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**CHANGE IS DRIVEN  
BY THOSE THAT  
TRULY KNOW  
THAT LIFE AND  
DEATH IS IN THE  
HANDS OF ALLAH  
(SWT) ALONE**

**WHAT IS THERE  
BEYOND  
AKHLAAQ (أخلاق  
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**ASIA BIBI CASE  
AND THE CRISIS  
OF THE  
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**SHEIKH ATA IBN KHALIL ABU AL-RASHTA  
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**TAFSEER AL-BAQARAH  
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**THE KHILAFAH IS THE WAY  
FOR PEACE AND  
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(AKHUND BAHARAT)**

**PROTESTS: WHILST INDIA  
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INDIA FRIENDSHIP**

## **Nussrah Magazine Issue 46**

**January/ February 2019 CE- Jumad ul- Awwal/Jumad ul-Ukhran 1440 AH**

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# Running Along with Normalization

Clearly, the regime has keenly committed to wide-ranging normalization with India. It announced that it will take two steps, if India takes just one. It invited the Indian foreign minister to the Kartarpur corridor inauguration, which was rebutted by the Hindu State. It has unilaterally declared that war is not an option, whilst India has made no such assurances. In fact India has busied itself in developing a cold start military strike option, to work around mutual nuclear capability.

Furthermore, it has congratulated India on Hindu festivals, whilst the Indian army chief has sternly demanded Pakistan becomes more secular if it wants peace. It has appealed to India to play a role in a settlement in Afghanistan, where India already has a substantial presence that has been key to destabilizing Pakistan, in Baluchistan and beyond. It has called for free trade and open borders with India, even whilst accusing India of being bent on sabotaging Pakistan's economy.

Running along with normalization, the one way compromise play is portrayed as a victory. It is claimed that the lack of Indian reciprocity to Pakistan's overtures will expose India in the international community. Moreover, the regime is assuring the people that normalization with India is the key to prosperity and security.

The policy of Normalization with India must be reconsidered and abandoned. Running along with normalization, the regime is not reading India, or regional situation or the international community, right. Had it done so, it would have abandoned this policy of surrender.

The case for abandoning normalization with India is crystal clear. As for India, it is inherently hostile to Muslims and Islam. Its brutality within Occupied Kashmir as well as the BJP-led pogroms against Muslims in Gujrat are evidence of its anti-Muslim bias. Modi's

using Afghanistan as a launch pad for destabilizing Pakistan is further evidence in this regard. Modi's dam programme to afflict Pakistan with drought is yet another evidence. India's inability to provide justice and prosperity for people within its borders, further establish that it is not fit for a wider regional role. Indeed, Pakistan's decades old stance of treating India as a hostile state was not without wisdom or reason. Arrogantly dismissing decades of policy outright and adopting the opposite to establish "New Pakistan" credentials, shows the regime's insincerity towards core Muslim interests in the region.

As for the regional situation, it is determined by the US policy for the region, implemented by states which act according to it. Under Modi India is fully on board with the US plan for India to become the dominant regional power, to act as a counter to China and the Muslims of the region. The US has used its influence over the rulers in Afghanistan and Bangladesh to enhance Indian strategic depth in both, outflanking Pakistan. The US is using its influence over the current Pakistani regime to remove Pakistan as an obstacle to the rise of India and accept to play second fiddle to an Indian regional head. Bearing in mind the reality of India, how can its regional supremacy bring security and prosperity for the region? Why should Pakistan resign itself to facilitating India's rise?

As for the international community and appealing to its better nature, it is also a non-starter. Firstly, there is nothing truly international about it. In reality, it is merely a euphemism for the balanced interests of the five great powers, the US, Russia, France, Britain and China, the latter of which is a great power but within the region alone.

[Continued on Page 5](#)

# Tafseer Al-Baqarah: 186

**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**

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِي إِذَا دَعَانِي فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ (البقرة: 186)

**“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.” [TMQ Al-Baqarah:186]**

It is reported by Ibn abi Hatim that a Bedouin asked Rasool (saaw) “Is our Lord near, so that we call him silently or far away so that we call him loudly?” The Prophet (saaw) remained silent and Allah (swt) revealed the Ayah, **“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near.”** [Dur manthoor 469/2; Tabari 158/2]

In this ayah Allah (swt) informs us that He (swt) is near and responds to the Dua of the supplicant when he calls upon. Allah (swt) listens to the dua of his servant and nothing is concealed from Him. He (swt) responds to him and does not disappoint him. Allah (swt) is so near to his servants that such that He hears and sees in the manner that Allah (swt) said to Musa and Haroon (alayhuma asalaam), **إِنِّي مَعَكُمْ أَسْمَعُ**, **“Indeed. I am with you both; I hear and I see”** [Surah Taha: 46] And the Prophet (saaw) said, **قال الله تعالى أنا مع عبدي ما ذكرني وتحركت بي شفتاه** **“Allah, the Most High says: ‘I am with my slave when he remembers me and his lips move with my mention.’** [Ibn Majah: 3783; Ahmed 540/2]

Then Allah, the Most Exalted, commands His servants that whilst invoking

Him, they should believe in him, obey him and abide by his Shariah and not to invoke him, whilst disobeying him. Their Dua will draw them nearer to Allah, when they undertake all the means that make their Dua answerable. Allah (swt) said, **فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ**. **“So let them respond to me and believe in me, so that they might be led alright.”** [TMQ Al-Baqarah:186]

The Benefit of Dua:

Here we need to consider some matters related to Dua, so that the matter is clear for the servant that supplicates to Allah (swt).

1. Dua is a Worship (Ibadah) and it is the brain of worship. Allah (swt) said, **وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ** **“And your Lord says, "Make Dua to Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.”** [Surah Ghafir:60]

Here Allah (swt) referred to Dua as worship, as He (swt) said, **عِبَادَتِي** **“my worship”** after He mentions, **ادْعُونِي** **“Make Dua to Me.”** This is like the saying of Prophet (saaw), **الدعاء مخ العبادة** **“The Dua is the brain of worship”** [Tirmidhi 3293 ; Ahmed 271/4]

The Dua is Worship and Allah (swt) loves the servant who supplicates to Him with insistence in His Du’a. RasulAllah (saaw) said, **«إن الله يحب الملحين في الدعاء»** **“Indeed, Allah (swt) loves the insisting persons in du’a”** [1 أخرجه الطبراني في الدعاء بسند رجاله ثقات إلا أن فيه عنعنة (بقية) عن عائشة رضي الله عنها مرفوعاً (فتح Reported by Tabarani in his Chapter of Dua with a chain of trusted men where it is Marfu (مرفوعاً) Raised in Attribution to RasulAllah) from Aisha (ra). Fath al Baari: 95/11]. Whosoever does not make Dua, he has lost much of the good deeds and whoever refrains from making Dua to Allah (swt) due to his arrogance, then he is one of those about whom Allah (swt) said, **سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ**

**“They will surely enter Hell in humiliation!”** [SurahGhafir:60] i.e. they are humiliated, disgraced and small.

2. Allah (swt) clarified to us that whilst making Dua, we should respond to His command, adhere to the Shariah and follow His Messenger (saaw). Allah (swt) said, **فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ** **“So let them respond to Me and believe in Me, so that they may be rightly guided.”** [Surah Al-Baqara 2:186]. RasulAllah (saaw) said, **يَدْعُو اللَّهَ وَمَأْكَلَهُ مِنْ حَرَامٍ** **“He supplicates to Allah but his food and drink are of Haram. So how can his du’a be answered?”** [Tirmidhi 2195, Ahmed 328/2, Muslim 1015, Darami 300/2]

3. The fact that Dua is Worship does not mean abandoning the means. This is clarified in the Quran and the Sunnah. Allah (swt) said, **فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ** **“So let them respond to Me and believe in Me, so that they might be rightly guided.”** [Surah Al-Baqara 2:186] i.e they are guided to undertake the means to achieve so that the Dua is answerable.

RasulAllah (saw) prepared the army in Badr, arranged the soldiers in their respective positions and prepared well for the battle. Then afterwards he (saaw) entered the hut, seeking support from Allah. He supplicated to the extent that Abu Bakr (ra) would say to him (saaw), **بَعْضُ هَذَا يَكْفِيكَ يَا رَسُولَ اللَّهِ**, **“Only a part of this Dua is enough for you, O Messenger of Allah.”** [Seerah of Ibn Hisham 626/2].

When the Messenger (saw) was given permission to make Hijrah from Makkah to Madinah he utilized all the humanly possible means at his disposal to succeed, whilst making Dua to Allah (swt) to keep the Quraysh away from him, to save him from their plots and allow him to reach Madinah safely.

So instead of going north towards Madinah directly, he (saaw) first went south and hid in the Cave of Mount Thawr with Abu Bakr (ra). He (saaw) used to receive news about

the Quraysh and about what they were planning through ‘Abd arRahman (ra) b. Abu Bakr (ra). When he (saaw) returned to Makkah, he (saaw) made Abu Bakr’s son follow behind him to cover the tracks with his cattle in order to fool the Kuffar of Quraysh. He (saaw) stayed there for three days until the search died down and then he (saaw) began his journey to Madinah Al-Munawwarah. RasulAllah (saaw) did all this while confident that he will reach Madinah safely. He (saaw) replied to Abu Bakr (ra) when the latter feared Quraysh would find them, when he (ra) saw them in front of the Cave. Abu Bakr (ra) said, **“They will see us if they just look down towards their feet.”** RasulAllah (saaw) replied, **مَا ظَنُّكَ بِأَتَيْنِ اللَّهَ تَالِثَهُمَا** **“What do you think about the two with whom the third is Allah?”** [Bukhari: 3380, Muslim: 4295, Tirmidhi: 3021, Ahmed 4/1]. Allah (swt) said, **فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا** **“Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا** **“Do not grieve; indeed Allah is with us.”** [Surah at-Tawba 9:40]

Also he (saaw) said to Suraqah who was on the verge of capturing RasulAllah (saaw) and Abu Bakr (ra) in their Hijrah, so as to lead the Quraysh to them and claim reward. RasulAllah (asaw) told him, **بَأَنْ يَرْجِعَ وَلَهُ سَوَارَا** **“Let him go back for he shall have the imperial bangles of Kisra”** [Rawd Al-Unuf fi Tafsir ibn Hisham By Sahli: 233/2]

RasulAllah (saaw) used to act upon the means, so that we may emulate him (saaw). Whilst he (saaw) was making Dua to save him (saaw) from the kuffar, the Quraish, and to foil their plots, he (saaw) left his house at night and found the kuffar surrounding his house, so he threw some dust in their faces. [Seerah Ibn Hisham Page 483]

He (saaw) was confident that Allah (swt) would respond to his (saaw) Dua and turn them away from him (saaw). This is how they

were overtaken by sleep, whilst RasulAllah (saaw) left. Hence making Dua does not mean to neglect the necessary means. Instead the Dua should accompany the means.

The one who wants the Khilafah to be re-established should not be just content with making Dua to achieve it. Rather he should work with the people who are working to establish the Khilafah and make Dua to Allah for its speedy return. He should make Dua to Allah (swt) with insistence, whilst at the same time he should take all the necessary means for it.

This applies to all actions. He acts sincerely for Allah's sake and remains honest to RasulAllah (saaw), makes Dua and imploring Allah (swt) in his Dua. Indeed, Allah (swt) is the One Who hears and responds to the call.

4. Allah (swt) answers the one who makes Dua and answers the distressed servant when he makes Dua. Allah (swt) said, وَقَالَ رَبُّكُمْ ادْعُونِي وَأَسْتَجِبْ لَكُمْ **“And Your Lord said: “Invoke Me, I will respond to your invocation”** [Surah Ghafir: 60]

Allah (swt) said, وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِي إِذَا دَعَانِي **“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me”** [Surah Al-Baqara 2:186]. Allah (swt) said, أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ **“Is He [not better than your gods] who responds to the distressed one, when he calls upon Him and Who removes the evil”** [Surah An-Naml: 62]

Answering the Dua has a Shariah meaning as clarified by RasulAllah (saaw), مَا مِنْ مُسْلِمٍ يَدْعُو اللَّهَ - عَزَّ وَجَلَّ - بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَحِمَ إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثِ خِصَالٍ: إِمَّا أَنْ يَعْجَلَ اللَّهُ لَهُ دَعْوَتَهُ، وَإِمَّا أَنْ يَدْخِرَهَا لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا. قَالُوا: إِذَنْ نَكْثُرُ. قَالَ: اللَّهُ أَكْثَرُ **“Any Muslim who makes a supplication containing nothing that is sinful and nothing that involves breaking ties of blood**

**relationships, will be given for it by Allah one of these three things: He may accept his request, or save its reward for him in the next world, or turn away from him an equivalent amount of evil.”** Those who heard it said, “We would, then, make many supplications.” **The Prophet (saw) replied, “Allah is more than ready to answer what you ask”** [Ahmed : 18/3, Adab Al- Mufrath by Bukhari: 713]. And RasulAllah (saaw) said, لَا يَزَالُ يَسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ مَا لَمْ يَسْتَعْجَلْ. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا الْاسْتَعْجَالُ؟ قَالَ: يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ أَرَ يَسْتَجَابُ لِي فَيَتَحَسَّرُ عَن ذَلِكَ وَيَدْعُو الدَّعَاءَ **“The Dua of the servant will be answered if he does not ask for the cutting of blood ties and is not impatient, It was asked: O Messenger of Allah, what is impatience? He said: impatience is when the servant says, 'I supplicated but my Dua was not heard' and so he becomes distressed and leave making supplication.”** [Muslim 4918, Tirmidhi 3303]

Therefore, answering of Dua does not necessarily occur in this world. Sometimes, it occurs in this world, sometimes it is saved for the hereafter, where the reward is so great, and sometimes the equivalent amount of evil is turned away.

We should make Dua to Allah (swt). If we are honest, sincere and obedient, then we can be confident of an answer, as was clarified by the Messenger of Allah (saw)

5. Answering the Dua does not mean that it changes the Qadr or what was written in the Lawhul Mahfooz (اللوحة المحفوظة Protected Decree) or it is against the Knowledge of Allah. I.e, Answering the Dua does not mean that Allah (swt) did not know the Dua of His servant before and His response to Dua. Similarly, it does not mean that the Dua was not recorded in the Protected Decree. It should not be said how does Allah (swt) respond to the Dua, whilst the Qadr of Allah (swt) is already completed, since He (swt) is eternal and the Writing in the Protected Decree is done with?! It should not be said that the Dua and its answering are not

new matters about which Allah (swt) had no knowledge.

The matter is as follows: Qadr is the Knowledge of Allah (swt) i.e. the Kitaabah (كتابة Writing) in the Protected Decree. Everything is written in that, since He (swt) is Eternal. Hence, Allah (swt) knows that this person will make Dua and it was written in the Qadr of Allah that this person will ask such and such and the realization of it will be such and such. Hence Dua is not a new thing that Allah (swt) did not know of previously, or that was not written in the Protected Decree. Similarly, all of the answering is recorded in the Protected Decree and Allah (swt) knows what is Unseen and everything that His servant does, whether his speech or his actions. Everything was recorded before, since He (swt) is eternal. Hence, Allah knows the Dua of the servant and it was recorded. What the answering of Dua by Allah (swt) would be is also recorded.

Du'a and its answering are not beyond the Knowledge of Allah (swt). Instead, the occurrence of both is recorded in the Protected Decree. Allah (swt) knows both the Unseen and the witnessed. Allah (swt) said, لَا يَغْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ **“Not absent from Him is an atom's weight within the heavens or within the earth”** [Surah as-Saba :3]

6. Allah (swt) clarifies Dua between verses regarding Fasting. The occurrence of the explanation between the verses is for the sake of highlighting it. The Hikmah (حكمة Wisdom) of mentioning Dua between the verses of Fasting is that the Dua made in the month of Ramadhan is more likely to be answered. Indeed, the month of Ramadhan is the month of sincerely worshiping Allah (swt) and the fasting person is closer to Allah (swt) such that his **Dua is more likely to be answered. As the RasulAllah (saaw) said, الإمام: ثلاثة لا ترد دعوتهم: العادل والصائم حتى يفطر ودعوة المظلوم يرفعها الله فوق الغمام يوم القيامة وتفتح لها أبواب السماء ويقول: بعزتي وجلالي لأنصرك ولو بعد حين** **“There are three whose supplication is not rejected: the just leader, The fasting person when he breaks**

**his fast, and the supplication of the oppressed person; Allah raises it up above the clouds and opens the gates of heaven to it. And the Lord says: ‘ بعزتي وجلالي لأنصرك ولو بعد حين By My Might and Glory, I shall surely aid you, even if it should be after a while.’”** [Tirmidhi: 3522 who said this hadeeth is Hasan, Ahmed 305/2]

Hence the mentioning of Dua between the verses of Fasting indicates the urgency of making Dua in the month of Ramadhan, its importance and the glad tidings of its answering. Allah (swt) is near and respond to Dua.

### **Continued from Page 1**

Regarding Islam and Muslims, all five greater powers are evidently hostile in their stance towards Islam and Muslims and their interests are aligned in this case. Even China, despite its mutual hostility and rivalry with India, is savage in its onslaught against Islam within its borders, which includes internment camps for practicing Muslims. Its support for the brutal Myanmar regime is also an indication of its hostile regional policy towards Islam.

Security and prosperity for the long suffering Muslims of the region, lies in Islam. It is Islam that allowed the region to rise for centuries. And it is Islam alone that will allow it to do so again. Pakistan is central to that change, being the strongest Muslim state within the region, if not within the entire Ummah. Rather than making concessions and appeals to hostile nations, Pakistan must become the starting point for the Khilafah on the Method of the Propethood which will ensure that the interests of the Islamic Ummah are protected through continuously developing its capabilities independently of those with designs against it.

# Change is Driven by those that Truly Know that Life and Death is in the Hands of Allah (swt) Alone

## Musab Umair

Throughout human history, changes in the very course of history have occurred at the hands of extraordinary personalities that take great risks, as they are fundamentally willing to risk their very lives. As for the Islamic Ummah, throughout its history, the matchless advance of Islam was upon the hands of countless Muslims who presented their souls to Allah (swt) for marching on battlefields. The powerful motivation of the Islamic officers comes from the confirmed Belief that the End of Lifespan is determined by Allah (swt) alone. It allowed them to overcome overwhelming numbers and powers. They knew that no man on earth will die before an appointed time. They knew that absolutely no power on earth can extend life beyond that. So rather than seeking to die in beds, in their homes, surrounded by relatives, at the End of Lifespan (انتهاء الأجل Intihaa' ul-Ajal), such Muslims sought the best return to Allah (swt), martyrdom in the Path of Allah (swt). Truly, they considered the best death as the death on the battlefield, bruised, wounded and bloodied, surrounded by enemies! And thus, the unbroken Sword of Allah (swt), Khalid Bin Walid (ra), declared with regret, when he was on his death bed, لقد شهدت مئة زحف

As for the Islamic Ummah, throughout its history, the matchless advance of Islam was upon the hands of countless Muslims who presented their souls to Allah (swt) for marching on battlefields. The powerful motivation of the Islamic officers comes from the confirmed Belief that the End of Lifespan is determined by Allah (swt) alone.

أو زهاءها، وما في جسدي موضع شبر إلا وفيه ضربة بسيف أو رمية بسهم أو طعنة برمح، وما أنا ذا أموت على فراشي، I have

fought in so many battles seeking martyrdom that there is no spot in my body left without a scar or a wound made by a spear or sword. And yet here I am, dying on my bed like an old camel. May the eyes of the cowards never rest!"

Thus, unlike the armies of the Western nations today, in the era of the Khilafah, there was no need to develop mind altering medication to keep the troops focused on their duty. Nor was there really a need for forced or compulsory conscription and national service, as the Muslims competed to enter the armed forces and celebrated their acceptance. Nor was there a need to fill hospitals with those who return from war, driven to near insanity through fear of dying. Their striving was neither for post-retirement privileges nor plots nor pensions, but for a death that holds promise of the highest level of Jannah and the company

of RasulAllah (saaw). Allah (swt) said, يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا عِزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ - وَلَئِن قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لَمَغْفِرَةٌ (156. O you who believe! Be not like those who disbelieve and



who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allah may make it a cause of regret in their hearts. It is Allah that gives life and causes death. And Allah is All-Seer of what you do.) (157. And if you are killed or die in the way of Allah, forgiveness and mercy from Allah are far better than all that they amass.)" [Aali 'Imraan 3: 156-157]. Thus, the armed forces of the Muslims were relentless in their advance, liberating lands to the East and the West, seeking martyrdom and victory.

The striving for the best death possible is needed today in our time of crisis, where the enemies are on the ascendancy and the rights of the Ummah are trampled under the feet of tyrant rulers that ally with the enemies. The passion to seek the best death is essential in order for the officers to truly commit to granting the Nussrah for the Khilafah project, an action that will change the tide of history in favor of Islam. It is this striving alone that will allow officers of Muslim Armies to take great personal risk to bring an end to the rule of Kufr and restore the ruling by all that Allah (swt) has revealed. So let such officers consider the death of their noble brother in arms, Saad (ra), who preceded them in establishing Islam as a state and a rule, in Madinah, by giving the material support (Nussrah) to RasulAllah (saaw). When Sa'ad (ra) died, his mother wept and RasulAllah (saaw) told her, « ليرقاً (لينقطع) دمك، ويذهب حزنك، »

striving for the best death spurs the political advocates of the Khilafah to stand before the tyrant rulers, despite their brutal oppression. Indeed, the one who truly carries with conviction that the greatest harm that can be inflicted upon him, death itself, is in the Hands of Allah (swt) alone, does not fear something which is less than death, persecution, torture, imprisonment and abduction.

«فإن ابنك أول من ضحك الله له واهتز له العرش» "Your tears would recede and your sorrow be lessened if you know that your son is the first person for whom Allah smiled and His Throne trembled." [At-Tabarani]

And beyond the armed forces, striving for the best death spurs the political advocates of the Khilafah to stand before the tyrant rulers, despite their brutal oppression. Indeed, the one who truly carries with conviction that the greatest harm that can be inflicted upon him, death itself, is in the Hands of Allah (swt) alone, does not fear something which is less than death, persecution, torture, imprisonment and abduction. He is the most firm in standing upon the Truth and the most unheeding of threat and intimidation. He is the one that is ever mindful that if he were to be killed in the way of accounting the oppressive rulers, he would get the reward like that of the martyrs. RasulAllah (saaw) said, « سيد الشهداء حمزة ورجل قام إلى إمام » "The prince of martyrs is Hamzah and the man who stood facing a tyrant ruler, gave him the correct

advice and the ruler killed him." [Reported by al-Haakim]. And such an advocate of Khilafah is mindful that to restore the Khilafah on the Method of the Prophethood, means being willing to surrender his life for the pleasure of Allah (swt). RasulAllah (saaw) said, ... فوالله لا أزال أجاهد عن الذي بعثني الله به حتى «...» "By Allah, I will continue to strive for the mission for which

**Allah sent me, until either this (deen) is victorious, or my neck is severed.”**

So let advocates of the Khilafah and the Ansaar (Granters of Nussrah) deeply consider the Ayaat that the Bringer of Life (المحيي al-Muhyee) and the Causer of Death (الميميت al-Mumeet) is Allah (swt) alone. Let the Muslims consider what Allah (swt) related of the words of Ibrahim (as) to the tyrant Nimrod, رَبِّي الَّذِي يُحْيِي وَيُمِيتُ “My Lord is He Who gives life and causes death.” [Al-Baqarah 2: 258]. It is not the tyrants that determine the death of the truthful, for Allah (swt) said, اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا “It is Allah that takes the souls (of men) at death.” [Az-Zumar: 42]. The brutality of the tyrants does not prolong or shorten life, for Allah (swt) said, وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ “Nor can a soul die except by Allah’s leave, a term being fixed as by writing.” [Aali ‘Imraan 3: 145]. It is not the confrontation with the tyrants that sends us to early graves, for Allah (swt) said, ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ “Then He caused him to die, and put him in his grave.” [‘Abasa 80: 21]. Despite all that they command of wealth and authority, the tyrants are nothing before Allah (swt) in mastery over the lives of men, for Allah (swt) said, إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ “To Allah belongs the dominion of the heavens and the earth. He gives life and causes death.” [At-Tawbah: 9: 116]. Let the Muslims carefully consider these Ayaat, that are of Conclusiveness in Confirmation (قطعية الثبوت QaT’eeyyat uth- Thuboot) and of Conclusiveness in Evidencing (قطعية الدلالة QaT’eeyyat ud-Dalaalah) that the Cause of death is the End of Life Term (انتهاء الأجل Intihaa’ ul-Ajal), and that Allah (swt) is the one who causes death.

And let the advocates of the Khilafah and the Ansaar of today surge forwards decisively, without hesitation, armed with the knowledge that none can delay death, let alone escape it.

They do not flee away from their duty to overturn the tyrants for Allah (swt) said, فَلَنْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ “Say: ‘The death from which you flee will truly overtake you.’” [Al-Jumu’ah 62: 8]. They do not retreat from their duty of establishing the Deen as an authority and State thinking that by such a retreat their lives would be prolonged for Allah (swt) said, فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ “When their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).” [Al-A’raaf 7: 34]. And they do not vacate their post or find excuses to escape their duty towards their Deen for Allah (swt) said, أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ “Wherever you are, death will find you out, even if you are in towers built up strong and high!” [An-Nisaa’ 4: 78].

Indeed, it is inevitable that those who cling to this life, will be overwhelmed and defeated by those who have their sights firmly on the death that is most pleasing to Allah (swt) as was seen in the time of RasulAllah (saaw), when the ruling by the Book of Allah (swt) was first established in the history of the Ummah. And it will be seen again soon, inshaAllah, when the ruling by all that Allah (swt) has revealed will be restored that men who love death more than life will overwhelm their enemies. So let the advocates of the Khilafah and the Ansaar of today take heed! Allah (swt) said, يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ لِمَا يُحْيِيكُمْ “O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.” [Surah Al-Anfaal 8: 24]

# What is There Beyond Akhlaaq (أخلاق Morals)?

## Lutfi bin Muhammad

For too many years, religious address, particularly official address that is approved and allowed in the media, is solely restricted to Dawah in the area of Morals alone and connecting it to all matters. The problem of the Muslims in light of this aspect is identified as the decline in the morals of Muslims. It is claimed that calling for Morals, making it their focal point, will inevitably change their situation. On this basis, several, successive conferences were convened and many books were compiled and distributed for free. All these were done to restore the Islamic Morality and to make it as the basis upon which the Muslim acts. They brought texts and literature calling for the ethics in arts and sciences and even specified it as a course in the universities. They worked to separate morals into religious and worldly. They called for the comparison of moral thoughts in all the other religions, claiming that morals is of the most important shared values of all religions and messages. They utilized every platform for speech regarding the morality and quality of RasulAllah (saaw), asserting that he (saaw) is a man of good morals and tolerant, whilst his Message was solely for the purpose of perfecting the morals that were already present in the days of Jahiliyah and that Islam came just to give an impetus and divine blessings.

It is to be noted that the call for Morals is being exploited in an exaggerated manner by many regimes, with many platforms being opened for it, whether officially or privately. However, in contrast, it has become mandatory for us to take another look at this approach with critical and comprehensive awareness, particularly when we hear and see many shattering incidents that reveal the continuing, fast decline in the Morals of the Ummah. Our economic problems have worsened, our

poverty has increased, our lands are occupied, ignorance and corruption are wide spread in all the aspects, whether morally, administratively, politically or familial. Many of the values have collapsed, Islam has become strange in its homelands and foolish ones speak on our behalf. All of this is so despite the efforts of those who advocate this moral approach, whether with sincere intention or not. In order to discuss this approach and explain its pros and cons, it is necessary for us to address it in various aspects to remove the obscurity in the mind and correct the conceptions regarding it.

Fairoz al Abadi defined 'Khulq' (خُلُق Moral) as disposition, innate nature, manhood and religion. The linguists differentiate the word Khulq from Khalq. Allama Raagib Asfahaani says, والخُلُق والخُلُق في الأصل واحد كالشرب والشرب، والصَّرم والصَّرم، لكن خُصَّ الخُلُق بالهينات والأشكال والصور المُدرَكة بالبصر، وخُصَّ الخُلُق بالهيات والسجيا المُدرَكة بالبصيرة "Khalq and Khulq are similar to the words 'sharb' and 'shurb' (drinking) and 'sarm' and 'surm' (abscission). However the word 'Khalq' refers to the bodies, shapes and pictures that are perceived by the physical sight, whereas the word 'Khulq' refers to the power and disposition that are perceived by insight." As for the Shariah definition, Khulq is used in the Quran, conventionally which does not contradict much with its linguistic meaning. Khulq comes two times in the Quran. The first verse is **إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ** "This is not but the Khulq of the former peoples" [As-shu'ra :137]. Ibn Abbas, in his Tafsir, refers to Khulq as their religion, customs, morals and school of thoughts. The second verse refers to RasulAllah (saaw) in which it says, **وَأِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ** "Indeed, You are in a great Khulq [Qalam:4]. Imam Tabari, in his tafsir of this ayah, says, "يقول - تعالى ذكَّره - وإنك يا محمد، لعلی أدب عظیم، وذلك أدب - لنبيّه محمد القرآن الذي أدبه به، وهو الإسلام وشرائعه، وبنحو الذي قلنا

“Allah (swt) reminds here to His Prophet Muhammed (aaw) ‘oh Muhammed, indeed you are in a great manner’, that is the manner of Quran that was imposed by Allah upon him i.e. Islam and its Shariah. This is what we and the scholars of Tafsir say.” It is transferred from Ibn abbas, Mujahid, Ibn Zaid and Dhuhaak in their Tafsir that the verse **خُلِقَ عَظِيمٌ** I.e. great Deen.

In the Sunnah, Khulq appears conventionally in various narrations, such that its meaning cannot be restricted. For example, Ayesha (ra) described the Khulq of RasoolAllah (saaw) as, **“His Khulq is Quran”** as was narrated by Ahmad. It was narrated by Muslim that RasulAllah (saaw) said, **“البرُّ حُسْنُ الْخُلُقِ”** **“Righteousness is good Khulq.”**

Istalaahan (اصطلاحًا) conventionally), Tahir bin Aashur defined Morals as a sound disposition of the soul, stimulating the action that is appropriate to Good and Evil. It is said that Moral is Husan (حسن Good) and other than it is vile. Sheikh Taqi Ud Deen An-Nabahani defined Morals as one of the constituents of the individual. Morals are amongst the Ahkaam (أحكام Legal Rulings) that regulate the relationship of man within himself, which also include rulings for food and clothing. Since the Shariah elaborates many Legal Rulings and stipulates adherence to them, the Legal Rulings related to Morals are regarded as commands and prohibitions of Allah (swt), without distinguishing any Ahkaam over others. Consequently, the Fuqahaa (فقهاء Jurists) did not make separate chapters in their books regarding Morals, because they considered them as part of Shariah and a part of the commands that are abidance to is obliged. Thus, the realization of Morals in society practically mandates the founding of Islamic emotions and systems.

Islamic society is a human entity that practices distinct lifestyle comprising of thoughts, emotions and systems. The spiritual aspect within the Islamic society is connected

to the Islamic Aqeedah in all of its aspects. Islam treated every part of the life of individuals and the Islamic community in order to ensure righteousness in security. For example, Islam treated the issue of poverty by applying all the Ahkam Sharia that regulate wealth in the society. This includes the equal distribution of wealth through Zakah, endowments, prevention of hoarding, linkage of currency with two precious metals and so on. It is the application of these Ahkaam will lead us to a society that is free from poverty and poor people. So, in this case the role of Morals is secondary. Similarly, the issue of oppression is treated with the presence of Shar’i judges who judge according to Islam and clarify the issue. Accordingly, RasulAllah (saaw) did not command the begging man to be with good morals. He (saaw) just asked him, **هل في بيتك شيء** **“Is there anything in your home?”** He replied ‘I have a piece of cloth and a bowl.’ RasulAllah (saaw) said, **انتي بهما** **“Bring them to me.”** The man brought these articles to him and RasulAllah (saaw) took them and said, **من يشتري هذا؟** **“Who will buy these?”** One of the Sahaba (ra) said, “I will O Messenger of Allah.” The Prophet asked, **بكم؟** **“How much?”** He (saaw) replied, ‘One dirham.’ RasulAllah (saaw) **من يزيد؟** **“Who will offer more (than one dirham)?”** Another of them said, **خذ هذين الدرهمين، واشتر بأحدهما طعامًا لأهلك وبالثاني فأسًا** **“I will buy them for two dirham.”** RasulAllah (saaw) sold them for two dirham and said to the begging man, **خذ هذين الدرهمين، واشتر بأحدهما طعامًا فأسًا** **“Take this two dirham, Buy food with one for your family. Buy an axe with the other.”** The man went and did what RasulAllah (saaw) ordered. The man brought an axe to him. RasulAllah (saaw) fixed a handle on it with his own hands and he (saaw) said, **اذهب بهذا الفأس واحتطب به، ولا تأت إلينا إلا بعد خمسة عشر يومًا** **“Go gather firewood with this axe and sell it, and do not come to us for fifteen days.”** The man went away and gathered firewood and sold it. After fifteen days he brought ten dirham as his earnings.

When a person came to RasulAllah (saaw) complaining about another, he (saaw) judged in favour of oppressed after hearing them both. When the Jews betrayed the Muslims by assaulting them, he (saaw) did not ask the Muslims to make Duaa, rather he (saw) mobilized an army, for Islam is submission to Allah (swt) and not to His enemies. When RasulAllah (saaw) was about to die, he ordered the dispatch of the army of Osama... All these show that the best of all in humankind in Morals did deal with matters according to the Revelation and treated each issue with respect to what was obligated of Ahkaam for it. So, where do the people who propose that the Morals are the only solution, stand?! In no circumstances can calling people to Morals solve any of the problems of poverty, oppression or occupation. It is only crooked logic and deficient understanding of Islam, its concepts and its Shariah. Moreover, it is a desperate attempt to restrict Islam and lower it to the same level as the rest of the religions. It is this worldly view of Islam that is actually similar to the secular concept about religion and the role of religion in the life. If such were the case, the Quran would have been limited to single verse and the object of sending RasulAllah (saaw) would have been just to make the nations as moral nations. This is contrary to the fundamental objective of Islam, which is to rescue people from worshipping the creation to worshipping the Creator of the creation.

In order to get further clarity, let us consider some more examples: it is known that some of the advanced western countries seem to be devoid of poor, despite their evil Morals which none would deny like sexual deviation, incest, alcohol and racism. Despite the presence of all these evil acts, we find an absence of poverty. On the other hand, we find poverty a dominant feature in the Muslim countries, even where the people have good Morals, like Sudan and Mauritania. Hence, Morals can never be the factor in establishing the society in terms of its rise or decline. But what is actually influencing

the society is general custom. When one of the British traveller visited Jeddah of the Hejaz during the Ottoman period, he was able to learn all the religious matters within a week. This was because the ruler and the people in that region used to deal in their worldly affairs through taking Islam as the sole basis. In contrast, we find the regimes in our lands trying hard to establish a society that is neither purely Islamic nor secular, instead it is a homogeneous mixture of society. They strive hard to disseminate misconceptions with all the means that are available to them. And so the caller to morals is confronted with a tremendous number of people whose thoughts and behaviours have been clouded. When they attempt to address them with a preachy sermons, its effect does not last much after the end of the act of preachy injection. The issue here is so great that it cannot be reduced to Morals alone. It is too great to be restricted to one part of Islam. Yet, it is the issue that must be considered as the crucial issue that determines our objective as an Ummah that carries the Risaalah (رسالة Message) of Islam. This objective cannot be realized without تثبت society whose intellectual leadership is the Islamic Aqeeda in its thoughts, emotions and its system. Accordingly, it is necessary to understand the reality clearly in all of its manifestations, particularly its political aspect. The media and abundant material campaign for this approach proceeds in a path that does not confront falsehood clearly. On the contrary, this approach legitimatizes the falsehood and is silent about it. Using this approach, they blame the people and ignore the regimes that have been imposing upon people oppression and corruption, which is the consequence of applying kufr laws upon them. Indeed, requesting the people to return to Islam and its aqeeda must be comprehensive. The evidence for this are the many hadiths that link the authority and Istikhlaaf (استخلاف Succession in Authority), with the adherence to the Ahkaam of Allah. RasulAllah (saaw) said, **تركت فيكم أمرين، I left** "لن تضلوا ما تمسكتم بهما: كتاب الله وسنة نبيه

**you two things, if you hold onto them, you will never be misguided: the Book of Allah and the Sunnah of His Prophet”** He (saaw) also said, **عليكم بسنتي وسنة الخلفاء الراشدين** “**Hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to them fast.**”

These Legal Rulings were entirely absent and became a legacy of history, according to some. Doubts started to arise about the ability of Islam with respect to the march of time and some consider it as an outdated matter that needs to be replaced. This and other concepts were promoted and found a suitable atmosphere. They were put forward by the people of the Moral approach, who did not make Islam clear and did not give it its right. They restricted Islam to a narrow vision. The secularists and enemies of Islam used this opportunity to spread their poisonous thoughts, upon the basis of the struggle between Truth and Falsehood. Indeed, the continuity in this address is a commitment to mislead the Ummah and spread among within her frustration, particularly in the presence and intensification of horrific corruption.

There is no doubt that any reformist thought that adopts a reformation project and seeks to move the people from one condition to another with this reformation, cannot have impact among the people until this thought is adopted by a party that believes in this thought and carries it to the people, in order to persuade them to carry its thought and work with it. This is one of the sunnah (norms) of the life. The nature of the Ummah as a political entity leads us to say that the political nature of the society makes political action mandatory for change. This is because only the political vision carries a comprehensive project and apolitical parties cannot carry such a project. Such a political party seeks to shape the society with a specific system, with all of its legislations and laws. And it is inevitable that those who carry this ideological reformist thought will collide with the ruling class, because the goal is to change

the society which is ruled by the regime whose legislation and thoughts are not from the ideology. So, whoever proposes an alternative to this system will inevitably clash with the regime. Thus the political action for radical change is not acceptable within the people, even though they know that it is correct. This is the reason why political parties are the most oppressed by the ruling class. These parties propose an alternative political project with all the laws and affairs that completely threaten the existence of the current regimes. This is contrast to the rest of the groups who work in diverse frameworks, such as the civil society and Morals groups. This is why the regimes in the Muslim countries allow the ones who adopt the Morals approach, support them and open the arena for them. This provides the regimes credibility of the Muslims, especially when the Muslims see the rulers receiving the Ulema and holding meetings with them. This is their misguidance. Indeed, Islam is comprehensive and bears fruit when it is implemented comprehensively in the Islamic society. Thus the individual is shaped with the general customs that are founded by the systems, thoughts and emotions which the ruler is obliged to apply and spread in the □ society.

In conclusion, the deviation from the Islamic Ideology in thought and Tareeqah (طريقة Methodology) is the only reason for the weakness and humiliation. It is the Sunnah of Allah (swt) that He will not grant the authority to the Muslims in the way He allows authority to the kuffar. The Muslims will be given authority only when they establish the Islamic Method. It is true that Islam is both a spiritual and a political Aqeedah (عقيدة Creed) i.e. Islam is the intellectual system that regulates the relationships of the society in terms of ruling economy, education and foreign policy, whose source is solely the Islamic Creed. It is this that inevitably leads to the specific, determined model of life that is truly a correct revival.

# There is no Double Game with the US, Pakistan is its Subordinate State

## Engineer Moez

For some time, Pakistan's successive regimes have been claiming that they are playing a "double game" with US, to quell anger over continual compromises of the interests of the Muslims of Pakistan, for the sake of fulfilling Washington's demands. Irate public statements by the US, scolding Pakistani officials in relation to the Afghan war theatre and the issue of the Afghan Taliban, may create this impression. However, closer and deeper scrutiny of political realities from the time of Musharraf until now, reveal that there is no double game. Pakistan is subordinate to the US in all of its critical affairs.

States put in place plans and styles to achieve their interests. Plans are a general policy put in place to achieve an objective. They are generally applicable over the long term and change less as compared to the styles. Styles are a specific policy put in place related to the details of the plan. They help accomplish the plan or strengthen it. So one outlines the goal which the state wants to achieve, whilst the other is the operational aspect of how the goal is to be achieved. The American plan for Afghanistan since 2008 has been to work towards a political solution in Afghanistan, where the Afghan Taliban are accommodated in the American backed Kabul government in some form, whilst America is allowed to keep its military bases in Afghanistan. The military bases will be on the pretext of being requested by the Kabul government or to guarantee its survival. To achieve this goal America has altered between negotiations and military operations. In the first term of Obama, the Pentagon succeeded in convincing Obama to use military operations in Afghanistan and Pakistan to weaken the insurgency. Thus the insurgency would be forced to negotiate a political settlement, where America will have

the upper hand. Thus a more favorable political settlement would be agreed.

After the failure of military operations in both Afghanistan and Pakistan to weaken the Afghan insurgency, the increasing unpopularity of American involvement in the Afghan theatre back home and increasing challenges on other global fronts, posed by the rise of China, the Arab revolutions, the global economic recession and North Korea, America changed its style in Afghanistan. America moved towards political negotiations instead of military operations as a means to achieve its goal of keeping military bases in Afghanistan, under the supervision of a pliant government in Kabul.

Successive Pakistani regimes have been loyal and responsive to American interests since 9/11 and before that as well. One of the signs of a subordinate state is that it pursues policies and actions at the behest of the great power to which it is subordinate, irrespective of the harm such a policy or action may bring to her own interests. In a speech full of Islamic references, Pakistani President Pervez Musharraf announced his willingness to engage Pakistan in the American War on Terror. Openly acknowledging the strong public opinion in Pakistan against supporting the American invasion of Afghanistan, Musharraf outlined Pakistan's core interests and tried to mislead the Muslims of Pakistan, claiming that these will not be compromised. On 19 September 2011, Musharraf said, " **Our critical concerns are our sovereignty, second our economy, third our strategic assets (nuclear and missiles), and fourth our Kashmir cause.**" All of these four interests were compromised in subsequent years through Pakistan following American dictation and ignoring its own interests.

The military operations launched by the Musharraf Regime and which continued under subsequent Pakistani regimes against the Pashtun Tribes active in the Afghan insurgency, wreaked havoc on Pakistan's economy. According to the Pakistan Economic Survey 2016-17, the Government of Pakistan estimated the losses caused to Pakistan's economy by participation in the War on Terror at 123.13 billion dollars, which is approximately 40% of Pakistan's GDP. Under a secret agreement with the US government, Pakistan's rulers allowed America to conduct a drone war against Pashtun insurgents, in violation of its sovereignty. The US then conducted an air raid against Osama bin Laden in Abbottabad with the approval of Pakistan's rulers. Pakistan's nuclear program came under severe scrutiny and criticism after Dr. Abdul Qadeer Khan was accused of selling nuclear secrets to different states. America used this opportunity to put in place institutional checks on Pakistan's nuclear program. Washington demanded that Pakistan put in place mechanisms in the name of ensuring that the command and control structure of Pakistan is secure, thus allowing America detailed oversight over the program. And the Kashmir cause has been all but abandoned by subsequent regimes in Pakistan, after Musharraf proscribed Kashmiri Jihadi groups and the Pakistani state adopted the policy of normalization with the Hindu State.

Pakistan's deep involvement in Afghanistan traces its root to the American plan for Afghanistan under President Carter, devised by his National Security Advisor, Zbigniew Brzezinski. Through activities coordinated by the American CIA and Pakistan's ISI, America enticed the Soviet Union into invading Afghanistan. It then used Pakistan to support the Afghan Mujahideen in a long drawn battle, against the invading Soviet forces, which eventually led to the defeat of the Soviet Union and its ultimate collapse. The American plan for the Afghan War was to delegate the war and its operations to Pakistan. The US

heavily involved Pakistan's military and intelligence services in the planning, execution, logistics and ideological aspects of the war. The Afghan war against the Soviet Union required a gigantic effort for building a sustainable institutional structure. This structure ideologically prepared both the Pakistani and Afghan societies to support the Jihad in Afghanistan on the one hand, whilst on the other it trained thousands of tribal men in both Afghanistan and Pakistan to participate in the Afghan Jihad. It also established a sustainable logistical structure to supply them with arms and ammunition. The American plan for Afghanistan during this era was to outsource this whole effort to Pakistan.

American policy makers did not foresee or drastically underestimated the threat which many Jihadi groups would go on to pose to American interests in the region and beyond. This delegation of the Afghan War to Pakistan bred a generation of army officers in Pakistan's armed forces and intelligence services which begin to see Pakistan's involvement in Afghanistan as an institutional interest. This was something which was encouraged by America in the two decades between 1980 and 2000. It was through this deep institutional involvement of Pakistan in the affairs of Afghanistan, which helped America defeat the Soviet Union and stabilize post-Soviet Afghanistan.

It was during this era that Pakistan's military planners sought to justify their presence in Afghanistan, as a counter to India. General Aslam Baig first used the term "strategic depth" for Afghanistan. Rooted in military planning related to Pakistan's possible vulnerability to an Indian attack due to its physical thinness, the idea entailed deploying military assets in Afghanistan, as part of a defensive military strategy against India. Never operationalized as a military concept, the idea was popularized in Pakistan as a justification for Pakistan's involvement in Afghanistan.



However, with the rise of neo-conservatives to power in America, America put in place a new plan for Afghanistan which involved dismantling and severely weakening the Jihadi groups and their support structures in Afghanistan and Pakistan. The Pakistani regime immediately responded to American demands and moved in haste to dismantle the institutional structures put in place to support the Afghan Jihad. This started with Musharraf's purge from Pakistan's armed forces and intelligence services of all officers who were institutionally involved and invested in the Afghan Jihad. He used denial of promotions, early retirement, postings and removal from service followed by many other actions. To manage the public backlash against Pakistan's radical shift in Afghan policy from supporting the Jihadi groups there to abandoning and dismantling them, the Pakistani regime developed amongst other arguments, the idea of playing a "double game" with America. It was a game in which Pakistan was supposedly openly and actively cooperating with America in Afghanistan but covertly working to undermine it in Afghanistan.

The loyalty of Pakistani rulers to America, that establishes Pakistan's subordinate nature to America, is clear from the comprehensive institutional reforms introduced by the successive governments to dismantle the structures built to support the Afghan Jihad. Pakistan's military and civilian leadership then re-orientated the state apparatus to fight America's War on Terror. Institutional reforms which the Pakistani leadership introduced on behest of America which have changed the nature of the Pakistani state, include: proscribing Jihadi Groups, ratifying the 17<sup>th</sup> Constitutional Amendment which gave constitutional protection to actions taken by the Musharraf regime in support of the American War effort in Afghanistan, ratifying the 21<sup>st</sup> Constitutional Amendment to establish military courts in Pakistan to try suspects caught during anti-militancy operations,

promulgating legal reforms to establish special civilian courts to try militants caught during anti-militancy operations, establishment of anti-terrorism courts and subsequent amendments to anti-terrorism laws, educational reforms, re-orienting Pakistan's police to fight the anti-terror war, establishment of new constitutional bodies like National Counter Terrorism Authority, establishment of the National Counter Terrorism Training Center in Pabbi, amendments in Pakistan Army's Green book by replacing India as its top enemy by the Jihadist threat, strengthening anti-money laundering and countering terrorist financing laws under pressure from the Financial Action Task Force and Asia Pacific Group.

The Pakistani state's relationship with the Taliban began in the post-Soviet era in Afghanistan, where Pakistan helped the Taliban come to power in Afghanistan in an effort to stabilize the country. This was the continuation of the American plan to delegate the management of Afghanistan to Pakistan. After 9/11, America changed its plan for Afghanistan and sought to have a direct presence in Afghanistan. It thus had to roll back Pakistan's direct management of Afghanistan. However, before America could stabilize Afghanistan, it moved on to the Iraq War where it was caught in its quagmire and hence was unable to pay attention to the Afghan Theatre. This allowed the Taliban to re-organize, regroup and launch an insurgency against the American occupation of Afghanistan, fuelled by their love for martyrdom. At the end of the Bush era, America had approximately 30,000 troops in Afghanistan, which peaked to more than 100,000 under Obama. The American plan to directly fight the highly motivated Taliban by increasing troop numbers in Afghanistan failed miserably. America was unable to crush the insurgency. American efforts through her agents in Pakistan to dismantle the support structures of the Afghan insurgency in Pakistan via military operations also did not bear fruit. Whilst dismantling the Afghan Taliban's

support structure within Pakistan, Pakistan's rulers have continued to provide support and sanctuary to some of the Taliban leadership in a hope and effort to keep some leverage and influence with the Taliban leadership. Public statements by American officials asking Pakistan to sever this relationship with the Taliban leadership is a way of America to put pressure on the Taliban leadership. It warns them of the pressure it can bring to bear upon them unless they accept American demands. After the failure of military pressure on the Taliban through military operations by Pakistan and increase in American troop numbers in Afghanistan, such public statements help strengthen Pakistan's influence with the Taliban, which America now seeks to use to reach a political settlement in Afghanistan. This was in fact a cornerstone of Trump's new South Asia Policy, which envisaged using Pakistan's influence to bring the Taliban to the negotiating table.

America sees Pakistan's influence with the Taliban as an asset which can be used to its advantage. This has been repeatedly emphasized by top American officials in recent times. After a meeting between US Secretary of State Mike Pompeo and Pakistan's Foreign Minister Shah Mehmood Qureshi in Washington on 2<sup>nd</sup> October 2018, US State Department Spokesperson Heather Nauert said that the top US diplomat, **“emphasized the important role Pakistan could play in bringing about a negotiated settlement in Afghanistan.”** The recent release of Taliban leader, Mullah Abdul Ghani Barader, by Pakistani authorities is also a step in this direction. The release took place after US Special Representative for Afghanistan Reconciliation, Zalmay Khalizad, met Taliban officials in Doha, Qatar to discuss various options for ending the Afghan conflict. It should however be noted that while Pakistan has some influence with the Afghan Taliban, the Taliban insurgency as a whole is not under Pakistan's control and influence. The Afghan Taliban leadership have a degree of

independence. It is this independence, and lack of decisive Pakistani control over the Taliban insurgency, which is misinterpreted as Pakistan's “double game.” It is more correctly attributed to lack of decisive control of Pakistan over the Taliban insurgency.

That said, Pakistan does enjoy some influence with the Taliban leadership. America hopes to use this influence to achieve a political settlement in Afghanistan which protects its military presence there. It is upon the Muslims of Pakistan to raise their voices so that the Afghan Taliban do not fall prey to such scheming. The Muslims must encourage them to stay true in their sincerity with their Lord, so that they will not lose on the negotiating table, that which they did not concede in the battlefield. And it is upon the Muslims to work with earnest to re-establish the Khilafah (Caliphate) on the Method of the Prophethood, so that Pakistan's tremendous abilities are utilized to secure the interests of Muslims and establish the dominance of Islam. Allah (swt) said, **فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ**, **“So be not weak and ask not for peace (from the enemies of Islam), while you are having the upper hand. Allah is with you, and will never decrease the reward of your good deeds.”** [Surah Muhammad 47:35]

## Asia Bibi Case and the Crisis of the Unnatural State

### Engineer Moez

Natural states can be defined in a general manner as those which reflect a general consensus of the masses as to how they would be governed. A general measure of independence of a state would be that all actions of the state are free from cultural, political and military influence of other states. So natural independent states are those which reflect a consensus of the society as to how they would be governed and such a consensus is formed purely from within the state. A state would be considered unnatural if it is built on an ideological consensus which is not shared by the masses it governs. Such a State would thus naturally not be independent as well. Because if the State is built on an ideological consensus which is not shared by the masses it governs then it will naturally borrow its foundational ideals from outsiders.

The Asia Bibi case has once again highlighted the problem of Pakistan being an unnatural client state, a problem which lies at the heart of and is the root cause of many of the problems which we as a society face today. The issue is pretty straightforward. Islam seeks to protect its “Aqeedah” and its sanctities like all civilizations. Every civilization has its own way of defining what its sanctities are whether they be national borders, “freedoms and liberties”, communist parties, leaders and ideologues, narratives about history like “Holocaust” or historical, religious, political or cultural institutions. Blasphemy in Islam is punishable by death. Through such a punishment Islam seeks to protect the sanctity of Prophet Muhammad (saw) and the divine texts. In Asia Bibi’s case the confusion arose because questions were raised about whether the act of blasphemy actually took place or not. Some claimed it was, others claimed it was not established with certainty. It was thus for the dispute resolution institution of the state, the judiciary, to decide on the matter. And it is here

where the problem of unnatural client state manifested itself once again as it has in so many other problems where the society-state relations are involved. The judicial ruling on the Asia Bibi case was not seen by Islamists as a fair decision. The liberals hailed the decision as not only legitimate but courageous. So the discussion has thus naturally morphed in to the legitimacy of the State and its institutions.

Pakistan’s state is unnatural because it is built on secular principles and ideals. Such principles and ideals are not shared by the majority of the masses. For the last few years the politics of Pakistan’s mainstream secular parties revolved around court rulings related to politicians, where court decisions disqualified quite a few influential politicians, changing the political landscape of the country. The liberal intelligentsia strongly opposed such court decisions arguing that they were issued by the judiciary at the behest of the military establishment and were not based on sound legal footings. The country and the masses thus witnessed a strong campaign by politicians and liberal intellectuals, arguing that the court decisions related to disqualification of politicians are not legitimate. However in the Asia Bibi case, these very politicians and intellectuals demanded that the masses accept the court as a legitimate institution and hence accept its verdict in the case. Such a contradictory demand strengthened the conviction of the masses that the demand to accept the decision of the court is not because the liberals and politicians believe that the court made a just decision in the Asia Bibi case, for these very politicians and intellectuals were waging a strong campaign criticizing the decisions of the judiciary in other matters. Rather the masses perceived that the demand to accept the court’s decision in Asia Bibi case is in fact a reflection of the secular nature of the state where the state released her not because of the facts of the case rather because the state

is not convinced that blasphemy should be a punishable crime. Such a conviction has openly been espoused by some of the liberal politicians and many liberal intellectuals. Thus the Islamists saw this issue as one, where the state acted in a partisan manner. This was thus not about due process any more. It became a more fundamental struggle, a secular state versus the Islamist masses. That the European Union linked Pakistan's access to its markets to the release of Asia Bibi, and the recent meetings of Pakistani officials with officials of the European Union where such demands were presented, further strengthened the belief that the unnatural secular state is acting out of its slavish compulsions to western powers.

The public backlash by Islamists on the Asia Bibi case verdict was thus a strong statement of their refusal to accept the legitimacy of the secular state. This backlash reflects the unnatural nature of the state. The Pakistani state of today is the continuation of the new State built by the British colonialists on the ruins of the Islamic rule established by the Mughals. The state built by the British was built on secular ideals and foundations. The Pakistan Penal Code (Act XLV of 1860) is the penal code issued by the British which has been amended by the Pakistani legislature from time to time, but whose structure and essence remains that which was envisaged and designed by the British. Through political factions established under her supervision and educational reforms designed and implemented by them, the British created a local class of political, military and intellectual elites who served to protect the secular state from the pressures of the Islamist masses.

Pakistan will continue to face crisis after crisis because all unnatural states are by their nature unstable because they do not find legitimacy from the people they govern, so they seek to suppress and subjugate such people through the use of force and seek legitimacy for their existence from foreign powers. Thus all

unnatural states are either very repressive in their nature or responsive to foreign pressures and demands, or both. Pakistan will only see an end to the crisis that we have witnessed in the aftermath of the Asia Bibi case when it becomes a natural State. And the natural state of Islam and Muslims is the Khilafah (Caliphate), which governed Muslim lands for centuries bringing prosperity and stability for its subjects and global dominance for the Deen of Truth. Allah (swt) said, **يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ، بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ (32) هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (33)** **“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it (32) It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it. (33)”** [Surah At-Tawba 9:32-33]

### **Continued from Page 19**

So, seek the real change imposed upon you by the Lord of the Worlds, and with which He promised you a victory and reward. And it will soon be, with the permission of Allah Almighty, through the resumption of the Islamic way of life and the implementation of the Sharia of Islam by establishing the second Khilafah Rashidah (righteous Caliphate) on the method of the Prophethood, that its time has come. **يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ (يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ) تَحْشُرُونَ** **“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.”** [Al-Anfaal: 24].

10<sup>th</sup> Safar Al-Khair 1440 AH/ 19/10/2018 CE

**Hizb ut Tahrir/ Wilayah Sudan**

# Gold Investment Fund (Breeg) is a Void Capitalistic Company. It is Haraam to Buy its Instruments and to Own its Proceeds

The sale of gold investment instruments (Breeg) for individuals and companies was launched on Monday 15/10/2018 by the Sudanese Financial Services Company (SICO). The Director of the company said at the opening ceremony on Monday 08/10/2018, in the presence of the Prime Minister: "The objective of the Fund is to invest its funds in purchase gold and sell it to the Central Bank of Sudan, and that he expects to achieve returns starting from 25%. The Fund will be launched from 15 to 31 October, with a capital of 3 billion Sudanese pounds divided into 3 million instruments worth a nominal value of 1000 pounds per instrument. The purpose of the fund is to accumulate savings and invest in buying and exporting gold in accordance with the principles and provisions of Islamic shari'a." (Sudanese Media Center, 09/10/2018).

Regarding the agreement of these instruments (Sukuk) to the provisions of the Islamic law, Hizb ut Tahrir/ Wilayah of Sudan states the following facts:

**First:** The truth of this fund is that it is a public joint stock company, composed by the holders of the (certificates) called "Breeq". Every person who buys an instrument becomes a partner in this company and deserves the company's profits.

**Second:** The Shari' (legitimate) company in Islam is: **a contract between two or more persons, in which they agree to perform financial work with the intention of making profit.** The contract of the company requires the existence of both offer (Ijab) and acceptance (Qabul) as is the case with all Islamic contracts. So, an agreement to pay money for partnership is not considered a contract.

**Third:** The joint stock company is a capitalist transaction, according to Western legislation, which distinguishes between two types of transactions: **contracts and disposition by individual will.** Contracts by Westerners themselves are only concluded between two parties, who are committed to each other, such as in the contract of selling, representation (Wikalah), or hiring.

Whereas, disposition by individual will, this type is carried out by one party, such as the joint stock company. So, it is not considered a contract even to the Westerners themselves. It is invalid (Batil) in Sharia, and the invalid transaction is illegal (Haram).

The companies of contract that are permitted in Islam are five types: Al-'Inan (equal), Al-'Abdan (bodies), Al-'Mudharaba (two or more), Al-'Wujooh (faces) and Al-'Mufawadha (negotiation). All these companies have nothing to do with the joint stock company, and for those who want further details should review the books of jurisprudence that are legally approved.

**The Breeg Gold Fund, launched by the government, and which some ignorant and bad scholars have issued Fatwas to legalize it, is a joint stock company that is invalid in the Shari', it is forbidden to buy its instruments (Sukuk) and to own its proceeds.**

**O Muslims:** All the details of the life that we live today are not based on the shariah of Islam, which is taken from the great revelation through evidence, but are based on Western legislation, which has corrupted our lives and led us to doom.

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# How do Young Advocates of the Khilafah Remain in Abduction, Under a Regime that Claims to Give Youth a Political Voice?

## Media Office, Pakistan

Despite its claims to give youth a political voice, the PTI government is as ruthless as the previous regimes when it comes to the noble youth that undertake political work for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood. On 15 September 2017, Muhammad Junaid Iqbal, the son of Dr Iqbal Zakaria, and Syed Nabeel Akhter, the son of Syed Jameel Akhter, were abducted by government agencies, whilst they were distributing leaflets in Karachi, calling for the return of the Khilafah. Muhammad Junaid is a textile engineer, who graduated from NED University of Engineering and Technology, whilst Nabeel is a finalist in Chartered Accountancy. There have been over fifteen hearings in the courts with no result whatsoever, without the caring parents even knowing about the whereabouts of their good sons.

Justice delayed is justice denied. Junaid and Nabeel remain in enforced disappearance even though the Minister of Human Rights, Dr Shireen Mazari, suggested on 5 November 2018 that Prime Minister, Imran Khan, immediately sign the International Convention against Enforced Disappearances, because “country-wide legislation takes a lot of time as bills get stuck in different ministries.” Yet, on 27 November 2018, Dr. Shireen Mazari confirmed the drafting of the ‘disappearance enforced bill,’ whilst admitting again countrywide legislation takes a lot of time as bills get stuck in different ministries! How are families of missing persons assured that such measures are not just delay tactics, as employed

by previous regimes that marched in the path of the US policy to prevent Islamic political expression?!

So, how does the regime accept persistent forceful abduction for those who call for the resumption of Islam as a way of life, when RasulAllah (saaw) warned, « وَمَنْ عَادَى أَوْلِيَاءَ اللَّهِ » «**Whosoever shows hostility to the Awliya (ones close to Allah) of Allah will vie with Allah in belligerency**” [Hakim narrated as Sahih from Mu'aadh bin Jabal]? How does the regime delay the release of Muslims who turn to Dua as a protection, when RasulAllah (saaw) warned, « اتَّقِ دَعْوَةَ » «**Fear the Dua of the oppressed, for there is not a veil between it and Allah (swt)**” [Bukhari]? And how does the regime delay the reuniting of the abducted with their terrified families, when RasulAllah (saaw) warned « مَنْ رَوَعَ مُؤْمِنًا لَمْ يُؤْمِنْ » «**Whosoever terrifies a believer will not be secure from being terrified on the Day of Resurrection.**” (Kanz al-Ummal)? And how does the regime not repent and immediately release those who work for the ruling by all that Allah (swt) has revealed, when Allah (swt) warned, « إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ » «**Those who persecute the Believers, men and women, and do not turn in repentance, will have the Penalty of Hell: They will have the Penalty of the Burning Fire.**” [Surah Al-Buruj 85:10]?

# Pakistan Rulers Act as Hired Facilitators to Save their Fallen Master in Afghanistan through Talks

After US talks with some elements of the Afghan Taliban extended into their second day in the Gulf, Pakistan's rulers were not able to contain their pride at their facilitation of the talks, which they gave just after one demand letter from Trump. On 18 December 2018, in a tweet from his official Twitter account, Imran Khan reiterated that his government will do all they can to "further the peace process." As for General Bajwa, he basked in the praise of the US Special Representative for Afghanistan Reconciliation, Zalmay Khalilzad, who visited him on 19 December 2018 and appreciated Pakistan's efforts for the Afghan peace process. However, the Bajwa-Imran regime's gaudy self-congratulation and back-slapping is completely misplaced. Indeed, its facilitation of talks are not a source of pride and permanent peace, but of shame and lasting insecurity.

Economically and militarily exhausted after its misadventures in Iraq and Afghanistan, the United States is desperate for a political deal to secure the permanent presence of its private military and military in Afghanistan. Brought to its knees by a poorly equipped but highly determined Afghan resistance, America is in need of talks to secure its presence in an immensely resource-rich land that its Pentagon regards as the "Saudi Arabia of lithium." With its own troops committing suicide through the fear of war, the US is desperate to win on the negotiation table, that which its unworthy troops could not earn in seventeen years on the battlefield. Desperate to shore up its despised and waning influence in the world, America is dependent on Pakistan's facilitation to remain permanently stationed in Afghanistan, so that it can supervise the growth of the US-Indian nexus, as a counter to China and the world's only Muslim nuclear power.

In such a favourable situation for Muslims, instead of extending the rope of talks to save the drowning US occupation, it was upon Pakistan's military and political leadership to allow the US to die its own death in "the graveyard of empires." Instead of extending intelligence sharing to the US, Pakistan's rulers should have left it blind so that it could not identify, target and assassinate those sincere Taliban commanders who remained true to expelling the crusaders through blessed Jihad, rather than demeaning themselves by participating in talks to save an enemy on its last legs. And instead of maintaining the essential NATO air and land supply lines, Pakistan's rulers should have let the US forces starve, so that they would have followed the disgraced troops of Soviet Russia and the British Empire in humiliating and complete withdrawal, learning a hard lesson and never daring to return.

**O Muslims of Pakistan!** The US conspiracy against us is unfurling to its full height and it is not too late for us to foil it, even now. As for the Bajwa-Imran regime, instead of siding with us, it is collaborating with those that seek to harm us and our Deen. It is a lowly regime that demonstrates incompetence and neglect when it comes to looking after our affairs, but springs to life in ruthless efficiency when coming to the aid of its wounded masters in Washington. It is a regime that walks the treacherous path of all the previous US agents, by portraying US requirements as if they are ours. So when the US needed war, they portrayed that war as our war. But now when the US needs a deal to stay, they denounce war and portray surrender as our peace. They play double games with us, our intelligence and armed forces, but the day is not far when they

realize that they have deceived themselves. Allah (swt) said, **يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ** “**They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.**” [Surah al Baqarah 2:9].

These lowly rulers act as hired guns when the US needs them to do so and they act as hired facilitators and peons when the US needs them to do that, taking immense pride in both. They render themselves low and disgraced because they seek power through alliance with the enemies of Allah (swt), rather than Allah (swt) and His Deen of Truth. Allah (swt) said, **الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ** **الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ الْمُنَافِقِينَ أُولَئِكَ هُمُ الْمُؤْمِنِينَ أَيْبَتُهُمْ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا** “**Those who take disbelievers for allies instead of believers, do they seek power with them? Verily, then to Allah belongs all power.**” [Surah an-Nisa'a 4:139]. So, let us turn away from rulers that deceive and betray us and raise our voices with the advocates of the Khilafah in firm rejection of the US alliance and its latest conspiracy of talks.

**O Muslims of Pakistan's Armed Forces and Their Intelligence!** The US conspiracy against us is unfurling to its full height and it is not too late for you to overturn it and force the US-Indian nexus into retreat. It is your intelligence that gave sight and insight to the Afghan resistance, enabling them to end the Soviet Russian occupation with such force that it contributed to the collapse of Soviet Russia itself. With the Help of Allah (swt), which is extended to those who obey Him (swt), you can now strike a blow that will contribute to knocking the unsteady United States off its very feet. It is upon you now to openly and actively encourage all elements of the Afghan Taliban to firmly reject talks and commit fully to the path of honour in this Dunyaḥ and Aakhirah, Jihad. RasuAllah (saw) said, **مَا تَرَكَ قَوْمَ الْجِهَادِ إِلَّا ذُلًّا** “**No people abandon Jihad except that they are humiliated.**” [Ahmad]. And it is upon you to cut the NATO supply lines, seal the US spy posts disguised as

an embassy and consulates and expel all US private military and intelligence from our soil.

You are the mighty lions of the Ummah that can strike at our enemies and send them scurrying in fear. Your enemies are in awe of you, tread carefully around you and spin webs of deceit, so as not to invite your anger. Unleash yourselves by relieving yourselves of a treacherous military and political leadership that advances your enemy in its plots, against the noble people that you have sworn before Allah (swt) to protect. Honour yourselves in the good pleasure of Allah (swt) by granting the Nussrah for the immediate re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood, so that you are led as you deserve to be led, in the pursuit of martyrdom and victory. Allah (swt) said, **فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَمُ أَعْمَالَكُمْ** “**Be not weary and faint-hearted, crying for peace, when you are the uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.**” [Surah Muhammad 47:35].

**12 Rabi uth-Thaane 1440 AH**

**19 December 2018 CE**

**Hizb ut Tahrir**

**Wilayah Pakistan**



# The Khilafah is the Way for Peace and Prosperity in the Indian Subcontinent, not “Greater India” (Akhund Baharat)

## Media Office Pakistan

Whilst the Bajwa-Imran regime continues to bend in accommodation of India, the Hindu State is increasing in arrogance. Just two days after Pakistan’s army chief, General Bajwa, declared at the Kartarpura Corridor ceremony, “It’s a step towards peace which our region needs,” the Indian Army Chief, Bipin Rawat, has demanded that Pakistan eliminate the role of religion in society. On 30 November 2018, Rawat arrogantly declared that if Pakistan wants to “stay together with India, then it has to develop itself as a secular state.” Certainly, the Hindu oppressors of Occupied Kashmir want to deprive the Islamic Ummah of that which is the source of its very strength for centuries, Islam. The Hindu State’s vision for normalization is that of Akhund Bharat (“Greater India”), where the Muslims give way culturally, economically, politically and militarily to the Hindu elite.

As for the weak and compromising stance of the Bajwa-Imran regime, it is neither for the “national interest” or the interest of Islam and Muslims. It is merely the regime’s rigid obedience of the US plan to create a regional bloc, with India as a head, to counter China and the rise of Islam. So, whilst the Bajwa-Imran regime says that war is not possible with India and exercises restraint, India is preparing to fight a war against Pakistan under the nuclear overhang by employing the cold start strategy. Whilst the Bajwa-Imran regime claims that India is sabotaging CPEC to ruin Pakistan’s economy, it is willing to open trade borders and sign free trade agreements with India that will only create opportunities for dominance by the Indian economy. And whilst the regime congratulates the Indians on their religious

festivals, the Indian mushrikeen demand that Islam is removed as an influence in society. Allah (swt) warned, تَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا “You will surely find that of all the people, the most hostile to the believers are the Jews and the mushrikeen.” [Surah al-Maidah 5:82].

**O Muslims of Pakistan!** There is only one sure way to ensure peace and prosperity for the Indian Subcontinent and that is the complete implementation of Islam through the Khilafah (Caliphate) on the Method of Prophethood. It is Islam that ensured that the region was the world’s economic powerhouse, producing 25% of the world’s GDP. It was so wealthy that it took the British 173 years to deprive it of the modern day equivalent of 45 trillion dollars! And it was so peaceful that the majority non-Muslim population willingly accepted the Islamic leadership that ensured justice, security and prosperity for all. It is the duty of the Muslims to rescue all the peoples of the Indian Subcontinent from the bigotry and tyranny of the Hindu mushrikeen elite through the dominance of Islam. Allah (swt) revealed, هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ “He is the One who sent His Messenger with the Guidance and the Deen of Truth to dominate over all other ways of life, even though the mushrikeen may detest it” [Surah At-Tawba 9:33]

## Q&A: The Definition of Fardh and Wajib

### Question

Assalamu Alaikum wa Rahmatullahi wa Barakatuh,

According to the System of Islam, the definition of fardh (compulsory) is that the performer is praised and the one who abstains from it is condemned, whereas the definition of fard in The Islamic Personality, Volume 3, states that the person who neglects to perform the fardh deserves to be punished but there is no mention of the praising. So, what is the adopted definition?

May Allah bless you.

### Answer

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

There is no difference between what is mentioned in the System of Islam and what is mentioned in The Islamic Personality except in terms of the context of the research. What came in the System book is closer to the general definition, without limiting it to the connotation (Qareenah) of fardh in the request to act, or the request to abstain.

This is clear in the System of Islam: "... Thus, with the fard/wajib, the performer is praised and the one who abstains from it is condemned. The person who neglects to perform the fard deserves to be punished. The person who performs the haram is condemned and the one who abstains from it is praised.

The person who performs the haram deserves to be punished." Thus, it mentioned

the general definition "condemnation and praise" and at the same time it mentioned the connotation (Qareenah) of decisiveness (jazm) for the fardh: "The person who neglects to perform the fard deserves to be punished". And he did not mention praising the person who performs the action because praising the doer does not necessarily mean that the action is fardh but it may be a mandoob (recommended) action; rather, the punishment for abstaining (from the action) is what denotes the decisiveness (jazm) and it must be. Thus, when he mentioned the connotation (Qareenah) of decisiveness (jazm) for the haram, it said: "The person who performs the haram deserves to be punished."

With the wajib, the one who unquestionably deliberately abstains from it he is legally condemned. The meaning of legally condemned is that it came in the Book of Allah, the Sunnah of the Messenger or the Ijma' al-Sahabah that if a person leaves it he will be deficient and blameworthy.

As for the definition in The Islamic Personality Volume 3, it is a research in Usul that focuses on the connotation (Qareenah) of decisiveness (jazm) rather than on the general definition, thus he said: "With the wajib, the one who unquestionably deliberately abstains from it he is legally condemned. The meaning of legally condemned is that it came in the Book of Allah, the Sunnah of the Messenger or the Ijma' al-Sahabah that if a person leaves it he will be deficient and blameworthy. People's

condemnation for leaving the act is not considered, rather what counts is the legal (shar'a) condemnation ...

And if the address of the legislator is related with a decisive request to abstain from an action, it is a prohibition (haram) and it is

synonymous with al-mahdhur. The one who performs haram is legally condemned”.

So, here he focused on the connotation (Qareenah) that indicates decisiveness (jazm); thus, he mentioned condemnation and did not focus on the praise. This is because condemning a person of doing something indicates that this act is haram. Thus, condemnation (dham) denotes decisiveness (jazm), and condemning leaving an act indicates that this act is fard (compulsory), and as you see he did not mention praise because praise here does not denote decisiveness since it is not only the performer of the fard is praised, but also the performer of the mandoob is praised.

In conclusion, what came in the System of Islam is more comprehensive and general where it states: "... Thus, with the fard/wajib, the performer is praised and the one who abstains from it is condemned. The person who neglects to perform the fard deserves to be punished. The person who performs the haram is condemned and the one who abstains from it is praised. The person who performs the haram deserves to be punished." And what came in The Islamic Personality Volume 3 focuses on the

connotation (Qareenah) of decisiveness (jazm), where he said: "With the wajib, the one who unquestionably deliberately abstains from it he is legally condemned. The meaning of legally condemned is that it is detailed in the Book of Allah, the Sunnah of the Messenger or the Ijma' al-Sahabah that if a person leaves it he will be deficient and blameworthy. People's condemnation for leaving the act is not considered; rather, what counts is the legal (shar'a) condemnation ... And if the address of the legislator is related with a decisive request to abstain from an action, it is a prohibition (haram) and it is synonymous with al-mahdhur. The one who performs haram is legally condemned”.

I hope this is adequate...

**Your brother,**

**Ata Bin Khalil Abu Al-Rashtah**

**27th Dhu al-Qi'dah 1439 AH**

**09/08/2018 CE**

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## Q&A: The Islamic Dress Islam Obligated on Women in the Public Life

### Question:

I respect Hizb ut Tahrir, especially its unity of opinion in its books and leaflets that its members adhere to. This adherence is rare among other Islamic movements, but when I was reading on the internet pages I noticed a discussion among the members of the Hizb on the jilbab; some said it is made up of one piece and others said it is made up of two pieces...I thought that the Hizb has an opinion on this and that its members adhere to it especially since the Hizb was among the Islamic movements that greatly influenced the spread of jilbab among Muslim women... My question is: Did the Hizb change its policy of making its members abide by the Hizb's opinion? Thank you.

### Answer:

First, regarding what came in the question, I say: That the committed members in the ranks of the Hizb must completely abide by the opinion of the Hizb and there is no change in this. They have no dispute among them that the jilbab consist of one piece: an overflowing dress worn on top of and covers the regular every day clothes and it must drape down to the feet, covering them (feet). It is also true that the Hizb has a great influence in the spread of the jilbab amongst Muslim women; this is by the grace of Allah (swt). The Hizb has given sufficient details on the subject of the Muslim women Islamic dress in *The Social System* (book) under the chapter of "Looking at

Women". The condition of the Islamic dress is that it must be a jilbab and Khimar that fulfill the covering of the awrah without Tabaruj, i.e. it is not permitted for women to go out in any dress that covers their awrah, but rather it is a specific dress that the Shar'i has detailed. Here are the explanations of the above points:

1- In *The Social System*, it states that women's Islamic dress in the public life is the jilbab and khimar that cover the awrah without Tabaruj... I quote some of what came in the Social System on this subject:

The evidence to show that the Legislator has obliged the covering of the colour of the skin is his (saw) saying: «لم يَصْلُحْ أَنْ يُرَى مِنْهَا» "...it is not correct that anything should be seen of her." This is a clear evidence to prove that the Legislator has stipulated that the awrah be covered such that it cannot be seen through the clothes

"The evidence to show that the Legislator has obliged the covering of the colour of the skin is his (saw) saying: «لم يَصْلُحْ أَنْ يُرَى مِنْهَا» "...it is not correct that anything should be seen of her." This is a clear evidence to prove that the Legislator has stipulated that the awrah be covered such that it cannot be seen through the clothes, i.e. the clothes should cover the awrah and not reveal what is behind it. So it obligatory on the women to make sure that the garment by which she covers the awrah is not thin i.e. does not describe what is behind it nor reveal what is under it. This is the subject of covering the awrah. This subject should not be confused with the woman's dress in public life, or the tabarruj

(revealing the beauty) portrayed by some types of clothes. Even though a garment covers the awrah, it does not mean that the woman is allowed to wear it in public, whilst in public a specific type of clothing has been specified by the Legislator. To merely use something that

covers the awrah while in public is not sufficient. So trousers, for example, do cover the awrah, but still cannot be worn in public i.e. it is not proper to be worn in the public road.

With regard to the woman's dress in public life, i.e. marketplace and roads, the Legislator has obliged her to wear a garment which conceals her (home) clothes when she leaves to the market or public places. It is obliged upon her to have a wrap or covering to be worn over her clothing that drapes down until it covers her feet. If she does not have such a garment jilbaab, she must borrow one from a neighbour, a female friend or relative. If she is unable to borrow one, she is not allowed to go out without such a garment. If she leaves without a wrap over her (home) clothes she would be sinful, for she would have abandoned an obligation from Allah. This is in reference to the lower portion of women's clothes. As for the upper portion, she must have a khimaar (head cover) or anything similar which covers the entire head, the neck and the opening of the garment on the chest. Such a khimaar should be available when she goes out in public as this constitutes the upper portion of the woman's dress in public life. Once a woman has these two items of clothing, she is allowed to leave her home to the marketplaces, travel on the roads, i.e. the public life. If the woman does not have these two pieces of clothing, she is not allowed to leave no matter what. This is because the command to wear these two pieces is general ('aam) and it will remain so, since there is no proof of specification.

As for the evidence which obliges these two items of clothing to be worn in public life, it is the saying of Allah (swt) with respect to the upper part of the clothing: **وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ** **and not to show off their adornment except only that which is apparent, and to draw their veils all over juyubhinna ...** [An-Nur: 31] As for His (swt) saying regarding the lower half: **يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنَ**

**جَلَابِيهِنَّ** **“Oh Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (Jalabeeb) all over their bodies”**. [Al-Ahzaab: 59] Also, it has been narrated from Umm Atiyyah (ra), who said: **«أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُخْرِجَهُنَّ فِي الْفِطْرِ وَالْأَضْحَى، الْعَوَاتِقَ وَالْحَيْضَ وَذَوَاتِ الْخُدُورِ، فَأَمَّا الْحَيْضُ فَيَعْتَزْنَ الصَّلَاةَ وَيَسْتَهْدِنَ الْخَيْرَ، وَدَعَاةَ الْمُسْلِمِينَ. قُلْتُ يَا رَسُولَ اللَّهِ إِحْدَانَا لَا يَكُونُ لَهَا جَلْبَابٌ، قَالَ: لَتَلْبَسْنَهَا** **“The Messenger of Allah (saw) ordered us to bring out the young women, the menstruating women and veiled women for the two Eid festivals. The menstruating women were to keep away from prayer, yet witnessing the goodness and the dawah (address) to the Muslims. I asked, "Oh Messenger of Allah, what about one who does not have a jilbaab?" He said: “Let her use the jilbaab of her sister.”** [Reported by Muslim]

These evidences are explicit in their indication of a woman's dress when in public life. Allah has thus described accurately, completely and comprehensively in these above verses the clothing which He (swt) has obliged the woman to wear in public life. Allah (swt) has said with respect to the upper part of a woman's clothing: **وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ** **“Let them draw their head-coverings (khumur) over their necks and chests (juyooob)”**. [An-Nur: 31] Meaning to drape their head-coverings over their necks and chests and to conceal the collar of the shirt and garment from the neck and chest. As regards the lower part of a woman's clothing, He (swt) said: **...to draw their cloaks all over their bodies”**. [AlAhzaab: 59] It means to drape their outer garments over their bodies and over their clothes when going out, that is to wear a cover (mulaa'ah) or piece (milhafah) of cloth which is draped down. Concerning the general manner in which this clothing should be worn, Allah (swt) has said: **وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا** **“And they do not show off their charms (zeenah) except that which is apparent”**. [An-Nur: 31] The objects

of charm in terms of the parts of the body including ears, arms and lower leg should not be shown except of that which normally appeared of her at the time this verse was revealed, i.e. the hands and face. According to this precise description it is clear what the dress of the woman should be in public life. The hadith of Umm ‘Atiyyah explains very clearly the obligation on the Muslim woman to wear a garment which covers her normal clothes when she goes out: when Umm ‘Atiyyah said to the Messenger (peace and blessings be upon him): «إحداانا لا يكون لها: «جلباب»

«Oh Messenger of Allah what about one who does not have a jilbaab?» The Messenger (saw) ordered her, «لتلبسها أختها» «Let her use the jilbaab of her sister.» When she replied to the Messenger that she did not have a garment to wear over her clothing so that she may go out, he (saw) ordered her to borrow one from her sister to wear over her clothing. This means that if she is unable to borrow one then it would not be lawful for her to go out. This is an indication (qareenah) that the order in this hadith constitutes an obligation (wujoob). It is obligatory, therefore, for the woman to wear a jilbaab over her clothes when she wants to go out. And when she does not wear it, she does not leave.

It is stipulated that the jilbaab is draped down to the floor until it conceals the feet because Allah (swt) says in the ayah: (يُدْنِينَ) «to draw their cloaks (jalabeeb) all over their bodies» [Al-Ahzaab: 59] i.e. they should drape their jilbaabs because the preposition, "من" is not partative here but explanatory. In other words, they should drape their cover (mulaa'ah) and sheet (milhafah)

when Umm ‘Atiyyah said to the Messenger (peace and blessings be upon him): «إحداانا لا يكون لها جلباب» «Oh Messenger of Allah what about one who does not have a jilbaab?» The Messenger (saw) ordered her, «لتلبسها» «أختها من جلبابها» «Let her use the jilbaab of her sister.»

downwards. Since it has been narrated on the authority of Ibn Umar that the Messenger of Allah (saw) said: «مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ» يَوْمَ الْقِيَامَةِ فَقَالَتْ أُمُّ سَلَمَةَ فَكَيْفَ يَصْنَعْنَ النِّسَاءُ بِذِيُولِهِنَّ قَالَ يُرْخِيْنَ شِبْرًا فَقَالَتْ إِذَا تَنَكَّشِفُ أَقْدَامُهُنَّ قَالَ فَيُرْخِيْنَهُ ذِرَاعًا لَا يَزِدْنَ عَلَيْهِ» «On the Day of Judgement, Allah will not look with mercy towards the one that trails his garment behind him/herself in haughty pride,” Umm Salamah asked:

“What are the women to do with the hems of their dresses?” He answered: “Let them increase their hems the length of a hand span.” She enquired: “Then their feet will be uncovered!” He then replied: “Let them increase a fore arm's length and no more.” [Reported by at-Tirmithi] This hadith is hasan sahih. This clearly shows that the garment which is worn over one's clothes - i.e. the cover (mulaa'ah) and sheet (milhafah) - should be draped down towards the floor until it covers the feet. Even if the feet were to be concealed by wearing socks or shoes, that will not substitute the draping of the garment down towards the floor. It is not necessary to cover the feet (by the draping of the garment) if the feet are concealed (by wearing shoes and socks) – but the draping of the garment must be done. The jilbaab must come down towards the floor in an obvious manner such that it is

known that it is the dress of public life, which the woman is obliged to wear. The draping must be apparent in accordance with the saying of Allah (swt): (يُدْنِينَ) «Draw down their jilbaabs» [Al-Ahzaab: 59].

It is shown from this that the woman is obliged to have a wide and loose fitting garment, which she wears over her clothes in

order to go out. If she does not have such a garment and she wishes to go out then she should borrow one from her sister, i.e. any Muslim woman. If she cannot find someone to lend her one, she should not go out until she finds a garment to wear over her clothes. If she goes out wearing her home clothes without a wide and loose fitting garment which drapes down towards the floor, then she would be sinful even if her entire awrah was covered since wearing a wide and loose fitting garment, which drapes down towards the floor until the feet, is obligatory (fard). If she does not wear this garment, she will be going against this fard and is sinful in the sight of Allah (swt). She will be punished by the state with a discretionary (ta'zeer) punishment." **End of quote**

2- It is clear from the text above that the Islamic dress must cover the awrah without tabaruj, and it must consist of a khimar that covers the hair and drape their head-covering over their necks and chests and to conceal the collar of the shirt and garment from the neck and chest, and it must consist of a jilbab that drapes down to the feet, and it is clear that the jilbab is made up of one piece: "wide and loose fitting garment, which she wears over her clothes and drapes down to cover the feet so that they do not remain exposed" and this is clear for all who have sight, all the those with sight and foresight realizes this, in the text it is mentioned that:

- The Legislator has obliged on women to have a dress to wear over their clothes.

- It obliged that they have **wrap (cover) or sheet** to wear over their clothes.

- If a woman goes out without wearing a dress (*Thawb*) over her clothes, she is sinful.

- It is made clear that she must have a dress to wear over its clothes when she goes out.

- Hence, from this it is clear that women must have a wide-fitting dress (*Thawb*) that they should wear over their clothes to go out in.

The word Thawb (dress) is repeated in the singular form, and Mul'ah (sheet) also in the single form for confirmation: (That she should have a Thawb to wear on top of her clothes...to have Mul'ah (sheet) or Milhafa (cover) to wear over her clothes...If she goes out without a Thawb to wear over her clothes, she is sinful... to have a Thawb over her clothes when she goes out... that a woman have a loose-fitting Thawb to wear over her clothes to go out in...) This repetition is a confirmation that the jilbab is one piece, it is a Thawb (dress) that a woman wears over her clothes...etc, and this is a very clear matter.

**To clarify further:** the noble verse: **يَذْنِبْنَ** (يَذْنِبْنَ) **عَلَيْهِنَّ مِنْ جَلَابِيهِنَّ** "...to draw their cloaks all over their bodies" [AlAhzaab: 59] shows that the jilbab is one piece, the word "*min*" it is for illustration (*bayan*), i.e. that the make their jilbab drapes, draping is associated with the jilbab, and this means that jilbab is one piece that is draped down, **and it cannot be two pieces according to the words used in the noble verse,** because draping as we said is linked to the jilbab. If the jilbab was two pieces then both pieces must be draped down to the feet, then there will be two pieces draping one over the other with the piece on the outer layer being the jilbab only that is draping from the neck to the feet... Therefore what is built is the linguistic form (siyagha laghawiyah) that confirms that jilbab is one piece because the draping is linked to the jilbab as we showed. Naturally this is in addition to what we mentioned, the repetition of the word Thawb...and what we explained before that the jilbab is a loose-fitting Thawb that a woman wears over her normal clothes and drapes down to the feet.

- Islam stressed on this Islamic dress, and it did not give permission for the woman to go out if she did not have a jilbab, and that she had to borrow one from her sister to be able to go out. It is not sufficient to cover her awrah with

any other Thawb (dress) except by a jilbab and Khimar without tabaruj.

3- This is the adopted opinion by the Hizb, and members must abide by and must not accept another opinion...but may be the questioner read different opinions on the internet and thought that they represent the members and they say that the jilbab is made up of two pieces (skirt and a blouse (shirt) or trousers and a shirt or trousers with a coat on top to the knee and so on), and thought that the members have a difference on the jilbab. We can excuse the reader because he/she may have been reading the opinion of someone who left the Hizb, or is being punished by the Hizb or a Nakith (broken the oath of the Hizb) or someone who loves to confuse others, and thought that these are committed members in the ranks of the Hizb, especially that we do not circulate the position of these people except in certain circumstances... Therefore, the reader on the internet will get confused and thinks that there is a difference among the members on whether the jilbab is one piece or two pieces...

**We confirm to the reader that committed members of the Hizb do not have a difference in the opinion of the Hizb. Jilbab is one piece: An overflowing dress worn on top and covers the clothes of women and it must drape down to cover the feet, so that they are not exposed... Those who say otherwise may be from those who left the Hizb, those punished, or from the Nakitheen, or those who love to spread confusion! And they do not say the right**

**things of the Hizb and the commitment of its members, by the permission of Allah.**

I end with what I started with: That the committed members in the ranks of the Hizb must completely abide by the opinion of the Hizb and there is no change in this. They have no dispute among them that the jilbab consist of one piece: an overflowing dress worn on top of and covers the regular every day clothes and it must drape down to the feet, covering them (feet). It is also true that the Hizb has a great influence in the spread of the jilbab amongst Muslim women; this is by the grace of Allah (swt). The Hizb has given sufficient details on the subject of the Muslim women Islamic dress in *The Social System* (book) under the chapter of "Looking at Women". The condition of the Islamic dress is that it must be a jilbab and Khimar that fulfill the covering of the awrah without Tabaruj, i.e. it is not permitted for women to go out in any dress that covers their awrah, but rather it is a specific dress that the Shar'i has detailed.

I hope that this answer is sufficient to show that the Hizb has one opinion on the jilbab as we illustrated above.

**9 Muharram Al-Haraam 1440 AH  
19/9/2018 CE**



## Q&A: Trump's Insistence on OPEC, Especially on Saudi Arabia, to Increase Production and Reduce Oil Prices

**Question:** On the 2<sup>nd</sup> of October, 2018, during the mid-term election rally in the constituency of Mississippi, Trump has threatened Saudi Arabia and showed his supporters that he was dealing with high oil prices: "...And how about our military deals where we protect rich nations and we don't get reimbursed, how about that stuff "meaning oil"? That is changing too folks...We protect Saudi Arabia. Would you say they're rich? And I love the King, King Salman. But I said 'King — we're protecting you — you might not be there for two weeks without us — you have to pay for your military.'" (Khaleej Online, 03/10/2018).

My question is not why the rulers of Saudi Arabia remain silent on this insult, rather they remain obedient to America, it is because they are small in their own eyes, and so they grew accustomed to humiliation. But my question is what makes Trump pursue Saudi Arabia aggressively to increase production to reduce the prices; even though America is the largest producer and can control the price reduction alone? So why is he insisting on escalating this now? And finally, why, despite all this American pressure the price of oil has not decreased? And may Allah reward you with the good.

**Answer:** Yes, you said the truth, the one who is humiliated is accustomed to humiliation, Trump's statements about the rulers of Saudi Arabia are enough to destroy the relations with America, if not above that, but that is if they were ashamed of Allah, His

Messenger and the believers, but they are not ashamed, and the truthful Messenger of Allah (saw) said: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ إِذَا لَمْ «Verily, from what was learnt by the people from the speech of the earliest prophecy is: If you feel no shame, then do as you wish.» [Al-Bukhari]

As for the answer to your question or questions, it is as follows:

1. When Donald Trump took office in January 2017, oil prices were around \$57 a barrel. By June 2017, oil prices had fallen to \$45 a barrel, but have since continued to rise. Today, the price of oil is \$86 on Brent crude and some analysts expect oil prices to reach \$100 a barrel!

On 5/7/2018, Trump wrote on Twitter: **"The OPEC Monopoly must remember that gas prices are up & they are doing little to help. If anything, they are driving prices higher as the United States defends many of their members (i.e. OPEC members) for very little \$'s. This (relationship) must be a two way street (i.e we support you in return for a low oil price)...REDUCE PRICING NOW!"** Before that on 30<sup>th</sup> of June 2018 he said in a tweet: **"Just spoke to King Salman of Saudi Arabia and explained to him that, because of the turmoil & disfunction in Iran and Venezuela, I am asking that Saudi Arabia increase oil production, maybe up to 2,000,000 barrels, to make up the difference... Prices to high! He has agreed!"** (Al-Hura: 30/6/2018)

On 25/9/2018 the President of the United States of America attacked OPEC in his speech in the UN General Assembly and said: *"OPEC and OPEC nations are, as usual, ripping off the rest of the world, and I don't like it. Nobody should like it. We defend many of these nations for nothing, and then they take advantage of us by giving us high oil prices...we want them to start lowering prices... We are not going to put up with it, these horrible prices, much longer."* (Sputnik, September 25, 2018), and on 27/9/2018, Trump wrote on Twitter *"We protect the countries of the Middle East, they would not be safe for very long without us, and yet they continue to push for higher and higher oil prices! We will remember. The OPEC monopoly must get prices down now!"*

*As it states in the answer to a question on 2/10/2018 in the mid-term election rally in the constituency of Mississippi, Trump has threatened Saudi Arabia and showed his supporters that he was dealing with high oil prices: "...And how about our military deals where we protect rich nations and we don't get reimbursed, how about that stuff "meaning oil"? That is changing too folks...We protect Saudi Arabia. Would you say they're rich. And I love the King, King Salman. But I said 'King — we're protecting you — you might not be there for two weeks without us — you have to pay for your military.'" (Khaleej Online, 03/10/2018).*

**All this means that Trump is interested, in the current conditions, in increasing production, but from OPEC, especially from Saudi Arabia.**

2. Yes, America is the largest producer, according to the US Energy Information Administration (EIA), the US agency that collects energy statistics. At the end of 2017,

the EIA published a timetable for world oil production, which was then 95 million barrels per day. According to the table, the seven largest producing countries are as follows:

The United States: 14.46 million barrels per day of the total world production, Saudi Arabia: 12.08 million, Russia: 11.18 million, Canada: 4.87 million, Iran: 4.67 million, Iraq: 4.48 million, China: 4.45 million.

**America remains the largest oil producer in the world, followed by Saudi Arabia and Russia**

3 – And yes, America can increase production as it wishes, especially when it has a large stock of shale oil, but there is something that stops it from resorting to it:

a -To Maintain its Stock and Reserves

b - There are Ruwaibidha (base vile rulers) who implement its order even if they are insulted in this matter. They even implement this while it is harmful to them, as it is with the rulers of Saudi Arabia!! America is asking Saudi Arabia to reduce oil prices to provide its people the lowest prices after the price of Brent crude reached global benchmark of almost \$ 80 a barrel in the ninth month of this year. **"On 14/9/2018 global benchmark of Brent crude oil increased to become \$ 78.21 a barrel, the highest rise since 22/5/2018"...** (Reuters 14/9/2018). Note that **"OPEC production rose to 32.79 million barrels per day. Saudi Arabia, which had promised a calculated increase in its production, said that the decision will translate into an increase in production by about one million barrels per day"** (Reuters, 31/8/2018). ***"When Brent crude was heading towards \$80 a barrel, Saudi Arabia informed the market of an increase in its production last month earlier***

*than the date on which such information was usually disclosed,"* quoted from the source.

The Saudi regime is a strong American agent and in its service. Saudi Arabia has always played a pivotal role in stabilizing the oil market ... Saudi Arabia, needs high oil prices at this time, as its economy is under severe economic pressure since the oil price collapse in 2014. Especially since oil is the main revenue source in Saudi Arabia's budget. It is common knowledge that in countries where oil revenues account for more than half of their revenues, they need oil prices above \$ 80 a barrel to balance their budget – enough oil revenue to cover the budget expenditure - how is it then when Saudi Arabia's budget is totally based on the oil revenues? The suitable price is above \$ 80, even around \$ 100 to balance its budget, and develop its economy, since it is now unstable. However, its ruler agrees to increase production to lower prices, regardless of the harm done to the country to satisfy Trump, who publicly insulted the Saudi ruler, that had it not been for America, his throne would have collapsed!! They ignore this and their crown prince says that Saudi Arabia is ready to compensate for the Iranian shortage! Bloomberg News reported on 6/10/2018 statements of the Saudi crown prince Bin Salman: **He insisted that Saudi Arabia has kept its promise to make up for lost Iranian crude supplies," and he said: "Saudi Arabia is now pumping about 10.7 million barrels a day -- close to a record -- and can add a further 1.3 million if the market needs that..."**

As long as there is an agent of America who is willing to harm himself to achieve Trump's desire of increasing production, why then should America use its reserves?

4- Why is this insistence by Trump on OPEC, and especially Saudi Arabia to increase

production and reduce prices? It is because there are two things that constitute an urgent dilemma for Trump that he needs to be solved quickly, otherwise Trump is not affected by the prices increase ... America can absorb the increase by printing new dollars, as it did when the previous oil prices rose to about \$150. We issued previously in the Answer to a Question on 16/5/2009: *"that America can print banknotes, with the approval of the International Monetary Fund or in secret, "even publicly" without its consent, as it has the effective influence in the Fund, and can show false reasons and hide the truth of the matter, and it can get the Fund's support! But the printing of banknotes in this way leads to a devaluation of the dollar, and inflation, i.e. increase in prices. This is why America does not take this step unless it has vested interest. For example, it is reported that America printed between '2 trillion - 4 trillion" during the oil speculation, which caused the price increase to nearly \$ 150 a barrel, "and America was not far from that speculation". America printed these notes to buy the largest quantity of oil directly or indirectly to add it to its stock, it saw it as an interest above the high prices and the decline of the dollar ..."* but because it takes time to arrange the production of this "scenario"! And because the two issues need a quick solution or else Trump will fall in trouble as we mentioned earlier. Thus, Trump was furious with OPEC, and especially with Saudi Arabia ... These are the two dilemmas:

**The first: the subject of sanctions on Iran:**

Iran is the third largest producer of crude oil in OPEC after Saudi Arabia and Iraq, its production is around 4 million barrels per day of crude oil. The sanctions will lead to a shortage of Iranian oil exports, especially in November, when sanctions are increasing

including Iran as well as oil importers from Iran. America has asked companies to cut down on Iranian oil imports first, and then to cancel their contracts with Iran next November, which could lead to a reduction in Iranian exports. But Saudi Arabia can increase oil production if necessary, meaning it is prepared to compensate for the shortage of Iranian supply. Saudi Crown Prince Mohammad bin Salman said: *"We export as much as two barrels for any barrel that disappeared from Iran recently," the prince said. "So we did our job and more." Saudi Arabia is now pumping about 10.7 million barrels a day -- close to a record -- and can add a further 1.3 million if the market needs that,*" (<https://www.akhbarak.net>, 08/10/2018).

On 4/11/ 2018, the United States plans to step up sanctions against Iran, targeting oil exports and pressuring governments and companies around the world to comply and reduce purchases from Iran. This means that the supply of oil will fall in the global market. As the statement of the seven largest oil producing countries mentioned above, Iran was producing more than 4 million barrels of oil per day "and this has now declined." Half of the oil is produced, China and India and Turkey, receives from it nearly 2 million barrels. Trump expects the sanctions measures will remove these two million. America wants to compensate it through Saudi Arabia and other OPEC countries to compensate for the expected shortfall, so that America can address the issue of Iran away from Europe, Russia and China after announcing its withdrawal on 8/5/2018 from the nuclear agreement signed three years ago with these countries. It offers an agreement with Iran alone. The US president has announced his readiness to hold such an agreement, but the conditions must be created within Iran. This may take time ... Trump wants

to compensate for this shortfall until he can arrange an agreement between America and Iran without involving Europe, if the shortage remains without compensation and then prices rose, this will put him in trouble. Because he built the sanctions on the grounds that the lack of Iranian oil as a result of the sanctions will be compensated by his threats to OPEC, especially Saudi Arabia ... In other words, America wants to address the issue of shortage of oil supplies and ensure that it does not rise until these problems are solved with Iran, because this may not be fast.

Thus, Trump insists on OPEC and primarily Saudi Arabia to compensate for the Iranian supply shortage, which will be evident on 4/11/2018, in addition to the shortfall caused by the sanctions on 21/05/2018 imposed by Trump on Venezuela, even if it is less influential. Its current production is 1.5 million oil barrels per day.

### **The second is the American elections:**

Rising oil prices creates a problem for Donald Trump, who will run the mid-term elections in November. High oil prices will keep his supporters in office, especially as most opinion polls show that the Democrats will control the House. To show the US voter that he puts America first, he puts the blame and pressure on Saudi Arabia and OPEC members to increase production. At the same time, The Trump administration is forcing China, India and Turkey to break ties with Iran and look for crude oil elsewhere. Rising oil prices also affect how much US consumers pay for petrol. With the US mid-term elections, this will not be a winning factor. The American people are sensitive to the rise in fuel prices, and cannot accept that their government is going to raise oil prices, so President Trump is blaming high prices on the Gulf States and OPEC and attacks

them to show the American people that he is defending his interests and is able to pressure Saudi Arabia and OPEC to reduce the price. He is interested in lowering the price, especially in the US election period. This is necessary today for the US president and his Republican party's need to get the votes of the American voters in the November 6th, 2018 mid-term elections, especially as opinion polls give preference to Democrats.

**5-** Why do oil prices continue to rise despite the threat of Trump and its pressure and the response of Saudi Arabia? The reason is that there are other parties in OPEC that follow Europe and in conflict with America, and there is Russia also, and these parties, especially those linked to Europe, are not easy to respond to America except to the extent that does not achieve Trump's ambitions as quickly as he wants it. Saudi Arabia is America's main instrument within OPEC, but there are others in OPEC with certain interests, including those who follow large European countries, and may not obey America easily, as well as there are partner countries of OPEC as a Russia with certain interests. America cannot fully impose its will.

In an attempt to lower prices, the president asked for increased production. However, OPEC and its producer allies did not reach an agreement in their meeting in Algeria on 23/9/2018 on an additional increase in oil production, contrary to Trump's call.

As for Russia, America succeeded in 2017, and until today to use Saudi Arabia to pressure Russia and embarrass it and respond to it in increasing production and then reduce prices ... For the first time a Saudi king visits Russia to attend a meeting in October, 2017 between OPEC and non-OPEC members, especially Russia, In October 2017, king

Salman visited Russia and attended the OPEC meeting. Oil prices then began to stabilize above \$ 60 a barrel before rising since mid-year of 2018, as discussed earlier. However, Saudi Arabia and Russia struggled to meet the requirements of 2 million barrels per day requested by Trump. In fact, independent analysts as well as the International Energy Agency (IEA) suspect that Saudi Arabia and Russia could add 2 million barrels a day. The International Energy Agency (IEA), a Paris-based group representing consumer country, recently estimated what it called "short-order supplies" from the Middle East, including Saudi Arabia, at 1.14 million bpd.

Russia could add up to 400,000 barrels a day, analysts say. In the end, under constant pressure from the United States, Saudi Arabia reached a secret agreement with Russia in September to boost oil production. ***"The agreement asserts that Russia and Saudi Arabia are increasingly deciding on oil production policies before consulting other OPEC members,"*** the sources said that Saudi Energy Minister Khalid al-Falih and his Russian counterpart Alexander Novak agreed during a series of meetings on lifting The production from September to December, with the price of crude oil at about \$ 80 a barrel. The source said: ***"The Russians and Saudis agreed to increase oil pumping to the market quietly, so as not to appear to be acting on the orders of Trump by pumping more Oil."*** Another source said: ***"The Saudi minister told the US Secretary of Energy Rick Perry that Saudi Arabia will increase production if its customers demand more oil."*** (www.reuters.com).

But perhaps one wonders why does Russia join America to curb high oil prices, even though high oil prices are in Russia's interest? To answer this question, the scrutiny of this

fact shows that Russia supports the price of oil at \$65 a barrel, because this is the price of the balance of the Russian oil industry, high prices will make many importing countries unable to afford to buy it eventually leading to a collapse in the demand side, which would harm the Russian oil industry.

In any case, Russia is not a big risk in this equation, but what really affect this equation is the pro-European OPEC members. It is not easy to implement what Trump is asking for except with greater pressure ... However, prices are unlikely to rise to 100, since importing countries cannot handle it, and the demand will fall and then the rise stops and falls... Trump is interested in reducing prices during the election period and its annexes, i.e. by the end of the year when it is not unlikely that the subject of the nuclear agreement would have begun to move towards a new bilateral Iranian-American agreement without Europe, and America's pressure on increasing production will end and so prices will revolve around \$80 a barrel ...

What is painful is that foreign forces use the resources of the Muslim world to play games against each other, while our rulers the Ruwaibidha are blindly following these policies and without any respect for the dignity of the Ummah. Note that most of the world's oil reserves are stored in the Islamic lands, whether in the Arab countries, Iran, in Africa, like Nigeria or Central Asia such as Kazakhstan, Turkmenistan or the Caucasus, like in Azerbaijan, but the country's oil imports do not belong to its people, most of whom suffer poverty and destitution. The rulers, their

families and their entourage plunder it and smuggle the money abroad. When America asked Saudi Arabia last year during Trump's visit to Saudi Arabia on 21/5/2017, the sum of 460 billion dollars the Saud family were ready to meet his demand and pay the amount. Therefore, Muslims are not saved from this tragic situation except by the guided Khalifah (Caliph) like Al-Farouq, Omar Ibn al-Khattab who distributes wealth to people fairly, and starts with the poorest people and ends with the Khalifah (Caliph), who is the last to take and eat. The Prophet, the truthful (saw) said: «كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُونٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْنُونٌ عَنْ رَعِيَّتِهِ» **“Each of you is a shepherd and each of you is responsible for his flock. The amir (ruler) who is over the people is a shepherd and is responsible for his flock”** [Bukhari]

He who deceives his people, his torment is severe as the Prophet (saw) said in the Hadith narrated by At-Tabarani in Al-Kabeer: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ غَاشًّا لِرَعِيَّتِهِ إِلَّا عَذَابُ اللَّهِ عَلَيْهِ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ» **“There is no person whom Allah has put in a position of authority and he dies on the day he dies cheating those under his authority, but Allah will forbid Paradise for him”**

These are the Ruwaibidha rulers; little do they think and comprehend!

**11 Safar Al-Khair 1440 AH**

**20/10/2018 CE**

# Whilst India Blinds and Martyrs Kashmir's Muslims, the Bajwa-Imran Regime Offers India Friendship

Even though the Muslims of Occupied Kashmir are suffering their worst oppression at the hands of the Hindu occupation forces since 2009, embracing martyrdom and being shot in the eyes with pellets, the Bajwa-Imran regime is extending friendship to India. As the Muslims buried their martyrs, including one of fifteen years of age, the Bajwa-Imran regime expressed delight at India sending two junior ministers to attend the groundbreaking ceremony of the 4-km-long corridor connecting Dera Baba Nanak in India's Gurdaspur district with Gurdwara Kartarpur Sahib in Pakistan on 28 November 2018. Whilst India uses its Kulbhushan Jadhav network to light the fires of chaos, instability and destruction throughout Pakistan, the Bajwa-Imran regime is blindly laying firm foundations for normalization, friendship and alliance with India, merely because it is the demand of the US. Such is the pathetic state of the affairs of Muslims, when they are afflicted by rulers who work day and night to treat enemies as trusted intimates, whilst not lifting a finger to aid the oppressed, even though they command hundreds of thousands of sincere and brave troops.

**O Muslims of Pakistan!** Allah (swt) said, (إِنَّمَا يَنْهَأُكُمُ اللَّهُ عَنِ الدِّينِ فَاتْلُوكُمْ فِي الدِّينِ وَأَخْرِجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ اللَّهُ يَنْهَىٰ عَنْهُمُ الْعَمَالَ) "Allah forbids your alliance with those who fight you because of your Deen, and drive you from your homelands, or aid others to do so: and as for those who turn to them in alliance, they are truly oppressors." [Surah al-Mumtahina 60:9]. And RasulAllah

«مَا مِنْ أَمْرٍ يَخْذُلُ أَمْرًا مُّسْلِمًا فِي مَوْضِعٍ (saaw) said, تُنْتَهَكُ فِيهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيهِ مِنْ عَرْضِهِ إِلَّا خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ وَمَا مِنْ أَمْرٍ يَنْصُرُ مُّسْلِمًا فِي مَوْضِعٍ يُنْتَقَصُ فِيهِ مِنْ عَرْضِهِ وَيُنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلَّا «No (Muslim) man will abandon a man who is a Muslim in a place where his sanctity is violated and his honor attacked without Allah abandoning him in a place where he wishes his help; and no (Muslim) man who supports a Muslim in a place where his honor may be attacked and his sanctity violated without Allah supporting him in a place where he wishes for His support.» (Abu Daud) It is upon us to condemn the invitation to the Indian ministers. It is upon us to demand the closure of the Indian High Commission and adopting a war stance with a clearly hostile enemy. And it is upon us to strive for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood for the full political and military support of the Muslims of Occupied Kashmir. Only then will we be blessed by rulers who strive to fulfill the commands of Allah (swt) and His Messenger (saaw), rather than the dictates of colonialists. Only then will the large and resourceful Ummah be unified under a Khaleefah Rashid, as an effective force against its enemies that have persecuted it for so long. Allah (swt) said, (فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ) «Be not weary and faint-hearted, crying for peace, when you are the uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.» [Surah Muhammad 47:35]





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