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#FREE NAVEED BUTT



The official spokesman of
Hizb ut-Tahrir in wilayah Pakistan



Press Statement

Budgets Reading: Annual Governmental Punishment on the Ordinary Citizens

On Thursday, 10th June 2021, the Cabinet Secretary for Treasury Ukur Yatani tabled the Ksh.3.632 Trillion spending plan for FY2021/2022. The Budget seen has the largest in Kenya's history with a deficit of about Ksh 1.2 Trillion. The Ksh 1.97 Trillion of the budget will be collected through taxation while Ksh.1.63 coming from Loans and Grants. Kenya Revenue Authority projects to collect Ksh.835 Billion with the Value Added Tax projected at Ksh 472.9 Billion and Excise Taxes estimated at Ksh 241 Billion.

Hizb ut Tahrir / Kenya wishes to mention the following:

The budget is unveiled at a time when ordinary Kenyans are furious over Ksh 255 Billion loan received by Nairobi from IMF meant to bridge the current fiscal deficit. This has seen Kenya commit more than half of taxes to paying loans in recent years. It is crystal clear that the 2021/2022 Budget like any other within capitalist governments is meant to punish the millions of Kenyans to dig deeper into their pockets while experiencing high inflation which has tripled the prices of basic commodities such as wheat flour and cooking fat! This is indeed a product of flawed system of Capitalism which institutionalizes interest-based monetary system leading into huge credit bubbles and burdens as well as rising the ceiling debt. Apparently, IMF and World Bank authored budgets bring more economic miseries to the country making it an economic hostage.

Contrary to Islam, where taxes are not considered as continuous incomes; Capitalist budgets make the bulk of the expenses dependent on excessive taxes while its deficit compensated from loans and grants. It is in this regard, the Capitalist budget statements undoubtedly contain lines of severe pain to the common citizens but frivolous expenditure and exaggerated figures that will most likely gulp billions of shillings.

The Khilafah (Caliphate) State, which by the will of Allah (swt) its re-establishment comes closer day by day, will not waste time in the public relations exercise of tabling annual budgets since its revenues and expenditures are divinely revealed and fixed. It will not impose taxes on people's salaries (PAYE) or normal income (income tax); rather it has its specific sources of public revenue including natural resources e.g. mineral resources to meet the needs of citizens without harming the common man. Upon its re-establishment, the Khilafah will liberate the world's population from excessive tyranny and endemic poverty by the will of Allah.

Shabani Mwalimu
Media Representative of Hizb ut Tahrir in Kenya

Press Statement

A Call to End the Forced Disappearance of Naveed Butt in Pakistan

It has been nine years since Pakistan's Inter-Services Intelligence (ISI) abducted the Official Spokesman of Hizb ut Tahrir in the Wilayah of Pakistan, Engineer Naveed Butt, on May 11, 2012.

Concerning this incident, the Media Office of Hizb ut Tahrir in the Wilayah of Pakistan have issued two press releases:

The first press release on 03/01/2021: **"A Production Order for Naveed Butt was Issued on 4 January 2018, yet No Sight or Sound of Him Since his Enforced Disappearance on 11 May 2012."**

The second press release on 02/05/2021: **"During the Blessed Month of Ramadan, Call for the Release of Naveed Butt, Truthful Advocate of the Khilafah, Held in Abduction Since 11th May 2012."**

Naveed is an upright man who was living in Lahore, a family man, an electrical engineer, a devoted Muslim, a rare breed in strategic and political thinking and the official spokesman of the well-established political party Hizb ut Tahrir, in the Wilayah of Pakistan. This is but a shortlist of Naveed's qualities, none of which mattered to the Pakistan intelligence agencies when Naveed was bundled into one of their infamous **"security vans"** by a group of officials wearing uniforms, in front of his children whom he had just brought back from school.

Naveed belongs to a special breed of Muslim political thinkers that have the unique ability to pierce the cloak of deception that has been cast over the rotten political landscape. This is why Naveed was able to envision the real **"road map"** through which his beloved motherland Pakistan could realize its greatness. A vision through which Pakistan can rightfully leverage its geographic, demographic, natural and technological assets, to become the center of power within South and Central Asia. A vision through which Pakistan can assume the status of a major power in Asia and bring about the second revival of the Islamic Ummah, restoring it upon its 1400-year-old legacy.

The injustice afflicted upon Naveed was due to his well-grounded criticism of the decisions and actions of high ranking politicians and officials, whether in the government or in the armed forces. Decisions and actions that were, on the one hand, systematically crippling Pakistan's capabilities, and on the other hand, tearing down the centuries-old cohesion amongst the Muslim communities, that has long flourished in this part of Asia.

One of Naveed's criticisms was of the full-scale war that Pervez Musharraf continuously waged upon the people of Pakistan's western tribal regions. It was a war in which the Pakistan Army had to fight and kill their brothers and sisters of the tribes of the FATA region. This was all for the sake of easing pressure upon the US military invasion, across the border in Afghanistan. A catastrophic seventeen-year war ensued, during which cities, schools, businesses and homes were destroyed. Tens of thousands of Muslims were martyred, hundreds of thousands were displaced and a major tear in the fabric of the Muslim communities inside Pakistan occurred that has yet to be mended.

Naveed openly criticized the corrupt generals and agent officials, who enabled the dangerous proliferation of American influence inside the most sensitive nerve centers of the army and government institutions. All manner of American FBI and CIA officials have been stationed inside the General Headquarters (GHQ), the directorate of Military Operations (MO) and the Inter-Services Intelligence (ISI) directorate of the Pakistan's armed forces, to maintain control and oversight. With the aid of those corrupt generals and politicians, the US has now taken over decision-making regarding nuclear and conventional armament, as well the decisions of war and peace in Pakistan.

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Allah (swt) said,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

“O you who believe! If you obey those who disbelieve, they will turn you back on your heels, and you end up losers.” [Surah Aali-Imran 3:149].

Since the abduction of Naveed, all successive governments in Pakistan have shamelessly refused to disclose his whereabouts. They have not even eased the suffering of his beloved ones by bringing him out for a brief family reunion. For nigh on a decade, they have all callously turned a deaf ear to the appeals made by his family, his brothers in the Islamic Ummah and all who sympathized with his suffering. On the contrary, the intelligence agencies have made intimations to his family that if Naveed does not halt his political endeavor, he will be martyred and his body unceremoniously dumped.

Here we are today, entering the tenth year of his abduction. We continue to tirelessly demand his release and call upon every Muslim, young or old, near or far, to take part in this blessed effort. Indeed, Naveed’s abduction represents a point of collision, between the will of the righteous and the will of the treacherous.

To the Sincere and Loyal Officers of All Ranks in Pakistan’s Armed Forces

Recite the noble ayah’s that accompany the emblems that decorate your shoulders. Remember the original combat doctrine of your army. Look at the treachery that has been unleashed upon your brother and sisters of FATA, Jammu and Kashmir. Behold the inaction towards the oppressed in Myanmar, Kashmir, in Masjid Al-Aqsa and in the Gaza Strip.

We ask you... when did Pakistan’s armed forces become an army of words, instead of actions?! When did the guardians of Islam become mere spectators of events?! What good are the weapons that you carry, if not to deter and retaliate?! Why aren’t the Muslim lions of Pakistan’s armed forces projecting their power across the world, instead of American thuggery?!

Brother Naveed is one of the shabab known for their commitment to the rulings of Islam and good manners, a truthful thinker and a prominent politician... He presented a truthful road map that would bring goodness and salvation for Pakistan and all the Muslim countries in the world... the road map of the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophet Muhammad (saw)... However, instead of honoring and appreciating him, the corrupt elements among you abducted him to an unknown place, La Hawla wala Quwatta illa Billah... Therefore, we ask each of the sincere amongst you to pressurize the concerned authorities for the immediate release of brother Naveed, returning him to his family, so he again takes up the podium to speak the truth, with the rest of his brothers in Hizb ut Tahrir.

To the Esteemed Members of the Diplomatic Missions of Pakistan:

You represent the image, reputation, history and status quo of the people of Pakistan to the world. Naveed’s enforced disappearance taints the reputation of justice in your motherland. We call upon you to take your part in stopping this embarrassment that the government has brought upon itself.

To every Muslim that yearns to see the days of glory of the Ummah shining again,

To every journalist who has taken upon himself to expose oppression and injustice,

We Call Upon You All: Come forth to take your part in this campaign to put pressure on the Government of Pakistan and the generals of its army to release Naveed Butt, reuniting him with his family.

Allah (swt) said:

وَإِن اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ

“But if they ask you for help in Deen, you must come to their aid” [Al-Anfal: 72].

#FreeNaveedButt

Eng. Salah Eddine Adada
Director of the Central Media Office of Hizb ut Tahrir

NEWS & COMMENTS

Western Colonialists Funding Education to Perpetuate Intellectual Slavery

News:

On Friday, 11 June 2021, President Uhuru Kenyatta congratulated UK Prime Minister Boris Johnson for pledging £430 million (approximately Ksh65 billion) towards the Global Partnership for Education (GPE) campaign. The president said that Kenya is grateful to PM Boris Johnson and the UK for leading the call to fund education and for rallying world leaders at the G7 and beyond to invest more in education as a way of leading the global recovery and building back better from the Covid-19 pandemic". [The Star, 11/06/2021]

Comment:

Indeed, education is one of the most fundamental tools that the Western colonialists continue to exploit in shackling their former colonies. It is via education that the Western colonialists continue to indirectly rule third world countries. In order to subjugate and colonize the indigenous, the West embarked on a systemic assimilation process and its heart was the secular education. Assimilation meant the colonized being forced to conform to cultures and traditions of the Western colonizers.

The peak of assimilation was cultural domination. Cultural domination remains an effective political style to date. Since it works by consent and often precedes conquest by force. Therefore, Western colonial regimes gained maximum strength not necessarily through physical control, but via intellectual control. They went ahead and implemented this fallacious mental control through a centralized intellectual location known as the school system.

The school system continues to-date to be used to prepare colonial agent rulers who are given power through the backdoor in the name of 'false flag independence!' on condition that they execute their masters' priorities. Consequently, the subservient colonial agent rulers continue to follow the footsteps of their Western colonial masters by drawing policies and regulations that are guided by their interests! The so-called elites and bureaucrats are proud of their Western masters to an extent scorn their own culture and citizens!

The vilest intention of the secular colonial education was exposed by Thomas Babington Macaulay, when he said, "*We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and*

colour, but English in taste, in opinions, in morals, and in intellect." In other words, Macaulay meant that existing indigenous learning structures to be replaced with those of the Western colonizers! In essence implanting secular capitalist identities!

Based on the summary above, nothing good is expected from the said financial pledge. Since Kenya indirectly remains a British colony. Without doubt this latest round of educational aid is just another colonial plot to emasculate and enslave the citizens of the colony to remain within the secular capitalist box! Hence, it is unsurprisingly that the Colonial master and her manager will co-host a two-day conference on global partnership for education financing on 25 – 26 July 2021. [The Star].

There is only one way to counter this Western colonial secular education campaign. It is by embracing and working for the Khilafah (Caliphate) project. A global project spearheaded by Hizb ut Tahrir. A global Islamic political party that strives day and night to resume the Islamic way of life via the reestablishment of the Khilafah. The Khilafah will implement an education system that is founded upon the basis of the Islamic creed (aqeedah). The purpose of education in the Khilafah will be to form the Islamic personality (shaksiyyah) in thought and behaviour. Therefore, all subjects in the curriculum will be chosen on that basis. So, secular creed, democratic, liberal thoughts etc. will NOT be entertained like it is today in our education systems!

Education in the Khilafah will be a method to preserve the Ummah's culture in the hearts of its children and the pages of its books, whether it is the prescribed or non-prescribed education curriculum. The education curriculum means education regulated by Khilafah's adopted systems and canons. The Khilafah will be responsible for implementing it e.g. setting the starting age, subjects of study and education method. Whereas non-prescribed education is left to Muslims to teach in homes, mosques, clubs, via media, periodical publications etc. without being subjected to the organization and canons of the education curriculum. In both cases, however, the Khilafah will be responsible to ensure that the thoughts and knowledge (being taught) either emanate from the Islamic intellectual doctrine or are built upon it. [Foundations of the Education Curriculum in the Khilafah State]

Written for the Central Media Office of Hizb ut Tahrir by

Ali Nassoro Ali

Member of the Central Media Office of Hizb ut Tahrir

This System Will Not Protect Palestinian Muslims

Written for the Central Media Office of Hizb ut Tahrir by
Fatima Musab
Member of the Central Media Office of Hizb ut Tahrir



On Thursday, 'Israel' and Palestine confirmed that they had unanimously accepted a ceasefire, which US President Joe Biden welcomed as being "a genuine opportunity to make progress" towards lasting peace in the Middle East. (Source) The next day, 'Israel' attacked the Palestinian Muslims at Al-Aqsa.

The series of events should not surprise us. The ceasefires will not stop the oppression that the Palestinians face- they have not in the past, they won't in the present or future. In 2014, 9 truces came and went before the conflict ended. (Source) and the recent series of attacks shows that that it was just a temporary stop.

Don't be fooled by the calls for a halt- the current rulers rely on public opinion being in their favour.

The rulers in the current system rely on public opinion being in their favour. And the recent out-cry against 'Israel' has been unprecedented- there have been calls from all over the world, with social media sites being inundated with information that spread awareness about the situation in Palestine. They also called out traditional media out for the misportrayal of the situation or for headlines that blatantly distracted us from the core of the problem- the Palestinian people are suffering, and 'Israel' is being protected by states across the world.

As the days pass, and the states begin to make announcements of ceasefires and so-called solutions to the situation, it's important that we don't allow our attention to wane- the ceasefire, however long it goes on for, will not change the situation. It will not resolve

the problem; it will not stop the Palestinians from being oppressed. The bombings may stop, but their treatment as second- and third-class citizens on territory that the Zionists are occupying will not change.

'Israel' occupies Palestinian land- and they hate it's people

'Israel' was given Palestinian land in 1948, a culmination of the promises made by the British (with the support of other states) to the Zionists in the Balfour Declaration. Over time, 'Israel' has used the military to expand its control, settling on Palestinian land and treating the Palestinian population with an intense animosity.

'Israeli' leaders don't even try to hide it.

The Palestinians are like animals, they aren't human (MK Ben Dahan, Former Deputy Minister of Defense)

"Beat them up, not once, but repeatedly, beat them up so it hurts so badly, until it's unbearable" PM Benjamin Netanyahu

The leadership repeatedly asserts that 'Israel' is a Jewish state, and Jewish settlement on Palestinian land is a "supreme value for the state" And the Palestinians experience "forced displacement, confiscation of lands, an inferior juridical status and incarceration are realities shared by all Palestinians, whether "inside" 'Israel' or in the occupied territories." (Source) 'Israeli' settlers in the occupied West Bank are allowed to carry weapons, and often attack Palestinians as well as their buildings and

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farmland. (Source)

The bombings may have come to a halt but the Palestinians' living conditions are horrific

In 2012, the UN stated that Gaza could become uninhabitable, unless the situation improved. Since then, the situation has gotten worse- not better. (Source) The Gaza strip has been “reduced to a humanitarian case of profound suffering and aid dependency and the productivity capacity of Gaza has been eviscerated by three major military operations and a crippling air, sea and land blockade.” (Source)

A 2018 report said that there are “few resources for development and resuscitation of the productive economy.” The present real income in Gaza is 30% lower than it was at the start of the century. On average, households only receive 2 hours of electricity a day. (Source)

A recent report by the BBC revealed that the Israeli blockage impacted “movements in and out of the Strip and the ability to trade.” Most people in Gaza suffer from a shortage of water and more than a million people in Gaza are classed as “moderately-to-severely food insecure” despite many receiving some form of food aid.

‘Israel’ restricts access to agricultural land and fishing, which reduces the amount of food that the people in Gaza can produce themselves. They aren’t even allowed to farm in the “Israeli-declared buffer zone”. ‘Israel’ has also imposed a fishing limit, which impacts the food and employment opportunities within Gaza. Though, over the past few weeks, ‘Israel’ banned fishing from the Gaza Strip altogether.

The healthcare facilities were damaged or destroyed, because of the ‘Israeli’ attacks over the years. In Gaza, otherwise referred to an “open air prison”, if patients need treatment in the “West Bank or East Jerusalem hospitals they must first get requests approved by the Palestinian Authority and then exit passes approved by the ‘Israeli’ government - in 2019, the approval rate for patient applications to leave the Gaza Strip was 65%.” (Source)

We can't forget their plight- nor can we allow ourselves to be distracted

The Palestinian Muslims are suffering, they have been suffering for decades and they will continue to suffer until the situation is resolved.

But how can we trust the system that created the problem, to bring forth a solution. Israel exists because the Capitalist Liberal System gave them the land, legitimized their authority over it and blatantly protects it from any actual repercussions.

The states within the system will continue to do so, even as they ‘condemn’ the way that they treat the Palestinian men, women and children.

And how can we expect any less?

When the system encourages rulers to ‘normalise’ relations with ‘Israel’ to a point where the so-called Muslim rulers put trade and political benefits above the lives of men, women and children?

When the system allows for a ridiculously long list of atrocities- in and out of Palestine? A list of atrocities that aren’t just in history but are being experienced by Muslims across the world today, at this very minute.

If we are serious about helping our Muslim brothers and sisters and fulfilling a Fard to protect Muslim land and blood, we need to change the system. Because it is only with the re-establishment of the Khilafah (Caliphate) state that the Palestinian Muslims will receive the protection and justice that they deserve.

إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرُ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ

“Only the Imam is a shield, behind whom you fight and you protect yourself with, so if he orders by taqwa and is just then he has reward for that, and if he orders by other than that then it is against himself.” (Muslim)

الأقصى يستصرخ_الجيش#

#Aqsa_calls_armies

#AqsaCallsArmies

#OrdularAksaya

3 Questions for the Muslim Armies from Muslim Youth in the West

We, the Muslim youth in the West, have done everything in our capability to resist the occupation. You will find Muslim youth in their thousands protesting, marching, utilising their social media platforms, even being expelled from their schools for their unapologetic stance.

We, the Muslim youth in the West, want to make it crystal clear that we reject any ceasefire with the cancerous Zionist entity. There can be no ceasefire with a tyrannical entity who has bestowed nothing but misery upon this Ummah for over 70 years. Ceasefire will only come once this oppressive entity is wiped out and replaced with the flag of Islam. It is not upon the besieged Muslims in Gaza, armed with rockets nor upon the occupied Muslims in the West Bank, armed with stones, to liberate the blessed lands. The duty falls upon those with the capability to fight an army, the likes of the Muslim armies in Turkey, Egypt, Sudan, Tunisia, Pakistan, Bangladesh and Indonesia.

Oh Muslim Armies! Your brothers and sisters in the West have 3 simple questions for you:

1. Do you have hearts of stones?

Does your heart not ache for your brother who looked his two daughters in the eye, lying to them by promising they will all be ok, only to be brutally slaughtered by Zionist bombs?

Does your heart not bleed for your sister whose hopes and dreams of the future were buried in the rubble alongside her unborn child?

Does your heart not break for our sons and daughters fleeing to the comfort of their Mother's arms only to be torn apart limb from limb?

Or are you sitting in your barracks with hearts of stones?

Oh Muslims Armies! Do you have no 'Izzah (honour) for our Master, our Leader, RasulAllah (saw)?

Was it not Masjid Al-Aqsa where he (saw) led the Prophets (ahs) in Salah?

How do you tolerate their arrogance and boastfulness where the Prophets (ahs) stood with Khushoo' (humility)?

How do you permit them to shake the ground where the Prophet's hearts trembled from his (saw) recitation?

How do you allow their filthy boots to trample over the same spot where his (saw) Noble face prostrated?! A most shameful abomination happening under your watch!

Or have you sunk to such deprivation that you have become like our enemy and your enemy whose hearts became harder than stones?

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَقُّقُ فَيُخْرِجُ مِنْهُ الْمَاءَ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ [خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

“Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do.”
[TMQ Al Baqarah:74]

2. Have you broken your covenant with Allah (swt)?

Oh Muslim Armies! When you signed up to join the Armies of this noble Ummah, you joined a 1400 year-long legacy of Mujahideen from the time of the Sahabah (rah) and that tradition will continue until the day of judgement. You made a covenant with Allah (swt) to serve His Deen, not to serve your national borders drawn by the kaafir colonialists. You made a covenant to obey Allah (swt) not to obey your spineless subservient rulers. You made a covenant, oh Muslim Armies, to protect your Ummah!

وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ

“...And if they seek help of you for the religion, then you must help them...” [TMQ Al Anfal: 72]

Do you feel no shame that the Ummah has placed its hopes in you?

Do you feel no shame that women are fighting in your place?

Do you feel no shame that your Lord has asked you more than once: “What is the matter with you?”

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَّنَا مِنْ لَدُنْكَ نَصِيرًا

“And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, ‘Our Lord, take Cont... page 9

us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper’?” [TMQ An-Nisa:75]

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اتَّقَلْتُمْ إِلَى الْأَرْضِ
أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ
“O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause
of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the
Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.”
[TMQ At-Tawbah:38]

Do you cling to your colonial soil, only ever crossing those borders when it comes to slaughtering your brothers and sisters? Is this the legacy you wish to leave behind for your sons and their sons? Do you have no vision for Islam?

Oh Muslims Armies! If you do not break these shackles that have bestowed humiliation and disgrace upon this Ummah you will incur a most painful punishment and you will be replaced with a better people. إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا. “If you do not march forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.” [TMQ At-Tawbah: 39]

Oh Muslim Armies! Do not break your covenant with Allah (swt)! Do not become like our enemy and your enemy!

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا
سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِنَسَمَا يَأْمُرُكُمْ بِهِ إِيْمَانَكُمْ
إِنْ كُنْتُمْ مُؤْمِنِينَ

“And [recall] when We took your covenant and raised over you the mount, [saying], “Take what We have given you with determination and listen.” They said [instead], “We hear and disobey.” And their hearts absorbed [the worship of] the calf because of their disbelief. Say, “How wretched is that which your faith enjoins upon you, if you should be believers.” [TMQ Al-Baqarah:93]

3. Do you doubt the promise of Allah (swt) and His Messenger (saw)?

Those very stones that are being thrown, fighting in your place against our enemy and your enemy, will soon expose them. `Abdullah bin `Umar (ra) narrated: I heard Allah's Messenger (saw) saying, “The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!'” (Sahih al Bukhari). The Zionist entity will soon be destroyed and in its place will be the Capital of the Khilafah. The Messenger of Allah (saw) said: “This matter (the Caliphate) will be after me in Madinah, then in Al-Sham, then in the Peninsula, then in Iraq, then in

the City, then in Bait ul-Maqdis. If it is in Bait ul-Maqdis, its home country is there, and no people will be able to remove it, so it will return to them forever.” (Ibn Asakir, Tarikh Dimashiq 368)

Oh Muslim Armies! Do not become like our enemy and your enemy who doubted the promise of Allah (swt).

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ
فَتَتَّقُوا خَاسِرِينَ * قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّىٰ
يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ * قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ
اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَآتِكُمْ غَالِبُونَ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا إِن
كُنْتُمْ مُؤْمِنِينَ * قَالُوا يَا مُوسَىٰ إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبِّكَ
[فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ]

“O my people, enter the blessed land [i.e., Palestine] which Allah has assigned to you and do not turn back [from fighting in Allah's cause] and [thus] become losers.” They said, “O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter.” Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, “Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers.” They said, “O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here.” [TMQ Al-Maidah: 21-24]

Oh Muslim Armies, we ask you these 3 simple questions, will any of you respond? We do not wish to hear your response, oh Muslim Armies! We wish to see your response.

#Aqsa_calls_armies
#OrdularAksaya

#AqsaCallsArmies
شوي جلا_خرصتس ي_صق ال ا#

Written for the Central Media Office of
Hizb ut Tahrir by

Syed Fahad

ANSWER

2

QUESTION

Is it Permissible for a Kaffir Woman to become a Shariah Judge?



Question:

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh. Our dear Sheikh, I pray that Allah bestow upon us His victory by your hand and honor us soon with the Khilafah (Caliphate) state, this is easy to Allah to achieve. I would like to know when the Khilafah (Caliphate) state is established; will a kaffir woman take the position of a Shariah judge?

I have a question: it was stated in the Social System book, page 91, that it is permissible for a woman to become a judge, this is because of the general expression of the Hadith:

«لن يفلح قوم ولّوا أمرهم امرأة»

“Never will a nation be successful if they appoint a woman (as leader) over them”. It states that this is the evidence of the permissibility that she can become a judge. I had a thought that crossed my mind; that the kaffir woman or one from the people of the book can become a judge.

I did not find a text in the past that a non-Muslim woman took a position the judiciary in Islam from the above. What is the significance of that? Is it permissible for the kaffir women to become a Shariah judges? I mean in the personal status (law): marriage and divorce ... We have defined the judiciary as delivering the verdict for the

purpose of enforcing it... So is not believing in the verdict makes it binding? In conclusion, I hope that you will have patience with the question and that I receive from me a satisfactory answer. I pray that you will be in the best of health, and may Allah (swt) protect you from all evil

Your brother, Hussam Dawood / Palestine

Answer:

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh,

It appears that you are referring to the following text in the book, The Social System, under the chapter: “The Activities of Women”

(However, it is not permitted for the woman to take up positions of ruling whether as leader of a state, his Mu'aawin (assistant), Waali (governor), 'Aamil (district governor) or any other activity considered as ruling. This is due to what has been narrated by Abu Bakrah that he said: When the news reached the Messenger of Allah (saw) that the people of Persia had appointed the daughter of Chosroes (Kisra) as queen over them he (saw) said:

«لَنْ يَفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمْ امْرَأَةً»

“People who appoint a woman to run their affairs shall never succeed.” [Reported by al-Bukhari] This is
Cont... page 11

clear in its prohibition of women assuming the position of ruling and in its censure for those who appoint a woman to run their affairs. And the person in authority (wali al-amr) is the ruler. Allah (swt) says:

[يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ]

“Oh you who believe! Obey Allah and obey the Messenger, and those of you who are in authority (ulu al-amr minkum)”. [An-Nisaa` : 59] Thus, the authority of ruling is not permitted for the women. As for positions other than ruling, the woman is allowed to undertake them. Therefore, women can be appointed to government civil-servant positions because they do not constitute ruling, rather they fall under employment. An employee is a private government worker. They are like the employee of any other individual or company. It is allowed for a woman to assume the position of judge because the judge is not a ruler but settles disputes between people and informs the disputants of the rule for the purpose of enforcement. Therefore, the judiciary (alqadaa) can be defined as the delivering of the verdict for the purpose of enforcing it. So the Qaadi is an employee and not a ruler. He is a government employee like the rest of the workers. It has been reported from 'Umar bin al-Khattab that he appointed al-Shifa - a woman from his folk - as a market judge (inspector) i.e. a judge of Hisbah who passes judgement on all violations. However, the permissibility for a woman to be a judge, relates to the text of the hadith and its applicability to the reality of the function of a judge. If the hadith which forbids the appointment of women over peoples' affairs is applicable to the judiciary, then appointing them as judges would not be permitted. And if the hadith does not apply, then it cannot be used as an evidence to prevent women from being appointed to the judiciary. Looking at the hadith, we find that the Messenger (saw) dispraised the people who appointed a woman over their affairs in response to the news that reached him that the people of Persia had appointed a woman as queen. It is, therefore, a comment on a piece of news, and in of the form of a response to a question. It is specific to the topic of the report and to none other. The subject matter of the news is the rule (mulk) i.e. the leadership of the state. The comment was on this topic and it is specific to the issue of state leadership and whatever is related to that, which is governance. This is from one perspective. From another angle we see that the prohibition is directed towards the general authority because it is the authority over the affairs (of people). This is what the hadith means and this is what it indicates. As for the role of a judge, it is different to the role of the Khaleefah or the Waali. The role of the Khaleefah and the Waali is the execution of the rule directly by themselves, regardless of whether a case has been raised to them or to a Qaadi or if no case has been raised at all, but he views the issue to have contravened the Sharee"ah. So the ruler judges against the transgressor without the presence of a claimant and he applies the ruling on him. As for the Qaadi, he cannot

pass a judgement without the presence of a case, i.e. that a case is referred to him and there are two claimants present. So he passes judgement when there is a case, but he has nothing to do with it if no one initiates a legal action. In the event of looking into the case, he informs the people of the shar"i ruling with regards to the case in a manner that is binding. He has no authority of execution, unless if he is appointed as judge and ruler. Then, he will execute the rules in his capacity as a ruler and pass judgement in his capacity as a judge. The reality of the judiciary is different to the reality of ruling and therefore the hadith does not apply to the judge... End.

Your question, my brother, is not clear, and it confused matters. Are you asking about the ruling of kaffir women becoming a Shariah judge for the Muslims, that is, to judge between Muslims? Or are you referring to the ruling of a woman becoming a judge between the kuffar, from the people of her religion in matters of marriage and divorce (that Shariah permitted them to have the judgments in those matters according to their religions?)

1- As for the first case, which is the judging between Muslims, it is not permissible for a kaffir woman to be a judge for Muslims on any issue, just as it is not permissible for a kaffir man to be a judge for Muslims on any of the issues, **because one of the conditions of a judge in Shariah is that he is a Muslim, whether the judge is a man or woman**, this is because Allah (swt) says:

[وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا]

“...and never will Allah give the disbelievers over the believers a way [to overcome them]” [An-Nisa: 141].

This contains a definite prohibition, because the expression “Lan (will never)” is a notification with the meaning of a request, and since Allah (swt) has forbidden the disbelievers to have a way (authority) over believers, then it is forbidden to make a disbeliever a judge to judge between them, because this (judiciary post) will give an authority to the Kuffar over the believers.

We have mentioned the condition of Islam for a judge in more than one place of our books, for example:

In the book, ***The Institutions of the Khilafah State***, the chapter “conditions of the judges”:

(Anyone taking up the post of judge must be a Muslim, free, mature, sane, just, a Faqih (learned scholar), and aware of how to apply the Islamic rulings to the reality (li-tanzil al-ahkam 'ala 'l-waqi'). End.

And in the book, ***The Introduction of the Constitution***, Volume I:

(Article 78 Whoever undertakes the responsibility of judgement must be a Muslim, free, adult, sane, just, a Faqih (person who knows jurisprudence/Fiqh), and aware of how to apply the rules to the events. And the person who undertakes the judiciary of injustices (Madhalim) in addition to the conditions mentioned, must also be male and a Mujtahid (capable of deriving his own Fiqh/conducting Ijtihad). Its evidence is what was mentioned previously for the evidence for the Supreme judge, except that it is not a condition in the judge who settles the disputes and the judge of Hisbah to be male, rather it is permitted for the judge to be a woman, since it is not a position of ruling but rather a judge, in other words, they convey the Shari'ah rule while they are not the one who implements it. Accordingly, the narration: «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ» **“Never will succeed such a nation that makes a woman their ruler.”** reported by Al-Bukhari, does not apply, since it is regarding governorship which is ruling. And the reason for the narration was when the people of Persia were ruled by a woman; it is narrated from Abu Bakrah who said “When the Messenger of Allah was notified that the people of Persia were ruled by the daughter of Kisra, he said:

«لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ»

“Never will succeed such a nation that makes a woman their ruler” (reported by Al-Bukhari).

So, the reason for the words of the narration was a specific subject which was mentioned explicitly in the text of the narration, which is ruling, in other words, authority, and the judiciary is not an authority. Accordingly, the narration is specific to ruling and does not encompass the judiciary...) End.

2- As for the second case, the Shariah has permitted the state to permit the people of dhimma (non-Muslim citizens of the state) to judge among themselves in accordance to their religions in matters of marriage, divorce, and related issues ... So, Muslim judges do not judge between them according to Islamic law nor according to their laws, but rather the judging between them will be by judges from them, i.e. non-Muslims. However, these judges do not have special courts. Rather, they have judicial chambers within the buildings of state courts and they are part of the administrative section of the state courts. The appointment of judges is not given to them, rather it is carried out by the state, the state appoints their judges, from them, who judge between in matters of marriage, divorce, and what is related to them, according to their religions and laws, as approved by Shariah.

If their laws allow them to have a woman judge to judge between them in matters of marriage and divorce, then kaffir women can be appointed as judges by the state for the dhimmis, that is, the Kaffir woman in this case may

be a judge who judges between the people of her religion according to their laws

I hope this answers your questions, and Allah (swt) Knows Best and is Most Wise.

Your brother,

Ata Bin Khalil Abu Al-Rashtah