

# NUSSRAH

MAGAZINE

ISSUE 43

JULY/ AUGUST 2018 CE/

DHUL QA'DAH/ DHUL HIJJAH 1439

**THE LIFE OF THIS  
WORLD IS BUT  
FLEETING**

**THE GREAT IMAM:  
ABU HANIFA AL-  
NU'MAN**

**WESTPHALIAN  
STATE SYSTEM:  
TOOL FOR  
COLONIALIST  
DOMINATION**

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

**TAFSEER AL-BAQARAH  
178-179**

**DEMOCRACY HAS FAILED  
AND KHILAFAH  
(CALIPHATE) ON THE  
METHOD OF  
PROPHETHOOD IS THE  
NEED OF THE TIME**

**DEMONSTRATIONS TO  
MOBILIZE PAKISTAN  
ARMY FOR THE  
LIBERATION OF AL-AQSA**

## **Nussrah Magazine Issue 43**

**July/ August 2018 CE- Dhul Qadah/Dhul Hijjah 1439 AH**

### **Contents**

|  |    |
|--|----|
| <a href="#">Editorial: Abolish Democracy, the Failing Rule of the Elite for the Elite</a>                      | 01 |
| <a href="#">Shaikh Ata Bin Khalil Abu Al-Rashta: Tafseer-Al-Baqarah 178-179</a>                                | 02 |
| <a href="#">Musab Umair: The Life of this World is But Fleeting, so Let us Worship Allah (swt) Accordingly</a> | 06 |
| <a href="#">Al-Waie: The Great Imam: Abu Hanifa Al-Nu'maan (80–150 Hijri)</a>                                  | 09 |
| <a href="#">Ikhlāq Jehan: Pakistani Government Intensifies Secularisation of its Education System</a>          | 14 |
| <a href="#">Afzal Qamar: The Westphalian Nation State System is A Colonialist Tool</a>                         | 18 |
| <a href="#">Khalid Salahudin: The Myth of the Bajwa Doctrine</a>   | 22 |
| <a href="#">Wilayah Pakistan: This Ramadhan. Let us Strive for Ruling by All that Allah (swt) Has Revealed</a> | 24 |
| <a href="#">Media Office Pakistan: Policy of Restraint Towards the Hindu State</a>                             | 26 |
| <a href="#">Wilayah Pakistan: Democracy Has Failed and Khilafah is the Need of the Time</a>                    | 27 |
| <a href="#">Q&amp;A: Debt Guarantee with Compensation</a>  | 29 |
| <a href="#">Q&amp;A: The Muqalid Mutabi'</a>   | 31 |
| <a href="#">Q&amp;A: The Reality of the Southern Movement and its Subordination</a>                            | 35 |
| <a href="#">Demonstrations to Mobilize Pakistan Army for the Liberation of Al-Aqsa:</a>                        | 43 |

**Price: Rs. 30/-**

# Abolish Democracy, the Failing Rule of the Elite for the Elite

We live in a time where Democracy is clearly failing. Western thinkers are asking, “What’s gone wrong with democracy?”, “Why has it run into trouble?” and “What can be done to revive it?” The latter question implies recognition of decline. Indeed, Democracy is facing an onslaught of old doubts that are now being treated with renewed respect as the weaknesses of democracy in its Western strongholds, and the fragility of its influence elsewhere, have become increasingly apparent to those of sight and insight.

Some of the trends in the heartland of Democracy, the West, reflect similar trends in Pakistan. Only 1% of Britons are now members of political parties compared with 20% in 1950. Voter turnout is falling too, a study of 49 democracies found that it had declined by 10 percentage points between 1980-84 and 2007-13. A survey of seven European countries in 2012 found that more than half of voters “had no trust in government” whatsoever. A YouGov opinion poll of British voters in the same year found that 62% of those polled agreed that “politicians tell lies all the time”. In terms of political crises, between 1980 and 2000 democracy experienced a few setbacks, but since 2000 there have been many, including the post Panama Papers furore.

Democracy is failing because of its apparent injustice and inequality. Despite its claim that it is a rule for the people, it is far from that. In fact, Democracy is an oligarchy, a rule for the few, the powerful capitalist elite. It is this elite that uses its access to law making to secure wealth for itself which has led to immense concentration of wealth in the hands of a few. It is this "deep state" that has overreached in foreign policy adventures through greed. Through unjust wars, it fuels its military business and gains spoils for its oil and gas business by sacrificing the sons of its

people in faraway lands and inciting anger against them.

Democracy cannot be reformed or fixed. Democracy is failing the people by design. Democracy is an oligarchy because it puts the right to determine right and wrong in the hands of some of the players, rather than Allah (swt). How can there be justice when some are making laws for others and loopholes for themselves? How can there be equality when a select group of people have free reign to realize their whims and desires through shaping law?

The West has no alternative and that is why it is trying desperately to prop up a stinking corpse. However, that is not the case for Muslims by any means. They have an alternative in Islam's ruling system, the Khilafah. In the Khilafah, the rulers are not sovereign, they are themselves subject to Quran and the Sunnah and can be dismissed for violation of laws extracted from them. In the Khilafah, the elected members of the Council of the Ummah do not make law, but ensure law is derived from the Quran and Sunnah. In the Khilafah, the citizens are not collectively sovereign, Allah (swt) is the Sole Sovereign. In the Khilafah, foreign policy initiatives are not launched to secure profits and spoils for rulers, but to ensure that the Deen of Allah (swt) secures justice for all. For Muslims and indeed for the World it is a tried and tested option that ensured circulation of wealth, justice without discrimination and harmony between diverse peoples.

Democracy has died its own death and needs burying. Muslims have an alternative in Islam. So, what justification is there left for the continuation of Democracy in Pakistan now? Surely, it is time to advance to Khilafah (Caliphate) on the Method of the Prophethood.

# Tafseer Al-Baqarah: 178-179

**From the Book, Introduction to the Tafseer of the Quran, by the Ameer of Hizb ut Tahrir, the eminent jurist and statesman, Sheikh Ata Bin Khalil Abu Al-Rashtah**

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْخُرُّ بِالْخُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَعَلَهُ عَذَابٌ أَلِيمٌ (البقرة: 178) وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ لَتَتَّقُونَ (البقرة: 179)﴾

“O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother something, and then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment (178). And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous. (179)” [Surah al-Baqarah 178-179]

**Allah (swt) clarifies in these Ayaat the following:**

Allah SWT has clarified in the previous verses the subject of Iman, Kufr, hypocrisy, and the denial of the Jews of what Allah SWT had blessed them with, the disagreement between the People of the Book over what was mentioned in their Books about the attributes of RasulAllah SAW, their contention about the

relative preference of their respective Deens and the Qibla between themselves, amongst other disputes over the fundamentals and principles of the Deen. After these verses, Allah SWT legislates some Ahkam As-Shariyah (أحكام شرعية) Legal Rulings), which organise relationships between people.

The equality in Qisas (قصاص) Legal Retribution) for the murdered without differentiation. So if a slave were to kill another slave, then he is killed for him. It will not be said that the slave of so and so was better, so kill a freed one from such and such, because killing a slave is not enough.

**Allah SWT clarifies the following in these two verses, the following:**

1. The equality in Qisas (قصاص) Legal Retribution) for the murdered without differentiation. So if a slave were to kill another slave, then he is killed for him. It will not be said that the slave of so and so was better, so kill a freed one from such and such, because killing a slave is not enough. The same applies to a free man. If he was also to kill a freed man, then he is killed for him. It will not be said that your freed man was of a lower status than our freed one, so killing a slave of yours instead of your freed man will be enough. Also if a woman kills a woman then she will be killed for her. It will not be said that this woman was from a certain tribe which equals a man from another tribe, so instead of killing your woman we shall kill one of your men to avenge our murdered woman.

This verse was revealed to make clear realities like this, it was reported that in the times of Arab Jaahiliyyah there was bloodshed between two tribes of the Arab tribes. One of the tribes had might over the other, so they made an oath that they would kill a free person for a slave or a male for a female. When Islam came, the people sought arbitration from the

Prophet SAW and that is when the ayah was revealed.

This is the Mantooq (منطوق Literal Meaning) of the verse as well as its subject and Al-Ibaara bi Umoom al-Lafz laa bi Khusoos as-Sabab (العبرة بعموم اللفظ لا بخصوص السبب) "The consideration is the generality of the expression and not in the specification of the cause (of Revelation)" However, in the same subject there is killing of the murderer for the murdered, who ever may be the murderer. The free is killed for the free, the slave for the slave and the woman for the woman. However, is a free man killed for a slave and is a man killed for a woman? i.e. if a free man kills a slave or a man kills a woman, does is the murderer killed in this situation for the murdered?

The answer to that is yes, the murderer is killed for the murdered whoever they may be, according to the following Dalaalah (دلالة Evidencing) :

a. This verse is general with regard to Qisas for the murdered, كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ "O you who have believed, prescribed for you is Legal Retribution for those murdered." i.e. It is Fard (فرض Obligated) upon you. Therefore, Qisas is a Qareenah (قرينة Indication) that Kataba (كتب Prescribed) indicates Talab Jaazim (طلب جازم Decisive Request). Accordingly, Qisas is Fard in the case of the murdered. "The murdered" is Lafz Aam (لفظ عام General Term) that applies for every murdered soul to be retaliated from its murderer, by undertaking the same as he or she did. This remains General unless it is made Specified on the basis of a Divine Text such as the Hadith of RasulAllah (saaw), "لا يُقْتَلُ وَالِدٌ بَوْلده No parent shall be retaliated for killing his/her child." [Tirmidhi/

Ahmed] So, if a parent kills his/her child, he or she shall not be retaliated for that crime.

Also, such as the saying of RasulAllah (saaw), "لا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ No Muslim shall be retaliated for killing a Kafir (كافر non-Muslim)" [Bukhari, Tirmidhi]. So, if a Muslim kills a Kafir Harbi (كافر حربي Belligerent Non-Muslim at War), he or she shall not be retaliated for that crime. We say Belligerent

The Mantooq (منطوق Literal Meaning) here is used to refer to killing the free man for the free man, the slave for the slave, the woman for the woman. As for the Mafhoom (مفهوم Understanding), it shall not be claimed that a free man should not be killed as a Retaliation for killing a slave and vice versa.

Non-Muslim because RasulAllah (saaw) excluded the Kafir Dhimmi (كافر ذمي Non-Muslim of the Oath of Protection) and Kafir Maahid (كافر معاهد Non Muslim Covenanted Protection) and the Divine Text regarding both of them is what was carried in another narration لا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ فِي عَهْدِهِ "Neither a Muslim shall be retaliated for killing a Kafir nor the One Covenanted Protection during his Covenant." [Nisa'a] So, the Dhu Ahad (ذو عهد One Covenanted Protection) was used in Ataf (عطف Conjunction) with "Muslim," so they are both Marfoo'a (مرفوع Nominative) in the grammatical case i.e. both are the subject. As for the aforementioned Kafir in the Hadith, he is neither the Kafir Covenanted Protection, nor the Kafir Dhimmi (كافر ذمي Non-Muslim of the Oath of Protection) by the legal principle of Min Babul Oola (من باب أولى Primary Expansion a fortiori). Thus the aforementioned Kafir is exclusively the Kafir Harbi for whom a Muslim shall not be retaliated for his/her killing.

The Mantooq (منطوق Literal Meaning) here is used to refer to killing the free man for the free man, the slave for the slave, the woman for the woman. As for the Mafhoom (مفهوم Understanding), it shall not be claimed that a free man should not be killed as a Retaliation for killing a slave and vice versa. In addition, it

shall not be claimed that a man should not be killed as a Retaliation for killing a woman. This Mafhoom is rendered Mu'tal (معطل Inoperative) by the Hadith of RasulAllah (saaw), “**All Muslims are equal in their blood**” [Abu Dawood, Nisa'i and Ahmed]. This includes man, woman, free and slave. Furthermore, the Prophet Muhammd says, “**Whoever kills his slave, we will kill him.**” [Tirmidhi, Nisa'i, Abu Dawood, Ibn Maajah and Ahmed]. Moreover, Omar (ra) acted in the presence of a large group of Companions by killing a group of perpetrators as a retribution for killing a single Muslim. In addition, Omar (ra) said of thus killing of seven for one, “If all the people of San'a participated in his killing, I would kill them all.” This means that the killer should be retaliated for killing someone no matter what type and number they are.

2. مَن عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ

“**But whoever overlooks from his brother something**” in this verse there are two things:

a. The Italaq (إطلاق Application) of the word “**his brother**” upon the Awliyaa' (أولياءGuardians) of the murdered. In this there is encouragement of forgiveness, for it is as if the Guardians of the murdered were brothers of the killer. In this is a message for the guardian encouraging sympathy and forgiveness.

b. “**something**” is Dalaalah (دلالة Evidencing) that the occurrence of ‘something of Afoo’ (عفوPardon) annuls Qisas (قصاص Retribution), i.e. ‘some Pardon’ annuls Retribution. This means that if just some of the Guardians of the murdered pardon, then Qisas

is annuled. If just some of the heirs pardoned, then others would not be exempt from this Pardon, for this is ‘something of Pardon.’ Even though the Pardon is not completed by all the heirs of the guardians of the murdered, Retribution has been annuled and so in this way there is mercy from Allah as well as grace and ease. “**This is an alleviation from your Lord and a mercy.**”

If a complete Pardon or something of Pardon is to be granted, the deceased's Guardians should demand Bil Ma'roof (بالمعروف In a Reasonable Manner) from the murderer Diah (دية Blood Money) for what he has caused. It is upon the killer is to compensate Bi Ihsaan (بإحسان With Kindness) for what he has caused, therefore soothing the souls and calming the hearts.

3. If a complete Pardon or something of Pardon is to be granted, the deceased's Guardians should demand Bil Ma'roof (بالمعروف In a Reasonable Manner) from the murderer Diah (دية Blood Money) for what he has caused. It is upon the killer is to compensate Bi Ihsaan (بإحسان With Kindness) for what he has caused, therefore soothing the souls and calming the hearts.

If the Awliyaa' (أولياءGuardians) of the murdered pardon him, they can have Diah (دية Blood Money) if they want it, or they can choose to pardon him without it. In all cases, they are not forced to take anything for them, whether it is Qood (قود Retaliation), Diah or a pardon and they must never exceed beyond these as is stated by RasulAllah (saaw), “**من أصيب بقتل أو خبل فإنه يختار إحدى ثلاث- إما أن يقتص أو أن يعفو وإما أن يأخذ الدية فإن أراد الرابعة فخذوا على**”

**If a relative of anyone is killed, or if he suffers khabl, which means a wound, he may choose one of the three things: he may retaliate, or forgive, or receive compensation. But if he wishes a fourth (i.e. something more), hold his hands. After this whoever exceeds the limits, for him shall be the Fire of Jahannam to abide**

therein forever.” [Abu Dawood, Ibn Maajah, Ad-Daraamee, Ahmed]

**Therefore, whoever kills other than the murderer after that, or kills the murderer after issuing Pardon or taking Diyah, then he has a painful punishment, either Qisas from him for who he has killed in this world, or the Fire of Hell in the Hereafter.**

4. Then Allah clarified in the last verse that there is life in Qisas **وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ** “**And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.**” It means either:

a- The Mashroo’iyah (مشروعية Legality) of Qisas is that there is life for the murderer and the murdered in it because if the murderer knows that he will be killed if he killed, this would prompt him to refrain from killing so as not to kill. It was as if a life had been achieved for the murdered and for the murderer who would have killed him. In this case there is a concealed Legality before retribution, i.e., in the Tashree’a (تشريع Legislation) of Qisas there is life for the murderer and for the one who would be have been killed.

b. Indeed in the Qisas – i.e. in the killing of the murderer – is life for some of the people who would have been killed if the murderer remained free without Retribution because his evil would have affected many of them. This is Takhsees (تخصيص Specification) of Qisas, because Qisas is a Lafz Aam (لفظ عام General Term) which became Khaas (خاص Specific) in killing the murderer and no others. Therefore in his killing, there is life for some of the people who could have been killed by the murderer, if he remained free without being spared from him and so he killed. In this case, the General (Qisas) is Specified to the murderer i.e. the meaning of Qisas here is in the Haqeeqah (حقيقة Real Meaning) of murder. Here, it is not an Idmaar (إضمار Ellipsis) in the sense of Tashree’a (تشريع Legislation), rather it is killing in the Haqeeqah (حقيقة Real Meaning).

Moreover, it is a Real Meaning Specified for killing the killer.

This is because the Specified Real Meaning takes precedence over the Idmaar (إضمار Ellipsis), since Idmaar is equal in precedence to the Majaaz (مجاز Metaphor). And this is because the Qisas Specified to the murderer in the Real Meaning of his killing, takes precedence over Qisas in the Majaazi (مجازي Metaphorical Meaning) and thus also the Ellipsis of Legislation or Legality for the word Qisas. This is as is known in Usul ul-Fiqh (أصول الفقه Principles of Jurisprudence) in the subject of Tarjeeh (ترجيح Outweighing) of Dalaalat ul-Alfaaz (دلالات الألفاظ Semantics) in a single Daleel (دليل Evidence). Thus, the second meaning is the primary one and is Outweighed regarding this noble verse i.e. that in the killing of the killer, there is life for some of the people, who would have been killed if the killer remained free.

**c- Indeed the ones who understand the greatness of life that results from Retribution are the owners of thinking, minds contemplating of the signs of Allah. Accordingly, Allah depicts them as such in His speech, for they are the people who realize His meaning, such that they are guard against falling into what mandates Qisas in particular or what mandates the wrath of Allah in general.**

# The Life of this World is But Fleeting, so Let us Worship Allah (swt) Accordingly

**Musab Umair**

The commitment, dynamism, sense of urgency, initiative and drive that we saw in the life of RasulAllah (saaw) was not through mere notions of “time management.” No, it was the outcome of a deep conviction about the reality

of our time in this world, as firmly established in that which Allah (swt) has revealed. Indeed, life is perceived as being short, even by those who live longest of all of humankind. Allah (swt) said, **وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ** “**And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers.**” [Surah Al-Ankabut 29:14]. RasulAllah (saaw) said, **قَالَ: فَلَمَّا أَنَاهُ مَلَكُ الْمَوْتِ، قَالَ: يَا نُوحُ، يَا أَكْبَرَ الْأَنْبِيَاءِ، وَيَا طَوِيلَ الْعُمُرِ، وَيَا مُجَابَ الدَّعْوَةِ، كَيْفَ رَأَيْتَ الدُّنْيَا؟ قَالَ: مِثْلَ رَجُلٍ بَنَىٰ لَهُ بَيْتًا لَهُ بَابَانِ، فَدَخَلَ مِنْ** **The Angel of Death came to Nooh (peace be upon him) and said: O Nuh, O longest-lived of the Prophets, how did you find this world and its pleasures? He said: Like a**

**man who entered a room with two doors, and he stood in the middle of the room for a brief moment, then he went out of the other door.”** Such is the perception of Nuh (as) who lived for nine and a half centuries, so how must we perceive our lives as those of the Ummah of Muhammad saaw when he saaw said, **عُمْرُ أُمَّتِي مِنْ سِتِّينَ سَنَةً إِلَىٰ سَبْعِينَ سَنَةً** **The lifespan for my Ummah is from sixty years to seventy [years].”? [Tirmidhi]? Is it not as if we are born right next to the door from where we must**

The commitment, dynamism, sense of urgency, initiative and drive that we saw in the life of RasulAllah (saaw) was not through mere notions of “time management.” No, it was the outcome of a deep conviction about the reality of our time in this world, as firmly established in that which Allah (swt) has revealed.

leave? Is it not so? Do we really have enough life to delay our full commitment to our Deen? It is up to each of us to strive to ensure that our lifetime is not wasted. Every day and every part of our day must count for us, adding up to a lifetime that pleases Allah (swt).

Indeed the life of this world is but fleeting and upon the Day of Judgment, it will be remembered as such, by those who did not worship Allah (swt). They will have squandered their lifetime in play and pursuit of their whims and desires. They will be in such deep despair a wasted life that they will claim that their life was only a day or part of a day. Allah (swt) said, **قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (112) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِيْنَ (113) قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ (114) أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ (115) فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ (116) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِيْنَ (112) “Allah will say: "What number of years did you stay on earth" (113. They will say: "We stayed a day or part of a day. Ask of those who keep account.") (114. He will say: "You stayed not but a little, if you had only**

**known!") (115. "Did you think that We had created you in play, and that you would not be brought back to Us") (116. So Exalted be Allah, the True King: None has the right to be worshiped but He, the Lord of Al-`Arsh Al-Karim!)" [Sūrah al-Mu`minūn 23:112-116]. So, how must we fill our days and parts of our days? So, how could we consider that an entire day spent with the family, or a late night spent at the office, as time that is well spent, but a few hours spent advancing the work for the**



re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood, as time that is wasted? How can we remain resting in our houses on any day, or even a part of a day, when the Deen of Allah (swt) is not implemented, the blood of Muslims irrigates soil, the lands of Muslims are occupied by the lowest of humankind and Muslims are scattered on the earth as refugees, drowning in seas whilst escaping or sleeping under open skies, starving and cold? Do we really have time to rest and is this really the time for rest?

Let us not be deceived by the Shaytan about our stay in this world. Not only is the life of this world perceived as short, it is indeed short compared to the ever lasting life of the Aakhirah. Allah (swt) said, وَمَا الْحَيَاةُ الدُّنْيَا فِي الْأَخِرَةِ إِلَّا مَتَاعٌ... **“as compared with the life of the hereafter, the life of this world is nothing but a brief passing enjoyment”** (Surah Ar-Rad 13: 26) Allah (swt) said, قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ **“Say: "Short is the enjoyment of this world.”** [Surah An-Nisa' 4:77] Allah (swt) said, يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْأَخِرَةَ هِيَ دَارٌ **“O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment,”** [Surah a;-Ghafir 40: 39]. And RasulAllah (saaw) said, وَاللَّهِ مَا الدُّنْيَا فِي الْأَخِرَةِ إِلَّا **مِثْلُ مَا يَجْعَلُ أَحَدَكُمْ إصْبَعَهُ هَذِهِ - وَأَشَارَ يَحْيَى بِالسَّبَابَةِ - فِي** **“By Allah, this world (is so insignificant in comparison) to the Hereafter that if one of you should dip his finger- (and while saying this he pointed with his forefinger) -in the ocean and then he should see as to what has stuck to it.”** [Muslim] So, why should we compromise an ocean for that which cannot even fill a thimble, as we strive in our hours, days, weeks and months? Let us not waste time in the trivial matters that may lead to flagrant neglect of deeds that were obliged upon us. Indeed, we must wrench time from the pursuit of Dunya, minutes, hours and days, so that we have ample time for that which really matters for the ever lasting Aakhirah.

Not only is the life of the world but fleeting, it can end at any moment. There is no cheating or escaping death. Death's time is not

known to us, so how can we postpone that which Allah (swt) obliges us to do? Such postponing is built on self-deception, false hope and delusion. Allah (swt) said, وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ **“So when their time has come, they will not remain behind an hour, nor will they precede [it].”** [Surah al-Aa'raf 7:34] RasulAllah saaw said, أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ **‘Frequently remember the destroyer of pleasures,’ meaning death.”** [Ibn Maajah]. We cannot delay matters of our Deen in the hope that we will still be alive next month, next week, tomorrow or even the next hour. Such a hope is a false hope. Indeed, man is seized by death before such hope is ever realized. RasulAllah (saaw) drew a few lines and said, هَذَا الْأَمَلُ وَهَذَا أَجَلُهُ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ جَاءَهُ الْخَطُّ الْأَقْرَبُ **“This is (man's) hope, and this is the instant of his death, and while he is in this state (of hope), the nearer line (death) comes to Him.”** [Bukhari] So, how can we ever turn away an invitation of the advocate of the Khilafah to join him in the work to re-establish the ruling by all that Allah (swt) has revealed? How can we postpone the effort that is vital for the advancing the front line against the ruling by kufr? Why delay until tomorrow that which can be done today? Is this not the pace demanded by the realization that we can die at any moment? If we are not moving at the necessary pace, must we not change our habits so we do?

Indeed the life of this world is but fleeting, so let us deal with it accordingly. The ambitions, pleasures and amusements of this Dunya must not occupy our time, such that we have no time left to give the worship of Allah (swt) its full right. RasulAllah (saaw) said, كُنْ **“Be in this world as though you were a stranger or a wayfarer.”** [Al-Bukhari]. Allah (swt) said, أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْأَخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي **“Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.”** [Surah at-Tawba 9:38]. The Muslim



# The Great Imam: Abu Hanifa Al-Nu'maan (80–150 Hijri)

## His teachers:

Imam Abu Hanifa (may Allah swt have mercy on him) said, “I was at the core of knowledge and fiqh, I sat and studied with the people of Fiqh. I adhered to Fiqh and I became a Faqeeh from their Fuqahaa”. By this saying, Imam Abu Hanifa is stating that he was dedicated to one teacher and such dedication to a single teacher is noticed with all the Imams. Imam Malik was dedicated to Ibn Hurmuz, Imam Shafi to Imam Malik and Imam Ahmad to Imam Shafi until Shafi left for Iraq. This dedication to a specific teacher does not mean renunciation of listening to other teachers, or abstention from asking questions of them, or receiving knowledge from them. Instead, the student is linked to a teacher whom he sees most knowledgeable and most welcoming, such that his dedication to him will yield much knowledge and greater benefit, than dedication to another.

As for the teacher to whom Imam Abu Hanifa was dedicated to, he was Hammad Ibn Abi Sulayman, whom the Imam accompanied for eighteen complete years. The Imam transmits what his teacher had to say about him when it came to the strength of his memory, his approach to studies and how he was distinguished from his colleagues, quoting, “None is to sit at the head of the circle next to me besides Abu Hanifah.”

Moreover, it is clear that Abu Hanifa chose Hammad as a teacher for a clear reason. Kufa was filled with teachers and scholars, but

he took Hammad as a teacher because he had the knowledge of the foremost Sahabah, who were known to be plentiful in knowledge, for they were those who took the constitution of the Aqeedah and the foundations of Shariah directly from the Messenger (saaw). They

were Umar Ibn Khattab (ra), Ali Ibn Abi Taalib (ra), Abdullah Ibn Mas'ud (ra) and Abdullah Ibn Abbas (ra).

Imam Abu Hanifa took his knowledge from Hammad and Hammad took it from Ibrahim Al-Nakh'ee who was of the senior Tabi'een, Faqih of Iraq and Muhadith of Kufa. He was characterised by his piety and fear of Allah and was known for his asceticism and worship. He passed away at the age of 50 in the year 96 hijri and when he was buried Al-Shu'bi said: “You have buried the best of people”. A person asked “Who? Was it Hasan?” They meant Hasan Al-Basri. He then said “More understanding than Hasan, the people of Basra, the people of Kufa, the people of Shaam and the people of Hijaz.” Ibrahim Al-Nakh'ee had status in the eyes of Sa'eed Ibn Jubayr who used to

say, “You request a legal ruling form me, yet amongst you is Ibrahim Al-Nakh'ee.” Also because of his excess in humility, he never spoke unless he we was questioned, and when he was questioned he would answer, “I have spoken and had I found cause not to, I would not have. The time in which I am the Faqih of Kufa is a bad time.” Ibrahim Al-Nakh'ee had opinions in Fiqh which brought him closer to forming his own Madhab. Despite him being

Imam Abu Hanifa (may Allah swt have mercy on him) said, “I was at the core of knowledge and fiqh, I sat and studied with the people of Fiqh. I adhered to Fiqh and I became a Faqeeh from their Fuqahaa”. By this saying, Imam Abu Hanifa is stating that he was dedicated to one teacher

ascetic and only able to see from one eye, he was well respected, such that Sufyan Ibn Muhghir said, "We used to respect Ibrahim Al-Nakh'ee the respect of a Master." Ibrahim used to walk in on Aisha (ra) and was young when he used to accompany them for Hajj.

Also Hammad Ibn Sulayman, the teacher of Abu Hanifa took knowledge from Aamir Ash-Sha'bi, who was a close friend of Ibrahim Al-Nakh'ee. They were twins in knowledge and when remembered, they were remembered together. Sha'bi was from the leaders of Fuqahaa both in Kufa and outside of Kufa. He knew five hundred Companions (ra) of the RasulAllah (saaw). He took from their knowledge and listened to their sayings. He held a huge Halaqah (حلقه study circle) in Kufa. Muhammad Ibn Sirin said: "I came to Kufa and Sha'bi had a huge Halaqah and the Companions (ra) of the Prophet (saaw) that day were many." Ibn Shihab Al-Zuhri said, "The scholars are four: Ibn Musayyib in Madinah, Sha'bi in Kufa, Basari in Basra and Makhool in ash-Shaam.

The third scholar from whom Hammad Ibn Sulayman, teacher of Abu Hanifa, took knowledge was Sa'eed Ibn Jubayr, whom Hajjaaj killed in 95 AH when he was 50 years old. Hajjaaj killed a large number of scholars, however the body of the Islamic Ummah did not feel as much pain as when Sa'eed Ibn Jubayr was killed. He was from the most known of the Tabi'een and was a Faqeeh, scholar and Qari, who used to lead the Muslims in prayer during Ramadhan. One night he would recite with the Qira'ah of Abdullah Ibn

Mas'ud (ra), another night with the Qira'ah of Zayd Ibn Thaabit (ra) and yet another with a Qira'ah of other reciters. Sa'eed Ibn Jubayr was distinguished from a lot of the Tabi'een of his time by his comprehensive knowledge of the Deen. It was said that the most knowledgeable in matters of divorce was Sa'eed Ibn Musayyib, in matters of Hajj was Ata Ibn Abi Rabah, in matters of halal and haram was Tawoos, in Tafsir was Mujahid Ibn Jubr. However the most comprehensive of them all was Sa'eed Ibn Jubayr. Imam Ahmad Ibn Hanbal said: "Hajjaaj killed Sa'eed Ibn Jubayr, there is none on earth except that who was in need of his knowledge."

As for Hammad Ibn Sulayman, who took his knowledge from them, he was the most important of the teachers of Abu Hanifa. Abu Hanifa accompanied him, sat with him for lengthy periods, was always available for him and always came to him. Hammad was a teacher to many Imams and Fuqahaa including Sufyan Al-Thawri and Shu'ba ibn Hajaaj, the Faqeeh, Muhadith, narrator and author about whom Imam Shafi, "If there was no Shu'ba the knowledge of Hadith would not be known in Iraq." And his Fiqhi understanding was of a close understanding to the two great companions, Ali Ibn Abi Talib (ra) and Abdullah Ibn Mas'ud (ra).

As for the other teachers of Abu Hanifa whom he took knowledge from, they were those from Kufa. They included, Mahaarib Ibn Dithar, Samaak Ibn Harb who knew eighty Companions (ra) and took knowledge from most of them and narrated from them. He also took knowledge from the seniors of the

Hammad Ibn Sulayman, the teacher of Abu Hanifa took knowledge from Aamir Ash-Sha'bi, who was a close friend of Ibrahim Al-Nakh'ee. They were twins in knowledge and when remembered, they were remembered together. Sha'bi was from the leaders of Fuqahaa both in Kufa and outside of Kufa. He knew five hundred Companions (ra) of the RasulAllah (saaw).

Tabi'een including Abdul Karima Abu Umayyah and Attiyah Ibn Sa'd Ibn Junaadah who narrated from a few Companions (ra). And from those seniors were those who had abundant knowledge of Hadith, fiqh, poetry, lives of people and judicial matters. They were described as trustworthy, truthful, reliable, strong in worship and asceticism and also horse-riding.

And then there were those who were not from Kufa. These included the Great Companion Anas Ibn Malik (ra) who was the last Companion of RasulAllah (saaw) to die and he died in Basra. These also included the Tabi'ee Hisham Ibn Urwa Ibn Zubair, who was the nephew of the Companion Abdullah Ibn Zubair (ra). Hisham saw the two Companions Abdullah Ibn Umar (ra) and Anas Ibn Malik (ra). These also included the Tabi'ee Ata Ibn Abid Rabah who was the Mufti and Faqih of Makkah, who took knowledge from many Companions and it was said that he saw two hundred Companions (ra). There was Nafi Mawla Abdullah Ibn Umar who listened to many Companions (ra) and who was sent by Umar Ibn Abdul Aziz to Egypt to teach the Egyptians the Sunan. The people of Hadith said, "The chain of Shafi from Malik from Nafi from Ibn Umar is a golden chain because of the loftiness of each one of them." And there were also the teachers of Ahl ul-Bayt. Abu Hanifa loved the Ahl ul-Bayt, respected them, was accepting of them and recognized their value. He took knowledge from them. He also met Muhammad Al Baqir and his brother Zayd, who were the sons of Zayn al-Abudeen Ali Ibn al-Hussain. Both of them were older than Abu Hanifa, so he took from them, especially Zayd from whom he took a lot of knowledge.

As for Muhammad al-Baqir, he was a great scholar known to have characteristics of the Ahl ul-Bayt, such as generosity and honour. He was called al-Baqir because he had a huge capacity of knowledge. Al-Baqir was a descendant of the Ahl ul-Bayt from both his mother and father and he was from the

Tabi'een amongst the scholars. He used to narrate from his father, his two grandfathers, Hasan (ra) and Hussain (ra), his uncle Abu Hurairah (ra), Muhammad Ibn Hanafiyyah (ra), Abdullah Ibn Abbas (ra), Abdullah Ibn Amr (ra) and the likes of them. A lot was narrated about him from the great scholars, including his son Jafar as-Saadiq, Muhammad Ibn Shihab al Zuhri and Amr Ibn Dinar. Imam Muhammad al Baqir was severe when it came to rebuking those who opposed the Khulafaa Rashideen with evil.

As for Zayd ibn Ali Zayn al-Aabideen who was from the Ahl ul-Bayt, was of those from whom Abu Hanifa took knowledge. He was the brother of Muhammad al-Baqir and was rich in knowledge and prolific in hadith, a courageous horseman and an ascetic. Even his nephew Jafar al-Sadiq said, "May Allah have mercy on my uncle, by Allah he is our master, by Allah there is none left from us in Dunya or Aakhria who is the like of him." Zayd is the Imam of the Mazhab (مذهب School of Thought) that bears his name. Imam Zayd included in Fiqh of Sunnah narrations from Aban bin Othman, Ibn Shihab al-Zuhri, 'Urwah ibn al-Zubair, Sha`bah ibn al-Hajjaj and others. He included in Fiqh of Shiah narrations from his father Zayn al-Aabideen, and his brother Muhammed al-Baqir who was older than Zayd by around ten years. The School of Thought of Imam Zayd recognizes the Khilafah of Abu Bakr. However, his Mazhab permits the Imamah of the outstanding in the presence of the most preferred. He had viewed that the Khilafah was delegated to Abu Bakr (ra) according to the reconciliation that the Companions (ra) opined and the religious principle that they adopted. Zayd was the teacher of Abu Hanifa during his stay in Hijaz, and Imam Abu Hanifa described Zayd by saying, "I saw Zayd bin Ali, as I saw his family. I did not see in his era one of more juristic understanding, greater knowledge, quicker in answer or clearer in speech. He was peerless and unmatched."

As for Abdullah ibn Hasan ibn Hasan (ra) ibn Ali (ra) ibn Abu Talib, he was from the teachers of Abu Hanifa, a great scholar of honor and prestige, a truthful *Muhaddith*. Musaab ibn Abdullah said of him, "I have not seen a Scholar from our Scholars who is honored as Abdullah ibn Hasan ibn Hasan is honored." He narrated from his father, his mother, his grandfather's cousin Abdullah ibn Jaafar ibn Abu Talib, Aaraj and Ekrimah. As for those who narrated from him, many of them were Imams such as Malik and Sufyan al-Thawri and he had status and rank with the Caliph Umar ibn Abdul-Aziz.

As for Imam Jaafar al-Sadiq ibn al-Imam Muhammad al-Baqir, he was called al-Sadiq (the truthful) for his truthfulness and virtues.

Most of the historians of Abu Hanifa relate that he performed fifty-five Hajj, facilitated by his stay in Makkah between the years 130 to 136 AH.

#### **Abu Hanifa's Halaqah (حلقه Circle):**

Abu Hanifa did not establish an independent circle until after the death of his teacher Hammad bin Abi Sulayman in the year 120 AH. He had once tried before to leave his teacher's circle and make an independent circle. However once he entered the Mosque, he gazed upon his teacher until he felt very shy, he then retook his place at the side of his teacher. It was on that day that it became necessary for his teacher to travel the same day to Basra, his hometown, in order to collect his rightful inheritance. So Hammad delegated the control and teaching of the circle to Abu Hanifa, for the duration of his absence of two months. After returning to Kufa, his student presented what he had been asked about of various issues with all of his answers recorded. Hammad certified the correctness of forty and invalidated twenty answers. So Abu Hanifa felt a little remorse inside himself because although he had confined himself to a single circle, he had not

yet perfected the elements of intellectual maturity.

#### **Circles of Masjid Kufa**

Kufa was the core of knowledge, according to the words of Abu Hanifa, and its greatest mosque was the gathering place for Fiqhi circles, such as the circle of the blind Suleiman bin Mahran, who was famous for his eloquence and asceticism, the circle of Maasir ibn Kaddam, who was said to be "al-Mushaf" (the Volume) and the circle of Sufyan al-Thawri. However the circle of Abu Hanifa was the largest and most well attended, particularly when both Maasir and Sufyan moved to Makkah, their circles moving with them. These circles were not limited to Fiqh and Hadith, for there were circles of Qiraa'at (قراءات Recitations), such the circle of Hamza bin Habib al-Qaari (the Recitor) whose Recitation received universal acceptance. It was about Hamza that Sufyan al-Thawri remarked that he did not recite a letter from the Book of Allah without effect. There was also a circle of Shaabah bin Ayash bin Salem al-Azdi, a famous Qaari. Taking precedence over the circles of Hamzah and Shaabah was the circle of Asim, of famous recitation, and he was the Shaykh of Abu Hanifah in Recitation. With all these circles in the mosque of Kufa, the circle of Abu Hanifa was distinguished by its abundance of knowledge. If he intended to perform the obligation Hajj, which he performed fifty-five times, his circle also moved to the Al-Masjid Al-Haram, preceded by his fame and the situation was similar when he visited Madinah. He met Imam Malik and discussed the issues of Deen and questions of *fiqh*, and often ended up with one opinion. The image of Abu Hanifah in the minds of the Scholars was that he possessed three quarters of knowledge and he used to put forward questions and answer them. Therefore the ascetic Fiqhi scholar Imam Fadhil ibn Ayyad described him saying, "Abu Hanifa was famous by his Fiqh, his generosity, his wealth and his virtues by everyone who interacted

with him. And he also said of him, "He was very patient when teaching knowledge day and night, best at night, remained silent and spoke little unless in response to an issue in halal or haraam, he excelled in indicating the Truth and fled from the wealth of the Sultan (سلطان Ruler)." And also one of his contemporaries, Abdullah bin Mubarak, describes one of his circles which included Maasir ibn Kaddam, said "I saw Maasir in the circle of Abu Hanifa beside him, asking him and benefitting from him, and I saw no one who spoke in Fiqh better than Abu Hanifa." Also Maasir described this circle saying, "They used to disperse in their affairs after the morning, and then meet him-Imam Abu Hanifa – and he used to sit down for them. The questioner and debater would raise their voices more than was needed." Maasir went on to say إن رجلاً يُسكن الله به هذه الأصوات لعظيم الشأن "For a man to dwell by Allah amongst such voices is indeed a great matter."

Abu Hanifa's circle was a gathering for researching knowledge, where discussion was open and research into an issue or case continued for days and nights. If the Imam did not come to an opinion which satisfied him in the issue, he would say to his student Abu Yusuf "Put it at the door of so-and-so."

Imam Abu Hanifa was an open-minded Scholar, he would not allow his opinion to be written unless he was reassured to the fullest of its correctness. Thus, he abided by the etiquettes of Omar al-Farooq (ra) for it was the commandment of our master Omar (ra) to Abu Musa al-Ash'ari (ra) of not adhering to the issued ruling which turned out to be wrong. And thus did Abu Hanifa, if he issued an opinion on an issue and then it became clear to him that he was not right.

Abu Hanifa warned the one who would become a Scholar for worldly gains: من تعلم العلم للدنيا حرم بركته، ولم يرسخ في قلبه. ومن تعلمه للدين بورك له في علمه، ورسخ في قلبه، وانتفع المقتبسون منه "Whoever learns knowledge for this world is deprived of its blessing, and it is not rooted in

his heart. And whoever learns for the Deen, he is blessed through it, it is rooted in his heart and the students benefit from it" Abu Hanifa was very wealthy and had a profitable business, but he also spent on his students granting them a monthly salary that they could use for the burdens of life, which is similar to what is now called "scholarships." And this good deed was inherited by the Imam from his teacher Hammad, and Hammad in turn inherited it from his teacher, Ibrahim Nakhai. Abu Yusuf said, "Abu Hanifa was with me for twenty years, and if I said to him: I haven't seen a person better than you! He would say: How? If only you saw Hammad. He said: "I haven't prayed a prayer since the death of Hammad except with asking for forgiveness for him along with my father, and I ask forgiveness for those who learned from him, and those who taught him knowledge." He advised Abu Yusuf, when excellence was seen in him and he was touched by ambition, كن من السلطان كما أنت من النار، تنتفع بها وتتباعدها، ولا تدن منها؛ فإنك تحترق وتتأذى منها؛ فإن السلطان لا يرى لأحد ما يرى لنفسه "Beware of the Sultan as you are with Fire, you benefit when you are from it and you will not draw near to it without being burnt and be harmed by it, for the Sultan sees for none what he sees for himself."

# Visionless Pakistani Government Intensifies Secularisation of its Education System to Please its Western Masters

**Ikhlaq Jehan**

Out of the many issues faced by the Pakistani Education system, the most dangerous is the secularization of the middle school because polluted ideas, can cause irreparable damage to the future generation. The roots of the secularization propaganda lie in the missionary invasion of the Muslim lands which took place before the fall of the Caliphate. In the Asian sub-continent it started earlier than the Arab areas, as soon as the Mughal rule finished.

Lord Macaulay's statement of replacing India's old and ancient education system which was based upon Islam, to kill the people's pride in their Islamic culture and heritage, so that they engender a love and acceptance for the English language and culture till it is followed as a holy scripture. A report from the "Center for Research and Security Studies" highlights what the colonialists view as the problem with the Pakistani curriculum. It states: Class 4 and 5 books 'are bursting with anti-Hindu and anti-Sikh themes. By Class 6, anti-Christian, anti-British and anti-European indoctrination begins. Children are taught that the "Christians and Europeans were not happy to see the Muslims flourishing in life." Anti-Jewish postulations are introduced in Class 7. In Classes 9-10, the 'importance of Jihad' is cultivated. Relevant text it quoted, says that mentioning the 1965 India Pakistan war

Out of the many issues faced by the Pakistani Education system, the most dangerous is the secularization of the middle school because polluted ideas, can cause irreparable damage to the future generation.

portrays India as evil, also the separation of East Pakistan is taught as an Indian conspiracy.

In Pakistan, the secular agenda is working in two different ways; one is in the government/public sector where a specially designed syllabus to control and enslave the minds of children with secular ideas to serve the interests of the government's US masters is imposed on the students and they are supposed to take it as a necessary medicine, whatever the effects. Curricula in Pakistan have always been played with according to the rulers' political interest at the time. For example, in the period of Zia ul Haq, the need of the time was to play with the Islamic emotions of the people to fight the USSR, so he made Islamiyat compulsory from primary school to University level. Arabic language from class

6 was introduced in the public schools and was stopped later without any explanation. In the Musharraf era interests changed as Pakistan joined America in its War on Terror against Islam and the Muslims. Hence American instructions were followed, this time to remove jihad from the syllabi. Musharraf also announced an Education Sector Reform (ESR), aimed at modernizing the education system through curriculum reform.

One of the major objectives of the ESR was the setting up of a more secular education system, amidst increasing international pressure and concern about so-called Islamic extremism in Pakistan. After 9/11 US President



George Bush said: "President Musharraf has shown great leadership" but there were occasions when he had to talk to President Musharraf to remind him of the need to change some of his policies, particularly Pakistan's education policy.

Over many decades, Pakistan's education system has been subjected to continuous de-Islamization agendas and programmes at the hand of Western colonial governments and institutions. However, the country's involvement in the War on Terror has intensified this agenda to colonize the minds of Pakistan's children. Now it is portrayed as a battle against the so-called fundamentalists who the Western colonialists and their puppet regime claim have an Islamic mindset and are the biggest enemies of education. This is used as an excuse by the Government to further eradicate the teaching of Islamic history and Islamiyat texts. A selective version of history is taught and our glorious Islamic heritage is ignored. And chapters on Malala Yousufzai, the golden-girl of the West, and Arfa Kareem have been added in the social studies book for Grade 4, while chapters on the western-serving rulers, Benazir Bhutto and Zulfikar Ali Bhutto are going to be a part of grades 5 and 6, respectively.

Furthermore, Islam and studies of Islam should be the core of all knowledge for a Muslim. However, in 2004 during a National Assembly session, Education Minister Zubaida Jalal in reply to a question from Laiq Khan (MMA, Sindh) about whether and why Quranic verses had been omitted from biology books for the intermediate first year stated, "The inclusion of Quranic verses is not a requirement of curriculum." In 2006, certain changes were made to the primary syllabus and Islamiyat-related content was omitted from all other subjects. In 2006 the government announced another series of reforms and a Pakistan Education Task Force (PETF) was set up to reduce and reverse the level of Islamization of the education system by

keeping Islamic instructions restricted to specifically Islamic studies and out of other general subjects. A revised curriculum guide was formulated whose provisions included, the reduction of Islamic instructions, the introduction of "the role of minorities in Pakistan" for grades 8-10, emphasis on the role of minorities in the creation of Pakistan and pre-Islamic history.

69 percent of educational institutions in Pakistan are public, thus under government supervision. The federal Ministry of Education is responsible for curriculum, syllabus, planning, policy and standards. Then there are provincial curriculum centers working on studies schemes based on the national policy, market demand and global issues. Market demand and global issues are often defined by NGOs, which are foreign-funded and act according to their interests. Interior Minister Chaudhry Nisar last year admitted that several NGOs in Pakistan are backed by the US, India and Israel and the NGO, "Save the Children", was asked to leave the country for its involvement with the CIA and the tracking down of Usama Bin Laden.

Last year, the US Commission on International Religious Freedom (USCIRF), in consultation with a local Pakistan-based NGO, Peace and Education Foundation, issued a report recommending further review of Pakistani textbooks. The report, entitled, "Teaching Intolerance in Pakistan - Religious Bias in Public School Textbooks" recommended that in the name of so-called 'Religious Tolerance', overemphasis on Islam as being the "only correct" faith should be eliminated from school textbooks.

It also criticized the prominent trend in school books of glorifying Jihad and war heroes, particularly the Islamic conquest of Sindh by Muhammad ibn Qasim. In addition, it aimed towards the mention of other Islamic beliefs in the education curricula. One example quoted as being problematic was that, "The

Islamic religion, culture and social system are different from non-Muslims...” The report also recommended that secular international norms on religious freedoms be reflected in textbooks’ contents and that absolutely no content should be taught that celebrates one religion at the expense of another. Furthermore, it argued that the curriculum should inculcate a sense of constructive patriotism and that heroes from all religious minorities should be included in textbooks. According to the USCIRF, a majority of their so-called “examples of religious intolerance” (equated to basic Islamic beliefs) published in their previous 2011 report, “Connecting the Dots: Education and Religious Discrimination in Pakistan” had already been removed from textbooks by local authorities.

In the Private sector social and moral values are attacked by creating doubts about religion in the name of debate and discussion. Exposure to western culture through textbooks and extra literature and videos in the name of interactive learning is common. History books taught in middle school include chapters on Islamic history, which many students have complained are taught so as to show the acceptability of taking disbelievers as close allies and friends, even though the Qur’an in Surah al-Maa’idah, verse 51 prohibits this. In literature, the western view on love and romance is introduced through poetry and novels from a very young age. For example, Romeo and Juliet is taught in grade 8. Non-Islamic doctrines are being taught under the guise of Islamiyat, including details about all religions such as Judaism and Hinduism. There have even been cases of non-Muslim teachers teaching Islamiyat and daring to mock Islamic history and insult famous personalities of Islamic history, including the Companions of the Holy Prophet (saw).

As many private schools offer O’ and ‘A’ Levels, their syllabi and books are imported from Britain because these exams are conducted by boards in the UK which demand that curricula should meet their standards. This

shows the old link between our education and our colonial masters who ended the madrassa system and introduced the formal secular education system in the country. Islamiyat and Pakistan studies for O’ level students were made compulsory in the time of Zia ul Haq so that their certificate would meet the college requirements. Earlier they started missionary schools and right now all public and private schools are knowingly or unknowingly playing the role of those missionary schools. In literature, the fine arts, history, and even in the sciences, for example, children are exposed to material that goes against their Islamic beliefs. For instance, children of grade 6 would spend months studying about Egyptian civilization and making clay models of mummies, while Islamic rule over Egypt will be completely ignored as according to their view it has nothing worthy enough to discuss.

Alongside all this, boys and girls are encouraged to do group studies and research projects, in which they have to spend a lot of time together in and out of the institutions. Music, dance, and late-night concerts are also a norm, even in the public sector, as it is considered an affordable source of entertainment. Drugs are also common in these institutions, however administrations are acting blind to this silent slow physical and psychological destruction of the youth. In November last year, a shocking report prepared by a NGO stated that 44 to 53% of students in elite private schools in Islamabad were addicted to drugs. Students claimed they obtained the intoxicants from fellow pupils, street vendors or even teachers. The average age of those addicted to drugs in these private schools is 12-19, but some as young as 8 have been reported. It’s also not uncommon to hear of a young death every now and then from drug overdose. Recently a boy from the most reputable university was found dead in his hostel room because of heroine abuse. The irony is, that the administrations in the name of their reputation refuse to address the issue.

In addition, a programme which is given much importance in the country is “Model United Nations” (MUN). In this programme, students have to study the policies and aims of foreign powers and then defend them. Every type of competition from photography to debates is a part of the MUN, and most of these competitions are followed by mixed boys and girls dinners, dances and games nights.

Furthermore, teacher training is done directly by foreign organisations or local organisations funded by the West. Teachers are sent to countries like the USA and India for training programmes. Recently a group of 50 Pakistani teachers left for Beijing to learn the Chinese language and culture on the invitation of the Chinese government.

Considering China a friend shows that the rulers of Pakistan have no feeling for the Muslims of Xinjiang who have been brutally repressed and persecuted for practicing their Deen in the country. Allah (swt) says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ  
خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي  
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ

**“O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand.” [3:118]**

USAID, which was founded in 1961, is spending money to bring education reform in Pakistan. We may think this aid a blessing, but in reality it is an affliction and a blight. It is the absence of Islamic culture from the society and education system that is causing the intellectual

mutation of our youth towards the western thoughts and lifestyle.

The implementation of the Islamic education system within a state that comprehensively applies the Islamic beliefs and laws upon the people is the only way to inculcate Islamic thoughts in these young minds. Article 170 of Hizb ut Tahrir’s Draft Constitution for the Khilafah "Caliphate" states, “The Islamic creed constitutes the basis upon which the education policy is built. The syllabi and methods of teaching are designed to prevent any departure from this basis.”

Now is the time to stand up and stop the corrupt and deceptive secular agenda of the West afflicting our future generation and the Ummah generally, and to bring back the time when Muslims excelled in education and made huge contributions in science and technology without compromising their belief? We have seen that your protests against the fee hike in Private Schools caused government and private institutions to take action so understand the powers you have and that these powers can shake the thrones of these colonial puppets. The Khilafah "Caliphate" is truly the need of time to protect the Deen of this Ummah, and by Allah’s will and our efforts it will protect our children from this plague of secularism.

## The Westphalian Nation State System is A Tool for Colonialist Domination of Other States

**Afzal Qamar**

The present state system was imposed on the whole world by the European countries and originated from the strife of the Christian Reformation. It reflected some of the salient features of the modern capitalist system, particularly the principle to compromise. Compromise was not achieved before there was a lot of blood spilt and Europe passed through centuries of war. The present system is based on states which are called Westphalian, because they are supposed to acknowledge the principles established at the Peace of Westphalia of 1648.

It should be remembered that the “Peace” was only so-called peace. It did not herald an era of peace but an era in which wars would no longer be fought by European powers on the basis of religion, but on the basis of the nation state. It only changed the basis of international conflict but did not stop conflict itself. It also meant an abandoning of the concept of a *Res Publica Christiana* (“The Christian Commonwealth”). The *Res Publica Christiana* was a response to the continual expansion of the Islamic Khilafah (Caliphate) state, which opened the lands of Europe to Islam. It should be noted that the Treaty of Westphalia also ended whatever remnants of control that remained with the Holy Roman Empire. It reduced the Emperor to one monarch amongst many others, although he remained powerful.

To understand Westphalia, it is necessary to go back to the Protest Reformation. The collapse of the Western Roman Empire had left

behind a Christian patriarch (highest ranking bishop) in Rome. The other four patriarchs were all based in the Eastern Roman Empire, which continued until 1453, before the Khilafah (Caliphate) opened Constantinople to Islam. By the time that happened, the Patriarch of the West had developed into the Pope. The Pope was the head of the Church not just in the former Roman Empire, but also in the Germanic lands, where the religion was spreading among the pagan peoples. However, at the same time, many abuses had crept into the Church. A German monk, Martin Luther, who wanted the Church to return to its original roots, highlighted the abuse of the practice of clergy selling plenary indulgences. Luther’s “Ninety-five Theses” or “Disputation on the Power of Indulgences” of 1517 was key to the Reformation. He connected with public opinion strongly and much of Europe followed. Even the defenders of the Pope conceded the need to reform many Church practices. He refused to renounce all of his writings at the demand of Pope Leo X in 1520 and then the Roman Emperor Charles V and so was excommunicated (excluded from the Church).

Europe was plunged into chaos by the ensuing split. In particular, the Roman Empire was deeply divided and it broke out into war. The war was ended by the 1555 Peace of Augsburg and the principle *Cuius regio, ejus religio* (“whose realm, his religion”) was used. This was not really a formula for toleration. Once the ruler had chosen his religion, he was free to enforce it, no matter what his subjects

The present state system was imposed on the whole world by the European countries and originated from the strife of the Christian Reformation. It reflected some of the salient features of the modern capitalist system, particularly the principle to compromise.

believed. Europeans in that era took religion very seriously but the principle established compromise and that too on a matter of belief. It meant that the Catholic King of France was free to persecute the Protestant Huguenots, which he did in the St Bartholomew's Day massacre of 1572. A number of issues were not settled. For example, part of the Netherlands had become majority Protestant, yet it was ruled by the King of Spain and the Holy Roman Emperor, who were both Roman Catholic. The principle meant that even in that part of the Netherlands, the majority Protestants would be driven underground. This set the stage for a rebellion by the Netherlands. One of the salient features of the Peace of Westphalia was the end of the Netherlands' rebellion and the end of the Eighty Years' War between the Netherlands and Spain. It also ended the Thirty Years' War, a Catholic-Protestant conflict which Augsburg failed to end.

An important test of the Westphalian concept came in the year after it was signed when England decapitated its King, Charles I. Charles I was a strange mixture. He had a Protestant father and a Catholic grandmother. He was married to a Roman Catholic. He himself was the father of one Roman Catholic, Charles II, who revealed his faith only on his deathbed and another, James II, who declared it openly. And he was the grandfather of Protestant women who ended the tinge of Catholicism in the British monarchy. His head was chopped off but the principle of non-interference in another state's affairs endured. So no revenge was openly taken, though Catholic countries maintained a hostile stance against the regime which executed him. In later years, if monarchs were toppled, no one intervened on their behalf.

The Westphalia Treaty marked a typical capitalist compromise in refusing to acknowledge religion as the basis of international relations. However, this meant that a substitute to religion had to be found. Westphalia spelt out the new basis. Countries

had to observe the principle of non-interference in another's internal affairs. At that time, it meant not intervening between a ruler and his subjects of differing religions. It also laid the basis for settling differences at international forums. As for the principle on which states were to be organised, the Westphalian model called into being the concept of the nation-state.

The Netherlands were one example of a nation-state. The 19<sup>th</sup> century saw the Italian and German nations obtain states based on existing states. The 19<sup>th</sup> century also saw some European colonies achieving the status of states. The British colonies in North America obtained independence, the USA by war in 1783 and Canada more peaceably but much later in 1867. After the conquest of Spain and Portugal by Napoleon, their colonies in Central and South America also achieved the status of states. The new states had to be accommodated by the old ones and they did so on the basis of Westphalia. They were considered independent sovereign states who were all equal members of the 'comity of nations.'

After World War II, when the colonialist empires were dissolved, the Westphalian concept was again used. The newly independent states had to be fitted into the international system and were converted from colonies into sovereign states. However, these states did not necessarily represent nations based on ground realities. Instead, the states were made to secure colonialist interests through divide and rule.

Far from bringing stability, the international community emerging from Westphalia is inherently unstable. Persons sharing citizenship of a state may belong to a nation which has a different ethnic identity. Take one example, that of Sudan. It was recently split into two states, one retaining the name of Sudan and the other named South Sudan. Sudan contains an Arab-African people, while South Sudan is populated by

purely African people. A recent outburst of violence on tribal lines potentially threatened the new state with a further split. The ethnic minority which obtained independence, turned out to be divided enough for another split to be possible. Pakistan is now facing ethnic strife within Baluchistan, Kyber Pakhtoonkhwa, Sindh and Southern Punjab.

As for the Westphalian doctrine of sovereignty, freedom from foreign intervention is clearly selective. One of the most prominent examples after World War II was the invasion of Cambodia by Vietnam, during the Vietnam War. Then India intervened in East Pakistan in 1971. Now the emerging concept of "contingent sovereignty" challenges the norm of non-intervention and has been used to justify US military interventions. The US invasions of Afghanistan and Iraq were conducted in clear violation of Westphalian sovereignty. As for the UN being a forum for settlement of disputes over intervention, it has been used as a tool to further US interests. Now, there is direct interference by the US in Iran, both over the issue of proliferation and in the more recent protests. There seems to be no respect for its sovereignty, even though the Westphalian principle had been applied to Iran in the 19<sup>th</sup> century.

As for humanitarian intervention, it does not seem to apply when Muslims are being slaughtered. At present, in Myanmar, there is military involvement in the 'ethnic cleansing' of Rohingya. Muslims are given the choice of being slaughtered or of leaving for refugee camps in Bangladesh. Instead of being subject to violation of Westphalian sovereignty for these crimes, the Myanmar regime is being congratulated for its progress towards Democracy. In previous incidents of 'ethnic cleansing' too, Muslims are massacred, but the Westphalian principle of non-interference is applied rigidly. In Bosnia in the 1990s, Serbs were massacring Muslims, but there was no intervention. Another example is that of Kashmir, where an uprising has been

suppressed brutally. The lack of interference has been justified on the grounds of the sovereignty of India. The Indian state is massacring the Kashmiri Muslims but that does not justify intervention because India is embracing the US strongly. Pakistan is penalized heavily for any support of the Kashmiri Muslims.

So, while the US is careful to avoid any intervention in Kashmir or Myanmar, it was only too ready to violate the Westphalian sovereignty of Afghanistan. Even if it is accepted that Afghanistan had allowed its territory to be used to launch an attack on US soil was invasion of Afghanistan justified? Why was there no referral to the United Nations at least?

The Westphalian model is ignored by the US when it gets in the way of its interests and applied when it conforms with them. The US has given itself the right to violate sovereignty with impunity whenever it feels the need.

A most striking example of double standards is that of Palestine. Palestine has had its territory occupied by the Jewish entity. Its Arab majority was converted into a minority. Arabs were forced to flee or be slaughtered by Jewish terrorist gangs. The resulting refugee population was then not allowed to return home.

The Palestinian example is part of the general violation of Westphalian sovereignty that took place in the fragmentation of the Ottoman Caliphate after World War I. The division did not take into account the wishes of the people of the Caliphate but only of the Western Entente powers. Arab lands were carved off the Caliphate and occupied by the British or French. After the occupation of the Ottoman Caliphate took place, Arab lands became a number of states and protectorates. The protectorate of Palestine was given to Britain and it was ultimately given independence in 1948. The Zionists immediately took over and established the

usurping Jewish entity. Three decades of British rule had enabled Zionists to converge on Palestine. This was an invasion which is not permitted under Westphalian concepts of sovereignty because it is a change in a place's demography by immigration. However, it is a colonialist interest to honour the Jewish entity's Westphalian right not to have any interference in its internal affairs. The Western states support the Jewish entity despite its usurping of land and continued aggression against Arab Muslims and Christians, as seen recently in the relocation of the US embassy to Jerusalem from Tel Aviv.

It should be clear that the Western powers, which developed the concept of sovereignty from the Peace of Westphalia, have not observed them when it has gotten in the way of their interests. Clearly, the Westphalian concept of non-interference in a state's internal affairs is not a source of protection for weak states. It is merely a tool for stronger states to control the weaker. It prepares the citizens of such states to accept the domination by stronger states. It allows their governments to make more concessions to stronger countries, than they would in a non-Westphalian world.

The colonialist states will prevent the Westphalian model from collapsing as much as they can. They fully endorse its inherent bias towards stronger and older states. It is upon the Muslims to establish the Khilafah (Caliphate) to impose a non-Westphalian alternative. In the Caliphate there are no borders between Muslim territories. Stretching from the Atlantic to the Pacific, it will be the world's largest state. It will not ignore the religious affiliation of the people of any land. It will value religion above all over standards. It will condemn division on partisanship based on tribal, ethnic or nationalist grounds. Allah (swt) said, **يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ** "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another.

**Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.**" [Surah Hujrat 49:13]. RasulAllah (saaw) said, **«لَيْسَ مِنَّا مَنْ قَاتَلَ عَلَىٰ عَصَبِيَّةٍ وَلَيْسَ مَنْ دَعَا إِلَىٰ عَصَبِيَّةٍ وَلَيْسَ مِنْهُ مَنْ مَاتَ عَلَىٰ عَصَبِيَّةٍ»** "He who calls others to partisanship does not belong to us; and he who dies upholding partisanship does not belong to us." [Abu Dawood]. The re-establishment of the Caliphate (Khilafah upon the method of the Prophethood) will result in the abolition of the Westphalian concepts that keep the Muslim lands divided. The Caliphate will ensure that the Muslims will be unified within one state. The Caliphate will not use Westphalian sovereignty and non-interference as an excuse for inaction, if Muslims are slaughtered in lands outside of its authority. It will undertake negotiations, establish treaties and establish stances based on the reality of the non-Muslim states. It will enter treaties with states that are not belligerent in order to facilitate their entry into Islam. It will adopt a war stance with those that are belligerent, thereby preventing them from harming its citizens in origin. And on the world stage it will incite states to reject the Westphalian model, by exposing its double standards and exploitation by the colonialist states. And it will compel the belligerent states to abandon their Westphalian pretence because they are clearly pragmatic underneath it all. Indeed, if a power emerges which established a different basis for relations, they will have no compunction in using it. Indeed, if it suits them, they may use it to order their own relations with each other.

# The Myth of the Bajwa Doctrine

## Khalid Salahudin

The leading British security think-tank Royal United Services Institute (RUSI) has said in an analysis that Pakistan army under the “Bajwa Doctrine” is biting back hard against threats issued by the American administration.

The RUSI report<sup>1</sup> said the United States has been making the same threats that it did from the George W Bush era till now, but “gone are the days of timidity and scurrying to please the Americans”. The think tank believed this was being called the “Bajwa Doctrine” which suggests that the Pakistan Army should not 'do more', but rather the world must do more.

The report states, “As 2018 begins, it is the US that needs Pakistan and not the other way around. US Secretary of Defence Jim Mattis has already said that he is in touch with the Pakistani military, as without them the US forces cannot move their equipment or survive in landlocked Afghanistan. If anything, Trump’s tweet has made Pakistan realize it has been wrong to trust the US for seven decades. The Pakistanis have given full combat and logistical support to a war for which the US has no answers.”

Naturally the report received widespread publicity across the Pakistani media yet not the impartial scrutiny that it requires. Whilst the report has been published by a British think tank, many of the arguments presented in the

report are often repeated. Central to the report is the assumption of presence of an independent military policy, focusing on the requirements of Pakistan and not the US.

It is this assumption which is wrong and has to be questioned fundamentally. The evidence of Pakistan’s compelling slavery to US policy objectives came within two days of the publication of the report. The COAS General Bajwa, was delivering a talk at the Munich Security Conference where the contradiction to the RUSI report could not be starker. He said,<sup>2</sup> “It is my sincere belief that Pakistan’s lasting domestic peace hinges on peace and stability in Afghanistan, therefore, despite our limited resources, we are trying our best to export peace to our Neighbors in the west.” This is exactly what the US requires from Pakistan.

General Bajwa further said, “We have unilaterally taken many steps to ensure proper management of this border. We raised tens of new border specific units, built hundreds of new border surveillance forts and have started the process of fencing 2300 Kilometers of the border. We are putting scanners and biometrics at border terminals to ensure that while common Afghans are facilitated, miscreants and terrorists are prevented or arrested.” Again this is in line with US demands of stopping cross border infiltration from Pakistan to Afghanistan.

Central to the report is the assumption of presence of an independent military policy, focusing on the requirements of Pakistan and not the US. It is this assumption which is wrong and has to be questioned fundamentally.

<sup>1</sup> [https://rusi.org/sites/default/files/20180216\\_rusi\\_newsbrief\\_vol.38\\_no.1\\_alam\\_web.pdf](https://rusi.org/sites/default/files/20180216_rusi_newsbrief_vol.38_no.1_alam_web.pdf)

<sup>2</sup> <https://dunyanews.tv/en/Pakistan/428271-Full-text-of-COAS-address-at-MSG-Germany>



The Pakistani COAS did not leave any ambiguity to his commitment to the US. He said “While we are actively supporting the new US strategy in the region, based primarily on kinetic approach, we are not leaving any stone unturned to try and do our best in bringing the parties of the conflict on the negotiation table.” This is line with US expectation from Pakistan to help broker a negotiated settlement in Afghanistan.

One of the fundamental problems with Pakistan which extends Western influence over its affairs is the presence of a political and military elite which is cultured in Western ideals and values and hence subscribe to a vision of progress which depends on Western help and guidance. Hence Pakistan’s ruling elite cannot envision a future independent of Western policy for the region and consider it fatal or harmful to challenge Western interests at the regional and global level. This is despite the humiliation and very evident harm which Western policy has brought upon Pakistan.

The most “enlightened” of Pakistan’s rulers advocate reducing dependence on the West and replacing it with dependence on Russia and China. This so called “alternative” vision exposes the slavish mentality and incompetence of Pakistan’s political and military elite. Pakistan can never be free of Western influence or dependence on foreign powers unless its ruling elite either embraces a radical alternative vision of how national, regional and global politics should be organized or this ruling elite is replaced by a new ruling group which subscribes to a new vision for how affairs of Muslims and the globe should be managed. The Muslim World has a rich history and experience of organizing its own affairs and that of the World. Indeed Muslims were rulers of the world under the vision of Islam and the authority of its state, the Khilafah. Only by getting inspiration from our history and reestablishing the state of Islam, the Khilafah (Caliphate) on the Method of Prophethood, can we bring the independence

and strength which will end Western influence from Pakistan and allow it to reshape the region and the world according to interests of Muslims.

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

“O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you to that which will give you life.” [Surah Al-Anfaal 8:24]

### Continued from Page 26

Know that the project of Normalization with the Hindu State is an American Project of establishing the authority of the Hindu State over your heads which can only succeed with the help of your rulers. Move now to remove these rulers and grant Nussrah to Hizb ut Tahrir for the establishment of Khilafah (caliphate) on the method of Prophethood in Pakistan. Then you would return the region as it was in the past, under the rule of Islam and you will return as the rightful rulers of this land, liberating Kashmir and ending the unjust rule of Hindu Mushrikeen over the whole of subcontinent.

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly.” (Al-Anfal 8:60)



and oppression through Democracy, even though the one who does not rule by all that Allah (swt) has revealed is an oppressor, exposing himself to the wrath of Allah (swt), no matter whatever else he did to benefit us materially in the Dunya. Allah (swt) revealed, “ **وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ** Those who do not rule by all that Allah has revealed, they are the oppressors.” [Surah Al-Maidah 5:45]

### **O Muslims of Pakistan!**

Leadership is given to the one that deserves it and not merely to the one who asks for it. The current political leadership, whether from PML-N, PPP or PTI, will never change our situation, as they all represent more of the same. Each time elections draw near, one of these parties takes its turn to find a new way to raise our hopes in Democracy, only to smash them after elections, leaving us in deeper despair and in a worsened situation. Rejecting participation in Democracy does not mean we will sit on our hands, but it will set us firmly on the path for real change, the re-establishment of ruling by all that Allah (swt) has revealed, through Islam's ruling system, the Khilafah.

To re-establish Islam as a state and constitution, we need a new political leadership that we ourselves engage with, support and establish, because it will not descend from the skies. Hizb ut Tahrir has prepared an entire constitution of 191 articles, accompanied with divine evidences from the Quran and Sunnah. It has prepared a library of books elaborating upon Islam's political solutions and its method of implementation. It has produced armies of capable, aware and committed men and women, prepared to advise and account the rulers of the Khilafah in their implementation of Islam. It works throughout the Muslim world and is the world's largest party working for the unification of the Ummah through a single Khilafah state. And it is full of politically capable jurists (Fuqaha'a) such as its Ameer, Sheikh Ata Abu Rashta, who has the capability, wisdom and experience to lead us.

So, this Ramadhan, let us fully support Hizb ut Tahrir, as we strive for ruling by all that Allah (swt) has revealed. Even if we are not in the front row of the movement for the Khilafah on the Method of the Prophethood, let us make sure we are at least in the second or the third. Let us learn about ruling by all that Allah (swt) has revealed by attending the circles, gatherings and lectures of the advocates of Khilafah. Let us stand with them in support as they distribute leaflets and give addresses in the public places. Let us arrange audiences for them and spread their messages, leaflets, books and videos to all those that we know, as much as we can. Let us speak to others about the prohibition of Democracy and the obligation of ruling by all that Allah (swt) has revealed. Let us make Dua for the end of Democracy and the re-establishment of the Khilafah and ask others to do so. And let us demand from our relatives amongst the army officers to grant Nussrah (Material Support) to Hizb ut Tahrir for the re-establishment of the Khilafah on the Method of the Prophethood.

This Ramadhan, let us set ourselves firmly on the path to re-establishing the Khilafah on the Method of Prophethood, joining our nights with our days, so that we witness the glad tidings of RasulAllah (saaw). Ahmed narrated that RasulAllah (saaw) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَا جِ النَّبُوءَةِ ثُمَّ سَكَتَ** Then there will be rule of force, and it will remain as long as Allah wills it to remain. Then Allah will end it when He wills. Then there will be a Khilafah on the Way of the Prophethood.” Then he fell silent.

25 Sha'ban 1439 AH

11 May 2018 CE

**Hizb ut Tahrir**

**Wilayah Pakistan**

s.

# Policy of Restraint Towards the Hindu State is a Policy of Surrender and Humiliation which only Encourages Belligerence from our Enemy

Addressing a press conference on Monday 4<sup>th</sup> June 2018, DG ISPR Maj General Asif Ghafoor confirmed the Pakistani State's policy of restraint towards the Hindu State when he said: "We are willing to ignore the first shot that is fired from the Indian side, provided it does not result in a casualty on our side,". He further elaborated Pakistan's stance by saying: "We are two nuclear powers and there is no space for war." This is despite the fact that the General complained about the Hindu State's belligerence across the LOC and Working Boundary which has resulted in the deaths of scores of civilians on Pakistan's side. This in itself is evidence of the failure of the policy of restraint towards the Hindu State which has only served to encourage it to adopt an aggressive posture towards Pakistan. Ruling out war as a policy instrument towards the Hindu State is an open declaration of abandoning the Kashmir cause and condemning the Muslims of the valley to Hindu oppression, for the misery of the Muslims of occupied Kashmir will not end except through organized Jihad by Pakistan's Armed Forces.

**O Muslims of Pakistan!** In the Holy month of Ramadan! The month of victories and honor. Our leadership has openly declared its surrender before an aggressive Hindu State which wishes nothing but harm upon Muslims of the subcontinent. The treatment of Muslims in the Hindu State today and in occupied Kashmir only serves to remind us why our forefathers refused to submit to the authority of Hindu Mushrikeen who only have malice and hatred against Muslims of the subcontinent.

Allah says in the Quran: **لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا** "You will find the most vehement of mankind in hostility to those who believe (to be) the Jews and the mushrikeen." [Surah al-Maida 5:82].

At a time when Pakistan is gripped with a water crisis and when the ambitions of the Hindu State against us are visible through her building of dams over our rivers, Pakistan's rulers, on American dictation, are working on the project of normalization with the Hindu State, to help her emerge as a regional power which controls the affairs of the subcontinent. These rulers have no shame and honor. They strengthen our enemy with their own hands and then make excuses before us "like war is not possible between two nuclear states", "there is no military solution to Kashmir" and "Normalization will bring economic dividends" to hide their treachery and commitment to protect US interests in the region.

**O Officers of Pakistan's Armed Forces!** How can you accept to be chained in humiliation and surrender before your enemy when you have the capability to deal a death blow to it? How can you accept the excuses of your leadership which only seek to misguide you in to inaction through lies and excuses? You have the capability and strength to turn the tables on the Hindu State and its false ambitions of regional dominance.

[Continued on Page 23](#)

# Democracy Has Failed and Khilafah (Caliphate) on the Method of the Prophethood is the Need of the Time

Democracy has failed with widespread disinterest in the coming elections. Even those who are still participating in voting are resigned to choosing the “least of the worst” from a pitiful choice. On the one hand, there are those who are skilled in corruption after decades of practice. On the other hand, there are those who claim to want to end corruption, but fill their ranks with the corrupt, claiming that only the corrupt are “electable”!

We are right to be disinterested, disappointed and disenchanted with Democracy. Democracy is not about us and our affairs, it is a tool for rulers to look after their own affairs at our cost. Democracy places law making, deciding what is right and wrong, what is Halal and Haraam, in the hands of those elected so they can manipulate laws to secure personal gains. That is why we have not seen a single clean man from the civilian and military rulers who have ruled by Democracy, whether Musharraf and Shaukat Aziz, Zardari and Kayani, or Nawaz and Raheel. And this is why we see today that the corrupt swarm around Democracy like flies to filth.

Whosoever wins the elections, our situation will worsen as has been the case with every term of Democracy. The corrupt rulers do not depend on our popular support but on the external support of the colonialists. Thus, our economy will be ravaged by the IMF and World Bank, plunging us into ever deepening debt and denying us the realization of our actual potential. Our foreign policy will be ruined by the US State Department, ensuring our continuing restraint and humiliation before India. Our military and intelligence affairs will be ravaged by the US Pentagon and CIA, exploiting our strength and influence to ensure the US military stays in Afghanistan. And our

media and education policy will be polluted by UNESCO, poisoning our future generation with the misguidance of Western values.

## O Muslims of Pakistan!

RasulAllah (saaw) warned us, «لَا يُلْدَغُ» «The believer is not stung from the same hole twice.” Democracy has failed and the ruling by the Quran and Sunnah is the need of the time. Certainly, nothing short of the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood will bring the change we need.

## It is the Khilafah (Caliphate) on the Method of the Prophethood alone that will ensure our security.

- It will work to end all borders and divisions between Muslim Lands, unifying them as the world’s most resourceful state, with one treasury, one currency, one state language, one armed forces and one Khaleefah.
- It will deal with the hostile states with a war stance, expelling their mischief making diplomats, intelligence and private military from our soil.
- It will withdraw from the tools of the Western colonialists, the United Nations, the World Bank and the IMF and call upon all oppressed nations of the world to do the same.
- Its armed forces will be mobilized to answer the cries of the oppressed whether in Palestine, Occupied Kashmir or Myanmar (Burma) decisively and without regard for Western double standards.
- And it will be a welcoming, generous sanctuary for the worlds oppressed as it was for centuries before.

### **It is the Khilafah (Caliphate) on the Method of the Prophethood that will ensure our prosperity.**

- It will prevent the private ownership of our immense energy and mineral reserves, which are valued to the order of hundreds of billions of dollars, because Islam has deemed this vast treasure as public property, whose entire benefit is for our needs.

- It will end the widespread private ownership of capital intensive enterprises, such as heavy industry, large scale construction, transport and telecommunications, through abolishing the capitalist stock share company. This is because Islam mandated its own unique company laws, that limit the scale of private ownership of capital intensive enterprises, allowing the state to dominate large scale sectors so that it is better able to look after our affairs.

- It will end the choking of our needy and destitute with burdensome taxation that Shariah has forbidden, whilst filling the state treasury with funds from the unique Islamic set of revenues.

- And it will end the taking of foreign loans upon interest, that ensure an ever deepening debt trap and crippling conditions, thereby smashing the begging bowl forever.

### **And it is the Khilafah (Caliphate) on the Method of the Prophethood that will preserve and strengthen us in our Deen.**

- Its media and education policy will be established on the strong foundation of the Quran and Sunnah, in every book and every broadcast.

- Its judiciary will not discriminate by gender, religion or worldly status, applying the law of Allah swt upon all, extracting the right of the weak from the oppressor.

- And every law that is implemented must be based upon the Quran and Sunnah or the judiciary can declare it as an unjust act and dismiss the ruler responsible, without delay or recourse to appeal.

### **O Muslims of Pakistan!**

Democracy has failed and it's now time for all of us to work for the re-establishment of the Khilafah on the Method of the Prophethood with Hizb ut Tahrir. It is fully prepared for ruling by Islam, with a library of books that lay out the blue print of the Khilafah and legions of committed and aware men and women, from Morocco in the West to Indonesia in the East, to lead us. And it is our duty to do so because ruling by Islam in all our affairs is not a choice, but an Obligation from Allah (swt). Allah (swt) has revealed, **وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا** “It is not befitting for a believing man or woman to have any choice in a matter, when it has been decided upon by Allah and His Messenger.” [Surah Al-Ahzab 33:36].

### **O Muslims of Pakistan's Armed forces!**

Democracy has failed and you are fully capable of bringing the Khilafah on the Method of the Prophethood, within hours. Bury the rotting Democracy, seize the corrupt rulers and grant the Nussrah to Hizb ut Tahrir now for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood, so that we are finally ruled by our Deen, secured by it and led in battle against our enemies. So, who amongst you will respond to the promise of Allah (swt) and support His cause? Allah (swt) said, **وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ** “Allah will certainly support those who support His cause, for indeed Allah is full of strength, exalted in might and able to enforce His will.” [Surah Al-Hajj 22: 40]

29 Ramadan 1439 AH

14 June 2018 CE

**Hizb ut Tahrir**

**Wilayah Pakistan**

## Q&A: Debt Guarantee with Compensation

To: Yusuf Abu Islam

### Question

Assalamu Alaikum... Our dear Sheikh and Ameer

May Allah protect you from all evil and harm, and give you empowerment over the land soon, Allah willing.

This is an urgent question if I may. Someone owes a large sum of money to a group of dealers. Another person offered to negotiate with these traders and expedite payment of their rights from his own pocket in return for lowering the value of the debt. The deductible amount shall then be distributed after the reduction by a certain percentage between him (mediator) and the debtor, i.e. the proportion between the mediator and the debtor shall be divided between them. Is this permitted? May Allah bless you and help you in all your matters.

### Answer

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuhu

I understood from your question that you are in debt to merchants, and that someone wants to help you pay the debt to the merchants on your behalf, but he put a condition that he will make a deal with the merchants to reduce the debt value, and have a part of the discount, for example if the debt was 10000, he will negotiate it to bring down to 8000, and he wants to take 1000 from you, for example, i.e. half of the reduction in return for repaying the debt on your behalf. In other words, he wants to be your guarantee that you will repay the debt, so he pays it on your behalf for a return from you, which is a

percentage of the discount that he can get from the merchants.

If my understanding is correct, this transaction is not permissible because its reality is the guarantee (Ad-Daman) that it to guarantee the repayment of the debt on your behalf, and the guarantee in Islam has conditions. One of these conditions is that the guarantee is not for a compensation. But in your case, he wants to be your guarantor in

...the guarantee in Islam has conditions. One of these conditions is that the guarantee is not for a compensation. But in your case, he wants to be your guarantor in exchange for compensation. This transaction in this manner is not permissible.

exchange for compensation. This transaction in this manner is not permissible. The evidence for the guarantee clearly explains that it is linking a liability to a liability, and that it is a guarantee of a permanent right to a liability. And it is clear that there is a guarantor, the guaranteed for, and the guaranteed to. it is clear that it does not constitute anything in return (compensation). This evidence is what Abu Dawood narrated from Jabir that he said:

«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي عَلَى رَجُلٍ مَاتَ وَعَلَيْهِ دَيْنٌ فَأَتَى بِمَيِّتٍ فَقَالَ أَعَلَيْهِ دَيْنٌ قَالُوا نَعَمْ دِينَارَانِ قَالَ صَلُّوا عَلَيَّ صَاحِبِكُمْ فَقَالَ أَبُو قَتَادَةَ الْأَنْصَارِيُّ هُمَا عَلَيَّ يَا رَسُولَ اللَّهِ قَالَ فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَلَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ فَمَنْ تَرَكَ دِينًا فَعَلَى قَضَاؤُهُ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ.»

“The Messenger of Allah (saw) would not say funeral prayer over a person who died while the debt was due from him. A dead Muslim was brought to him and he asked: Is there any debt due from him? They (the people) said: Yes, two dirhams. He said: Pray yourselves over your companion. Then Abu Qatadah al-Ansari said: I shall pay them, Messenger of Allah. The Messenger of Allah (saw) then prayed over him. When Allah granted conquests to the Messenger of

**Allah (saw), he said: I am nearer to every believer than himself, so if anyone (dies and) leaves a debt, I shall be responsible for paying it; and if anyone leaves property, it goes to his heirs.”**

It is clear in this Hadith that Abu Qatada has included his liability to that of the deceased in the obligation of a financial right that is owed to the creditor. It is clear that the guarantee includes the guarantor, guaranteed for, and guaranteed to, and that, i.e. the guarantee that both agreed to, is being committed to the right of the liability without a return (compensation). The Hadith included the conditions of the validity of the guarantee, and its contract's terms.

Therefore, in your case it is permissible for that man to be your guarantor to pay off your debt, and it is permissible for him

to agree with the you ( the one with debt), but it is not permissible to get something in return, so it is not permissible that he wants something in return.

... in your case it is permissible for that man to be your guarantor to pay off your debt, and it is permissible for him to agree with the you ( the one with debt), but it is not permissible to get something in return, so it is not permissible that he wants something in return.

I repeat if my understanding of your question above is correct: this is what I believe is the answer in this matter and Allah knows best, He is Most Wise. But if my understanding of your question incorrect, explain it to me further so that I can try to answer to the correct reality, Allah willing.

**Your brother,**

**Ata Bin Khalil Abu Al-Rashtah  
2 Jumada Al-Awwal 1439 AH  
19/1/2018 CE**



## Q&A: The Muqalid Mutabi'

To: Imam Annawawy

### Question:

Assalamu Alaikum... may Allah protect you my Ameer and brother, I pray that you will find the time to answer this question.

I read in your book, Taysir Al-Wusul Ila Al-Usul (p. 273), that: "The question that is raised is: For the imitator, if he imitates a particular issue, may he return to follow another one in the same issue? The answer to this is that the Muqalid must follow the Shar'i ruling which is derived by the Mujtahid whom he follows. This means that it is as follows: If the muqalid implements the ruling on the issue he followed, it is not permissible to turn back from it and imitate another person because he has become committed to a Shariah ruling on the issue and he put it into action." End quote.

So the question that came to my mind: For example, if the illiterate who does not know the Arabic language took a Shariah ruling from Imam Shafi'i, may Allah have mercy on him, (for example in prayer) and he followed it, then he read the rule of prayer in the book of fiqh translated into the Russian language for another Mujtahid (for example Imam Malik, may Allah have mercy on him) this man read it in Russian and wants to leave the view of Imam Shafi'i and take the opinion of Imam Malik... My question here: Is it permissible to do so in Shariah? In other words, can he outweigh the evidence in other language than is Arabic? Since the evidence is not considered Shariah evidence except in Arabic? Why do I ask this

question? Because many Muslims in my region leave opinions by a mujtahid that they have followed for other Mujtahid's opinions on the same issues. At the same time they do not know the Arabic language and Shariah sciences! They read verses and Hadiths in the Russian language and claim that they are Shariah evidences! Please provide me with the answer so that I can understand and others understand too, Jazak Allah Khair.

Wassalamu Alaikum.

### Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuhu

The issue is as follows:

If a Muslim imitates a particular school of thought in any of the rulings, such as praying according to Abu Hanifa's school of thought (math'hab), and he wanted to change that and pray according to Shafi'i, for example, this is permissible but only after adhering to the following issues:

1. That this matter is based on the Shar'i outweighing of evidences and not because the new rule is convenient or easier or agrees with his desires himself, following the desires is forbidden, Allah (swt) says: **فَلَا**

**تَتَّبِعُوا الْهَوَىٰ** So follow not [personal] inclination" [An-Nisa: 135].

Allah (swt) also says: **فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ** And if you disagree over anything, refer it to Allah and the Messenger" [An-Nisa: 59].

It is to refer to the criteria of outweighing opinions for the Muqalid that pleases Allah (swt) and the Messenger (saw),

this matter is based on the Shar'i outweighing of evidences and not because the new rule is convenient or easier or agrees with his desires himself, following the desires is forbidden, Allah (swt) says: **فَلَا تَتَّبِعُوا الْهَوَىٰ** So follow not [personal] inclination" [An-Nisa: 135].

and this is far from pursuing the desires, and choosing one of the two schools of thoughts without (Shariah) outweighing is a choice based on desire, which is counter to referring to Allah and the Messenger. The outweighing criteria by which the Muqalid chooses between a Mujtahid and another, a ruling and another are many, the main and most important are:

Knowledge, understanding and justice (fairness). The Muqalid can choose the Mujtahid based on his knowledge and justice, because justice is a condition for accepting the testimony of the witness. Giving the Shariah rule when he is learning is a testimony that this is a Shariah rule that must be accepted based on the justice of the teacher who teaches him, the justice of the one who draws it in the first place is therefore more important. Justice is a condition of everyone that we take the Shariah rulings from, either a Mujtahid or a teacher, it is inevitable. Whoever believes that Shafi'i has more knowledge and his school of thought is most correct, it is not permissible for him to take a different school of thought based on desire, but rather he must take what is contrary to his opinion based on outweighing that it is the strongest evidence. So outweighing is inevitable, and that its must not be based on desires or convenience is also inevitable. It is incorrect that Muqalid chooses from the schools of thought the opinion in every issue according to his preference!

2. There are two types of acquiring the knowledge of the Islamic ruling, the Mujtahid and the Muqalid, there is no third. Because in reality either one can take knowledge through his Ijtihad, or what others reached by Ijtihad, and this is limited to these two cases.

The Mujtahid is the one is qualified to do Ijtihad, by having sufficient knowledge in Arabic and enough knowledge of the sections of the Qur'an and Sunnah and enough knowledge of the method to equate, gather, and outweigh the evidence and the ability to draw rulings.

Therefore, everyone who is not a Mujtahid is a Muqalid (imitator), of any kind, the issue in Taqleed (imitation) is to take the ruling from others regardless of whether the one taking it is a Mujtahid or not. It is permissible for the Mujtahid to imitate other Mujtahids in one issue, even if he is capable of Ijtihad. He will be a Muqalid in this issue. Therefore, the opinion can be adopted by a Mujtahid or by the one who is not a Mujtahid.

3. The Mujtahid is the one is qualified to do Ijtihad, by having sufficient knowledge in Arabic and enough knowledge of the sections of the Qur'an and Sunnah and enough knowledge of the method to equate, gather, and outweigh the evidence and the ability to draw rulings. If the Mujtahid spends effort in the issue and reaches the rule, it is not permissible for him to imitate other Mujtahids in contrary opinions to his Ijtihad. He may not leave his opinion or leave following it in this issue except in certain cases, the most important is if he finds that the evidence he used for his Ijtihad is weak, and the opinion of another Mujtahid has stronger evidence than his evidence. In this case, he must

leave his opinion based on his Ijtihad immediately and take the opinion with the strongest evidence. It is forbidden for him to stay on the first opinion according to his Ijtihad.

This is regarding the Mujtahid if he reached his own Ijtihad and his Ijtihad led him to the opinion on the issue. However, if the Mujtahid did not do Ijtihad on the issue, it is permissible for him to follow other Mujtahids and he does not have to do Ijtihad on the issue, because Ijtihad is Fard Kifayah (sufficiency) and not Fard Ain (individual), so if he knows

the Shariah ruling on the issue, the Mujtahid is not obliged to do Ijtihad on it, but it is permissible for him, and it is permissible for him to follow other mujtahids on the issue. In other words, that is the Mujtahid moves from one opinion to the other with the outweighing criteria, which is the strength of the evidence, whether he was the one who performed Ijtihad to reach the ruling or it was the Ijtihad of another Mujtahid.

4. This is the reality of the imitation of the Mujtahid. As for the non-Mujtahid, they are two types: Mutabi' and A'mmi and each of them has conditions when moving from one school of thought to another, and this transition in all cases is not based on desire, convenience, or ease, but by following the Shariah criteria of outweighing for the Mutabi' and for the A'mmi,

- The Mutabi' is who has some of the science considered in the legislation, the most important of which:

a. A proper knowledge of Arabic, he can understand Arabic to a certain extent, and he can read Qur'an in Arabic. And he can understand Hadiths in Arabic, this does not mean that he understands every word in it, but he can ask about the Arabic word and look for its meaning...

b. To have appropriate knowledge even through translation to understand the Mutawatir, Sahih, Hassan, Weak Hadiths, and to have the knowledge of the Sahih (Authentic) books. For example, when he sees the Hadith in Bukhari or Muslim, he knows that it is Sahih, and if he recites a Hadith in Tirmidhi, and Tirmidhi says that it is a Hassan Hadith, he

knows the meaning of that. ... thus realizing the meaning of Sahih, Hassan, weak... and so on.

And the Mutabi' moves from one opinion to another by knowing the evidence. He will follow the ruling that that he knows its evidence it is more stronger (by outweighing criteria) than the ruling that he does not know its evidence, If he follows a school of thought. He is more likely than the one who does not know his evidence. If he imitates a doctrine without knowledge of his evidence, and he is aware of another doctrine, follow his doctrine. Without knowing its evidence, and he sees another school of thought that he knows its evidence, he follows the one he knows its evidence and leaves the one that he does not know its evidence.

In other words, the Mutabi' moves from one opinion to another by outweighing criteria. Which is here, to follows the rule, that he knows its evidence and leaves the one who does not know its evidence.

- The A'mmi is the one who lacks science considered in the legislation, his knowledge of Arabic is almost non-existent and he has no knowledge of the evidences of the Qur'an and the Sunna ... and he worships Allah (swt) as the Sheikh says in the school of thought. Such person does not move from the school of

thought to another in any issue, weather by an outweighing method or not. He bases his trust on the one he follows and in terms of understanding and piety and good treatment, so he imitates the imam of the mosque or his father or the one who teaches people in the mosque the recitation of the Qur'an. So he will

The A'mmi is the one who lacks science considered in the legislation, his knowledge of Arabic is almost non-existent and he has no knowledge of the evidences of the Qur'an and the Sunna ... and he worships Allah (swt) as the Sheikh says in the school of thought. Such person does not move from the school of thought to another in any issue, weather by an outweighing method or not.

pray like them according to Shafi'i school of thought, for example. In this case he does not move from one opinion to another, except by an outweighing criteria, which is by getting to know a man with more knowledge than those he trusts, and to have more trust in his piety and justice, that the ones he trusts. If this man who he trusts is praying according to Abu Hanifa, so he sees that he most knowledgeable and he trusts him more and is reassured by his knowledge, especially when he attends his lessons in prayer according to Abu Hanifa, so he becomes the place of his trust and reassurance. In this case he may move in his prayer from the Shafi'i to Hanafi school of thought, through outweighing trust and reassurance...

In other words, the A'mmi is moving from one opinion to the next with outweighing criteria. When the A'mmi knows a man who he trust in his piety and justice, and reassured of his knowledge and understanding, he can change to this person's school of thought.

5. This is in the case when he follows a Mujtahid or wants to change to another Mujtahid, he needs an outweighing criteria, whether it is with the knowledge of the evidence, if he followed a Mujtahid or without the knowledge of the evidence. Or he learned from someone he trusts the evidences of the Mujtahid are stronger than the one he follows. But if he did not follow a Mujtahid in the first place in an issue and wanted to be an imitator from the onset, he can follow a Mujtahid that he is reassured by his guidance and knowledge. It is worth mentioning that imitation in one issue must be from one Mujtahid in that issue with its conditions and elements ... For example, prayer must be taken from one Mujtahid with its conditions and elements ... such as wudu, standing and Ruku' ... all taken from one Mujtahid, and not to take the prayer from Abu Haneefah and doing wudu

from Shafa'i, but all must be from one Mujtahid. But in different issues, such as prayer, fasting, and Hajj, it is permissible for him to take all of them from the same Mujtahid or to take the prayer from one Mujtahid and fasting from another Mujtahid, and so on.

6. Based on the above, the answer to your question about the brothers who do not know the Arabic and consider themselves as Mutabi' and therefore read the translation of the evidence, and accordingly move from their former school of thought to another as Mutabi' followers who are sufficed by knowing the evidence ... Their reality does not indicate that, because they do not know Arabic, so the translation is not enough to leave the school of thought and change to another! But they need another outweighing criteria like knowing a man they have trust in who knows Arabic, who can read the evidences to them in Arabic and explains it and shows them which school is stronger... If they are reassured with his knowledge and understanding then it is permissible to move to the school of thought based on trust ... That is those brothers if they wanted to move from a previous school of thought to another, it is not enough to read the translation as long as they do not know Arabic, but they must have one of the outweighing criteria of the A'mmi in addition to the translation

This is what I see in this matter and Allah knows best.

**Your brother,**

**Ata Bin Khalil Abu Al-Rashtah**

**15 Jumada Al-Awwal 1439 AH**

**1/2/2018 CE**

## Q&A: The Reality of the Southern Movement and its Subordination

### Question:

Is the Southern Movement (Al-Hirak Al-Janoubi) still American? Or that the agency of the Council became for the British because of the containment of the United Arab Emirates (UAE) and became a follower of the UAE, and the UAE represents the British in the country? In other words, did America fail to maintain the Southern Movement and Britain was able through the UAE to include it to its side? Or is it still following America in its moves and it is only that the UAE, because of the strength of its army in Aden, was able to influence it without the Southern Movement becoming loyal to the British?

### Answer:

1- Britain was concerned to realize that America was able to induce Ali Salem Al- Beidh and Ali Nasir Mohammed by direct and indirect means through Egypt and Saudi Arabia in the era of Fahd in the early nineties although it was Britain that formed, through its agents, what was called the "National Liberation Front in South Yemen" and invited it to negotiations in Geneva starting from 20/11/1967. Then Britain gave independence to Southern Yemen on 30/11/1967 after the departure of the British troops, and Al-Beidh became the governor of the South with the support of Britain. Thus, his

relationship with America was considered by Britain as a disgrace! So, Britain decided to remove him from power, especially since it has the potential to do so, for its man Ali Saleh has a force to be reckoned with in the South.

Thus, a war broke out between the forces of the two parts in 1994, only four years after the unification of the two parts of Yemen! When the war ended with the defeat of the military units that were described as "the South", Ali Salem al-Beidh and Ali Nasser Mohammed fled, and secluded themselves a bit.

Then Saleh's government in Sanaa has started to persecute and pursue the military in the South for years. Then, the association of military retirees who were discharged from their work was established in the South, so it was a society with demands related to oppression, persecution and deprivation of rights. With the persistence of these injustices, separatism leaked to veterans of the military involved in that assembly, thus becoming a hotbed of secessionism and a nucleus of the separatists group whose movements led to what is now known as the Southern Movement (Al-Hirak Al-Janoubi), which officially declared itself in southern Yemen in 2007 in addition to other less

important and less effective movements that we will not focus on.

Britain was concerned to realize that America was able to induce Ali Salem Al- Beidh and Ali Nasir Mohammed by direct and indirect means through Egypt and Saudi Arabia in the era of Fahd in the early nineties although it was Britain that formed, through its agents, what was called the "National Liberation Front in South Yemen" and invited it to negotiations in Geneva starting from 20/11/1967.

2- America used this situation in the South to have a foothold in southern Yemen, as it had another foothold in northern Yemen through the Houthi movement and the Iranian support for it. Thus, in terms of the international conflict, the Southern Movement has shifted from demands to lift injustice and has become a new tool for America to intervene in Yemen which its government is loyal to the British.

The great powers have traditionally exploited the internal situations and tensions in the small countries to gain influence in them. America, through the King Fahd Intelligence Service in Saudi Arabia, was trying to contact the militants in southern Yemen during the nineties after the civil war in 1994. Although Salem Al-Beidh was one of its followers at that time, his seclusion at the time and his call in his exile for material work against the rule of Saleh did not make America see that alone as a success and started looking for someone who adopts a strong political action to gather the people of the South into a block that exerts an intense pressure affecting Saleh's rule effectively. America found its way in the opposition activist, Hassan Baoum, who was moving heavily demanding the secession of southern Yemen, and moved early from one city to another, and actively roamed around the tribes urging them to support him and support his demands of separatism. All that was on the impact of the suffering and marginalization of the people of the South. Baoum had been conducting one event after another to create more public opinion demanding the exclusion of the South from Yemen, following a peaceful approach

The great powers have traditionally exploited the internal situations and tensions in the small countries to gain influence in them. America, through the King Fahd Intelligence Service in Saudi Arabia, was trying to contact the militants in southern Yemen during the nineties after the civil war in 1994.

and rejecting violence. It was noted that Hassan Baoum's movements were echoing and sometimes gaining momentum in the southern regions where the notion that marginalization was a systematic policy has deepened.

He was arrested and prosecuted by the Sana'a government, where he was arrested several times over a period of more than a year between 2007 and 2008. He was arrested again in 2010 and released after two months in 2011 and rearrested again in the same year. Thus, the separatist Baoum became a great symbol of Al Hirak, the southern separatist movement, for his tireless efforts, his instigation of veterans of the military, tribes and activists against the central government in Sana'a, for his entrenchment and deepening of separatist demands, his links with America and for his receipt of the Iranian support. Baoum has been characterized by rapid movements, so he formed the Supreme Council of the Southern Movement and became its President. The Supreme Council of the Peaceful Movement for the Liberation of the South is the main faction of Al Hirak, which also includes factions including the Supreme National Council for the Independence of the South, the Supreme National Council for Liberating and Restoring State of South Yemen, the Southern Democratic Assembly and the Union of Southern Youth and Students... the province of Dhale is one of the most active and hottest areas of Al Hirak... (Al Jazeera Net 3/3/2011). Other websites explicitly described him to be an Iranian agent as stated in the website hunaaden.com on 13/9/2016. Thus, the Southern Separatist Movement led by Hassan Baoum, who fed on marginalization, is a

political movement associated with the early American support and became a nucleus through which America can work to access Yemen from the South as well. The movements, events and strikes were carried out by Al Hirak, and their center was the city of Dhale. Although Hassan Baoum Hadhrami is from Mukalla, and was not from Dhale, all these movements served as a training for this group on political work. The Sana'a government initially did not see this movement as dangerous because its prominent works were political, and therefore, it was only arresting its symbols such as Hassan Baoum, Ahmed bin Farid, Ali al-Gharib and Ali Manasra for periods of time, and then release them.

3- Thus, the men of America in the Southern Movement have been skilled and hardened at the idea of separation, which has become an ideology for them. Whereas, the others who were drifted with the activities of the Southern Movement, which is fueled by marginalization; some of them are local activists, and others are under the influence of the British and their men in Yemen, and the likes of these were sometimes with unity and sometimes with separation, whereas the separation was not their ideology. The government in Sana'a was benefiting from these by diluting the notion of secession that is centered around American agents, and was penetrating some of its men among them for the same purpose. As we said, the government in Sana'a did not see them as dangerous, but when it became clear to the government of President Saleh in Sana'a and the English behind them that this movement is gaining momentum and that its risks are

...the others who were drifted with the activities of the Southern Movement, which is fueled by marginalization; some of them are local activists, and others are under the influence of the British and their men in Yemen, and the likes of these were sometimes with unity and sometimes with separation, whereas the separation was not their ideology.

escalating particularly that America's agents are at the forefront of the movement, the state in Sana'a, along with the British and their regional followers, took this movement seriously in order to contain it, especially as it

appeared to be difficult to eradicate it under the growing feelings of marginalization in the South. The "English" containment plan was developing according to the development of the Southern Movement, from serious attempts to penetrate to the pursuit of which is not limited to arrest, but also involved violence. This continued until the UAE entered with ground forces, exploiting the fact that it is in the Arab alliance and then hit the hardest after Saleh's death as Britain's influence in the North became weak and it feared vacuum if the Houthis succeeded in extending their influence in the North. Therefore, it began to think seriously of having a force in the South that would have a pressure point for it to have presence in ruling Yemen; otherwise, at least in the South. So, it began to think diligently about concentrating its influence in the South, especially since it

did not rely entirely on Hadi, considering that he is dominated by Saudi Arabia, and so it took care of this through the UAE, as well as the start of the forces of the former Yemeni President Ali Saleh, who was killed by the Houthis at the end of last year on 4/12/2017, which started to go back to the South and lined up by the UAE forces in fighting the Houthi. "A Yemeni government source has confirmed that Tarek Saleh, nephew of Ali Saleh, was in Aden under the protection of UAE forces. Diplomatic sources said that the UAE is exerting great efforts to lift the sanctions

imposed on Ahmed bin Ali Saleh in order to play a political role in the future". (Nass Times, Yemeni website 5/2/2018), "We will support Tariq Saleh and we will stand by his side in the north and in all the territories until Sana'a is completely liberated,," said the commander of the forces of the Southern Transition Council (30/1/2018, France 24). This means that Britain plays a game in the South and strengthens its influence with its agents from Ali Saleh's influential relatives in the forces of the Yemeni Republican Guard and the General Congress Party. The separatists were backed by the UAE, knowing that the UAE participates with air and ground forces, whereas Saudi Arabia is participating with only air forces.

4- Thus, Britain began to operate in the South through the UAE to penetrate the original Southern Movement or marginalize it by creating a new movement that tops the scene. The United Arab Emirates began with Ali Salem Al-Beidh's wing though Britain was aware of the magnitude of the American attempts to support Ali Salem Al-Beidh and Ali Nasser. The American attempts include offering Iranian support, Egyptian facilities, such as the meeting of the Southern Movement in Cairo under the leadership of Ali Nasser Mohammad in 2014, and the Lebanese facilities, where Beirut has provided Ali Salem Al-Beidh with a shelter and a media platform that he has been deprived of in Oman since he resorted to it in 1994. Then, with the outbreak of the Saudi Decisive Storm in 2014, he moved to Riyadh, where he was lavished with money. However, as we have already said, the UAE has started to try to influence Al-Beidh's and Nasser's wing. As for why it started with this wing, it is because of two reasons: First, because he adopts violence and the second is his previous background in his loyalties to the English, for they were behind the formation of his National Front and handing over the rule of South Yemen to him. So, they wanted him to live in memory of that era, to return him to it or bring him closer to it and improve it. Following

the launch of the Arab alliance operations in Yemen in 2015, Al-Beidh was transferred from Saudi Arabia to the Emirates where he is currently residing in Abu Dhabi, as he was moving in countries loyal to America, so he has stayed for about two years (2012 and 2013) in Lebanon supported by Iran and protected by its party there, then he moved to Saudi Arabia and then he was won over by the UAE as it is in the coalition, and transferred him to it as we mentioned earlier where he lives in Abu Dhabi and surrounded him with an aura of respectability. It is known that Salem Al-Beidh is fickle in his loyalty; he was loyal to the English when was the president of South Yemen and then in the early nineties he was seduced by America and remained on this loyalty as he traveled among the pro-American countries, and he is now in the UAE which is trying to seduce him again, where it is not ruled out that he will change again, and if it happens, things might get tense between him and the UAE. However, his position is closer to the Transitional Council and he has praised it: "The Former Vice President Yemen, Ali Salem Al-Beidh, has declared his support for the formation of a "southern political entity", a day after three governors in southern governorates have supported the governor of Aden, Aideros Zubaidi to form the entity. Al-Beidh confirmed, in a statement received by "Al-Arabi Al-Jadeed", that he would support this call "with all possible means" and urged the various southern political forces and independent figures to "interact positively with this call and get out of a state of anticipation, indifference and dependency towards a new stage." Al-Beidh's statement came a day after three governors, the governor of Abyan, Khidr al-Saidi, the governor of Lahj, Nasser Al-Khange, and the governor of Dhale, Fadl al-Jaadi, joined the call of the governor of Aden, Aidarous al-Zubaidi, for the formation of a "southern entity". (16/9/2016). Similarly, his friend, Ali Nasser Mohammed, who sometimes supports separation and sometimes wants one



government in Yemen but with the conditions he sees, is like him! When asked about the solution in Yemen 4/10/2017 (i.e., before the gust of Ali Saleh against the Houthis at the end of 2017), he said: "The formation of a government of national unity and consensus, the exclusion of the main elements causing the war from the two parties "Houthis and the government of Hadi" from any official positions during the transitional period and the withdrawal of arms from all parties and sides and handing them over to the Ministry of Defense because Yemen needs one president, one government, one defense minister and resort to the election box in the next stage. (Al-Ahram Al-Arabi 4/10/2017). It is clear from all this that the English have succeeded through the UAE to reach an influential degree in both men and their wings, who did not take the separation a firm ideology that they would not budge from it as the Southern Movement originated, but according to the circumstances surrounding them.

5- Hassan Baoum's wing was an ideological political separatist to the core. The English realized that any solutions of satisfaction, temptation or domination are not useful, so they tried to besiege him in Oman with house arrest in a crooked style, without a formal decision, and he had resorted to it because it was showing itself to be on neutrality, as if he did not know that it is walking with Britain in accordance to the role assigned to it! So, through its agents in Oman, screws were tightened on Hassan Baoum and was under house arrest in the city of Salalah for a long time. With this long absence of the America's first man in the Southern Movement, the pro-American factions in the movement have weakened to some extent. Thus, the English took the opportunity through the UAE and focused efforts to create a parallel southern movement to outbid the Baoum's wing in the case of the South, and they found their quest in Aidarous al-Zubaidi, who is a well-known leader in the Southern Movement,

and the founder of the separatism Self-Determination Movement "HATAM" in 1996. And for his proximity to the English group, he was appointed by President Hadi a governor of Aden in 7/12/2015, a few months after the launch of the Saudi Decisive Storm (March 2015). This was a strong indication for the confidence of the English agents on him. Aidarous al-Zubaidi has been surrounded by an immense aura in Aden and was a successful governor of the city. He restored electricity to it and expelled the armed gangs. He fought the Houthis and opposed the proposals of the American envoy, Ould Sheikh. All that with a public and direct financial and military support from the UAE. Being a fighter in the civil war in 1994 and a leader involved in the separatist movement since its early age and chased by Ali Saleh's ruling regime in Sanaa since his exile to Djibouti in 1994, and being the son of the Dhale area, the center of the Southern Movement's and its point of gravity, in addition to his successes as a governor of Aden and his war against the Houthis, he has become increasingly projecting in the South as a prominent political figure competing with the historic leadership of Hassan Baoum in the Southern Movement. Militarily, Aidarous al-Zubaidi relies on Hani Ben Breik, the founder of the Southern Belt, widely described as the man of the UAE in the South. Hani Ben Breik, who appeared on the Yemeni arena as a fighter facing the Houthis, and then on the political scene as a minister imposed by the UAE force because of his achieved influence due to the generous support from Abu Dhabi, and founded the so-called the "Security Belt", a publicly-backed militia by the UAE in Southern Yemen. (Sasa Post, 2/11/2017). Thus, al-Zubaidi and Breik had an interest in the South, but because they were in the government of Hadi and their loyalty to the English is exposed and these would not give them popularity in calling for the Southern Movement, so the first step was to remove them from the government of Hadi in a way

that shows them, especially al-Zubaidi, in a strong disagreement with the Hadi camp and then the Southerners will gather around him to form the new Hirak (movement), and so it was.

6- On April 27, 2017, the Yemeni President issued a decree to dismiss Aidarous al-Zubaidi, Governor of Aden and Hani Ben Breik, Minister of State with the latter being referred to the investigation. Thousands of Yemenis took part in a demonstration in the southern city of Aden, denouncing the decisions of Hadi, and factions of the Southern Movement announced in the "Declaration of Aden" on 4th May 2017 their decision to delegate Aidarous al-Zubaidi to form and chair a bloc to manage and represent the South to achieve its goals and aspirations, in addition to authorizing him full powers to take the necessary actions to implement the terms of the Declaration . A week after the Southern Movement tasked al-Zubaidi with forming a political leadership to manage and represent the South, al-Zubaidi announced his presidency of the Southern Transitional Council in the city of Aden, on 11 May 2017, and the appointment of Ben Breik as his deputy in addition to the membership of 26 people.

From the door of bidding on Baoum, he delivered speeches placing the former South Yemeni flag next to him (bearing the flag of the former South Yemeni state, al-Zubaidi said, in a televised address on Thursday that under the "historic Aden Declaration", a "supreme southern political leadership that is called the Presidency of the Southern Transitional Council" was established. He added that Hani Ben Breik would be vice-President of the Council, as well as 26 people, and said that "The Presidency of the Southern Transitional Council will complete the procedures for the establishment of the bodies of the Southern Transitional Council, and the management and representation of the South internally and externally" (CNN Arabic 11/5/2017).

Thus, al-Zubaidi and Ben Breik and behind them the UAE ( the English) have become the powers to form the leadership of the entire South. The governors of the provinces are appointed by the Yemeni President; that is, they are the men of the English circle in Yemen, and the rest of the leaders of the Transitional Council are his supporters. He even managed to include some of the men of the Baoum's wing, such as Ali al-Saadi and Nasser al-Khubji, even for a certain period of time, so if the truth is revealed, they either leave or be expelled, or it could be a way to polarize them. Thus, Nasser Al-Khubji under the "alienation" of Baoum from the scene has become an early supporter of al-Zubaidi!

With the semi-decisive control of the transitional council headed by Aidarous al-Zubaidi in Aden, the possession of relatively large military forces led by Ben Breik in other southern provinces and even in Marib, the gathering of the provincial governors around the leadership of Aidarous al-Zubaidi, the support of the former "South State" socialists men, such as Ali Salem al-Beid, who early announced his support for al-Zubaidi, the support of Tariq al-Fadhli and his Islamic-style stream added to his strong tribal position in Abyan, and the financial, political and military standing of the UAE on his side, with all that, the British settled the issue of the Southern Movement around their agent Aidarous al-Zubaidi to a great extent. If the political circumstances continue as they are, especially the presence of the UAE's weight in the South, this control is likely to continue.

7- America has realized its delay, and showed its annoyance, and what indicates the discomfort of the United States of the formation of the Transitional Council is the opposition of its international envoy Ould Cheikh to the Council (UN envoy to Yemen, Ismail Ould Cheikh, sent to the dismissed governor of Aden, Aidarous al-Zubaidi, a "clear threatening" message on the background of his announcement to form a transitional

council for the secession of the South, according to an informed source. Al-Mashad al-Yemeni quoted a well-informed source as saying Ould Cheikh met al-Zubaidi and sent a clear threatening message in case he insisted on holding to the council he declared, which was rejected by the Yemeni presidency, the Gulf Cooperation Council, the Houthi group and many within the Southern Movement. In case al-Zubaidi insists, the United Nations and the Security Council will include him among those obstructing the peace process in Yemen and the implementation of resolution 2216, under Chapter VII, and will be treated as Houthis and Saleh as "rebels".... (Russia Today 14/5/2017).

It seems that America has remedied the matter, so it pressed Oman to release Baoum. After his release, Hassan Baoum took strong actions against the Transition Council, supported by the United Arab Emirates in a major manifestation of the Anglo-American conflict in Yemen, and it appeared that his movements were with clear Saudi support. Thus, under their eyes and vision the first Congress of the Revolutionary Movement Council, led by him, was held in the city of Aden 17/8/2017, with the participation of six hundred of his followers, accusing the UAE of occupying south Yemen. The statement of the conference stated: "We categorically reject the exploitation of our southern people enthusiasm and the infusion of lies and emotionally influencing it to elicit popular support and then reverse the popular will of the South... We confirm that the leader Hassan Baoum, President of the Supreme Council of the revolutionary movement, is the leader and the Southern symbol to which we cherish and take pride of ... What is happening today in the South of a frenzied race between external forces, such as the UAE, which has become a country that captures the southern ports and its goods, and controls the fate of our people and orientations and then comes to give a handful of its adopted followers a little bit of the despicable crumbs." (Adan Al-Ghad

17/8/2017). That is, the Baoum's group shows public hostility to the UAE and demands it to leave Yemen, and the Baoum's conference called al-Zubaidi's group "followers of the UAE, which gives them a little bit of crumbs".

It was then the Baoum's second conference, held on 11/11/2017, and it was stated in the final declaration of the second annual conference of Baoum's "Revolutionary Movement Council", which was held in Aden and Al-Arabi Aljadeed obtained a copy of it, "We call the so-called Arab Alliance states for direct dialogue with the Movement Supreme Council after withdrawing all their forces from our territory, and we confirm our keenness on the social and religious ties between us. The council headed by Baoum described the alliance as "occupying powers" and added, "We affirm our full right to deal with the occupation in all legitimate ways and means at the right time and place in accordance with our national interests". The statement stressed that "any negotiations or solutions exclude the southern issue and its legitimate representative would not succeed because the legitimate representatives are the ones who have led the movement since the first day and it is not those who have been invented by chance, created by money or cloned by the foreign occupation "... (Al-Arabi Al-Jadeed 11/11/2017). The statement, although spoke about the Arab alliance, was directed mainly against the UAE because the conference was held under Saudi protection!

8- In conclusion: After the defeat of Ali Salem Al-Beidh and Ali Nasser Mohammed in 1994 and the seizure of Ali Saleh of the resources of southern Yemen, the marginalization of the people of the South and the persecution of many of the Southern soldiers... all of this has caused the emergence of multiple opposition movements since that date, most notably three movements:

- the Southern Movement, Ali Salem Al-Beidh's wing which is fickle: sometimes with

America and its agents, and sometimes agrees with Britain and its agents.

- the Southern Movement, Hassan Baoum's wing which is supported by America and its agents, especially Iran.

- the Southern Movement, Al-Zubaidi's wing which is supported by Britain and its Agent, especially the UAE.

- As we have pointed out above, we have highlighted their most important positions on the current Yemeni issues, and it is painful that our issues are being tampered by the Kaffir colonists with rusty tools from our fellow people! So, our blood is being shed in Yemen and other than Yemen in favor of the Kuffar with local tools. And these people forgot or pretended to forget things which if they comprehend they would weep blood of what they did:

Allah, the Powerful the Exalted in Might, has decisively forbidden Muslims from inclining to the unjust disbelievers: (وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ) **And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.**" [Hud: 113].

And the Messenger of Allah (saw) says about shedding blood without right to be greater to Allah than the demise of the world. Tirmidhi narrated from Abdullah bin Amr that the Prophet (saw) said: «لَرَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ» **«The demise of the world is**

**lesser to Allah than the killing of a Muslim man.»**

And Ibn Assaker narrated it in his Muajam and said: This is a good (Hassan) hadeeth, so how can it be shed for the benefit

of the disbelievers the colonists? Verily, it is a crime above the crime (سَيِّصِيبُ الَّذِينَ أَجْرَمُوا صَغَارًا عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ) **“There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire.”** [Al-A'nam: 124]

However, Yemen, which was described by the Messenger of Allah (saw) to be the country of Iman and wisdom is not lacking sincere, truthful and faithful men who will stand up for those who are complying to the disbelievers the colonists. They will return Yemen, with Allah's permission, to be Dar Islam, under the shade of the banner of Islam, under the Khilafah Rashidah (righteous Caliphate) that restores its dignity to be as the Prophet (saw) said in the hadith narrated by Bukhari in his Saheeh on the authority of Abu Hurayrah (ra) from the Prophet (saw): «أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَرْقُ أَفْئِدَةً وَأَلْيَنُ قُلُوبًا الْإِيمَانُ» **“The people of**

**Yemen have come to you and they are more gentle and soft hearted. Iman is Yemeni and Wisdom is Yemeni...”**

8th Jumada II 1439 AH

24/02/2018 CE

However, Yemen, which was described by the Messenger of Allah (saw) to be the country of Iman and wisdom is not lacking sincere, truthful and faithful men who will stand up for those who are complying to the disbelievers the colonists. They will return Yemen, with Allah's permission, to be Dar Islam, under the shade of the banner of Islam

# Al-Aqsa and Palestine will be Liberated by Organized Jihad under the Khilafah (Caliphate) on the Method of the Prophethood and Never by the OIC or UN

## Media Office/ Wilayah Pakistan

Hizb ut Tahrir Wilayah Pakistan held demonstrations in the major cities of Pakistan for the liberation of Al-Aqsa and Palestine. Demonstrators held banners and placards demanding: **“Let Pakistan Army be Mobilized for the Liberation of Palestine”** and **“Palestine will not be Liberated by the UN or OIC, but by Organized Jihad under the Khilafah”**.

After the destruction of the Khilafah (Caliphate), numerous nation states were carved out of Muslim Lands by the colonialists. None of the current Muslim states, either individually or with co-operation with others, undertook serious, sincere efforts to liberate Al-Aqsa and Palestine. Instead, after every aggression by the Jewish entity they gather under the banner of the Arab or "Islamic" organizations to quell the anger of the Ummah and disperse, after condemning the Jewish entity and demanding that the "international community" and the United Nations play their role. Moreover, whenever the Ummah demands that these rulers play their role which is to mobilize the Muslim armies, they present excuses that we are economically and militarily weak. However, to protect and secure the interests of the Western colonialist powers they send our troops to every corner of the world, under the flag of the United Nations. Today

Pakistan, Iran, Saudi Arabia and Turkey respectively send troops to fight in the tribal areas of Pakistan, Syria, Yemen and Kurdish areas, spending of the Ummah's resources to the order of billions of dollars.

Al-Aqsa and Palestine were liberated and protected by Khilafah (Caliphate) before and they will only be liberated again by an organized jihad of Muslim troops under the Khilafah (Caliphate). For this to ever occur mandates the establishment of the Khilafah (Caliphate) on the Method of Prophethood. Therefore, the Muslims of Pakistan must fully support Hizb ut Tahrir in its work for the re-establishment of the Khilafah (Caliphate). It is only the Khilafah (Caliphate) that will unify all Muslim Lands, their resources and their armies under one Islamic flag. Then the Khilafah (Caliphate) will mobilize the Muslim armed forces for the liberation of Palestine, ensuring the elimination of the relentlessly belligerent Jewish entity, securing lasting peace and stability for all the inhabitants of Palestine through the implementation of Islam.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

“Verily, you (believers) are more awful as a fear in their (Jews) breasts than Allah. That is because they are a people who comprehend not (the Majesty and Power of Allah)” (Surah Al-Hashr:13)



# IMPORTANT NOTICE

FOR THE URDU-SPEAKING  
MUSLIM WORLD

HIZB UT-TAHRIR'S CENTRAL MEDIA OFFICE  
HAS AN URDU-TEXT BASED WEBSITE.

THE URDU WEBSITE IS AN ESSENTIAL MEDIA SOURCE  
FOR HUNDREDS OF MILLIONS IN THIS UMMAH OF  
MUHAMMAD SAW,  
WHO USE URDU IN THEIR DAILY LIVES.

[WWW.HIZB-UT-TAHRIR.INFO/INFO/URDU.PHP](http://WWW.HIZB-UT-TAHRIR.INFO/INFO/URDU.PHP)

## CONTENTS INCLUDE

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