

NUSSRAH

MAGAZINE

ISSUE 32

SEPTEMBER/ OCTOBER 2016 CE-
DHUL HIJAH 1437/ MUHARRAM 1438

**SACRIFICE FOR
ALLAH (SWT)
AND HIS
MESSENGER
(SAAW)**

**EDHI AND
THE STATE OF
PAKISTAN**

**THE KHABAR
AND THE
INSHAA' IN
USUL UL-FIQH**

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

**TAFSEER AL-BAQARAH
AYAAT 142-145**

**CHINA-PAKISTAN
ECONOMIC CORRIDOR
(CPEC)**

**ORGANIZED JIHAD
BY ARMED FORCES
WILL LIBERATE KASHMIR,
NOT DIALOGUE**

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The Tide is in Our Favor

Occupied Kashmir ignited into unrest after the martyrdom of her beloved son, Burhan Wani. The martyrdom was the spark, but the fuel is made up of the deeply seated Islamic inclinations that are found within the Muslim of the Indian Subcontinent. In the words of the father of Burhan, Muzaffar Wani, published the day before Pakistan's Independence Day, "Our aim is that this is Allah's land and His law should be enforced here... We have to show the entire world that the law of Sharia – which we will run here – is not terrorism."

Such inclinations have been established after centuries of ruling by Islam and sacrificing for Allah (swt) and His Messenger (saaw). These inclinations are the essential element to any sustained mass movement within the region, whether considering the Jihad of 1857, the independence movement that led to the creation of Pakistan, the struggle to liberate Occupied Kashmir or the Islamic revival that is sweeping the region today.

The Islamic inclinations are the powerful tide that have always determined the direction and natural dynamic of the Muslims of the Indian Subcontinent and continue to do so. To deny these inclinations is being dishonest, denying our Islamic character and our respected role in Islamic history since the era of the Khilafah Rashida. And to try and suppress these inclinations by force is a folly, akin to the one who stands before the incoming tide and calls upon it to go back.

Today, the denial and suppression of our Islamic inclinations, is the folly of the Indian occupying forces, as much as it is the folly of the Western masters of the Pakistani regime. Severely shaken by the Islamic inclinations that

it faces in Iraq, Afghanistan and Syria, Washington is insistent that Pakistan's rulers suppress the voices for Islam in Pakistan, which they have sought to do through the National Action Plan.

The folly of the Western strategy is glaringly evident in Pakistan. The National Action Plan has not succeeded in dampening the Islamic inclinations. They are as evident in the Muslims as ever before. Islam very much remains as the foremost concern for the people.

The National Action Plan has not succeeded in making the Muslims embrace the Western inclinations towards detaching religion from life either. Instead, attempts to do so have been met with angry rejection or at least seething suspicion.

The National Action Plan has not succeeded in making Muslims denounce Islamic activists. Instead public sympathy has increased through seeing the brutal oppression against them. In fact all that the National Action Plan has succeeded in doing is further increasing the gap between the rulers and the masses, which has only added to the woes of the US in the region as it make an Islamic revolution even more likely.

The tide is in our favor. It is our Islamic inclinations which must fuel our movement today. It is the Islamic inclinations that must be matched with Islamic awareness of what our constitution, laws and systems ought to be. It is these Islamic inclinations that must manifest as the Khilafah (Caliphate) on the Method of Prophethood, which will not only liberate the Muslim Lands, it will precipitate the battered US's retreat into isolationism, granting the world welcome relief.

The Islamic inclinations are the powerful tide that have always determined the direction and natural dynamic of the Muslims of the Indian Subcontinent and continue to do so

Tafseer Al-Baqarah: 142-145

Sheikh Ata Bin Khalil Abu Al-Rashtah:

﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ * وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّن يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَؤُوفٌ رَّحِيمٌ * قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ * وَلَئِن آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبَلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِن آتَبَعْتَ أَهْوَاءَهُمْ مِّن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ﴾

“(142. The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah prayer direction (towards Jerusalem) to which they used to face in prayer." Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straight way.")

(143. Thus We have made you a just Ummah, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you. And We made the Qiblah which you used to face, only so We know those who followed the Messenger

(Muhammad) from those who would turn on their heels. Indeed it was heavy except for those whom Allah guided. And Allah would never make your Imaan (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.)

(144. Verily, We have seen the turning of your (Muhammad's) face towards the heaven. 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 (at Makkah). And wherever you people are, turn your faces (in prayer) in that direction. Certainly, those who were given the Book (i.e., Jews and Christians) know well that, that (your turning towards the direction of the Ka`bah at Makkah in prayers) is the truth from their Lord. And Allah does not overlook what they do).

(145. Verily, even if you were to bring to the People of the Scripture (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah, nor are you going to follow their Qiblah. And they will not follow each other's Qiblah. Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you would be one of the wrongdoers.)” [Surah Al-Baqarah 2: 142-145]

Allah (swt) clarifies in these verses the following:

1. It seems that these selected Ayaat are not presented in order of revelation, with a bringing forward and a delay, for it seems that the Ayah ﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ﴾ “The fools (idolators, hypocrites, and Jews) among the people will say” is after the Ayah ﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ﴾ “Verily, We have seen the

turning of your (Muhammad's) face towards the heaven” and then He said: *سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا* (The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah prayer direction (towards Jerusalem) to which they used to face in prayer.”

As the Ayaat were revealed upon RasulAllah (saaw), he ordered the writing of the revelation, and he clarified to the Muslims any Ayah's place in terms of its order in relation to other Ayaat in its Surah. So he (saw) said, «ضعوا هذه الآية في مكان كذا من سورة كذا» “Put this ayah in such a place within such a Surah.” And so the order of the Ayaat maybe in accordance to the order of revelation or not, according to the wisdom that Allah (swt) saw fit.

This is evident in some verses from the Quran, for instance the Ayah *وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ* (وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ) “And those who are taken in death among you and leave wives behind” [Surah al-Baqarah 2:240] is from the aspect of the order of Revelation before the Ayah *وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ* (وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا) “And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days].” [Surah al-Baqarah 2:234]. The first Ayah is abrogated by the second Ayah, noting that the second Ayah is before the first Ayah in the order of the Quran i.e. the order in the Quran copy is the reverse of the sequence of Revelation.

Thus, for the Ayah *سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا* (The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah prayer direction (towards Jerusalem) to which they used to face

in prayer,” and the meaning of this Ayah necessitates that this saying is after the turning away by Allah (swt) from their previous Qiblah prayer direction i.e. after the Ayah *فَقَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا* “Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you.”

The bringing forward and delay is not without a wise purpose, appropriate when accounting for the language of the Arabs. When we scrutinize the matter, we outweigh that the bringing forward was to make prominent the reality of those fools who object to the rule of Allah (swt), for the truthful sincere believers receive the commands of Allah (swt) without the slightest objection, *وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ* “It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair.” [Surah al-Ahzab 33:36]

Accordingly, Allah (swt) shows in these Ayaat the foolishness of those people who object to the command of Allah (swt) regarding the change in the direction of the Qiblah, and that the issue that demands examination was not that Allah (swt) abrogates a command and brought another command, but the issue that demands inquiry was the objection of the command of Allah (swt). As for the change in the direction of the Qiblah, it is within the domain of Allah (swt), for Allah (swt) is the owner of the East and the West and imposes within His dominion as He pleases. So if he makes the direction to this way or another, then the command in all that is up to Him alone, *لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ* “He is not questioned

about what He does, but they will be questioned.” [Surah al-Anbiyyah 21:23]

Thus the command of Allah (swt) is the Truth and the Guidance, such that the one who follows it is guided, (يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ) “He guides whom He wills to the straight way.” So whosoever objects to the command of Allah (swt) and fabricates against it, is a fool whose reason is in flight and is from those who are destroyed.

(السُّفَهَاءُ) (a(l)s-sufahaao) “the fools” is the plural of fool (سفيه safiya), the ignorant, the light (خفيف khafeef) in reasoning, the rejecter of pondering. In origin “the fool” is lightness (خفة khifah) from their speech (of the Arabs) the light dress (ثوب سفيفه thawb safiay) i.e. lightly woven (خفيف النسيج khafeef un-nasj), and here a(l)s-sufahaao is appended the letters Alif (ا) and Laam (ل) and so it is general for all those who say (مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمْ) “What has turned them (Muslims) from their Qiblah prayer direction.” The fabricators, the foolish, here are the Jews, the hypocrites and the mushrikeen and all those who are counted amongst them.

(مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمْ) “What has turned them” i.e. what has diverted them?

(عَنْ قِبْلَتِهِمْ) “from their Qiblah” Al-Qiblah is the action of facing, as in the facing towards a direction and it has a Shar'i (Legal) meaning which is the direction to which a Muslim faces during Salah.

2. Then Allah (swt) informs us that the command is for Him, before and after, not a reversal of His rule, and that He is the Master

of favor and kindness. So, just as He favored the Muslims by responding to His Messenger (saaw) and making al-Bayt ul-Haram their Qiblah, Allah swt favored the Ummah of Muhammad (saaw) and by making her an Ummah of justice over other peoples, a witness over all the people. So Allah (swt) made her by this description the just Ummah i.e. the

Ummah of justice to be worthy as a witness over all people, wherein justice is the basic requirement for witness.

As for (الأمة الوسط) in the Arabic language, it is the best and the best from the people in justice.

According to the "Language of the Arabs": The middle of a thing is the most favored of it and its best is, just as the middle of the pasture is better than both its sides of it and thus the saying "The best of the matters is its middle."

It appears as such in the meaning of the speech of Allah (swt) (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا) “And thus we made you a just Ummah” i.e. most just, and the master of the language adds "This is the interpretation of middle and its reality and its meaning."

Thus the meaning of the Ayah is that the Islamic Ummah will be a just witness over other nations, as it conveyed Islam to them. The Ayah came in the Form of Information (صيغة الإخبار Seeghatul Akhbaar), though it is with the Meaning of Demand (معنى الطلب Ma'anat Talab) from Allah (swt) of the Islamic Ummah to convey Islam to other nations, and if it did not do so, it would have sinned. Accordingly she is an evidence over other nations (لِتَكُونُوا

Thus the meaning of the Ayah is that the Islamic Ummah will be a just witness over other nations, as it conveyed Islam to them.

“to be a witness over humankind” just as RasulAllah (saaw) is an evidence over the Islamic Ummah because of his conveying to the people of Islam (وَيَكُونُ) “and the Rasul is a witness over you.”

This is from the aspect of the Islamic Ummah being a just witness over other nations after Islam in terms of conveying Islam to those nations. From another aspect, the Ummah is a just witness over other nations before Islam, in terms of the conveying by the previous Prophets of the Messages of their Lord for their people, as stated in the hadeeth: «جاء النبي يوم القيامة ومع الرجل والنبي معه الرجلان وأكثر من ذلك فيدعى قومه فيقال لهم هل بلغكم هذا؟ فيقولون: لا. فيقال له: هل بلغت قومك؟ فيقول: نعم. فيقال له: ومن يشهد لك؟ فيقول: محمد وأمته. فيدعى محمد وأمته فيقال لهم: هل بلغ هذا قومه؟ فيقولون: نعم. فيقال: وما علمكم؟ فيقولون: جاءنا نبينا محمد فأخبرنا أن الرسل قد بلغوا فذلك قوله تعالى وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا» “A Prophet will arise on Judgment Day, along with a single man with him, and the prophet will arise with only two men and more than that his people will be called and it will be said to them, did these convey to you? They will say: No. Then it will be said to him: Did you convey to your people? He will say: Yes. It will be said to him: And who is a witness for you? He will say: Muhammad and his Ummah. So Muhammad and his Ummah will be asked and it will be said to them: Did he convey to his people? They will say: Yes. It will be said: What of your information? They will say: Our Prophet Muhammad (saaw) came to us and informed us that the messengers have conveyed and similar to that is His (swt) speech: (وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا) “And We made you a middle nation to be witnesses over mankind and the Messenger may be a witness over you.”

So the Islamic Ummah is a just witness: on other nations after Islam and before Islam, in the manner described above.

Similarly, Allah (swt) also informs us of the wisdom of imposing the first Qiblah on the Muslims, which is facing the Al-Masjid Al-Aqsa, which was to distinguish those who are obedient to Allah (swt) and His Messenger (saaw), those who have surrendered to His command and are led by Him so faced their Qiblah as commanded by Allah (swt), from those for whom obedience of the command of Allah (saaw) and the command of His Messenger (swt) is a burden, if it either opposes the custom to which they are used or the desire which their hearts bear. So, Allah (swt) commanded His Messenger (saaw) to where he faces in his Salah and that is towards Al-Masjid Al-Aqsa although he was in Makkah. It was burdensome, except for those who Allah (swt) guided, to face Al-Aqsa and turn away from the Kaaba which was in their midst, which they glorified, made pilgrimages to and which they considered as of the Deen of Ibrahim (as). The facing towards Al-Aqsa in the Salah instead of Al-Baytul Al-Haraam was huge for all, except those who were guided by Allah and were led by Allah (swt) they faced Al-Aqsah, obedient and submissive to the command of their Lord, whom Allah (swt) was pleased and who were pleased with Allah (swt).

Then, Allah (swt), with His compassion and mercy for the believers, accepted from them their prayers to Al-Aqsa, before they turned their Qiblah towards Makkah. The Muslims were afraid that their Salah towards the first Qiblah were not accepted as their Salah towards the second Qiblah, the Ka'abah, so Allah (swt) blessed them with its acceptance and favored them without its loss. (إِنَّ اللَّهَ بِالنَّاسِ

“Truly, Allah is full of kindness, the Most Merciful towards mankind.”

“only so We know” only to disclose what We know i.e. to show what We know of the Unseen beyond the reality perceived by you and this is by Contextualization (قرينة Qareenah) that Allah (swt) “عَالِمُ الْغَيْبِ وَالشَّهَادَةِ” “He is knowing of the Unseen and the seen.” [Surah Hashr 59:22]. So nothing prevents the knowledge of Allah (swt) about something which is not apparent for the people, because Allah (swt) knows beforehand its occurrence and appearance before the people, as in His (swt) saying (أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا) “Do you think that you will enter Paradise before Allah knows (tests) those of you who performed Jihad and knows (tests) those who are patient)” [Surah Aali-Imran 3:142] i.e. until what Allah (swt) knows of your situation in Jihad and in patience, is disclosed to you.

Thus, accordingly the meaning of (لِنَعْلَمَ) “so We know” is that “so We show what we know” as a matter of metaphor for إضمار “concealment” which is a necessitated evidence for the correctness of the occurring, uttered phrase, when accounting for the Contextualization of the Knowledge of Allah (swt) of the Unseen.

“from those who would turn on their heels” i.e. reneged from Islam through attachment to the Qiblah of their forefathers and من “of” is for contrast, to allow for a second, opposing case, as in the saying of Allah (swt): (وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ) “And Allah knows the one who means mischief from the one who means good” [Surah Al-Baqarah 2:220], so the one who means good as opposed to the one who means mischief. And in this case, it is so as well, for the Ayah (إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ)

“only so We know those who followed the Messenger from those who would turn on their heels.” So it contrasts “those who would turn on their heels” as opposed to “those who followed the Messenger.”

“To lose your faith” i.e. your prayers to the first Qiblah are not accepted before its change and this is a metaphorical inference because Imaan is the reason for the acceptance of Salah. So, if there is no Imaan, Salah is not accepted, even if all its movements are performed, for Imaan precedes action, (إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) “Truly, those who believe, and do deeds of righteousness, and perform the Salah and give Zakah, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.” [Surah al-Baqarah 2:277]

And in the Hadith, “أنه لما وجه رسول الله صلى الله عليه وسلم إلى القبلة - الكعبة - قالوا: يا رسول الله فكيف بالذين ماتوا وهم يصلون إلى بيت المقدس؟ فنزلت وما “that when the Messenger of Allah (saaw) faced the Qiblah –the Ka'bah, they said, “O Messenger of Allah, what of those who died whilst they performed Salah to Al-Aqsa? And then was revealed (وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيْمَانَكُمْ) “And Allah would never make your Imaan (prayers) to be lost.” This means that their Salah is accepted as a favor from Allah (swt) and mercy.

3. Allah (swt) clarifies that He responded to RasulAllah (saaw) by directing him to a Qiblah other than Al-Masjid Al-Aqsa. The Jews began saying: Muhammad opposes us yet he follows our Qiblah! So he (saaw) desired that Allah (swt) directs him to face the Kaaba, the house that was built by Ibrahim (as) and from where he called the Arabs to Imaan.

Bukhari and Muslim narrated in their Sahih that Baraa' said: و صلينا مع رسول الله صلى الله عليه و سلم بعد قدومه المدينة ستة عشر شهراً نحو بيت المقدس، ثم علم الله هوى نبيه صلى الله عليه و سلم فنزلت قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا تَرَضَاهَا فَوَلِّهَا مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ "We prayed with RasulAllah (saaw) after his arrival to Madinah for sixteen months towards Baytul Maqdis (Al-Aqsa), then Allah (swt) knew of the desire of His Prophet (saaaw) and so was revealed قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ) "Verily, We have seen the turning of your (Muhammad's) face towards the heaven. 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 (at Makkah)." So the Qiblah was changed to Al-Baytul ul-Haraam and after the revelation of this Ayah, the Muslims left performing Salah towards Al-Maqdis and began Salah facing towards the Al-Baytul ul-Haraam.

And Abu Dawood narrated from Anas (ra): " أنه لما نزلت هذه الآية على رسول الله صلى الله عليه و سلم مرَّ رجل ببني سلمة فناداهم وهم ركوعٌ في صلاة الفجر نحو بيت المقدس: ألا إن القبلة قد حوّلت إلى الكعبة فمالوا كلهم ركوعاً إلى الكعبة "that when this Ayah was revealed upon RasulAllah (saaw) a man of Bani Salamah turned and called to them, whilst they were in Rukuu in Salah of Fajr facing Al-Baytul Ul-Maqdis, "not there, the Qiblah has changed to the Ka'aba," so all of them turned their Ruku' to the Kaaba."

The direction of the Sacred Mosque is sufficient as a Qiblah for the residents of the Sacred Precinct, who do not see the Kaaba, but they know the direction of the Sacred Mosque ... And in the direction of the Sacred Land - Makkah – is enough as a Qiblah for the other regions.

It is derived from that that a Singular Narration (خبر الواحد) is evidence for Legal Rulings (أحكام شرعية) and it is not said that it is abrogation by single narration of the First Qiblah, because the First Qiblah was abrogated by the Noble Ayah قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا) "Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you." So, indeed what happened was that the conveyance of the Legal Ruling to those performing Salah, was accomplished by a Singular Narration and it is obligatory to follow as it is, as is clear in its appearance within Usool.

“its direction” (شَطْرَهُ) i.e. facing it as said by Ibn Abbas (ra), and the mention of al-Masjid ul-Haraam (the Sacred Mosque) without the Ka'abah is evidence that is obligatory to observe the direction without the eye and that is because the Al-Masjid ul-Haraam encloses the Ka'aba, as well as being called Makkah, as in His saying: (سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى) “Glorified be He Who took His servant for a Night Journey from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa.” Indeed RasulAllah (saaw) was taken on the Night Journey from Makkah and not from inside Al-Masjid ul-Haraam itself! It follows from this that Al-Baytul ul-Haraam (the Sacred House), the Kaaba, is a Qiblah for those who see it and know its direction by sight. The direction of the Sacred Mosque is sufficient as a Qiblah for the residents of the Sacred Precinct, who do not see

the Kaaba, but they know the direction of the Sacred Mosque and so this is for each of those knowing its direction, such as RasulAllah (saaw) who knew by Revelation, even if he did not live in the Sacred Precinct. And in the direction of the Sacred Land - Makkah – is enough as a Qiblah for the other regions.

قد (قَدْ نَرَى) “We (did) see” i.e. we saw. Indeed “did” when proceeding the present tense, changes it to the past tense, as long as it relates to an event in the past or in the recent past. And so it is appropriate investigation to see if the past tense comes after it, as in His saying, قَدْ (قَدْ) “Indeed, He (did) know your condition” [Surah an-Nur 24: 64] i.e he knew and His saying (وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ) “We (did) know that your breast becomes tight”. Surah al-Hijr: 97, i.e. I knew.

4. Indeed Allah (swt) informs us that the Jews and Christians know that this change from the First Qiblah to the Second Qiblah is the Truth, because they are certain that Muhammad (saaw) is the Prophet mentioned in their books, who would pray to two Qiblahs, so they perceive that what he recites from his Lord is the Truth, in which there is no doubt.

Then Allah (swt) concluded the Ayah by saying that He knows what they know and He does not overlook it and accounts them for it, as well as for what they deny regarding RasulAllah (saaw), whether it is the change to the new Qiblah or other than that. Allah (swt) will hold them accountable and punish them with the punishment that they deserve, for Allah (swt) does not overlook a single matter from their actions. (وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ) “And Allah does not overlook anything of what they do.”

(الَّذِينَ أُوتُوا الْكِتَابَ) “Those who were given the Book (i.e., Jews and Christians)” are the

scholars of the People of the Book - rabbis and priests – with the Contextualization (قرينة Qareenah) (الْيَعْلَمُونَ أَنَّهُ الْحَقُّ) “(they) knew that it was the Truth” – i.e. without any imitation – so these are the scholars of the People of the Book, who read it and know whatever is in it.

5. Allah (swt) makes clear in the last verse that the rabbis and priests referred to in the previous verse will never follow the Qiblah of Muslims, whatsoever the evidence held before them, because they did not violate the Qiblah through doubt removed by evidence or confirmation - for they know this in their Books - rather they do not follow it through sheer stubbornness and arrogance, and are the like of those whom evidence does not benefit. And, here arises the question: how do some of them believe? This is because the Ayah is about the scholars at the time of the RasulAllah (saaw), who denied stubbornly and arrogantly, and did not believe, despite knowing that it is the Truth. This does not include other than them from the common ranks of Jews and Christians and does not deny the possibility of Imaan within some of them.

Then Allah (swt) informs His Messenger (saaw) that he will not follow their Qiblah for he (saaw) is upon the Truth, and the Truth that was revealed upon him does not follow their desires. And at the same time, neither of them will ever follow the other Qiblah and each of them clings to his Qiblah, without clear conclusive evidence for that, and so he will not change, no matter what evidence was brought before him.

And thus, Allah (swt) addresses His Messenger (saaw) that if he were to follow their desires by following their religion after the Truth that came to him, then he would be of the oppressors who misplace the Truth.

(وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ) “Verily, even if you were to bring to the People of the Scripture.” Here the Laam (ل) is the preposition for an oath.

(مَا تَتَّبِعُوا قِبْلَتَكَ) “they will not follow your Qiblah” the answer to the oath is obstructively preventing a conditional answer, because in origin the oath (Laam of Qasm) is a preposition for the conditionality إن (if). Thus the answer to the oath is rendered without a condition, according to the language, and in particular because Fa (ف) of continuity does not exist in the answer.

(وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ) “nor are you going to follow their Qiblah. And they will not follow each other's Qiblah.”
 (وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ) “And they will not follow each other's Qiblah.” Both these denials are more emphatic than the denial (مَا تَتَّبِعُوا قِبْلَتَكَ) “they will not follow your Qiblah” because it is in verbal form whereas the nominal form is more emphatic in denial. And in this is an indicating evidence that the number of Jews and Christians becoming Muslim since his mission (saaw) is much greater than either the Muslims apostatizing to Christianity and Judaism or the Jews becoming Christians or the Christians becoming Jews.

(وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ) “Verily, if you follow their desires” أن (that) here is that of supposition with the Contextualization (قرينة) of negation of the following, through what came previously in the Ayah (وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ)

“nor are you going to follow their Qiblah” because (أَهْوَاءَهُمْ) “their desires” here refers to what they said to RasulAllah (saaw): "Go back to our Qiblah, so we believe in you and we will follow you," such was their deception, may Allah (swt) curse them.

(إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ) “then you would be one of the wrongdoers” إِنَّ (then) is the supposition of the extent of the great oppression that the believer would partake in, if he were to follow the Qiblah of the Jews or Christians. So the meaning is: you O Muhammad (saaw) would partake in a great injustice if imposed upon and followed their Qiblah, after what came to you of knowledge. So this is to indicate the severity of the oppression in following the Qiblah of the Jews and Christians, as the Truth is to follow that Qiblah which Allah (swt) clarified for His Messenger (saaw), which is towards the Sacred Mosque.

(وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ) “nor are you going to follow their Qiblah.” Qiblah is in the singular form even there are two, one Qiblah for the Jews and one Qiblah for the Christians. بتابع قِبْلَتَيْهِمْ "follow their two Qiblahs" is rejected because their two Qiblahs are brought together in invalidity and so both became one and in particular it is a better comparison with the singular "your Qiblah" in His (swt) saying: (مَا تَتَّبِعُوا قِبْلَتَكَ) “They will never follow your Qiblah” which preceded (وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ) “nor are you going to follow their Qiblah.”

And in this is an indicating evidence that the number of Jews and Christians becoming Muslim since his mission (saaw) is much greater than either the Muslims apostatizing to Christianity and Judaism or the Jews becoming Christians or the Christians becoming Jews.

Sacrifice for Allah (swt) and His Messenger (saaw)

Musab Umair

Examples of sacrifice in the pursuit of the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood are not uncommon in our age and are found throughout the Muslim world. Over many decades, many have given great sacrifice, up to and including martyrdom at the hands of the tyrants. It is such sacrifice that has propelled the Ummah ever forward, through earning the Nasr [victory] of Allah (swt). It is such sacrifice that has brought the Ummah to erupting on the world stage as the Just Ummah that is deserving to be witness over all of humankind. Indeed, through such sacrifices the change that we yearn for is not long in coming inshaaAllah and is sensed by even those who are in the peripheries of the call to Islam.

Sacrifice is seen in the one who has decided, when facing the tyranny of the oppressor, that he does not care to return to this Dunya, his loved ones or his wealth. When faced with such willingness to sacrifice, the brutes have absolutely no leverage left, whether through threat or temptation. Indeed, what leverage can the tyrants possibly have over a man who has his sights firmly set on Jannah and sees them merely as obstacles standing in the way? Such a believer is the one that can look the tormenters straight in the eye as if to ask them, now what do you have left? He is the one who frustrates the tyrants to the point of severe desperation and despondency. He is the one who forces them to re-calculate their steps again and again, stricken by doubt. He is the

one who undertakes the accounting the unjust ruler by honouring this esteemed duty its full right. He is who serves as yet another glaring evidence to the tyrants that they can never prevail over a truthful and powerful call that compels its adherents to such levels of sacrifice.

Muslims are moved by such noble sacrifice; it revives the tired limbs, throws aside despair and incites a yearning for struggle. However, that is not enough for us, for we seek the same Jannah. Thus, we must acquire the same willingness for sacrifice regardless of our current state and be serious in becoming the one who is capable of bearing all hardships in the path towards victory. Such willingness to sacrifice is the outcome of absolute conviction that Allah (swt) and His Messenger (saaw) alone are deserving to be more beloved to the person than the whole Dunyaa and everything that is in it. It is this conviction that allows a believer to sacrifice all of his worldly interests and ties for the sake of Allah (swt), making Allah (swt) and His

...we must acquire the same willingness for sacrifice regardless of our current state and be serious in becoming the one who is capable of bearing all hardships in the path towards victory.

Messenger (saaw) the very centre of his sight in this life. This is that which Allah (swt) calls upon us towards in His saying, *قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ* Say: "If your fathers, your sons, your brothers, your wives, your relatives, the wealth which you have obtained, the commerce wherein you fear decline, and dwellings with which please you, are more beloved to you than Allah and His Messenger and Jihad in His cause, then wait until Allah

executes His command. And Allah does not guide the defiantly disobedient people.” [Surah At-Taubah 9:24]

It is this willingness to sacrifice that qualifies this Ummah as the witness to all of humankind and enables her to convey the message of Islam through Da'wah and Jihad effectively. It is this willingness for sacrifice that saw the Khulafa'a Rashideen open the lands of the oppressive Persian and Roman empires to Islam. It is this willingness to sacrifice that allowed the Islamic Khilafah state to be the world's leading state for centuries, a beacon of light for the world's oppressed. Thus, the Muslim is not the one who is content with simply providing maintenance and tarbiyyah (upbringing) for his children. He is the one who is restless to serve his Deen, right the injustice, defy the oppressor and raise the word of Truth above all other ways of life, regardless of the sacrifices that must be made to ensure that.

The Muslim is the one who solemnly heeds to the warning of RasulAllah (saaw), عَنْ ابْنِ عَمْرِو بْنِ رَضِيٍّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا تَبَايَعْتُمْ بِالْعِينَةِ، وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ، وَرَضِيْتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الْجِهَادَ، سَلَطَ اللَّهُ عَلَيْكُمْ ذَلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ

“If you are conducting business, holding the ears of your oxen and are satisfied by engaging in farming whilst you have abandoned the performance of Al-Jihaad, then Allah will make disgrace and humiliation dominate over you and this will not be removed until you return to your Deen” (Abu Dawood, Ibn Taymiyyah). He is the one who turns away from the temptations of the world that would seduce him away from sacrifice, sincerely mindful of the Hadith of RasulAllah (saaw), تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكْتَتْ فِيهِ نُكْتَةٌ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكْتَتْ فِيهِ نُكْتَةٌ بَيْضَاءَ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ عَلَى أبيضٍ مِثْلِ الصَّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخِرُ أَسْوَدُ مَرْبَادًا كَالْكُوزِ مُجْحَبًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أَشْرَبَ مِنْ هَوَاهُ

“Temptations will be presented to men's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put

in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-coloured like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with desire.” (Sahih Muslim). He is the one who suffocates in the constricting atmosphere of boasting over worldly gains, whilst the thrives in sacrificing to ensure the best for the Ummah and humankind, for his heart has embraced the saying of Allah (swt), (اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ) “Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.” [Surah Al-Hashr 57:20]

The Muslim who strives to sacrifice so that he becomes beloved of Allah (swt) is aware that this Dunya and its adornments are a test, for his Lord said, (إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا) “Verily, we have made that which is on earth an adornment for it, in order that We may test which of them are best in deeds.” [Surah Al-Kahf 18:7]. and RasulAllah (saaw) said: «وَإِنَّ الدُّنْيَا حُلُوهٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَنَاطِرٌ مَادَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النَّسَاءَ، فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ

“This world is sweet and green, and Allah makes you generations succeeding one another, so He is watching what you will do. Beware of (the beguilements of) this world and beware of women, for the first affliction that Children of Israel suffered from was that of women.” [Muslim] He knows well that this Dunya, over which the tyrants he faces destroy their eternal Aakhirah over, is merely a temporary abode. Moreover, this world itself will pass away and come to an end, its greenery and joys lost forever, for Allah (saaw) said, (وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا) “And verily, We shall make all that is on it bare, dry soil.” [Surah al-Kahf 18:8] which means that `after having adorned it, We will destroy it and make everything on it bare and dry, with no vegetation or any other benefit. Al-`Awfi reported from Ibn `Abbas

that this means everything on it would be wiped out and destroyed. Mujahid said, "a dry and barren plain." Qatadah said, "A plain on which there are no trees or vegetation." So why forsake the everlasting pleasures of the Jannah of Allah (swt) for the sake of a Dunyah that one day will be barren of all life and pleasure? Why cower away from the chance to sacrifice for Allah (swt) and His Messenger (saaw)? Let us become the one who will turn away from this Dunya's comforts and embraces the hardships that arise in the relentless pursuit of seeking the pleasure of his Lord (swt).

The current Muslim generation has arisen in a time of great opportunity, where the Western civilization is beset by rot, its economy in ruins through the greed of its elite, its colonialist foreign policy tattered and exposed before the world's eyes, its social fabric torn by the absence of chastity, dignity and family values and its people in misery through a spiritual vacuum.

The world stage is set for the Ummah of Muhammad (saaw) to return to its rightful place, a Just Ummah that is a guardian and relief for all of the oppressed people of the world. Today, each of us must seriously prepare ourselves to make the sacrifices that are needed to resume Islam as a way of life and carry its guidance to all of humankind. And inshaAllah each of us will be instruments for a huge change which will begin with the return of the Khilafah (Caliphate) of

And inshaAllah each of us will be instruments for a huge change which will begin with the return of the Khilafah (Caliphate) of the Prophethood and continue onwards to a time when Islam will dominate the entire globe.

the Prophethood and continue onwards to a time when Islam will dominate the entire globe. RasulAllah (saaw) said, «إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا وَأُعْطِيَتْ الْكَنْزَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ وَإِنِّي سَأَلْتُ رَبِّي لِأُمَّتِي أَنْ لَا يُهْلِكَهَا بِسَنَةِ بَعَامَةٍ وَأَنْ لَا يُسَلِّطَ عَلَيْهِمْ عَدُوًّا مِنْ «سِوَى أَنْفُسِهِمْ فَيَسْتَبِيحَ بَيضَتَهُمْ

of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me and I have been granted the red and the white treasure and I begged my Lord for my Ummah that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch” [Muslims]

Imam Ahmad recorded from Tamim Ad-Dari that he said, "I heard the Messenger of Allah saying, «لَيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ « اللَّيْلُ وَالنَّهَارُ، وَلَا يَنْتَرِكُ اللَّهُ بَيْتَ مَدْرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ هَذَا الدِّينَ، يُعِزُّ عَزِيرًا وَيُذِلُّ دَلِيلًا، عِزًّا يُعِزُّ اللَّهُ بِهِ الْإِسْلَامَ وَدَلًّا يُذِلُّ اللَّهُ بِهِ الْكُفْرَ

“This matter (Islam) will keep spreading as far as the night and day reach, until Allah will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islam). Might with which Allah elevates Islam (and its people) and disgrace with which Allah humiliates disbelief (and its people).”

Democracy is the Root Cause of Corruption

Engineer Moez

In a declined society hit by crisis after crisis the first signs of revival are caused by the crisis itself. What the crisis does is shake the society in to thinking about what went wrong. Although this thinking process is spread across the whole of society it is generally more refined among the intellectual circles and thought leaders. Societies can turn crisis in to opportunities but the prerequisite is correct diagnosis of the problem and correct thinking.

And that is the problem surrounding the discussion about the Panama leaks.

The disgusting and abhorring fight we are witnessing among Pakistan's political parties has its roots in the wrong diagnosis of the problem which we face as a society. That politics is about the individuals and financial corruption is an individualistic phenomenon. The opposition and government agree on this diagnosis. Therefore each is trying to discredit the leadership of the other through accusations and slurs in a race to the bottom of morality and ethics.

The Panama Papers have revealed a massive trove of information which indicates that corruption is a global phenomenon. Any discussion about Panama Papers thus cannot and should not be divorced from this global trend. That corruption is a global phenomenon indicates that it is systematic and not individualistic. Therefore targeting individuals and presenting them as a problem will never solve the issue of corruption. At best it will get rid of one corrupt individual to be replaced by the other. And the cycle will continue as long as the diagnosis is not corrected.

The root cause of corruption is democracy, or man's right to make laws. Panama Papers is perhaps the biggest prove of this. There can be no rule of law in democracy, because the law keeps on changing. The financial and business elites around the globe enter politics because they want to either make laws themselves or influence the process of legislation. Pakistan's Prime Minister boasts of his business background, PTI's central leadership constitutes businessmen who are billionaires, David Cameron's father had business interests, Russia and China's Presidents had business associates who were mentioned in the Panama leaks. These elites want low taxes, state subsidies, legal routes to transfer money abroad, government building infrastructure which suits their business interests. Can there be a more easy way to make money if you get laws made which make you rich?

Islam gets rid of the problem of corruption by not just penalizing corrupt individuals but by taking the right to make laws out of the hands of human beings. In the Islamic Khilafah State, law derived from Quran and Sunnah is implemented which has detailed rules related to economic and financial transactions being done in a society. Thus no one can amass massive wealth by bending laws for laws are not allowed to be bent.

Crisis can be a blessing but only if we invest in them properly. We need to address the root cause of corruption. Abolish Democracy, Establish Khilafah.

Edhi and the State of Pakistan

Muhammad Yasir

Abdus-Sattar Edhi has now reached to a destination where we all are going to, one by one. It is only Allah, the Supreme, whose Magnificence is above such limitations. May Allah (swt) compensate the shortcomings and sins of Edhi against the numerous charitable works he did for others and grant him a high status in the hereafter.

What needs to be questioned is for how long will men and women like Edhi carry the burden of this failed state? The Edhi Foundation was an institution in its own self, yet Edhi was an individual. At maximum, he could reach thousands or a few hundred thousand and that too in limited domains. Edhi, of course, in an individual capacity cannot provide security, education, justice, jobs, roads, health or manage inflation, nor is it his individual duty. Even what he did was not his duty in origin.

It was the duty of the state which the state has neglectfully abandoned, almost entirely. Education is to be provided by private institutions, security by private security guards, electricity and gas by corporations, health by fraudsters or private hospitals, housing is a private duty or at the mercy of housing colonies, support in calamity is the duty of charities and for the ambulance service and orphanages, there is Edhi. The government is there to do one job, usurp our Halaal income with back breaking levels of taxation, which is legalized extortion.

Charities can only provide limited meager support to a small fringe of the masses of impoverished. The question arises, as to what is the state's role when it has 4 trillion

rupees of taxation revenues at its disposal? The current rulers are elated that they can bleed four trillion rupees from the sweat of the people, whilst the people establish charities, donate money and look after themselves. Establishing charities and supporting them is no solution, it's a patchwork solution. The real solution comes from the state.

The solution to the issues of the masses is to stand up to these corrupt governments, expose them, confront them and account them. The solution lies in replacing these treacherous regimes with that of a Khilafah (Caliphate) on the Method of the Prophethood. It was under Islam that the Muslims were blessed with a state which witnessed a time when there was none to distribute Zakat to and a serious crime would occur only after several years. In the 1342 years of the Khilafah, we never established a charity of such nature as there was no need for it.

The solution does not lie in presenting a 19-gun salute to Edhi. Rather it lies in seizing these rulers by their thieving necks. The solution does not lie in issuing statement praising Edhi services, instead it lies in reversing the looted money from these rulers and spending on the Ummah, and demolishing the capitalist system and establishing the Khilafah state which is the protector, responsible and shield of the Ummah. RasulAllah (saaw) said, «إِنَّمَا الْإِمَامُ جُنَّةٌ» «يُفَاتَلُّ مِنْ وَرَائِهِ وَيُنْقَى بِهِ» “Indeed, the Khaleefah is a shield, from behind whom you fight and by whom you are protected.” (Muslim)

What needs to be questioned is for how long will men and women like Edhi carry the burden of this failed state?

Quetta Bomb Blast: If the Raheel-Nawaz Regime Does not Declare the US and India as Enemy States Now, then When?

Media Office in Wilayah Pakistan

On Monday, 8th August 2016, at least seventy people were killed in Quetta bomb blast. Hizb ut-Tahrir Wilayah Pakistan severely condemns this brutal act and prays for salvation of the dead souls and patience for their relatives.

Pakistan has been engulfed in fires of chaos since the American invasion of Afghanistan with US intelligence and private military orchestrating such animalistic carnage, through shadowy organizations, in order to pressurize the Pakistan Army to fulfill its demands to prevent tribal resistance against the US occupying forces in Afghanistan. Yet, the traitors in the political and military leadership of Pakistan have declared the American war as our war. After every bomb blast with the killing of dozens of people, the rulers neither openly declare America as the root cause of all the carnage, nor do they work to kick the US out of this region. Instead, they spread the fires of war in their own country by deploying the Pakistan Army in accordance to US demands. After 9/11 and before the attack on Peshawar Army Public School in December 2014, every bomb blast and attack was exploited to launch military operations in the tribal areas of Pakistan. However, now whether it is attack on Peshawar Army Public School or the bomb blast in Lahore Gulshan-i-Iqbal park, carnage is used by the traitors in the political and military leadership to make military courts, National Action Plan and black laws like the Protection of Pakistan Act (POPA), to suppress the political call for the implementation of Islam, establishment of Khilafah as well as to

target groups who perform Jihad against American and Indian occupation forces in Afghanistan and Indian held Kashmir respectively. Now this Quetta carnage will be used once again by the traitors in the political and military leadership to suppress the voices for Islam throughout the country.

if the Hindu state is indeed behind the sabotage activities in Pakistan, then in this case also, it is America again that has provided India the opportunity

It is also noted that the traitors in the political and military leadership placed the responsibility of the Quetta bomb blast indirectly on India, by stating that the purpose of this attack was to undermine China Pakistan Economic Corridor (CPEC). So, Hizb ut-Tahrir Wilayah Pakistan asks the traitors in the political and military leadership, as to why they do not have the guts to

name the Hindu State openly? Moreover, if the Hindu state is indeed behind the sabotage activities in Pakistan, then in this case also, it is America again that has provided India the opportunity to do this by allowing it to enter in Afghanistan and establish bases for operations there. Thus, by indicating the Hindu state as the root cause for insecurity in Pakistan, the Raheel-Nawaz regime has accepted that America is the real cause of instability in Pakistan, which is the reality. And since America is the root cause for the sabotage activities, until America and the Hindu state are declared as enemy states and dealt with as enemy states, how can peace ever be established in Pakistan?

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Dr. Iftikhar's Life is in Danger Because the Raheel-Nawaz regime Denys him Treatment after his Operation

Media Office in Wilayah Pakistan

The regime has descended to even lower depths of indecency and oppression against one of the prominent advocates for the Khilafah in Pakistan, Dr. Iftikhar. After months of campaigning for an operation for his severe ulcerative colitis which worsened during his imprisonment, Dr. Iftikhar finally had his large bowel removed on Saturday 6 August 2016 after a lengthy operation in Service's Hospital, Lahore. Even though he was unconscious after his operation, the regime's thugs first concern was to slap on shackles after the operation. In a critical condition after his operation, Dr. Iftikhar first suffered from internal bleeding and now has an infection of his wound.

Yet, the prison authorities visited and asked for Dr. Iftikhar to be transferred back to prison, even though the Professor of Surgery insisted that he must be in post-operative surgical care for a total of three weeks after the operation. Police then on 11 August 2016 physically attacked a doctor who came to examine Dr. Iftikhar. And the senior thug of the regime, of the rank of Inspector General, forcefully moved Dr. Iftikhar to a medical ward, even though he is a surgical case. And now the thugs are denying Dr. Iftikhar essential medical investigation for his survival, for in such cases Ultrasound Scans, White Blood Counts, Haemoglobin Levels, Blood Cultures and Wound Cultures are mandatory. Accordingly, all the harm that is now befalling Dr. Iftikhar now, including the threat to his very life, lies on the head of the Raheel-Nawaz regime.

We ask those with sight and feeling in the journalists, judges, lawyers and human rights activists how long they will be silent over the

inhumane treatment of the advocates of the Khilafah?!

Is it not for our judges to judge by Islam and release the one who calls towards the Deen of His Lord (swt) from the dungeons of the tyrants, rather than let him languish under their maltreatment? Is it not a duty upon the media to condemn the injustice against the Muslims who call for the restoration of the Khilafah, in a land that was created in the name of Islam? Let those with sight and feeling heed and stand for what is right to send a clear message to the tyrants that you reject their condemnable stance towards the believers! Allah (swt) said, (وَمَا تَقَفُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ) "And they resented them only because they believed in Allah, the Almighty, Worthy of all praise." [Surah Al-Barooj 85:8]

Finally, we say to this unjust regime and its entire apparatus, its rulers and its thugs, who call themselves security agencies, yet are hostile to Islam and its advocates, as well as the judges that collude with the tyrants and any others who bring harm the loyal servants of Allah (swt), that Dr. Iftikhar, along with his brothers from the Shebaab of Hizb ut-Tahrir have sworn before Allah (swt) to strive their utmost for this Deen and revive this Ummah through the establishment of the Khilafah on the methodology of the Prophethood, which RasulAllah (saaw) gave glad tidings of.

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Coalition Forces Admission of their Mistake; Is it a Virtue or a Crime?!

Women's Section of Central Media Office

French warplanes affiliated to the coalition forces committed on Tuesday, July 19, 2016 in the Greater Toukhan village north of Manbij city in Syria, an appalling massacre resulting in the death of more than 200 civilians, mostly children, women and elderly, including entire families, and wounding dozens others. French aggression came just one day after the brutal aggression carried out by US warplanes on Monday, July 18, 2016, committing a similar bloody massacre by targeting and violently bombing the city of Manbij, killing more than 20 civilians and injuring dozens with varying degrees of severity, with the majority of the victims being innocent women and children.

On Saturday, July 23, 2016, the media also reported that Russian and Syrian government airstrikes had left 70 people dead, including children, in raids on several areas in Syria, especially Aleppo and quarters in the cities and towns of Doma, Shifonia, Al-Rayhan, Kafr Batna and Sakba in Eastern Ghouta. All of the deadly airstrikes resulted in casualties and widespread destruction of property and buildings that criminally complicated the rescue and recovery operations to retrieve the injured and dead bodies from the rubble.

The international coalition announced on June 8, 2016 that US-backed Syrian forces would in coming days be able to enter the Syrian city of Manbij near the Turkish border, due to the strategic importance of Manbij, being located on the main supply line for the stronghold of ISIS in Raqqa with the Syrian-Turkish border.

Approximately 50 days have passed while the city of Manbij, inhabited by almost two hundred thousand people, witness the brutal military campaign waged by the Syrian Democratic Forces (SDF) who are supported by the international coalition aircrafts. The number of civilians killed in the city since the start of this campaign - whether by the coalition's raids or the SDF's shelling or even by landmines - has exceeded 800 martyrs. Consequently, due to the heavy shelling and fighting, people were unable to retrieve many of their victims' corpses forced furthermore to bury their dead in the gardens!

The International Coalition Forces has admitted, on Friday July 22, to the massacre that killed more than 50 civilians in Syria, by their air strike on the Syrian Manbij city three days ago. So, will this admission end the agony of the bereaved and heal the wounds of the injured?! And who can say that every admission of a mistake is a virtue?! It is a crime, and a grave crime!! Adding more and more to the crimes committed for years by these forces against our people in Syria, during which they afflicted upon them various forms of suffering and oppression, besieged them and displaced them, and those whose destiny to survive had starved to death. And those who fled, the waves tossed them, either having drowned or became residents of camps unfit for human habitation because of the lack of the most basic necessities for human life.

Is it to this degree that the lives of Muslims have become insignificant to the world, that a killer would kill Muslims publically, and then supervise the investigation to then convict himself and then be asked to confess, condemn

and denounce!! Where are the Muslim rulers while this is happening to our children, women and elderly? The military bases are still open to the coalition aircrafts to roam with impunity and without liability?! Where is the opposition who are residing in hotels, from the massacres that take place, are they still optimistic about the negotiations chaired by the leading terrorist state in the world (America)!!

O you who demanded the need for the major powers' intervention in-order to resolve the crisis in Syria, has not the truth been revealed before you and emerged to you who is the victim and who is the executioner?! Are you still waiting for salvation from colonial powers that have no other aim except attaining their own interests, and the eliminating of Islam and Muslims is their top priority.

The conscious and the sincere to their Ummah's issues do not expect goodness and salvation except from their Divine Law (Shariah) and their Islam favored to them by their Almighty Creator, Who the shedding of a drop of a Muslim's blood unjustly is more precious to Him than the elimination of the whole world.

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Hizb ut-Tahrir Wilayah Pakistan declares before the Muslims of Pakistan and its armed forces that America is an open enemy of Islam and Muslims. If an enemy is allowed to enter our house, roam freely and provided support to establish its military footprint on our door step, Afghanistan, then peace can never be established in Pakistan. In order to establish peace in Pakistan, it is mandatory that the alliance with America is abolished and the US presence is eradicated, which only the Khilafah will do. So, in order to protect the life and property of Muslims, to bring them out of American slavery and to ensure the implementation of Islam, it is upon the sincere

officers in Pakistan armed forces to grant Nussrah to Hizb ut-Tahrir for the establishment of Khilafah (Caliphate) on the Method of Prophethood. The Khilafah alone will rescue Pakistan and the region from the devastating American war.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِيَدَيْكُمْ خَبَالًا
وَدُّوا مَا عَنِتُّمْ

“O you who believe! Take not as (your) Bitanah (friends, etc.) those outside your religion since they will not fail to do their best to corrupt you. They desire to harm you severely.” (Surah Aali Imran 3:118)

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So know, O criminals from the rulers, agencies and judiciary, that your condemnable stance will neither break the resolve of Dr. Iftikhar nor will it slow down the march to the Khilafah, for you are dealing with men who seek martyrdom and Firdaus. And when, soon inshaaAllah, the Khaleefah seizes you and avenges this Ummah for the harm that you caused her sons and at that time you will not find a place to hide, for even the corridors of the White House will not grant you sanctuary. The very least you can do now in the hope for easing your impending plight is that you immediately release Dr. Iftikhar or else we remind you, lest you made yourself forget, that Allah (swt) said,

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

“And those who have wronged are going to know to what [kind of] return they will be returned.” [Surah ash-Shu'araa 26:227]

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ
“If Allah helps you,
no one can overcome you.” (Aal-Imran,
3:160)

The Mujahideen with willpower and determination were able to achieve victories in a few days against the forces of injustice and tyranny in the city of Aleppo, northern Syria. This is despite the participation of the international coalition led by the head of Kufr – America – as well as its tyrant agent of Syria, and its ally the Russian Federation in frantically bombing the Mujahideen’s positions and targeting civilians in order to break their will. However, the tool of international oppression stood helpless in front of the firmness of the Syrian people and their willingness to sacrifice for the sake of Allah سبحانه وتعالى. What happened in these last few days proves beyond a shadow of a doubt that we are able to achieve victory from the grip of the ally and his masters’ interests if we place our trust completely in Allah سبحانه وتعالى and if determination and sincere willpower exists.

What emerged from the agreements of some factions in the north of controlling key sites in Aleppo and lifting the siege on our people brings us more than ever towards uniting all the sincere factions on what pleases Allah سبحانه وتعالى, by uniting in working for the Righteous Khilafah (Caliphate) on the method of Prophethood. Also for the factions that are associated with “the operations room” to cut off their relationship with them

and with other supporters who control their decisions and put red lines that cannot be overcome in order to maintain the criminal regime! Then work on targeting the criminal regime systematically which will lead to its fall

in the quickest and shortest form, targeting its head in Damascus and its surroundings in the Sahel, and then strike it jointly in the South as in the North. At that point, these disparate factions will turn into a great torrent pulling out the tree of the rotten capitalist system from the ground to instill in its place the great tree of Islam, yielding its fruits at all times by its Sustainer’s leave.

O Mujahideen in the Land of Al-Shaam:

The forces of Kufr and tyranny have despaired before your steadfastness and perseverance so show Allah سبحانه وتعالى the good in you. He سبحانه وتعالى says:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

“Do not give up and do not be downhearted. You shall be uppermost if you are believers.” (Aal-Imran, 3:139)

And here you have opened the gates of hell to the tyrant of Al-Shaam, so do not close it, and be patient, for victory is but an hour of

Wilayah Syria: “If Allah helps you, no one can overcome you.”

patience. Be as the Messenger of Allah ﷺ described the Muslims in his Hadith:

«المؤمن للمؤمن كالبنيان يشد بعضه بعضاً»

“Verily, the believers are like a structure, each one strengthening the other.” (Narrated by Sahih Bukhari)

Therefore, declare an open war on all fronts against the tyrant of al-Sham, for him and his masters. By Allah, they are incapable of surviving in front of the power of Haqq (truth) that is supported by the All-Mighty of the Heavens and Earth. Light the fire under the feet of tyrants, and let the blessed revolution of Al-Shaam be a lesson to the enemies of Allah that makes them forget the whispers of the devil. You are the descendants of the companions, and you are the descendants of Sa’ad and ‘Ubadah, and you are the ones who will re-write history once again using the ink of light.

O Muslims in Al-Shaam, the heartland of Islam:

You have seen with your own eyes the gathering of the West against us and its passion to eliminate the Islamic nature of our revolution by entering it in the tunnel of negotiations. Also its insistence that the solution to the revolution of Al-Shaam is a political solution that preserves the pillars of the regime and the tyranny and suppression of its army and intelligence structures on one hand, and its support for its agent the tyrant of Al-Shaam on the other. So do not allow for anyone to bargain with the pure blood of your sons in the impure negotiations market. Cut off every hand that wants to shake hands with the murderer of children and violator of honor

under any pretext, and declare openly that we will not negotiate and will not give in and we will never flatter or be complacent until the promise of Allah ﷻ comes and until the glad-tidings of the Messenger of Allah ﷺ is fulfilled, which is the end of the rule of forced Kingdoms and the establishment of the

Caliphate on the method of Prophethood and the implementation of the rule of Allah ﷻ. Our situation will be resolved only by relying on ourselves after depending on Allah Almighty, and any reliance on the enemies of Allah in resolving our issues is considered suicide whose fate is humiliation and loss. Therefore, continue with it as it began “For Allah”, and do not accept other than the Messenger of Allah ﷺ as its leader, and none other than the ruling of Allah as its platform. The forces of Kufr,

even if united, will never restore the Ummah of Muhammad ﷺ from the darkness of ignorance.

Allah ﷻ says:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

“We desired to show kindness to those who were oppressed in the land and to make them leaders and make them inheritors.” (Al-Qasas, 28:5)

Hizb ut Tahrir Wilayah Syria

3rd Dhul Qi’dah 1437 AH

16th August 2016

Q&A: The Meaning of Al-Matloub Al-Khabari in Defining the Daleel

Question:

As-Salaamu Alaikum Wa Rahmatullahi Wa Barakaatuhu, to the eminent Ameer, May Allah preserve you and keep you well,

It was mentioned in respect to the definition of the Adillah (evidences) of Usool: They are that which through which ‘Ilm (knowledge) is reached of a Matloob Al-Khabari... And in was mentioned in respect to the definition of the Adillah Al-Furoo’ (branch evidences): That which is reached by a correct view/examination of them to a Matloob Khabari... End. What is meant by “Al-Matloob Al-Khabari”?

Does the ‘Amaarah’ (sign/indicator) include the Mas’alah (issue) which the Daleel has indicated to with a Qatiy Dalaalah (definite meaning) and upon a Mas’alah that has been indicated by a Daleel that is Dhanni (indefinite) in its meaning (Dalaalah) after the exertion of the effort to understand the Daleel and deduce its Dalaalah (meaning) for that issue? Jazak Allahu Khair.

From Abu Hanifah

Answer:

Wa Alaikum us Salaam Wa Rahmatullahi Wa Barakaatuhu,

The Daleel in accordance to the definition of the scholars of Usool is: “That by which it is possible to arrive by it to Al-‘Ilm (certain knowledge) of a Matloob Khabari” and according to the Fuqahaa it is: “That which it is

possible to arrive through a correct (Saheeh) view or examination to a Matloob Khabariy”.

The terminological convention (Istilaah) of “Matloob Khabari” in each of the two definitions has been mentioned out of caution from the Matloob At-Tasawwuri... and to understand the meaning of “Matloob Khabariy” the matter is referred back to the people who have set the terminological conventions in the case where they are differentiating between the two types of the ‘Matloob’: Al-Matloob At-Tasawwuri and Al-Matloob Al-Khabari... As for the Matloob At-Tasawwuri then it is the envisaging of the true reality (Haqueeqah) of a matter of thing within the mind with its definition...

For example: When you say “Al-Kawn” (the universe) as a singular word and you say “Makhlooq” (created) as a singular word, then your envisaging of the meaning of the universe and its essence or true intrinsic reality and your

envisaging of the meaning of ‘created’ and its essence, falls under the Matloob At-Tasawwuri... Consequently, the Matloob At-Tasawwuri is by way of the Mufrad (singular word) ... However, after you have envisaged the meanings of these singular worded expressions and you were to have attributed one of them to the other in an attribution that includes belief (At-Tasdeeq) and denial (At-Takdheeb) like if you were to say for instance: “Al-Kawnu Makhlooq” (the universe is created) then in this case you would have attributed the Khabar (news) of “Al-Makhlooq” (created) to “Al-Kawn” (the

The Daleel in accordance to the definition of the scholars of Usool is: “That by which it is possible to arrive by it to Al-‘Ilm (certain knowledge) of a Matloob Khabari”

Q&A: The Meaning of Al-Matloob Al-Khabari in Defining the Daleel

universe) i.e. you have informed about the universe that it is created. Said differently, you have affirmed the issue and believed in it, meaning that you have passed judgment upon it in respect to its truthfulness (Sidq). This then is the Matloob Al-Khabariy and it is called Matloob Khabariy because it comes by way of attributing the Khabariy in a Jumal Ismiyah or Jumlah Fi'liyah (Noun sentence or verb sentence). It is by way of the Murakkab (construct/composition i.e. of words put together in sentences) and not by way of the Mufrad (a singular word).

So for example, in respect to the statement 'Al-Khamr (alcohol/intoxicants) is Haraam' your knowledge of the individual words, each one by itself, would be a Tasawwur (envisagement). This means that you would know the meaning of 'Al-Khamr' in that it is an intoxicating drink. That definition does not mean that it is Halaal or Haraam i.e. it does not establish a ruling. Rather It only represents and envisagement within the mind... Similarly, to know the meaning of Haraam in that it means it is forbidden, by itself, this singular word does not mean a Hukm (legal ruling) but rather it is a definition and an envisagement within the mind... The same applies to every individual word and so its definition by itself without connecting it to other than it represents a Matloob Tasawwuri.

If, however, one was attributed to another so you said 'Al-Khamr Haraam'... Then if you have believed in this issue "Al-Murakkab" (that which is constructed or composed of more than one word) and then passed the judgment that the Khamr is really and actually Haraam, or if you have denied this issue in that the Khamr is not Haraam, then in

both circumstances this is called Matloob Khabari.

For example: 'Zaid Qaa'im' (Zaid is standing). If you knew the meaning of 'Zaid' and that it referred to a particular person and that 'Qaa'im' meant standing upon the two feet, then this is called Tasawwur (envisaging). If you then judged that Zaid is standing i.e. you had affirmed and believed the contents of this issue, or that you judged that Zaid was not standing i.e. where you had denied the contents of this issue, then this would likewise represent a Matloob Khabari.

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The Matloob Al-Khabari is therefore built upon two Tasawwur (envisaged) Matloobs. So first you envisage the true reality (Haqeeqah) of a matter in the mind i.e. you understand its reality. Then, you envisage the true reality (Haqeeqah) of another matter in the mind i.e. you understand its reality. Then you attribute one of the matters to the other in a Khabariy (informing) attribution i.e. in a nounal or verbal sentence, and as such pass a judgment upon it in terms of affirmation or negation by Tasdeeq (affirmation/belief) or Takdheeb (denial/disbelief), in terms of it being correct or incorrect, in terms of implementation or non-implementation, this attribution is what is the Matloob Al-Khabari...

The Matloob Al-Khabari is by way of the Murakkab (composition i.e. of words put together in a sentence) and it is arrived to or reached by the Daleel (evidence), whether the Daleel was Qat'i (definite) or Dhanni (indefinite), 'Aqli (rational) or Naqli (transmitted by text). So your statement: "Al-Kawn Makhlooq" (the universe is created) is a Matloob Khabari that has been arrived at by

Q&A: The Meaning of Al-Matloob Al-Khabari in Defining the Daleel

way of the Daleel... And your statement: “Al-Khamr Haraam” (the intoxicating drink is Haraam) is a Matloob Khabari that has been reached and arrived at by way of the Daleel (evidence)... And your statement: “Zaid is standing” is a Matloob Khabari that has been arrived at by way of the Daleel (evidence).

As for the Matloob At-Tassawuri, then this is by the Mufrad (singular word) and it is not arrived at by the Daleel but rather it represents the understanding of the reality of the singular word and its meaning. For example:

‘Al-Kawn Makhloq’ (the universe is created) requires a Daleel to prove that because you will be asked: What is your evidence that the universe is created?... However, you will not be asked: What is the Daleel for the ‘Kawn’ (Universe)?... Because that doesn’t stand up... However, it is possible that you are asked: What is the meaning of ‘Al-Kawn’ (the universe) or what is the definition of the universe?

Based upon this it is said by the scholars of Usool within the definition of the Daleel (evidence): That which by it Al-‘Ilm (knowledge) is arrived of a Matloob Khabari... and according to the Fuqahaa: That which through a correct (Saheeh) view or examination in it leads to a Matloob Khabari... That is stated as a caution from the Matloob At-Tasawwuri because it does not require a Daleel but rather it just requires knowledge of the meaning or knowledge of its reality.

As for your question about the ‘Amaarah’ (sign/indicator) ... Then, the Fuqahaa do not differentiate between the Daleel and the Amaarah. That is because the Daleel in their view includes the Qat’i (definite) and the Dhanni (indefinite) i.e. it

applies upon the Qai’i issues (Masaa’il) and the Dhanni Masaa’il... As for the scholars of Usool, then there are from amongst them those who differentiate between the Daleel and the Amaarah. The Daleel in their view is that which alone can be Qat’iy. As for that which is Zhanniy (indefinite) then it is not called a Daleel but rather an Amaarah (sign/indicator) ... Consequently, the Amaarah in accordance to the custom of the Usooliyeen (scholars of Usool) does not apply to other than the Zhanni (indefinite) issues and does not cover the Qat’iy (definite) Masaa’il...

Based upon this it is said by the scholars of Usool within the definition of the Daleel (evidence): That which by it Al-‘Ilm (knowledge) is arrived of a Matloob Khabari

As a point of knowledge, the Amaarah in accordance to the Arabic language the ‘Amaarah’ is sometimes called ‘Alaamah’ if it was not separable from the matter that it was indicating to like the Dalaalah (indication/meaning) of the ‘Alif’ and ‘Laam’ to indicate the ‘Ism’ (noun) as it does not separate from it and as such is an ‘Alaamah’ (sign) for or over it. If it is however separable from the matter that it has indicated to like the clouds in respect to the rain, then it is called ‘Amaarah’, whilst the Daleel is contrary to both the Amaarah and the ‘Alaamah.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

26th Sha’ban 1437 AH

16 August 2016

Q&A: The Khabar and the Inshaa' in Usul ul-Fiqh

Question:

As-Salaamu Alaikum Wa Rahmatullahi Wa Barakaatuhu, The difference between the Khabar and the Inshaa' was mentioned within the book 'Usool ul-Fiqh' of Sheikh Taqiuddeen, may Allah cover him in his mercy, and also in the book 'Al-Kawkab Al-Muneer' by Ibn An-Najjaar (rh) in addition to other books related to the Usool of the Aqeedah. The example of At-Talaaq (divorce) and Azh-Zhihaar (pre-Islamic Jaahil practise for divorce) was mentioned in the two books as being Inshaa' just as Al-'Alaamah Ibn An-Najjaar and others mentioned that the origin of Azh-Zhihaar is Khabar. My question: I find it difficult to understand and differentiate between the Khabar and the Inshaa'!! From Hamzeh Shihadeh

Answer:

Wa Alaikum us Salaam Wa Rahmatullahi Wa Barakaatuhu,

Yes, the third Shakhsyah book (The Islamic Personality Vol 3) does mention the Khabar and the Inshaa'. It was also mentioned in 'Al-Kawkab Al-Muneer' just as it was also mentioned the Talaaq (divorce) and the Zhihaar (pre-Islamic practise for divorce saying you are like my mother). The issue is as follows:

1 – The Khabar is the Kalaam ul-Murakkab (composed/combined speech) which accepts affirmation (Tasdeeq) and denial (Takdheeb) in the case where it informs about a matter but does not request (or demand) a matter... As for the Inshaa', then it is the Kalaam ul-Murakkab

(composed speech) that does not accept affirmation (At-Tasdeeq) or denial (At-Takdheeb) but rather accepts the performance (or carrying out) or the non-performance. That is because it requests the performing of a matter whilst it does not inform about a matter.

Al-Kalaam ul-Murakkab means that it is a Jumlah Isnaadiyah (attributed sentence) consisting of the attributed matter and the matter being attributed to, whether the sentence is nounal [direct object] (Ismiyah) or verb [action] (Fi'liyah)... That is because the Murakkab (composition) in the language is that which its part guides to a part of its meaning. So for example in respect to the sentence "Qaama Zaid" (Zaid stood) it is a Jumlah Fi'liyah (verbal sentence) consisting of a Fi'l (action) and a Faa'il (doer of the action). Each part from its parts "Qaama" (stood) and "Zaid" guide to a part of the meaning of the sentence "Qaama Zaid"... The same applies in respect to the Jumlah Al-Ismiyah (nounal sentence) "Haadha l-Baitu Jameelun" (This house is beautiful.) as each part of the sentence guides to a part of its meaning.

Then if this composed speech (Al-Kalaam Al-Murakkab) accepted (or was open to) At-Tasdeeq (affirmation/belief) or At-Takdheeb (denial/disbelief) in the case where it informs about a matter and does not demand or request a matter, then it is the Khabar. That is like the example of: "Jaa'a Hasan Min Al-Madeenah" (Hasan came from the city). That is because it is a Khabar (news) that is possible to believe or deny. So Hasan having come from the city is believed or denied in accordance to the

evidences you have available. That is whilst at the same time nothing has been requested or demanded.

If, however, this speech does not accept or is not open to At-Tasdeeq (affirmation/belief) and At-Takdheeb (denial/disbelief) in the case where it does not inform of anything, but rather accepts and is open to the performance (Al-Adaa') or non-performance (i.e. it requests the performance of a matter), then it is Al-Inshaa'. Example: "Qum FaSalli" (Stand then pray). This is not a Khabar (news) that is open to being affirmed or denied but rather it requests the performance of the Salaah i.e. it requests the performance of a matter. The one being addressed then performs the Salaah or does not perform the Salaah according to the evidences that are available to him... and so on.

In addition, the Talab (request) can emanate from the composition (of the sentence) itself in accordance to the provision of the language when it is upon the Wajh Al-Isti'laa, coming from higher to lower, meaning a real request, then this represents the Amr (command) and is viable for the deduction of the Ahkaam Ash-Shar'iyah... If it was however different to this like the Istifhaam (questioning), Al-Iltimaas (request), At-Tanbeeh (notification) or what falls under the category of At-Tarajjiy and At-Tamanni (hoping/wishing etc...), then this is not viable for the deduction of the Ahkaam Ash-Shar'iyah and requires a Qareenah (connotation or external indicating linkage) in order for it to be so. All of this is explained in detail within Shakhshiyah volume three in the chapter: 'The Aqsaam (categories) of the Quran and Sunnah – The Amr (command) and the Nahi (forbiddance)'...

2 – This is from the perspective of the origin of the Khabar and the Inshaa' in respect to the language... However, it is possible for the Khabar to be utilised for the Talab (request) with a Qareenah (connotation). This is what has been called in Fiqh: 'Khabar with the meaning of the Talab (request)'. This is like His Speech سبحانه وتعالى: وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا "Allah will never give the disbelievers over the believers a way" (An-Nisaa': 141)

From the linguistic perspective this represents a Khabar (i.e. it is informative) however it establishes the request as it prohibits the Muslims from enabling the disbelievers to have a way over the Muslims... Similarly, what has been mentioned above about the Inshaa' (bring about of somethings) is from the perspective of the origin of the Inshaa' linguistically, however it is possible for the Inshaa' to not establish the Talab Al-Haqeeqiy (true or real request) like in the statement: "If only my youth would come back to me one day". This is Inshaa' however it does not establish the Talab Al-Haqeeqiy but rather it is an expression of wishful hoping (At-Tamanniy).

The Ahkaam Ash-Shar'iyah are mostly deduced from the texts upon the perspective of the Inshaa' which establishes the Talab (request) like in His Speech سبحانه وتعالى: وَأَقِيمُوا الصَّلَاةَ "And establish the Salaah." And sometimes from the Khabar (news) that is in the meaning of the Talab (request) like His Saying Ta'Aalaa: وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا "Allah will never give the disbelievers over the believers a way" (An-Nisaa': 141)

This is the meaning that has been mentioned in Ash-Shakhshiyah: "... Then, the Kitaab and the Sunnah are both divided into the Khabar and the Inshaa', however the scholar of Usool only

looks into the Inshaa' and not the Akhbaar (plural of Khabar) due to the absence of establishing the Hukm by them in most cases...”.

This then relates to the difference between the Khabar and the Inshaa'... and in respect to the deduction (Istinbaat) of the Ahkaam Ash-Shar'iyah being in most cases from the Inshaa'iyah texts which establish a Talab Haqeeqi (true request) and sometimes from the Khabariyah texts in the case where there is a Qareenah (connotation) which make it a Khabar with the meaning of the Talab (request). All of that is because the definition of the Hukm Ash-Shar'iy is: (The address of the legislator related to the actions of the servants in terms of Al-Iqtidaa' (request to do or leave), or Al-Wad'i or At-Takhyeer (choice)) which means that it represents the request from the servants upon a particular angle. For that reason, if the text does not include a Dalaalah (indication) that establishes the Talab (request) as we have clarified above, then this text will not be viable for the deduction of the Hukm Ash-Shar'iy.

3 – As for your question about the Talaah (divorce) and the Zhihaar and if they are from the angle of the Khabar or the Inshaa', then the explanation of that is as follows:

A – At-Talaah (divorce):

It was mentioned in the third volume of Ash-Shakhsyah on page 161: “The forms of contracts like ‘Bi'tu' (I sold) and similarly the forms of annulling (Al-Fusookh) like ‘Fasakhtu, Aa'taqtu and Tallaqtu' (I annulled, I set free or released/divorced) and what is similar to these, they are only for the purpose of informing (Al-Ikhbaar) linguistically. That means that in accordance to the origin of the

language for Al-Ikhbaar (informing) and not for Al-Inshaa'. As for in accordance to the Shar'a, then they are used for the Ikhbaar (informing) however if they are utilised in the Shar'a to bring about a Hukm then it is transferred to the Inshaa' and not to the Ikhbaar.”

And it was mentioned in the book ‘Al-Kawkab Al-Muneer': “And the correct or valid (Saheeh) Daleel (evidence) from our Madh'hab and the Madh'hab of most of the 'Ulamaa is: That the form of the contract and the annulment and what is similar to them, from that which its meaning is linked to the existence of its worded expression like ‘Bi'tu' (I sold), ‘Ishtaraitu' (I bought), Aa'taqtu (I set free), ‘Tallaqtu' (I divorced/released), ‘Fasakhtu' (I annulled) and what is resembles that, is from that which brings out through them Ahkaam as an Inshaa'”.

Additionally, it was mentioned in the ‘Kuwaiti Fiqhi Encyclopaedia': “The Fuqhaa' have held that the explicit worded expressions (Al-Alfaazh As-Sareehah) in respect to At-Talaah (divorce) are the form (Tallaqa) and what is derived from that linguistically and in custom like: ‘Tallaqtuki' (I divorced you), ‘Anti Taaliq', ‘Mutallaqah' (You are divorced)”.

The meaning of that is that the forms used in contracts in terms of the language are Ikhbaar (informing). So for example, if a man was selling a garment and you approached him and said: ‘How much is this garment?' And he said: ‘20' and you said ‘Ishtaraitu' (I have bought), then the word ‘Ishtaraitu' (I bought) is the past tense that establishes a Khabar (news or informing) that the purchase has been completed in the past whilst in the case of the contract here the purchasing arises

immediately (at that time) and not in the past. That means that the word 'Ishtaraitu' (I bought) is a Khabar (report/news) linguistically about the purchase that happened in the past however it was used here for the Inshaa' (to make arise) the contract of the purchase immediately at that time. This is the meaning that has been mentioned in Ash-Shakhsyah: "...However if they are utilised in the Shar'a to bring about a Hukm then it is transferred to the Inshaa'..." and the meaning mentioned in 'Al-Kawkab Al-Muneer': "...That the form of the contract and the annulment and what is similar to them... is from that which brings out through them Ahkaam as an Inshaa'".

The same applies in respect to all of the forms of the contracts. So for example, if a man said to his wife: 'Inni Tallaqtuki' (Verily I have divorced you), then the word 'Tallaqtuki' (I divorced you) is a past tense verb that informs (Ikhbaar) about a divorce that has passed (in the past). That means that linguistically it is a Khabar (news/informing) however if it is utilised in the Shar'a to bring about the Hukm (ruling) of the divorce then it would have transferred to the Inshaa' (i.e. bring about of a matter) and so on...

B – Azh-Zhihaar (pre-Islam practise related to divorce involving saying to the wife that you to me like my mother):

In 'Mukhtasir At-Tahrir' the Sharh (explanation) of 'Alkawkab Al-Muneer' it is mentioned that there is difference of opinion in whether Azh-Zhihaar is a Khabar or Inshaa'. He said: (Al-Quraafi said: It has been (wrongly) imagined to be an Inshaa' and it is not like that because Allah Ta'Aalaa has guided to the lie of the one committing Azh-Zhihaar three times by His statement:

مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُورٌ غَفُورٌ

"They are not their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But verily, Allah is Pardoning and Forgiving" (Al-Mujadalah: 2)

He said: And because it is Haraam and there is no reason for its prohibition apart from it being a lie... However, Al-Birmawi said: Azh-Zhaahir (What is apparent (Zhaahir) is that it is an Inshaa', in disagreement to him, because the intention of the one pronouncing it is the realisation of its Khabari meaning with the Inshaa' (bringing about) of the prohibition. And so denial (At-Takdheeb) has been mentioned upon its Khabariy meaning and not upon what He intended in terms of the Inshaa' (bring about of the) Tahreem (prohibition)...).

That which I outweigh to be strongest is that Azh-Zhihaar linguistically is a Khabar, that is correct, however it has been used here in the Shar'a to bring about the Hukm (ruling) of Azh-Zhihaar and as such it has been transferred to the Inshaa'. So the statement of a man to his wife: "You are to me like my mother" is Ikhbaar (informing) from the perspective of its (linguistic) form however what is intended by it is the Inshaa' (bringing about) of a Hukm i.e. the prohibition of his wife upon him, and not informing of that...

I hope that the subject of the Khabar and the Inshaa' has been made clear now...

Your brother, Ata Bin Khalil Abu Al-Rashtah

12th Ramadan 1437 AH 17 June 2016

Q&A: Broad Outlines of the Failed Military Coup in Turkey

Question:

Although it has only been a day and part of a day, but I hope to get an explanation, even if broad outlines of what happened in Turkey coup attempt: Who is behind it? Is it really the Gulen Movement? Or are they officers in the army loyal to the British? And what is expected after that? May Allah reward you.

Answer:

After following and reflecting on what happened in Turkey during the two days of the 15 and 16/7/2016 CE, it is likely that those who attempted the coup are risk-taking officers loyal to the British who were in danger, this is due to the following facts:

1. Whether they were at risk of being in danger, since the Turkish Military High Council (YAŞ) regularly convenes late this month of July or early next month of August every year. The authorities of this Council are many and of great significance to the army. Therefore it is held under the chairmanship of the Prime Minister at the headquarters of the General Staff in Ankara, and is attended by the Defense Minister, Chief of Staff, Commander of the Land Forces, Commander of the Air Force, Commander of the Naval Forces, Commander of the Gendarmerie Forces, and Second Deputy Chief of Staff... as well as the Military High Council members being from the top officials of the Turkish Armed Forces. This annual YAŞ meeting discusses matters regarding: promotions of the upper military ranks, extending of tenures for some commanders, matters relating to pensions, and cases of military discharge of military personnel for disciplinary action and ill conduct, in addition to a number of topics related to the Turkish Armed Forces. The meeting lasts several days and announces its decisions after a presentation to the President of the Republic. Usually YAŞ

meeting concludes with ending the tenures of a number of top commanders of armies and other high-ranking officials. For example, in the previous meeting on 02/08/2015, among those whose jobs were terminated at that meeting, was the chief then of Turkey's Air Force, Akin Ozturk, with news reports that he is the head of the current coup attempt, along with other senior commanders.

It seems that the officers who attempted the coup knew or "leaked to them" that action will be taken against them in the YAŞ meeting endangers their survival in the army at the head of their jobs, and they attempted this as a proactive action prior to the Council Board.

2. Whether they are risk-taking officers loyal to the British, it is well known that pro-British men were the army nucleus, and that America tried to breach it since the presidency of Ozal but did not succeed. So it turned to the police and internal security forces, then focused on penetrating the army in the era of Erdogan and succeeded to some extent ... Nonetheless, British forces still exist, even though Erdogan clipped their wings, but he did not eliminate them, including the officers who attempted the coup.

And as for them being "risk-takers", since observing the arrangement of the attempt does not suggest that the British are the ones who planned it, it is likely that the officers planned it and that Britain had allowed them ... Because taking a closer look at the plan shows that it is almost devoid of Britain's cunningness and savvy. For example, the coup's perpetrators focused in their statement, on secularism and this is foolish of them, because the Islamic sentiments are currently spreading among many Turks. So stating secularism provokes them and reminds them of the rule of Mustafa Kemal and his followers, and how they were in

the state of provocation towards Islam and Muslims, and spite and cunningness against Islam and its people. Thus the mention of secularism by the coup's perpetrators was foolish, which made the people take to the streets in hatred for Mustafa Kemal followers rather than the love for Erdogan. Another important issue is that the coup's perpetrators did not plan tightly in the first minutes to arrest politicians and rulers, i.e. the president and the government, before the announcement of the coup, rather the coup was announced while they are in their positions! Their actions were akin to riot and emotions of outrage without a public fan base, or even an organized crowned coup!

All this suggests that this coup was the initiation of risk-taking officers loyal to the British as a proactive movement to military decisions of YAŞ that they expected will put them in danger/risk. It is not unlikely that the matter is more than expectations since access to this knowledge is hard to attain.

3. As for accusing Gulen, it is probably not true, for the Gulen Movement is closer to civil, judicial and social work and does not have the military capability to carry out a coup without colonial support, this is first ... Second, the movement abides by American orders and does not move without its permission. America believes in Erdogan as the man most capable to serve its interests, especially in the meantime. Turkey is the last dart of America on the subject of the Syrian solution, and Erdogan has offered her service no one else could do it in such circumstances; by the willingness to normalize relations with the Syrian regime, where the Turkish Prime Minister said: "Turkey will return its normal relations with Syria."

Gulen for America is a spare line when necessary. For example, Gulen supported the Justice Party in the three elections since 2002 until 2013, when the dispute between them began by fueling corruption problems at some Erdogan's helpers, as well as when the

(Drchan) network of the Gulen movement was closed. So he is a spare when needed. Colonial states are unconcerned if there is more than one agent in one place, and does not harm them too if they dispute, vie and even fight each other. They support the winner among them. This is the like of Sadat's conflict with Ali Sabri group, the two teams were followers of America, however, Sadat was able to absolve and arrest Ali Sabri group.

Thus, Gulen movement as we stated, probably have not arranged the coup, but this does not preclude that members of Gulen movement have participated in their individual capacities, especially the judges, in reaction to the severity of the harassment that befalls them from Erdogan.

4. Erdogan is no doubt aware that the British have the power in the army, even though diminished, and that military loyal to British are behind the coup attempt. Nevertheless he accuses Gulen because talking about the pro-British men in the Army upholds them, and eliminating them without mentioning them trivializes their matter. Whereas Gulen is not just as significant as them ... Erdogan wants to eliminate the pro-British men without noise, that is in discreet, so that they do not stand out and there is no bloc around them ... And in return wants to weaken his rival by noise because the Gulen Movement is not of the same power as the British men.

This is probably the opinion on what happened ... and all what happened was not a tightly planned coup attempt nor was it well thought out with poise, but is more of an outraged risk without provision and poise. The important thing is not to stop at what happened, but what is expected after that.

5. What is then expected is the uproar that occurred around the coup attempt will affect the two sides:

As for America and Erdogan they will exert their utmost to exploit what happened with the

serious actions to end the British forces in the army, or at least ease their impact to a minimum. For they have inflated the magnitude of the attempt to justify prosecuting the pro-British men intensely and severely. And of course Erdogan will use it to weaken his rival Gulen as far as he can, i.e. within the limits permitted by America ... and what appeared from the thousands of arrests indicates that.

As for Britain, it is accused of what happened - even if it did not, by its cunningness and savvy, developed the plan, its methods and its means, but left it to its men - so it is not ruled out that it monitors the situation closely in order to undertake a reaction that will return back to its men a thing of prestige ... And this is what America and Erdogan expect. Therefore Obama convened a meeting of the National Security Council to discuss what happened in Turkey like it was at the heart of American national security in anticipation of what might be the international reaction. Erdogan as well recommend people to stay in the arenas, airports and Mosques to block any reaction from the pro-British men and their loyalists.

In conclusion, what happened is painful, because the blood that spilled was our blood, not the blood of the British or the Americans ... and the devastation that has occurred in buildings, airports, arenas is in our country and not in America or Britain ... And so the hours of that attempt were darkness upon darkness, in our country and in our midst ... And this is sad and painful ... but there is a light, even if little, featured in this darkness, which is that people took to the streets shouted out “Ya Allah Ya Allah, Allahu Akbar Allahu Akbar”. This is because the declaration of the perpetrators of their secular orientation explicitly and provocatively to the sentiments of Muslims in Turkey have taken them to the streets defying the tanks chanting victory for their religion. So they confronted the military coup attempt, not

in love for Erdogan and his regime as much it was in curse for the secularism and its henchmen ... All of this, they move emotionally against secularism even though it exist in both the regime and the coup, and wherever secularism is evil befalls... However, they saw that the coup’s secularism is provocative to their Islamic feelings, since the coup was in the footsteps of Mustafa Kemal and his followers and his associates, and people have experienced the hatred of those on Islam and their cunning to it ... While the regime’s secularism is surrounded by something from Islam that relieves their feelings ... So how then, if the Muslims have the State of Haq (truth) and justice, Khilafah Rashidah on the method of the Prophethood, that rules them with justice and kindness, establishes on them the provisions of Allah and leads them in Jihad for Allah’s sake, so they attain glory in this life and success in the Hereafter? How? They will defend it with their wealth and themselves, with their feelings and their thoughts, and with their organs and their ribs, and with all their matter... The Muslim Ummah is a nation of goodness (Khair), the best nation raised for people (كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ) “You were the best nations ever to be raised for mankind: you enjoin what is right (ma’roof), forbid what is wrong (munkar), and believe in Allah.” [Al-i-Imran: 110]

And it will soon, be embraced, Allah willing, by the rule of what Allah has revealed, Khilafah Rashidah (Caliphate) on the method of the Prophethood, that shades Muslims under the banner of the Messenger of Allah peace and blessings be upon him and his family. And that is no great matter for Allah.

12th Shawwal 1437 AH

17/7/2016 CE

Q&A: The China-Pakistan Economic Corridor (CPEC) and the Iranian-Indian-Afghani Project (Transit Agreement)

Question:

“Iran signed a trilateral agreement with India and Afghanistan for joint cooperation in the transit areas across the Chabahar port that overlooks the Omani Sea, South of Iran... The signing over this strategic agreement was completed that aims to establish an international transporting corridor for the three countries... Chabahar is about 100 km (60 miles) from Pakistan's Gwadar seaport which China is developing as part of a \$46 billion China-Pakistan Economic Corridor” (Al-Arabiya, 24/05/2016).

Approximately a year ago on 20/04/2015, China and Pakistan agreed upon the launching of the economic corridor...

The question here is:

Are these projects merely huge economic projects or are they mixed with political motives? Furthermore the states involved in these projects are tied to America with the exception of China, does this mean that behind these projects lies a scheme against China in order to preoccupy it far away from the South Chinese Sea and to economically exhaust it on the corridor due to its importance despite the economic returns are not equal to the \$46 billion cost?

Lastly, do the project objectives go beyond the signatory countries to other states like the states of Central Asia?

Jazakallahu Khairan and I apologise for the lengthy question.

Answer:

To answer this clearly we will present the following matters:

Firstly: America's relationship with the participating states in the two projects mentioned in the question:

1 – When India's loyalty became for America during the time of the BJP government that reached to power in 1998, then fell in 2004, and then returned once again to the rule 10 years

later in 2014 under the leadership of Modi, at that time the American support became clear and apparent. Thus agreements between the two states in various sectors and particularly the nuclear field increased. It was clear that this was directed against China. As for Pakistan, its loyalty has remained as it has, loyal to America, since the era of the governments of Nawaz Sharif during the 1990's passing the rule of Pervez Musharraf and then Asif Zardari until the current rule of Nawaz Sharif. Due to their joint loyalty to America there has been a rapprochement between India and Pakistan; and Pakistan made

Due to their joint loyalty to America there has been a rapprochement between India and Pakistan; and Pakistan made concessions in India's favour in significant matters based upon American dictation

concessions in India's favour in significant matters based upon American dictation in order to strengthen their agents in India and their position towards China. America had defined the role and task of Pakistan as being to fight against the Islamic movements internally and regionally. This is what has been called the war against terrorism and extremism. It was mentioned in the answer to question dated

09/06/2016: “Despite the fact that the regime in India is pro-America, as is the regime in Pakistan too, but the American goal for both countries is different, the goal for India is to form the spearhead in the face of China. As for Pakistan's goal is to stand in the face of Pakistani and Afghan resistance that is anti-America...”

2 – In regards to Iran, it too is loyal to America and has admitted its cooperation with America in its occupation of Afghanistan, assisting it in bringing stability there, its support to agent governments subservient to America like the former Karzai government and the current government of Ashraf Ghani. Recently the Turkish World News reported on 29/06/2016, “The interview of the Iran Newspaper with Ali Akbar Velayati, former Iranian Foreign Minister who currently works at the head of advisors to the Supreme Guide of the Republic Ali Khamenei. In the interview he admitted the relationship and cooperation between Iran and America and said: “Iran held talks with America about Afghanistan... And in those talks was our permanent representative in the UN and he is currently the Foreign Minister Mohammad Javad Zarif... And the greatest portion of Afghanistan was in the hands of the Taliban. And in those circumstances, had it not been for Iran, America would not have been able to enter Afghanistan...” He also said, “Similar to that happened in respect to the subject of Iraq where Iran and America made an agreement. Talks took place with the aim of participating in securing the security of Iraq after the fall of Saddam...” Similar admissions were reported from Hashemi Rafsanjani, the former President of the Iranian republic and that all of that was by the permission of the authority, when he said: “The talks taking place now between America and Iran are based upon prior permission from the seat of the Supreme Guide. The negotiations had begun with America through Qaboos the Sultan of Oman before the coming of the Hasan Rouhani government by five or six months”...”. All,

which confirms the Iranian-American relationship and that America, in return provided a role for Iran in Iraq and Afghanistan... It was mentioned in the answer to question dated 11/06/2014, “On the other hand, it appears that America is giving a role for India in Afghanistan and works to strengthen relations between the two countries so as not to remain in need of Pakistan to promote stability. Hence, the first president that Modi met at his inauguration was Karzai of Afghanistan. Thus, America trusts India when the Government is loyal to it; as is the case now, more than its trust in Pakistan. Although the government in Pakistan is loyal to it, but is afraid that any change may happen in this Muslim country at any moment, so it is unsafe for it in the long run... Therefore, India in the era of the American loyal, Modi, will play an active role in terms of security in Afghanistan in favor of the American loyal regime there.”

And now the economic cooperation is added to that in order to strengthen and backup the security cooperation and protect the American interests in Afghanistan.

Secondly: The Iran India Afghanistan project (Transit accord):

1 - India and Iran discussed the idea of an Indian passage to Chabahar for the first time in 2003 when they agreed to joint development for the port. And in 2004 a coalition of Indian companies signed a memorandum of understanding (MoU) with the ports association and Iranian freighting to develop the installation. This however was not accomplished. However, in May 2015, two months before the complete joint action plan about the Iranian nuclear programme, Indian Transportation Minister, Nitin Gadkari, visited Iran to sign a MoU about Chabahar. Immediately afterwards the representatives of Iran, Afghanistan and India met in New Delhi to complete the draft Chabahar agreement. The signing between those three was completed on 23/05/2016 and that is to develop the port of Chabahar in the far east of Iran and to transform

it into a trade corridor upon the Indian Ocean with the objective of increasing the trade exchange between the trilateral states. This came following the lifting of sanctions upon Iran as a result of the signing of the nuclear programme accord. The Indian Prime Minister Modi said in Tehran: “We want to link to the world, but connectivity among ourselves is also a priority,” he said. “The corridor would spur unhindered flow of commerce throughout the region. Inflow of capital and technology could lead to new industrial infrastructure in Chabahar.” He said as he pledged 500 million dollars, “This is a corridor of peace and prosperity,” Modi said of the trilateral deal in a tweet. “It will positively impact the lives of people and deepen economic ties.” And the Iranian President Rouhani said: “The agreement is not merely an economic document but a political and regional one... Today’s agreement will not be against any country and the activities of the three countries will be to the interest of the whole region.” He cautioned that the agreement was not against any other country, but to the benefit of “peace and stability in the region.” Twelve memorandums of understanding were signed with Modi obliging India to pay \$6.5 billion to Tehran which it had not been able to recover due to the international sanctions” (AFP 25/05/2016). The AFP agency additionally commented saying: “A seaport is being made available to Afghanistan because it does not overlook the sea and it includes the development of a rail track and route across Iran to Afghanistan. And it reflects a strategic victory for India against China. India wants to compete with China that is investing in the port

The Iranian president affirmed that it is not only economic but also political and regional. That is whilst the Indian Prime Minister pointed to the priority of strengthening the connection between the three countries

of Gwadar which is 100 km away from Chabahar”. This is then clear in the explicit expression of the Iranian President in respect to these projects not being economic alone but rather political and that they have a relationship with the regional situation in the neighbouring China region. Even if the Iranian President said that this is not directed towards anyone, it nevertheless in its face value and understanding indicates that it is directed against someone! The Iranian president affirmed that it is not only economic but also political and regional. That is whilst the Indian Prime Minister pointed to the priority of strengthening the connection between the three countries, meaning strengthening the relations between them and that is for their trilateral objectives.

2 – It was announced that from these Indian-Iranian projects a gateway to the Central Asian republics was intended. The Iranian foreign minister Javad Zarif called to “speeding up the implementation of the strategic project between the Iranian Islamic Republic and India of Chabahar’s development due to its role in strengthening the rail, land and trade transport routes crossing between the Central Asian region and China” (Iranian Aalam site, 17/04/2016). Similarly, according to the Indian Ministry for Foreign Affairs, the agreement “will improve, in a noticeable manner, the use of the Chabahar port to assist in Afghanistan’s economic development and prepare a better regional connection, including India and connections with Afghanistan and Central Asia” (The Diplomat, 18th April 2016). And this is clear in the Iranian president Hasan Rouhani’s statement in a press conference on the 24th May 2016 when he said: “With our

joint investments in Chabahar we can connect India, through an assured route, with Afghanistan and the countries of Central Asia” (Quartz India, 24th May 2016). “The Indian government finally ratified the project for investment in the Chabahar port with \$100 million” (Iranian Aalam page, 02/06/2016). And it mentions that the Chabahar port has a strategic location upon the Omani Sea and Indian Ocean and that it is the easiest of the routes leading to Central Asia and Afghanistan.

Thirdly: The Chinese-Pakistani project:

1 – Chinese President Xi Jinping visited Pakistan on 20/04/2015 (Reuters) and signed project agreements worth \$46 billion with it including a network of routes of about 3000 km between Gwadar in Pakistan to the Xinxiang province (East Turkestan) in East China, in addition to a rail line, extension of pipe lines. The projects will provide China with an entry point to the Indian Ocean and what lies beyond it. "Pakistan, for China, is now of pivotal importance. This has to succeed and be seen to succeed," Reuters quoted Mushahid Hussain Sayed, chairman of the Pakistani parliament's defence committee, as saying. And the correspondents said: “This represents a great advancement in respect to Chinese ambitions to strengthen its economic influence in Central Asia and its south and this exceeds what the United States is spending in Pakistan”. And at that time Ihsan Iqbal, the Pakistani minister responsible for the plan, told AFP, “These are very substantial and tangible projects which will have a significant transformative effect on Pakistan's economy.” The Chinese President said to Pakistani media, “China and Pakistan need to align security concerns more closely to strengthen security cooperation.” 50 agreements were signed in relation to Chinese investments in Pakistan, 30 of which were agreements related to the economic corridor. Nawaz Sharif said: “Xi’s visit to Pakistan represents a turning point in the history of relations between the two countries and the Pakistan-China friendship is the cornerstone of

Pakistan's foreign policy, and the Pakistani people treasure the brotherly relationship with China." Pakistan President Mamnoon Hussain said: “Nearly 3 billion people will benefit from the project. Pakistan has granted China the exclusive rights to utilise the Gwadar port for the next 40 years”. A new army division has been set up of 13,000 for new forces to protect the developing economic corridor. And China is providing secret nuclear and missile assistance to Pakistan in addition to Ballistic missiles that have nuclear capability and a range of 2750km. Pakistani Prime Minister Nawaz Sharif said recently that he: “Is personally honoured in respect to the Chinese economic corridor that has the capability to change the fortune of millions of the region’s populations. And that the economic corridor will connect the whole region across a quick network of routes and rail line...” (Official Pakistan News agency, 12/07/2016).

2 – This economic action draws China into involvement with its relationship with Pakistan in the case where the latter shows them enthusiasm and works to entice China with these economic projects and ventures so that it spends huge amounts of money on them and is distracted in this direction. In that way Pakistan is providing a service to its master America which works to contain China and put it under a siege so as to prevent it from competing with it. It works to occupy it as far as possible from dominance over the South Chinese Sea. This matter is important for America since it expends its effort to obstruct Chinese attempts to gain control over the South Chinese Sea where China is expanding the Islands and building airports and ports upon them and then their control over the chain of Islands would come naturally when the Islands become subservient to it, taking into account that the Island chain stretches to encompass close to 250 islands. America wishes to turn the Chinese focus away to become preoccupied with projects that entice her so that it sees that they are more beneficial to it than Islands that

hold no value for it! As such the Pakistani projects with China directed to the Pakistani Gwadar port are in opposition to the Indian-Iranian-Afghani projects directed to the Indian Baharata port whilst the two ports are close to each other with a distance of 60 miles between them. This matter will bring about China's preoccupation within this region... And it is well known that the Gwadar port in Pakistan and the Chabahar port in Iran have geographical strategic and geo-political significance in the region. Likewise, each of them has an importance in respect to international maritime transportation and the oil trade... South Asian expert, Adam V Larkey, highlighted the political nature of the mentioned projects deal saying: "The massive Gwadar project reveals China's regional power play. There is no comparison in scale and intent between China's role in Gwadar and India's in Chabahar, but the Americans are pleased that India is pushing back against the Chinese expansionist mindset" (The US supports the Chabahar deal between India and Iran, because it encircles (contains) the Gwadar project between China and Pakistan (Firstpost.com, 26th May 2016). By this manner, America wants to influence China via this project with Pakistan. That is because if the Chinese-Pakistani economic corridor project, that costs \$46 billion, is finished, then that will then be like the heart of China, meaning that it will never abandon this project easily and thus be preoccupied with it away from other regions which are more important like the South Chinese Sea.

America is also inciting the countries of the region against China including the Philippines which went to the international court where the court ruled in the favour of the Philippines over disputed islands with China. The permanent international tribunal of arbitration in The Hague, The Netherlands, issued the decision on 12/07/2016 in which it announced that: "The tribunal concluded that there was no legal basis for China to claim historic rights to resources

within the sea areas falling within the 'nine-dash line'" which China relied upon in its demand. And that: "The tribunal found that China had violated the Philippines' sovereign rights in its exclusive economic zone by interfering with Philippine fishing and petroleum exploration, constructing artificial islands and failing to prevent Chinese fishermen from fishing in the zone". China then rushed immediately at the time of the decision, over its official news service (Xinhua), to "confirm that China does not accept or acknowledge the decision of the tribunal" and its foreign office announced after that "That this ruling is null and void and does not have any binding force". Indeed, it said: "The aim is dirty and it is not a solution to the dispute with China, or preservation of peace and stability in the South China Sea". Then its President Xi Jinping announced that "China opposes and will never accept any claim or action based on these awards". America then stood up and announced its support for the court's decision and considered it as mentioned upon the tongue of its official State Department spokesman John Kerry as being "Final and legally binding on both China and the Philippines...and it represents a major contribution in the joint goal of reaching a peaceful solution to the disputes in the South China sea". And called: "All parties to commit to the decision and refrain from making provocative statements or undertaking provocative actions (DBA, AFP, 12/07/2016).

Fourthly: Based on the aforementioned answers to the issues raised in the question are as follows:

A – The economic actions (or activities) that have taken place amongst the countries of the region, between India, Iran and Afghanistan, and between Pakistan and China are not purely economic but rather have political goals, and particularly as all of these states with the exception of China follow American policy.

B – America has provided India with a role to confront China. So just as it acted to strengthen its nuclear capabilities it also works to strengthen it economically, so that it is enabled and capable of playing this role, whilst it links it to Iran and opens up the room for investment there. It also works to strengthen the Iranian economy so that it does not collapse and remains playing or undertaking the role that has been provided to it by the region. America had already provided a role to India in Afghanistan to protect the American interests within it just as Iran supports the American interests in Afghanistan. For that reason, India and Iran moved to support the economy of Afghanistan, that is occupied by America, and opened the path before it to reach the port upon the sea.

C – America encourages Pakistan to strengthen its relationships with China so that it can entice it with projects that divert it from being preoccupied with expanding its actions to control the South China Sea. That is whilst at the same time it incites or stirs the states of the basin against China and creates problems and difficulties. The latest of which was the issuing of the decision from the international tribunal of arbitration in The Hague, The Netherlands.

D – America targets the Central Asia region as it works to attract it to work with Pakistan and generates interests for it through reaching the port upon the sea across the economic corridor that China is building. In that way America is able to tie and bind the rulers of the region to interests alongside its agent Pakistan and then be enabled through connecting with them to control their relationships with Pakistan, and

with the presence of interests for them there, so that the process of buying takes place... That is from one angle, and from another, then the goals of the trilateral project (Iran, India and Afghanistan) is also to reach Central Asia as was mentioned in the statements of Iranian and Indian officials and reaching Central Asia through the action of these states which are all loyal to America, without doubt represents a service to the American interests. In that way its influence is concentrated in the region in which the Russian influence is active.

America encourages Pakistan to strengthen its relationships with China so that it can entice it with projects that divert it from being preoccupied with expanding its actions to control the South China Sea.

Fifthly: In conclusion, this region had been under the rule of Islam for hundreds of years at the time of the Islamic Khilafah. The Silk Road and all trade routes in the region and its ports were under the supervision of the Khilafah. The majority of the traders were from the Muslims carrying their goods from here to there and carrying the Da'wah to Islam until millions embraced Islam, which then multiplied to become hundreds of millions. And it will return once again soon as it had been and even better by Allah's permission. At that time there will no longer remain agents be commanded by the command of America, serving them in exchange for remaining in the position of

ruling and safeguarding their decrepit and corrupt regimes and national narrow interests. And verily tomorrow is within eyesight.

(وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

“And Allah is dominant over His affair but most of mankind do not know” [Yusuf: 21].

16th Shawwal 1437 AH

21/07/2016 CE

Organized Jihad by Armed Forces Will Liberate Kashmir, Not Dialogue

Hizb ut-Tahrir Wilayah Pakistan held country wide demonstrations against the Indian army atrocities in Occupied Kashmir and the weak-kneed, cowardly response of the Raheel-Nawaz regime. Demonstrators were holding banners and placards declaring: “Pakistan Army! Mobilize and Liberate Kashmir”, “Jaw Breaking Response to Indian Oppression-Organized Jihad by Armed Forces”.

Demonstrations started after the martyrdom of the Mujahid Burhan Wani. The Indian army oppression against the Muslims of Occupied Kashmir has affected world public opinion, but it has not moved the traitors in the political and military leadership of Pakistan, led by Prime Minister Nawaz Sharif and General Raheel Sharif. So far dozens of Kashmiri Muslims have been martyred, hundreds critically wounded and a continuous curfew has turned all of Occupied Kashmir into a jail. Despite the severe oppression of the Muslims of Occupied Kashmir, the Raheel-Nawaz regime has not announced an organized Jihad by our armed forces to liberate Occupied Kashmir from Indian oppression.

After winning elections in Azad Kashmir, Nawaz Sharif said in a public gathering that he is waiting for that day when Kashmir will become part of Pakistan and our prayers are with the Muslims of Kashmir. Similarly General Raheel Sharif, while addressing a meeting of the corps commanders issued a pathetic statement that the world must recognize the struggle of the people of

Kashmir. Can any sane person accept that such a weak-willed response liberate the Muslims of occupied Kashmir from Indian oppression? In blind submission to its masters in Washington, the Raheel-Nawaz regime has ensnared our armed forces in war of Fitna to fight with those who fight against American forces in Afghanistan, which has resulted in thousands of deaths of civilians and soldiers and the loss of billions of dollars to our economy. These traitors further demonstrate their resolve to eliminate Jihad, which they call “terrorism” from Pakistan but refuse to mobilize Pakistan's armed forces for the liberation of Occupied Kashmir and its Muslims, for which the whole armed forces and the entire nation is ready to sacrifice.

Hizb ut-Tahrir Wilayah Pakistan reminds the sincere officers in the armed forces of Pakistan that it is a duty for them to grant Nussrah for the re-establishment of the Khilafah (Caliphate) on the method of Prophethood. Only then will a Khaleefah Rashid unify Muslim lands and gather their armed forces for Jihad to secure the liberation of Occupied Kashmir.

“فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ” Then whoever transgresses the prohibition against you, you transgress likewise against him” (Al-Baqara:194)

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