic identity.

Perhaps most importantly, the Khilafah will not be an aggressive promoter of 'national identity', which has so often seen the promotion of one language, and the discouraging of others. An important reason is that other languages need this support; Arabic does not, because it is the language of the Quran and the Sunnah. More importantly than this liturgical reason, they are sources of the law by which the entire Khilafah, not just its law courts, will be run.

This makes it necessary to bring back the Khilafah. Provincial sentiment will fall by the wayside, and what may well seem a major issue now, will not need separate government intervention, as it will disappear on its own.

Allah (swt) said,

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

“Hold fast, all of you, to the cord of Allah, and be not divided. Remember the blessing of Allah upon you: When you were enemies to each other, and He brought your hearts together, so that, you became brothers through His blessing. You were at the brink of a pit of Fire, then He saved you from it. This is how Allah makes His signs clear to you, so that you may take the right path.”

[Surah Aali-Imran 3: 103]

**Written for the Central Media Office of
Hizb ut Tahrir by
Afzal Qamar, Pakistan**

Regime Strives for Afghan “Peace” Dialogue to Secure US Threat in Afghanistan

On American dictates, the Raheel-Nawaz regime is exerting every political and military pressure at her disposal to secure success for the Afghan “peace” dialogue. The purpose of the Afghan “peace” dialogue is to ensure recognition for the puppet Afghan government, installed by America. It is also to grant political and legal cover for the Bilateral Security Agreement signed on 30th September 2014 between the US and the Afghan puppet regime. The BSA allows the US to station her troops in Afghanistan beyond 2014, under the cover of providing training to Afghan army and countering “terrorism.”

The Raheel-Nawaz regime claims that they are playing a mediating role between the Afghan government and the Afghan resistance groups in order to secure peace for the region, which will culminate in a new era of prosperity both for Pakistan and Afghanistan. However, in reality this claim for peace and prosperity is not for the people of Pakistan and Afghanistan, rather it is to secure American interests in this region. America knows if she does not secure a “peace” agreement between the Afghan government and Afghan resistance groups, then it will create obstacles for her presence in Afghanistan, especially in a scenario where her economic condition does not allow great expenditure.

In a situation where America could never achieve these objectives on her own, the Raheel-Nawaz regime came forward to her rescue. The regime is working tirelessly to secure American interests, whilst claiming such action is in accordance with Pakistan’s interests. How can the American presence in Afghanistan be in Pakistan’s interest, when the US designs against Pakistan’s nuclear capability and missile technology are not a secret? How can the American presence in Afghanistan be in Pakistan’s interest, when the US opened the doors of Afghanistan to India so that it can meddle in our affairs? How can the American presence in Afghanistan be in Pakistan’s

interest, when every other day the US bombs our territory through drones, under the cover of the so-called “War on Terror?” Therefore, securing America’s threatening presence on the doorstep of nuclear Pakistan, in the name of the Afghan “peace” dialogue, is open treason against Pakistan and its people.

Peace and prosperity can never be achieved in Pakistan and Afghanistan with the help of America or China, because such peace and prosperity is for the interests of the colonialist nations in order to subjugate Islam and Muslims. Real peace and prosperity in Pakistan and Afghanistan can only be achieved by removing the US presence and its agent rulers from the region, by establishing Khilafah in their place. The Khilafah will not only unify Pakistan and Afghanistan, rather it will unify the whole Muslim World under the banner of Rasul Allah (saaw) and then no colonialist nation will ever dare to seize or interfere in Muslim lands.

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

“And incline not toward those who do wrong, lest the Fire should touch you”(Hud:113)

Shahzad Shaikh

Deputy to the Spokesman of Hizb ut Tahrir in the Wilayah of Pakistan

Khurooj and the Method of Hizb ut Tahrir

In these oppressive times, we witness the Ummah under great difficulty. Oppressive rulers are subjugating it and implementing such systems upon the Ummah that solely emanate from kufr. In these times, it is natural for the Ummah to feel unsettled and upset, seeking to change this situation. In order to achieve this objective, we witness several voices that have given opinions regarding the method to remove these rulers and systems upon the Ummah, such as collaborating with this system and bringing change from within, purifying one's self only or initiating a material armed struggle against the rulers in order to remove them. One of these opinions is **Khurooj**.

Throughout the history of the Ummah, Khurooj has been a topic of much legislative debate and discussion among the scholars. The literal meaning of khurooj is to "take out", "remove" or to "excrete". The shar'i meaning of Khurooj is to remove a ruler from ruling who implements open kufr or "kufr e buwah" through an armed rebellion.

In religious circles nowadays, although there is much discussion on this topic but its actual reality and relevance in today's times is understood by very few. The following are few of the opinions regarding Khurooj which are prevalent in the society:

1. Opinion of the revivalist groups who focus upon correcting oneself to change the society
 2. Takfeeri opinion
 3. Opinion of the Saudi Ulama
 4. Opinion of modernist scholars
 5. Opinion of Maulana Maudoodi
 6. Opinion of the classical scholars
- 1) The opinion of the revivalist groups who focus upon correcting oneself to change society

These Ulama take the meaning of khurooj in two respects:

- a. To remove the rulers from their rule
- b. To get out of homes for the sake of propagating the deen or tableegh

The first opinion is narrated from the book "Sharh al Aqaid an Nafsiyyah", in which Allama Sa'ad ud din Taftazani (died 893 H) gives the opinion that it is encouraged not to do khurooj against a ruler that is oppressive and who commits haram openly. Imam Muhammad in his book "As Siyar al Kabeer" elaborates the same opinion that "if a ruler gives a ruling for which there is no doubt that it is devastating, or if he orders a haram, then it is not obligatory for the people to follow him. It is obligatory for the people to bear his oppression and not commit Khurooj; as it narrated from Ibn e Abbas that Prophet s.a.w said:

«مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ عَلَيْهِ فَإِنَّهُ مَنْ فَارَقَ
الْجَمَاعَةَ شِبْرًا فَمَاتَ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً»

"Whosoever witnesses an ill of his ruler should bear it, as whosoever separates from the jama'a even by an inch and dies in this condition, he dies the death of jahilliyah." [Bukhari]

The second opinion that is taken regarding Khurooj is for the propagators of the deen to get out of their homes so that the understanding and the ways of the Deen could be taught to the believers. For evidence the following ayah of the Quran is narrated:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

"It is not for every believer to go out, so why is it not so that a group from them arises, so that they may acquire the understanding of the deen, and that they may teach, when they return to their people so that they may refrain." [Surah at Tauba 122]

Instances from the life of the Prophet s.a.w are also quoted in support about that Prophet s.a.w sent Sahaba for the propagation of the deen to different places: It is narrated from Sa'ad bin Abu Barda who

heard it from his father who heard it from his father that "Prophet s.a.w gave advice to Muadh bin Jabal before sending him to Yemen, to be kind and compassionate to the people of Yemen and not to be harsh with them, and to give them glad tidings, and to rule among them without bias."

It is narrated by Aasim bin Umar that a delegation from Aql and Qur'aa, who were the branches of the Jadeelah tribe, came to the Prophet s.a.w after Uhud and said to him s.a.w "Islam has come to our land, please send a few of your Sahaba along with us so that we may obtain the understanding of the deen" For this prophet s.a.w sent six sahaba among them under Marsad ibn Abu Marsad.

In this perspective a question has begun arising from within the circles of revivalist scholars, namely, is khurooj only for men, or can the women also come out of their homes for the propagation of the deen?

2) The Takfeeri Opinion

The opinion that emanates from the takfeeri (salafi jihadi) understanding of the matter is that every ruler who implements kufr instead of Islam has become a kafir. Hence, jihad is obligatory against him. This action is synonymous to khurooj in their opinion. The evidence of rulers becoming kuffar is presented from the following Ayah of the Quran:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ
"...and whosoever does not rule from what Allah s.w.t has revealed, they are the kaafiroon."
[al-Maida: 44]

For these rulers who have become kafir and who implement kufr, the following hadith gives a verdict for the course of action to be taken against them, in which prophet s.a.w said:

«خِيَارُ أُمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أُمَّتِكُمُ الَّذِينَ يُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ»، قِيلَ: يَا رَسُولَ اللَّهِ، أَفَلَا نُنَادِيهِمْ بِالسَّيْفِ؟ فَقَالَ: «لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وَلَايَتِكُمْ شَيْئًا تَكْرَهُونَهُ، فَانْكُرْهُوا عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ»

"The best of your Imams (leaders) are those whom you love and they love you, who pray for you and you pray for them; and the worst of your Imams are those whom you hate and they hate you and you curse them and they curse you. The Messenger of Allah (saw) was asked: Should we not face them with the swords? He said: No, not as long as they establish salat (meaning Islam) among you." [Muslim]

The fatwa by Ibn e Taymiyyah gives the same opinion in which he declares: "This is evident from the deen and from ijma that any person who allows the following of a deen and laws other than the shariah of the prophet s.a.w, he is a kaafir." The similar opinion by Ibn e Kathir is, "The shariah revealed by Allah s.w.t, which is the Quran and the Sunnah of the prophet s.a.w; it is not allowed for the creation to forsake it, except for a kaafir."

The takfeeri opinion demands that each and every ruler who implements kufr should be removed through armed rebellion. This is also their method for the reestablishment of the Khilafah.

3) Opinion of the state scholars of Saudi Arabia

The Council of Senior Islamic Scholars, which comprises of 21 senior scholars. Their fatawa usually do not concern politics or state matters, but whenever the government requires their verdict on a matter, their give a fatwa is in line with regime policy. For instance, in a fatwa issued on the 3rd of October, 2011, it was prohibited to hold protests against the Saudi government, as it causes sedition and rebellion against the ruling authority of Saudi Arabia, which according to them is implementing Quran and Sunnah. The following evidences were presented:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ
"...and hold steadfast to the rope of Allah"
Aal e Imran 103

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“Obey Allah and his messenger and those from you who hold authority” *al-Nisa 59*

«مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ، لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ»

“Whosoever relinquishes his bayah would meet Allah in the hereafter in a condition that he will have no excuse for it...” [Muslim]

The same texts are used by the Saudi ulama to claim that khurooj is prohibited generally against any Muslim ruler, but especially against the Saudi ruling family.

4) Opinion of modernist scholars

Their opinion is very plain regarding khurooj. According to him, there is no mention of khurooj in the Quran or hadith. Although whether a ruler can be removed or not is discussed in ahadith, but a well-defined method isn't present. However, for some rules which are vaguely present in the Quran and Sunnah, solid proof needs to be given against the ruler so that any agitation can ever take place. Some of the prerequisites of khurooj include:

- a. The ruler is an oppressive dictator
- b. He implements kufr, e.g. prevents people offering salah
- c. The person initiating khurooj should make a party, so that he can rule afterwards
- d. The one who initiates khurooj, the earth and the skies and whatever is in between them should acknowledge the person to be on truth i.e. the majority of the people should follow him

According to one such scholar of Pakistan, the only person ever to fall into this criteria and accomplished khurooj successfully was M.A Jinnah.

5) Opinion of Syed Abul Aala Maudoodi

Syed Abul Aala Maudoodi has elaborated a detailed discussion regarding khurooj in his book “Khilafat aur Malookiat”. According to him, there has always been a difference of opinion regarding khurooj among the classical scholars. According to him, Imam Abu Hanifa emphasized a great level of

scrutiny whenever giving an opinion of khurooj. For example:

- a. Clear evidence of open kufr
- b. The party which intends on partaking in khurooj needs to have the resources and power to change rule with the least amount of blood spilled

This is why Imam Abu Hanifa gave a religious edict in favor of Zaid bin Ali, when he declared khurooj against the Abbasids, but did not help him financially, as he was of the opinion that Zaid bin Ali's followers would leave him half way and that rest would not be sufficient for khurooj. Afterwards he again morally sided with Muhammad bin Abdullah (Nafs Zakiyyah) in his khurooj against the Abbasids, due to which Abu Hanifa had to face severe torture from Abbasids, but he remained steadfast on his legal opinion.

In the same era, the response of Imam Malik was also similar when he was asked that people have given bayah to the Caliph Mansoor, then how can they support a second claimant? To which he responded that the bayah of the Abbasids is forced, and hence invalid, just like a forced nikah is invalid. After which, the governor of Madinah, Ja'far publicly whipped Imam Malik, due to which his arms were paralyzed.

Maudoodi also states the example of Imam Hussain r.a. According to him, most of the Sahaba who were alive at the time of Yazid, asked Imam Hussain r.a to relinquish his struggle against the rule of Yazid, not because the effort was haram in their opinion, but because of the fact that they believed that the people of Iraq were not trustworthy, and would leave the side of Imam Hussain as the situation would toughen up. Hence the prohibition by the other sahaba was due to difference in opinion regarding the strategy, and not the action in itself being impermissible.

It is within this discussion that Maudoodi presents his own opinion, that the system at the time of Yazid and afterwards, was kingship and therefore haram, and hence it

was permissible to take up arms against them. It was allowed due to the fact that, “..because Yazid, Hijaj bin Yousuf and other oppressive rulers of Banu Abbas did not allow a way to bring about change through *peaceful democratic means*”-

Hence according to his opinion, khurooj would have been allowed even nowadays, if there were no *peaceful democratic means* to bring about an Islamic change. As there can be an Islamic change brought through those means, hence there is no justification of khurooj in today’s times.

Assessment of opinions

As far as the first opinion is concerned, it is according to the opinion of the classical scholars and it would be discussed in detail later.

The second opinion (of some revivalist groups) is due to the misinterpretation of the meaning of the word “kharaja” in the ayah of the Aal e Imran. Although it is the root word for “khurooj”, but the actual word khurooj is not used in its literal meaning which is “moving out”, but is to be used as a terminology which is to remove the rulers from their rule for implementing kufr. So taking kharaja and applying its meaning to khurooj is correct from a literal point of view, but its shara’i meaning isn’t just to get out of homes for 3 days or 40 days, but rather it is an action to remove the rulers from rule. This is similar to the difference that we see in the literal and shara’l meaning of siyaam, salah and zakah.

As far as those events are concerned in which the Prophet s.a.w sent delegations of the sahaba into different lands; these actions were taken by the prophet s.a.w in his capacity as a head of a state, and not just as a head of a party or organization.

Similar is the reality of Muadh bin Jabal r.a who was sent to Yemen. After vanquishing of the influence of Persia from the South Eastern portion of the Arabian Peninsula, the ruling faction “Abna” sought help from the Muslims in understanding the deen and to make judgments from it. For this purpose,

the prophet s.a.w sent Muadh bin Jabal r.a to Yemen for the implementation of “Ahkam as Salah” and “Ahkam az Zakah”.

Hence, the actions taken by the Prophet s.a.w in his capacity as a head of state should not be equated with the actions of an organization or a preaching group. The matter of khurooj is regarding the removal of ruler and not of getting out of homes to preach religion.

Reality of the Takfeeri Opinion

One grave mistake that the takfeeri opinion makes is that it takes the opinion of the classical scholars regarding khurooj, and applies it to today’s reality. This is a weak understanding of the matter, as in this opinion, the same ruling is being applied on two dissimilar realities. One reality is of an Islamic state, in which a ruler starts to implement kufr in one or more rulings and he is not ready to take these rules back. In this situation, he would be removed by sword. While the other reality is of a state whose basis is kufr, and the source of laws well as the structure is of kufr as well, and the kufr being implemented has gained sufficient strength and traction there. Here what is required is to form a new state on the basis of Islam, for which those actions of Prophet s.a.w would be emulated which he (s.a.w) took in Makkah, i.e. forming a group, intellectual and political struggle in the society and establishing a state with the help of the people of Nussrah.

Reality of the Opinion of the Saudi Ulama

The declaration of the Saudi Ulama that the Saudi state is based on Quran and Sunnah is totally incorrect. As the basis, laws and the structure of the Saudi state does not meet the necessary prerequisites of making it an Islamic state. The Ayah and the Ahadith that the Saudi Ulama quote are actually related to the submission in front of the ruler of an Islamic state which implements rules from the revelation of Allah and not for any kufr state like the Saudi regime. Prohibiting khurooj against the rulers is incorrect from the viewpoint of the classical fuqaha as well.

Reality of Modernist's Opinion

According to the modernist scholars, a state isn't kufr even if it abrogates hudood, implements riba, and rules through democracy, rather it is only kufr if it stops the people from offering salah. If for instance, this opinion is taken as correct, then the US and Israel are not kufr states either as Muslims are allowed a degree of freedom to offer salah in those states as well. Such a conclusion is evidently preposterous. Therefore, this opinion on Khurooj is completely misplaced as it has understood the reality of the matter from a modernist perspective and not from an Islamic one.

Reality of Maudoodi's Opinion

Maudoodi has elaborated in detail the opinion of the sahaba and the classical scholars regarding khurooj in his book "Khilafat aur Malookiat". But when the discussion arises regarding the removal of the ruler who implements kufr e buwah in modern times, he rejects the method. It was due to the fact that according to him in the medieval times, there was no system to allow the change of the ruler through "*peaceful democratic means*" as it is available now, and hence we do not require khurooj.

This is an incorrect approach because in order to reject the hukm of khurooj and adopt democracy as a means to bring about an Islamic change, we need evidence from the Quran and Sunnah. It is not allowed for us to declare a shar'i method invalid just by assuming a reason for a reality, the reason which Maududi has assumed in this case is: at that time no peaceful democratic means were available. This is why Maudoodi's

opinion regarding the rejection of khurooj and adoption of democracy as a means to bring about an Islamic change has no basis from Islam.

Reality of the Opinion of the Classical Scholars

The opinion of the classical scholars is for the reality of an Islamic state in which a ruler starts to implement kufr in one or more rulings. This is not today's reality, in which we do not find even a single Islamic state. All the states in the world have their basis from kufr, and the source of their laws well as their structures are from kufr. Hence we cannot take the opinions of the classical scholars, which was correct for their reality, and apply it on a different reality today.

For the purpose of changing the ruler and the kufr systems, we need a new ruling which is extracted from the Quran and Sunnah through the process of Ijtihad. In this regard, the first amir of Hizb ut Tahrir, Sheikh Taqi ud Din an Nabhani has presented a complete method to bring about change and is elaborated in the book "The Method of Hizb ut Tahrir to Bring About Change".

Hizb ut Tahrir is of the opinion that in order to bring change in today's reality, khurooj is not the correct method, as the nature of the society nowadays is similar to the Makkan era of the prophet s.a.w. At that time also, kufr was being implemented and which the prophet s.a.w changed through an intellectual and political struggle. This is the correct method to bring about real change nowadays.

Steadfastness in Hardship

When Ummul Mo'mineen Khadijah bint Khuwaylid saw Muhammad (SAW) getting tired because of fulfilling the responsibilities of Da'wa that he was given and in this path facing different types of harm, she said to the Prophet (SAW), "Oh my cousin also take some rest!". At this Rasool Allah (SAW) replied, "La rahata ba'ad al yaum ya Khadijah!" Oh Khadijah, there is no rest after today".

Brothers, because the importance of Da'wa, he(SAW) proclaimed the desertion of rest and to put his life at stake. On this path he (SAW) endured harm that no other prophet had endured. As a Da'wa carrier every shab should have the life of the Prophet (SAW) as his role model that calamities could be of all types. In this path one can face resistance from family and relatives before facing it from strangers. One can face oppression at the hands of people of power. One can lose avenues of livelihood in fact one might even lose his life.

Before the establishment of Islamic State, there is a great lesson for us in what the Prophet (SAW) and his companions had to go through in Makkah Mukarama. Indeed, who else could be a role model for us other than Prophet (SAW) and his Companions? The way Allah SWT rewarded them with a magnificent state after a great struggle, in this there is hope and consolation for us, and Allah does not break His promise.

عن جبير بن نفير عن أبيه قال: جلسنا إلى المقداد بن الأسود رضي الله عنه يوماً فمرَّ به رجل، فقال: طوبى لهاتين العينين اللتين رأتا رسول الله صلى الله عليه وسلم؛ والله لو بدنا أنا رأينا ما رأيت، وشهدنا ما شهدت؛ فاستمعت - أي نفير - فجعلت أعجب! ما قال إلا خيراً. ثم أقبل عليه المقداد فقال: ما يحمل أحدكم على أن يتمنى محضراً غيبه الله عز وجل عنه، لا يدري لو شهده كيف كان يكون فيه. والله! لقد حضر رسول الله صلى الله عليه وسلم أقواماً - كَبِهَهم الله عز وجل على مناخرهم في جهنم - لم يجيبوه ولم يصدّقوه، أو لا تحمدون الله إذ أخرجكم الله عز وجل لا تعرفون إلا ربكم مصدقين بما جاء به نبيكم صلى الله عليه وسلم وقد كُفِيتم البلاء بغيركم؟ والله! لقد بعث النبي صلى الله عليه وسلم على أشدّ حال بعث عليه نبي من الأنبياء في فترة جاهلية ما يرون ديناً أفضل من عبادة الأوثان. فجاء بفرقان فرّق به بين الحق والباطل، وفرق بين الوالد وولده، حتى إن الرجل ليرى والده أو ولده أو أخاه كافراً وقد

فتح الله تعالى قفل قلبه للإيمان، ليعلم أنه قد هلك من دخل النار فلا تقر عينه وهو يعلم أن حميمه في النار: وإنما للتي قال الله عز وجل: (ربنا هب لنا من أزواجنا وذرياتنا قرّة أعين) [الفرقان: 74]. [أخرجه أبو نعيم في الحلية، والطبراني بأسانيد في أحدها يحيى بن صالح وثقه الذهبي وبقية رجاله رجال الصحيح.

Jubair bin Nufair narrated from his father Nufair who said: one day we were sitting with Al Miqdad bin Aswad and a man passed by him and said, "Let prosperity come to the eyes that saw Muhammad (SAW) , I wish we were present where you were!" I heard it (i.e. Nufair) and I liked it, he said a good thing. Then Al Miqdad came to that man and said, "Why does one of you wish to see a sight that Allah did not show you. You do not know what would have happened to you if you saw it. By Allah! There are people who saw Rasool Allah (SAW) whom Allah will throw in the Fire because they did not respond to him and believe in him. Why do you not thank Allah for creating you in a state where you recognized your creator in your childhood and you testified what your Prophet was sent with and you were saved from the trials? By Allah! Amongst all prophets, the Messenger (SAW) was sent in the most difficult times, this was the time of ignorance when people considered idol worshiping to be the best Deen. He (SAW) brought the Furqan that differentiated between Haq and Batil, that separated father and son. The situation became such that a person would be Muslim and found his son or father to be a kafir and would lose the coolness of his eyes by seeing his loved ones ending in hell fire. (Abu Nuaym, Tabarani)

وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لقد أوديت في الله وما يؤذى أحد، وأخفت في الله وما يخاف أحد، ولقد أتت علي ثلاثون من بين يوم وليلة وما لي ولبلال ما يأكله ذو كبد، إلا ما يوارى إبط بلال. [أخرجه أحمد وابن حبان في صحيحه، والترمذي وقال: هذا حديث حسن صحيح].

Anas RA narrated that Rasool Allah (SAW) said, "Indeed I have feared for the sake of Allah, such that no one has feared, and I have been harmed for the sake of Allah, such that no one has been harmed. Thirty

days and nights have passed over me, and there was nothing with Bilal and I that a living creature could eat, except what Bilal could conceal under his armpit.” (Ahmed, Ibn Hibban, Tirmidhi)

وعن عقيل بن أبي طالب رضي الله عنه قال: جاءت قريش إلى أبي طالب فقالوا: يا أبا طالب! إن ابن أخيك يأتينا في أفئتنا وفي نادينا فيسمعنا ما يؤذينا به، فإن رأيت أن تكف عنا فافعل. فقال لي: يا عقيل! التمس لي ابن عمك فأخرجته من كيبس [بيت صغير] من أكباس أبي طالب. فأقبل يمشي معي يطلب الفء يمشي فيه فلا يقدر عليه حتى انتهى إلى أبي طالب. فقال له أبو طالب: يا ابن أخي! والله! ما علمت أن كنت لي لمطاعاً، وقد جاء قومك يزعمون أنك تأتيهم في كعبتهم وفي ناديهم تسمعهم ما يؤذيه، فإن رأيت أن تكف عنهم. فحلقت صلى الله عليه وسلم يبصره إلى السماء فقال: والله! ما أنا بأقدر أن أدع ما بُعثت به من أن يشعل أحدكم من هذه الشمس شعلة من نار. فقال أبو طالب: والله ما كذب ابن أخي قط ارجعوا راشدين. [الطبراني وأبو يعلى ورجال أبي يعلى رجال الصحيح]

Aqeel bin Abi Talib said that Quraish came to Abu Talib and said, “O Abu Talib! Your nephew speaks such things in our parties and gatherings that hurt us. It will be better that you stop him”. On this Abu Talib said to me, “O Aqeel bring your cousin to me”, so I found him (Muhammad) (SAW) in one of Abu Talib’s small rooms. He came with me but was having difficulty in walking so he (SAW) walked with a support and reached Abu Talib. Abu Talib said, “Nephew, by Allah! I don’t know if you will listen to me or not, your people came, they think that you speak such things in the Ka’aba and other gatherings that hurts them. It will be better if you stop yourself from it.” Rasool Allah (SAW) looked at the sky and said, “By Allah! I am not any more able to leave what I am sent with than one of you is to bring a spark from the sun.” On this Abu Talib said, “My nephew never lies; you folk be on your way.”(At-Tabarani & Abu Ya’ala).

وعن أبي هريرة رضي الله عنه قال: قال لما مات أبو طالب تجهّموا بالنبي صلى الله عليه وسلم فقال: يا عم ما أسرع ما وجدت ففدك [أخرجه أبو نعيم في الحلية]

Abu Hurairah RA narrated that after the death of Abu Talib, the pagans started attacking the Prophet (SAW) . On this the Prophet (SAW) said, “O uncle! How soon I feel your loss!”(Abu Nuaym).

Rasool Allah (SAW) faced many difficulties.

وعن عروة رضي الله عنه قال: سألت ابن العاص رضي الله عنه فقلت: أخبرني بأشدّ شيء صنعه المشركون برسول الله صلى الله عليه وسلم. قال: بينما النبي صلى الله عليه وسلم يصلي في حجر الكعبة إذ أقبل عليه عقبة ابن أبي معيط فوضع ثوبه على عنقه فخنقه خنقاً شديداً، فأقبل أبو بكر رضي الله عنه حتى أخذ بمنكبه ودفعه عن النبي صلى الله عليه وسلم وقال: (أتقتلون رجلاً أن يقول ربي الله وقد جاءكم بالبينات من ربكم) [سورة المؤمن: 28 والحديث للبخاري]

Narrated `Urwa bin Az-Zubair: I asked Ibn `Amr bin Al-As, "Tell me of the worst thing which the pagans did to the Prophet." He said, "While the Prophet (SAW) was praying in the Hijr of the Ka`ba; `Uqba bin Abi Mu'ait came and put his garment around the Prophet's neck and throttled him violently. Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet (SAW) and said, "Do you want to kill a man just because he says, 'My Lord is Allah?'" (Bukhari)

وأخرج أبو يعلى عن أنس بن مالك رضي الله عنه قال: لقد ضربوا رسول الله صلى الله عليه وسلم مرة حتى غشي عليه، فقام أبو بكر رضي الله عنه فجعل ينادي: ويلكم! أتقتلون رجلاً أن يقول ربي الله، فقالوا: من هذا؟ فقالوا: أبو بكر المجنون، فتركوا الرسول صلى الله عليه وسلم وأقبلوا على أبي بكر [رجاله رجال الصحيح، وأخرجه الحاكم أيضاً وقال: صحيح على شرط مسلم، ولم يخرجاه]

Abu Ya'la narrated from Anas bin Malik RA that once Rasool Allah (SAW) was beaten so much that he fainted so Abu Bakr stood up and started calling out, “Woe on to you! Will you kill a man because he says Allah is my Lord.” People said, “Who is he?” They were told that it is Abu Bakr, the insane, so they left Rasool Allah (SAW) and attacked Abu Bakr RA. (Abu Ya’la, Hakim)

وعن عبد الله بن مسعود رضي الله عنه قال: بينا رسول الله صلى الله عليه وسلم في المسجد وأبو جهل بن هشام وشيبة وعتبة ابنا ربيعة وعقبة بن أبي معيط وأمّية بن خلف ورجلان آخران كانوا سبعة وهم في الحجر ورسول الله صلى الله عليه وسلم يصلي، فلما سجد أطل السجود. فقال أبو جهل: أياكم يأتي جزور بني فلان فيأتينا بقرثها فنكفوه على محمّد، فانطلق أشقاهم عقبة بن أبي معيط فأتى به فألقاه على كتفيه ورسول الله صلى الله عليه وسلم ساجد، قال ابن مسعود: وأنا قائم لا أستطيع أن أتكلّم ليس عندي منعة تمنعني فأنا أذهب، إذ سمعت فاطمة بنت رسول الله صلى الله عليه وسلم فأقبلت حتى ألفت ذلك عن عاتقه ثم استقبلت قريشاً تسبهم فلم يرجعوا إليها شيئاً [أخرجه البزار والطبراني قال الهيثمي: وفيه الأجلح بن

عبد الله الكندي وهو ثقة عند ابن معين وغيره، وأخرجه أيضاً أبو نعيم في دلائل النبوة)

It is narrated by Abdullah bin Masood that once Rasool Allah (SAW) was in prostration while Abu Jahal bin Hasham, Shaiba and Utba bin Rabia, Uqba bin Mo'et, Ummayah bin Khalaf, and two more people were near Rasool Allah (SAW) when he (SAW) prolonged his prostration, Abu Jahal said, "Who will bring the remains of the slaughtered camel of Bani Fulan , and throw them on Muhammad". Uqba bin Mo'et , the worst and the most miserable man amongst them went and brought those and put them on Rasool Allah's (SAW) shoulders. Muhammad (SAW) was still in prostration. Ibn e Masood said, "I was standing there but could not even say a thing as there was no one to protect me. I was leaving when I saw Fatimah, the daughter of Rasool Allah, coming after hearing about it and moved those from Prophet's shoulders and cursed the Quraish". (Bazzar, Tabarani)

وعن عروة بن الزبير رضي الله عنهما قال: ومات أبو طالب وازداد البلاء على رسول الله صلى الله عليه وسلم شدة فعمد إلى تقيف يرجو أن يؤروه وينصروه، فوجد ثلاثة نفر منهم سادة تقيف وهم إخوة: عبد يا ليل بن عمرو وخبيب ابن عمرو ومسعود بن عمرو؛ فعرض عليهم نفسه وشكا إليهم البلاء وما انتك قومهم منه. فقال أحدهم أنا أسرق ثياب الكعبة إن كان الله بعثك بشيء قط، وقال الآخر: والله! لا أكلمك بعد مجلسك هذا كلمة واحدة أبداً، لأن كنت رسولاً لأنت أعظم شرفاً وحقاً من أن أكلمك؛ وقال الآخر: أعجز الله أن يرسل غيرك؟ وأفشوا ذلك في تقيف: الذي قال لهم، واجتمعوا يستهزئون برسول الله صلى الله عليه وسلم وقعدوا له صفيين على طريقه، فأخذوا بأيديهم الحجارة فجعل لا يرفع رجله ولا يضعها إلا أرضوها بالحجارة وهم في ذلك يستهزئون ويسخرون. فلما خلص من صفيهم وقدماه تسيلان الدماء عمد إلى حائط من كرومهم، فأتى ظل حُبلة من الكرم فجلس في أصلها مكروباً موجعاً تسيل قدماه الدماء فإذا في الكرم عتبة بن ربيعة وشيبة بن ربيعة، فلما أبصرهما كره أن يأتيهما لما يعلم من عداوتهما لله ولرسوله وبه الذي به فأرسلا إليه غلاماً عداساً بعنب وهو نصراني من أهل نينوى. فلما أتاه وضع العنب بين يديه فقال رسول الله صلى الله عليه وسلم: بسم الله، فعجب عداس؛ فقال له رسول الله صلى الله عليه وسلم: من أي أرض أنت؟ يا عداس! قال أنا من أهل نينوى. فقال النبي صلى الله عليه وسلم: من أهل مدينة الرجل الصالح يونس بن متى؟ فقال له عداس: وما يدريك من يونس بن متى؟ فأخبره رسول الله صلى الله عليه وسلم من شأن يونس ما عرف، وكان رسول الله صلى الله عليه وسلم لا يحقر أحداً، يبليغ رسالات الله تعالى. فقال عداس: يا رسول الله! أخبرني خبير يونس بن متى. فلما أخبره رسول الله صلى الله عليه وسلم من شأن يونس بن متى ما أوحى إليه من شأنه خرّ ساجداً للرسول صلى الله عليه وسلم، ثم

جعل يقبل قدميه وهما تسيلان الدماء. فلما أبصر عتبة وأخوه شيبة ما فعل غلامهما سكتا.

فلما أتاهما قالاً له: ما شأنك سجدت لمحمد وقبلت قدميه ولم نرك فعلت هذا بأحد منا. قال: هذا رجل صالح حدثني عن أشياء عرفتها من شأن رسول بعثه الله تعالى إلينا يدعي يونس بن متى، فأخبرني أنه رسول الله؛ فضحكا وقالوا: لا يفتنك عن نصرانيتك، إنه رجل يخدع؛ ثم رجع رسول الله صلى الله عليه وسلم إلى مكة. [أخرجه أبو نعيم في الدلائل].

Urwah bin Zubair narrated, "When Abu Talib died, Rasool Allah's (SAW) trials became more severe so he (SAW) traveled towards Thaqeef to seek Nusrah, met with the three leaders of Thaqeef who were brothers, Abd or Lail bin Amr, Khubaib bin Amr and Masood bin Amr and presented himself to them and told them about his people and their calamities. One of them said that, "If Allah has sent you as a messenger then I will steal the cover of Ka'aba." The second one said, "By Allah! After today I will never speak even a word with you again if you are a messenger, because then your status is very high." The third one said, "Allah could not send anyone else other than you?" And then they began a propaganda in Thaqeef against him(SAW). They collected Banu Thaqeef, made two rows, in the way and started making fun of him (SAW). They picked up stones in their hands and as he (SAW) took a step, threw stones on his (SAW) feet and made fun of him. When he (SAW) moved forward from there his feet were soaked in blood. He (SAW) took cover by a wall, while walking he (SAW) reached the garden of Utba bin Rabia and Shaiba bin Rabia. He (SAW) got worried on seeing them, as they both were enemies of Allah and Rasool Allah (SAW). They both sent their slave Udas to Rasool Allah (SAW) with grapes, this slave was a Christian and was from Neneveh. As he came to the prophet (SAW) and put the grapes near him (SAW), Rasool Allah (SAW) said, "Bismillah" at this he got surprised, so Rasool Allah (SAW) said, "Are you from the area of the pious man Yunus bin Matti?" Udas said, "How do you know Yunus bin Matti?" then he (SAW) told him about Yunus AS. Rasool Allah (SAW) didn't think anyone to be worthless and gave Allah's message to everyone. Udas said, "O Prophet of Allah! Tell me about Yunus bin Matti." When Rasool Allah

told him about Yunus bin Matti and about the revelations that were sent to him , he (Udas) fell in prostration in front of Rasool Allah (SAW) and kissed his blood soaked feet. Utbah and his brother stayed quiet at this action of the slave. When the slave came back to them they said, "Why did you prostrate in front of Muhammad and why did you kiss his feet? You have never done any of this to any of us. He said, "He is a Pious man he has informed me about Allah's prophet Yunus who was sent to us as a Prophet by Allah. He also told me that he was a prophet." Both the brothers laughed and said," He may make your religion (Christianity) a trial for you, he is a deceitful man." Then Rasool Allah (SAW) came to Makkah. (Abu Nuaym)

وعن عائشة رضي الله عنها قالت: قال أبو بكر: لو رأيتني ورسول الله صلى الله عليه وسلم إذ صعدا الغار فأما قدما رسول الله صلى الله عليه وسلم فتقطرتا دماً وأما قدماي فعادت كأنها صَفْوَان (الحجر الصلد الذي لا ينبت) (أخرجه ابن مردويه، كذا في كنز العمال)

Aisha RA narrated that Abu Bakr said , "When Rasool Allah (SAW) and I were climbing the cave, one should have seen our state , Rasool Allah's (SAW) feet were bleeding and my legs were numb like rocks ", (this is narrated by Ibn e Marduya and it is also mentioned in Kanz ul Iman).

These are the few examples of persecution faced by the prophet (SAW) at the hands of his people while his companions were also persecuted severely, which are well known.

One example is what Ibn Hajar narrated from Masood bin Kharash RA in al-Isaba, "One day we were pacing between Safa and Marwa, we saw some people walking. A man around with his hands tied to his neck. I said, "Why are they doing this to him?" People said, "This is Talha bin Ubadullah and he has left his deen." I asked, "And the

woman who is running after him and cursing and abusing him, who is she?" They said, "She is his mother Sa'bat bint Al Hadrami."

These are only a few examples but it is important to understand that steadfastness and patience does not only mean that the Da'wa carrier bears persecution and torment. It is not a must for everyone to go through trials. In some areas there are no restrictions on Hizb and no one is facing any persecution there. A Momin should not wish for it in fact, he should seek Allah's refuge from it. Steadfastness and patience means that, whatever the situation may be trials or not, easy or hard, in all situations one must occupy oneself in Da'wa.

It is not wise that the Da'wa carrier wishes for persecution in this path. Only Allah knows what test is good for whom. Who should be tested with wealth, who should with their lives and who should be saved from all tests.

This is why Abu Bakr used to say, "If my right foot is in Jannah and the left foot is still outside even then I will not become carefree of Allah's tests." Ibn Abbas used to say, "O Allah! Don't test us and if you test us, keep us steadfast and do not dishonor us." A Da'wa carrier must be thankful to Allah in all circumstances, worrisome or favorable he should make Da'wa to be his lifestyle. This is called steadfastness.

O Allah! Don't put us in any tests and if you do, keep us steadfast and do not dishonor us.

O Allah! Whoever amongst our brothers is facing trials keep them steadfast. O Allah! Fulfill your promise and make your Prophet's glad tiding come true at our hands. O Allah! It is not difficult for you. And all praise is for Allah.

O Muslim Armies! Where is our Salahuddin who will avenge the Murdered Children of Palestine?!!

In the early hours of Friday 31st July, Jewish terrorist settlers firebombed two houses in Duma, a village in Palestine's West Bank, burning to death 18 month old Ali Saad Dawabsheh. Ali's parents and 4 year old brother were also critically injured in the attack, sustaining third degree burns. The terrorists sprayed 'revenge' and 'price-tag' in Hebrew on the walls of the houses. This act of pure evil reignites raw memories of the cold-blooded murder of the Palestinian teenager Abu Khdeir who was doused with petrol and burnt alive by Jewish terrorists last July. These utterly hideous crimes are simply the product of the hideous nature of the terrorist Zionist state which was born, sustained, and continues to exist upon the basis of terrorism and bloodshed and that has the murder of countless Palestinian children and babies to its name. Since September 2000, over 2060 Palestinian children have been killed by this criminal Jewish state, amounting to one child murdered every 3 days for the past 15 years. This includes over 550 Palestinian children killed in the merciless Zionist onslaught against the Muslims of Gaza last summer. Furthermore, extremist Jewish settlers have been provided a free hand to wreak havoc on the lives of Palestinians for decades. According to the UN, at least 120 attacks by Israeli settlers against Palestinians in the West Bank have been documented since the start of 2015. This includes frequent 'price-tag' attacks involving the burning of mosques and properties of Muslims. Palestinian media also reported that on Saturday 25th July, Jewish settlers seriously assaulted a Muslim child near one of the gates leading to Al-Aqsa Mosque – the day before extremist Jews stormed the Mosque complex under the protection of the Jewish army. All this is alongside the continuing deaths of countless Muslim children in Gaza, dying as a result of the medical, fuel and other shortages in the Strip due to the Jewish entity's crippling 8 year long siege on Gaza. It was reported that this January, 4 infants aged from 1 month to 18 months old died from the bitter

cold in Gaza. The dire conditions in the Strip due to last year's bombardment and the ongoing blockade have resulted in inadequate shelter from freezing temperatures.

Since the establishment of this barbaric Jewish state, its terrorist forces and settlers have been allowed to perpetrate their crimes and bloodbaths against the Muslims of Palestine with impunity, supported by the conscienceless Western governments and regimes of the Muslim world. Meanwhile, the powerless Palestinian Authority simply issues meaningless condemnatory statements as the children of Palestine bleed or burn to death, while continuing their security agreements with this criminal Zionist regime.

O People of Power! O Sons of the Muslim Armies! For how long will you watch on while this terrorist Jewish state annihilates your brothers and sisters of Palestine, defiles your sacred sites, and murders your children??? Do the tears of your mothers in Palestine, shed over their slain children not burn your heart with rage??? Are you waiting for those in the international community to protect your Ummah – those who founded, funded, and strengthened this criminal, illegal state and have erected a wall of silence around its crimes and engage in their own terrorist campaigns against Muslims across the world??? Do you not wish to gain the great honour bestowed upon Salahuddin Ayubi and Qutuz of liberating this blessed land from its occupiers, and the great reward of rescuing its people from the clutches of this cancerous regime that is a scar on the face of the Muslim world??? Then we call you to break your allegiance to your treacherous, idle rulers who have abandoned your brothers and sisters and who send their armies to fight wars against Muslims in Yemen, Iraq, Syria and Pakistan on behalf of Western governments rather than mobilise them to protect the children of Palestine from slaughter!

.....Continued on Page-36

Who will shelter Rohingya women and children from flooded refugee camps following Cyclone Komen's destruction of Rakhine State?

Recent media reports have revealed that Rohingya Muslims, including women and children attempting to take shelter in abandoned schools and community centres from tropical Cyclone Komen and heavy monsoon rains that submerged their villages and refugee camps in the township of Kyauktaw, Myanmar, were turned away by the state's police and army. Myanmar security personnel aggressively turned Rohingya families out of these flood shelters, claiming that these buildings were meant to shelter 'those who belong to this country', in a reference to the Rohingya Buddhist population. Forced to flee, the Rohingya went to higher uninhabitable and hazardous areas in the hills seeking shelter. Consequently women and children were exposed to monsoon rains and extremely dangerous cyclone conditions. Accounts have also emerged of Rohingya Muslims who fled to these highlands being threatened by ethnic Buddhists to return to their flooded homes or face dire consequences. The *Burma Times* also reported on 4th August that Rohingya children, who have fallen sick due to the cyclone and floods, are being refused treatment by local hospitals in the country, leading to a number of deaths. It wrote that local hospital authorities are stating that they will not give treatment to Muslims as they are foreigners, and the facilities are only for Rakhine's Buddhist population. According to the paper, 7 year old Abdul Malik, 5 year old Abdul Karim, 5 year old Mohammad Anis, and 5 year old Elam Bahor died due to this withholding of medical treatment. Pregnant Rohingya women are also enduring unbearable suffering due to the lack of medical care. Myanmar security and government officials in the Rakhine state continue to behave in the most barbaric of ways towards Rohingya Muslim women and children. Their appalling treatment of these vulnerable people reflects their genocidal policies that aim to remove the existence of the Rohingya Muslims from the Arakan region. Myanmar's conscienceless regime was aware in advance from meteorological forecasts and reports of where and when Cyclone Komen would hit. However, they failed to give any advanced warnings to the Muslims of Arakan, preferring the Rohingya to become helpless victims of the floods, abandoned in dangerous conditions or subject to violence from surrounding ethnic Buddhists.

The intolerable suffering of Rohingya women and children continues in ways

unimaginable. Yet all that emerges from international organisations and Western governments is hollow words of condemnation against Myanmar's brutal regime. The regimes of the Muslim world on the other hand, including those neighbouring Myanmar such as Bangladesh, Malaysia, and Indonesia have washed their hands of the Rohingya women and children, forsaking their Islamic and human duty towards them in the name of preserving their own selfish national interests. These Muslim rulers and their nationalistic, capitalistic systems have been an iron chain around the neck of this Ummah. They need to be removed urgently and the Khilafah upon the method of the Prophethood established which will work to save the life, property and honor of the Muslims, regardless of their nationality. It is a system under which the Khalifah Al-Walid ibn Abd al-Malik sent Muslim armies under the leadership of General Muhammad Bin Qasim to rescue Muslim women and children who were captured by a Hindu Raja Dahir in southern India, which resulted in the liberation of the whole area of Sindh from the despotic Hindu rule. Such a Khilafah state is needed again urgently to rescue the poor Rohingya Muslims from the oppression of the Buddhists. ﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي

سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا﴾
What has happened to you that you do not fight in the way of Allah and for the oppressed among men, women and children who say, "Our Lord, take us out from this town whose people are cruel. And make for us from Your own a supporter, and make for us from Your own a helper." [Surah an-Nisa: 75]

Women's Section

in The Central Media Office of Hizb ut Tahrir
Continued from Page-35::

We call you to give your Nusrat to Hizb ut Tahrir to establish the glorious Khilafah based on the method of the Prophethood which will send its soldiers without delay to liberate this Blessed Land, avenge its martyrs, bring it under the folds of Islam once again, and raise a glorious future for this Ummah and its children. **Dr. Nazreen Nawaz (Director of the Women's Section in the Central Media Office of Hizb ut Tahrir)**

Turkish Build-up at the Syrian Borders

Question:

The Turkish president expressed his strong rejection to any demographic change within the Syrian lands. This came in a speech he delivered upon the sidelines of his participation in an Iftar party in the presidential palace that he organised for the ambassadors of the foreign states based in Ankara. That was on the evening of Thursday 09/07/2015 as reported by the news site 'As-Saabi' (Seven)... referring to the previous statement as reported by Anatolia Agency on 26/06/2015 when he said: "We will never permit for the creation of a Northern Syrian State upon our southern borders and our struggle will continue upon this path whatever the cost," and he said, "What is happening in Syria and Iraq is an attempt to remake a new Sykes Picot order in the region and it aims to charge an internal public opinion against Turkey". This was followed by what the news media conveyed in terms of Turkey strengthening its defensive capabilities and so on...

The question is: 'What is the true reality of what is happening? Is it actually for a Turkish military intervention in the North of Syria? Or is it for other purposes? And what is the true reality of the American position in respect to the military intervention?

Answer:

In order to provide clarity to the question we will present the following matters:

1) The Turkish President stated: 'We will never ever allow the creation of a State in the North of Syria upon our southern borders and our struggle will continue upon this path whatever the cost' and he said: "What is happening in Syria and Iraq is an attempt to remake a new Sykes Picot regime in the region and it aims to charge an internal public opinion against Turkey" (Anatolia Agency 26/06/2015). Afterwards on 02/07/2015, Prime Minister Ahmet Davutoglu said to Channel Seven: "We have taken steps to protect the borders and there are orders to mobilise if any new circumstances arise that threaten the security of the country". He also added, "That it is necessary that nobody imagines that Turkey will

intervene tomorrow or in the near future". He reiterated something similar to that on 03/07/2015 in an interview with 'Television Qawniyaa' stating: "It is not correct to expect that Turkish intervention to be immediate in Syria, in an actual manner. However Turkey is in a standby mode to confront any possible threat from the Syrian side and is thoroughly following all developments". He also said, "This is so that it does not come to anyone's mind that we are being pulled into something reckless".

2) Therefore the statements are such that on occasion they raise the prospect of intervention whilst at other times they seek to make the intervention a distant matter. This model is followed in the same manner of a contradicting statement and denial. So the Hurriyet Turkish newspaper published on 05/07/2015 that: "The Chief of Staff of the Armed Forces recalled the commanders of the border units and the commanders of the commando brigades in the provinces of Boulu and Qaisari to examine a potential operation following the latest developments upon the Turkish Syrian border". However the Chief of Staff denied this news as the Anatolia Agency reported from military sources on 06/07/2015 saying: "The claims stating that the commanders of the border units and commandos (special forces) had been recalled to the headquarters of the Chief of Staff as a result of developments on the Syrian side of the border do not reflect the truth and that not meeting was convened that these claims have mentioned. And that there are no plans in respect to this".

3) These contradictory statements were accompanied albeit with a spirit of 'sport'! They were accompanied by military movement. The news media reported the Turkish mobilisation upon the Syrian border and that it (i.e. Turkey) had sent out more than 400 armed soldier carriers in addition to a round of air forces to assist an intervention of this kind. It also reported that there were around 45 thousand soldiers which had been spread across the length of the border with Syria and that it had reinforced its defence capabilities across the length of the border by dispatching tanks and anti-aircraft missiles and forces which occurred after the escalation of battles in the north of the city of Halab (Aleppo). This is not all but rather

the amplified coverage of this news to the extent of gross exaggeration. So some of the media outlets began to leak news and perhaps they were prepared by official parties connected to future Turkish plans. So the Yani Shafaq Turkish newspaper mentioned on 28/06/2015 that: "The Turkish Chiefs of Staff have set in place a military plan to intervene in Syria with the objective of preventing the emergence of a Kurdish State in the north of Syria or its imposition as a matter of fact. This plan comprises creating a buffer zone 28-33km deep stretching from Sarikamiş to Oncupinar covering a length of 110km. It comprises the plan of deploying 18 thousand soldiers to Syria for a period of two years after gaining support from the international community. If it does not attain international agreement it would then move by itself to establish a buffer zone upon the model of what Israel did in South Lebanon".

4) It becomes evident to the one who scrutinizes this news and other news that has come related to it, that they are closer to internal objectives than to objectives of actual intervention and that is due to the following reasons:

A - The advance of the Kurds in the north of Syria which the Turkish government has attempted to suggest that its current military preparations are for the sake of prevention. Then this advance was actually assisted by the Turkish government when it permitted the Peshmerga to enter Ain Al-Arab Kobani through Turkish land and that was to give support to the Kurds by fighting with them... Similarly in respect to Tal Abyad then the newspaper Turk News on 04/07/2015 reported from one of its journalists from those who held a meeting with an important Turkish official, the following as it came in the newspaper: "We and a group of journalists yesterday were in a meeting with an important Turkish official of a high level in the Turkish government and he confirmed to us that the government will never take the United Democratic Party (Kurdish Party) as a target for it at all". The official indicated that: "There is a probability of the United Democratic Party gaining control over the region connecting Efreeen and Kobani and in other words the formation of a Kurdish corridor upon the Turkish border is not currently on the table in the current stage". And he said: "The United Democratic Party gaining control over Tal Abyad is in

Turkey's interest however for the conduct over the region that the party dominates to be undertaken a principle of conquests would create contentions and a number of problems in the region over the middle and long term". As such the issue between the Turkish government and the Kurds in the North of Syria is not of the level of heatedness that calls for a military war.

B – America has not taken a decision for military land intervention until now and it is still seeking a replacement agent for the current agent Bashar and the sincere people of Syria have caused its efforts to fail up until now whilst we ask Allah for the efforts of the sincere to continue to cause those efforts to be thwarted... In addition the reality attests to Erdogan's shouts and those of his government representing no more than noise without actuality attached to them unless America agreed with or ordered it. The evidences for that are many:

- The rule in Turkey has requested for the establishment of safe or secured regions inside Syria on more than one occasion whilst America has rejected that. Davutoglu mentioned in October 2014 that it is possible to establish a buffer zone by taking the land route 4m and this line starts from the Latakia border and extends to Al-Hiskah and its length reaches 720km whilst its depth is approximately 70km which representing about a third of the Syrian land. America rejected that and so it was not implemented... And more recently the talk resurfaced in respect to Turkey looking to create secure regions in the form of pockets whilst the first pocket stretches between Jarablus and Ain Al-Arab. Local reports have reported that the Turkish President Erdogan is studying the prospect of establishing a buffer zone upon the border as a result of the Kurdistan National Unity party taking over control of the border regions with Turkey. The American response to that was stated by White House Spokesman John Kerry: "The Pentagon and the American army or alliance does not feel the need currently to establish a buffer zone and for that reason there are difficulties. However we understand the Turkish anxiety upon its borders" (Reuters 30/06/2015)...

The Turkish government has attempted to throw off this embarrassment that resulted from this American rejection which came in a decisive

fashion and so Ibrahim Qalin, Assistant to the Turkish Prime Minister, said on 30/06/2105: "Interpreting the procedures that we are undertaking and those which are connected to the border security to be that Turkey will participate in the war are illogical" and he said: "We have not said at any time that we desire a buffer zone but rather we have only said that we want a secure region as a no fly zone. As such secure areas have to be established" (Anatolia agency 30/06/2015). Therefore it did not accomplish secure regions or a buffer zone until now because America did not agree to it!

- In a similar fashion Erdogan's famous statements in respect to him saying that he would never allow for the repeat of a 'Second Hama' while so much time has passed since then hence they are almost forgotten! This is despite the criminal Bashar regime having perpetrated a second, third, and fourth Hama in every town and provincial capital; and continues to kill and destroy with a green light from American, Russian support and direct Iranian involvement alongside its party in Lebanon... Therefore despite all of that, Erdogan and his regime have not done anything because their will is subject to the American will that did not permit his statements to be implemented. They therefore remained as clouds of dust scattered in the wind without quenching the cavalry of Allah where the person says in this current day: 'Go forth and ride and to Allah seek the return of the glories of Al-Mu'tasim in 'Amuriyah Ankara and of Al-Faatih in Constantinople!'

5) Therefore it is not intended from this Turkish military build-up for there to be an actual military intervention in Syria unless America has agreed to that when its interest dictates that... The preponderant and most likely view is that this build-up is intended for the local public opinion and that is due to the following considerations:

a) The statements of the Turkish Prime Minister that were mentioned above which were explicit in stating that Turkey does not intend to intervene in Syria and that it considers intervention to be reckless. Nonetheless, it is prepared to confront any potential threat if it comes from Syria. This therefore means that it wants to protect its borders and not to penetrate the borders of Sykes Picot which they aim to preserve as mentioned by its President Erdogan.

b) There are significant voices from inside Turkey that have begun to express fears about the establishment of a Kurdish entity in Syria and these voices view that this will encourage the Kurdish Workers Party to return to military action against Turkey after having ceased their operations since March 2013. This was when the head of the party, Ocalan, called from prison, for a cessation of fighting, a withdrawal of his party's armed elements to outside of Turkey and for peace talks to commence... As such this military build-up helps to quiet down these voices and calm them...

c) After Erdogan losing his majority in the elections and the increase of opposition voices being critical of Erdogan's inconsistent stance in relation to Syria in addition the probability of early elections based upon the possibility of the Prime Minister being unable to form a government within the specified lawful time, all of that pushes Erdogan and the Turkish government to put on a show displaying that Turkey is concerned about its security and that it still remains strong. This is due to the government's belief that this approach will return the public opinion to its side...

In summary, these actions and the build-up are directed towards winning over the internal public opinion and to calm it more than being directed towards an actual military intervention in the North of Syria. However this build-up will actually be directed towards such an intervention in Syria if America has seen that this is in the interest of its plans in Syria... And we ask Allah Al-Qawwi Al-'Aziz to cause the plans of America and her agents to fail and to turn them upon their heels without attaining any benefit.

26th of Ramadan 1436 AH

13/07/2015

CE

Turkey Officially Joins the International Coalition Led by America to Fight Islam

An agreement between Turkey and America was recently announced, under which Turkey has allowed American planes to use Turkish air bases. In addition, Turkey reiterated its demand to the international community to establish a safe zone in Syria. Thus, Ahmet Davutoglu, the Turkish prime minister has said in an interview with the Turkish CNN network that it is time to create a safe zone in Syria, noting that the deal reached with the United States should include supporting moderate Syrian opposition for the future of Syria. By this agreement, America has officially made Turkey enter the international coalition that it leads in the war on terrorism, (its concealing motto for its war on Islam), and has brought it to the line of preparing the ground for the implementation of the Geneva Accord. Thus, Turkey has revealed the disgrace of its employment to America in front of those whose eyes still have mist!

What was mentioned by Davutoglu of the purpose of the establishment of the safe zone; for the Syrian refugees to stay in their homeland, and the formation of a safe haven, is but throwing dust in the eyes; because the subject of safe zones was mentioned in the context of who will fill those areas ... It is clear from Davutoglu's statement that these zones will be filled by the moderate armed factions, which America is training, and by those factions who connect themselves to America's agent regional states, such as Turkey and Saudi Arabia. Also, who will fill the vacuum in terms of service delivery is the agent failed corrupt interim government. By such steps, America wants to strike the Islamic project, and install its project by establishing a democratic civil state that separates religion from life. It is also obvious to all of us that the delivery of these areas to the moderate armed opposition means opening the door of internal fighting in front of them, and that Turkey would be side along the moderates who Davutoglu mentioned in his statement, which is the American side!

The United States did not succeed in training agents for itself; for it planned to train thousands but only dozens of fallen people responded. Likewise, it was unable to make the National

Coalition a representative of the people, nor that the interim government gain popularity to allow it to enter the liberated areas, and by Allah's permission, it will not be able to do so. Muslims should know that the threat of regional countries such as Turkey, Saudi Arabia and Jordan... is no less than the threat of the American intervention; because it is a threat enveloped by the claim of keenness and protectiveness to the Muslims, while their money and weapons are provided in exchange of anti-Islamic political positions, so as to serve the interests of the masters of these countries in the west...

O Sincere Muslims in Syria Al-Khair: Ash-Sham revolution with its sincere people is still, thanks to Allah alone, and will remain, immune to its enemies, and it will triumph, by Allah's permission, through concerted efforts of the sincere people and their gathering to His command. In Syria, there are men of fighting who are brave and sincere believers. And in Syria men who took upon themselves the burden to reveal all the conspiracies being devised against it; in adherence to the guidance of the Holy Quran in detecting conspiracies that were being devised against the Messenger of Allah (saw) ... The concern of those men is the culmination of this revolution in Syria with a system that Allah and His Messenger love. So let all the good sincere efforts combine to march on the method of the Messenger of Allah (saw) to establish the Khilafah Rashidah State on the method of the Prophethood:

(ويومئذ يفرح المؤمنون * بنصر الله ينصر من يشاء وهو العزيز الرحيم)

“And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians), With the help of Allah, He helps whom He wills, and He is the All-Mighty, the Most Merciful.” [Ar-Rum: 4-5]

Ahmad Abdul Wahab

Head of Media Office of Hizb ut Tahrir

Willayah of Syria

Regime Confirms Its Weak Stand in its War Against Islam Through Use of Force and Abduction

The families of three of the advocates of Khilafah, along with their lawyer, held a press conference in Pakistan's largest city, Karachi. They highlighted the criminal policy of the regime, the National Action Plan, which is used a cover for a war against Islam and its advocates. The family statement mentioned that "it is very obvious to you now as to how, under the National Action Plan, which is a colonialist plan, Islam loving peaceful citizens are being harassed, abducted and put behind bars in Pakistan, a country which was established in the name of Islam".

The family highlighted the injustice of the regime, who through its thugs abducted these three good young men, Arslan Qamar, Syed Muhammad Fahad and Ali Asad Mohsin, and since 6 April 2015, their whereabouts and well-being is unknown. The family statement mentioned that, "four months have been lapsed since their abduction but despite court orders our agencies have not responded."

000 000 Wilayah Pakistan condemns the continuing persecution of the Ulema and sincere politicians calling for the return of Islam as a way of life. It highlights before the people that the regime is using force and abductions because it is unable to refute the truthful stand of those who are working to ensure Pakistan is ruled by the Quran and the Sunnah. And it assure the people that the Firawns of today, whether in Bangladesh, Syria, Pakistan or any other place, will fail to prevent the return of Islam as an authority and a state.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ

"Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them"(Al-Noor:55)

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



Karachi Press Conference Regarding Abduction



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