

UQAB

Magazine

PRESS RELEASE

Will Ramadhan Bestow Taqwa In Your Hearts To Stand For The Liberation Of Palestine?

NEWS AND COMMENTS

Population Growth Is Not the Source of Poverty in Tanzania

ARTICLE

Loans in Capitalism Don't Uplift Communities

ANSWER TO QUESTION

Speaking the Word of Truth Aloud



**Will Ramadhan Bestow Taqwa
In Your Hearts To Stand For The
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Press Release

Will Ramadhan Bestow Taqwa In Your Hearts To Stand For The Liberation Of Palestine?

Hizb ut Tahrir / Kenya with pleasure, congratulates the Muslims in the country and across the globe in general on the arrival of the blessed month of Ramadhan. As we enter this month of mercy, forgiveness and redemption from Hellfire, we pray to Allah (swt) to give us strength and health to observe the noble act of fasting which is not only obligatory but one of five pillars of Islam.

This Ramadhan comes while the world witnesses the clash between the will of the Islamic Ummah to cling to the Blessed Land of Palestine and the will of the Western kufr. The Ummah has shown its trust to Islam and is sincerely yearning for Allah's victory. The World is witnessing the moral bankruptcy of Western values as they support 'Israel's' brutal bombardment in Gaza. The Western powers and media are showing their true colors of hypocrisy and racism.

Sadly, the brutality in broad light committed by Jewish forces on our brothers and sisters in Gaza has not yet boiled neither the hearts nor the veins of the Muslim leaders and their armies! O you leaders! Will your fasting bestow a taqwa in your hearts and cut off relations with the Jewish entity? O you armies, will Ramadhan grant you taqwa to ignore your rulers who have betrayed Allah, His Messenger and the believers so that you start marching to Palestine and fight back the Jewish army?

Throughout history, Ramadhan has been the month of liberations and victories. This shining history will indeed revive the victory in the Battles of Badr, Qadisiyyah and Ein Jalut. We sincerely supplicate to Allah (swt) to accept our deeds and grant this Ummah a guardian and shield the Khilafah (Caliphate) on the method of the Prophethood. A Khilafah that will mobilize the Muslim armies to uproot the murderous Jewish entity liberating not only the occupied Palestine but all Muslim lands.

Shabani Mwalimu

Media Representative of Hizb ut Tahrir in Kenya

Women's Section of the Central Media Office of Hizb ut Tahrir Ramadan Campaign

“Ramadan, the Month of Victory”



Welcome, Month of Victory! The month of glad tidings, the month of renewing faith and purifying hearts, the month of obedience and competing in good deeds! Welcome, Ramadan! Praise be to Allah who brought us to Ramadan, this glorious month in which we feel the meaning of mercy and unity among Muslims! Welcome, Ramadan!

This Ramadan is the Victory for the Muslims in Gaza! The month of victory for the Muslims in Palestine! The Victory for all those, who steadfastly held on and continue to hold on to the Glad Tidings of Rasulallah (saw) and the Promise of Allah (swt) in Syria, Sudan, Myanmar, Kashmir, East Turkistan, India, and across the world!

Throughout the last 100 years, this Ummah has lost lives, wealth, and strength; it has witnessed brutal invasions, and the banning of its practices, including fasting, worship, and the Islamic dress code. But! The Ummah never capitulated; it never became defeated. This is because it is the destined triumphant. So much, so that the kuffar resort to genocides and even call to “wipe out Ramadan” because they fear it because it is the month in which Muslims are closer to their Lord, more yearning for Paradise and its blessings, and reminds them much more of the epics, the conquests and victories won by the mujahideen. All these cowardly attempts by the infidels confirm that Ramadan is the month of victory for Muslims.

As a natural consequence, during this Ramadan, we as Muslims aim unitedly, with clear determination and confidence to make sure that this victory becomes visible and tangible to the whole world so that the disbelievers taste their devastating defeat before the end of Ramadan.

We, the Women's Section in the Central Media Office of Hizb ut Tahrir, invite you to join us in consolidating the meanings of victory and its messages and spreading its good tidings coinciding with the month of Ramadan, the month of victory. Victory is inevitably coming, and Allah Almighty will help us if we help Him and walk on the path of truth with which the Revelation was sent.

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَيَسِّرَ الْمُؤْمِنِينَ

“He will also grant you the other favour that you desire: help from Allah and a victory that will come soon. Give glad tidings of this to the believers.” [Surah As-Saff 13].

Women's Section of the Central Media Office of Hizb ut Tahrir

Loans in Capitalism Don't Uplift Communities



Allah (swt) said in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

“O you who have believed, when you contract a debt for a specific term, write it down.” [Al-Baqarah: 282]

This shows that the issue of taking debts is allowed in the Islamic Shari'ah. Despite the fact that taking loans is permissible in Islam. However, loans under the economic system that emanates from the secular capitalist ideology is drowning communities, and this is a result of choking obstacles and terms in the said loans.

The loans at the national level under the capitalist economic system were officially adopted from the 19th century and spread in the 20th century; especially after giving their colonial farms false flag independence. Therefore one of the reasons that make these countries not to benefit from the loans given by other countries

or taken from international financial organizations such as World Bank and International Monetary Fund etc. The said loans are utilized by the lenders i.e. developed countries as one of their means of perpetuating neocolonialism in poor countries.

These loans are attached to severe terms, for instance interest against increased interest, reducing government expenditure, reducing wage bill and others. This situation lead to countries to rely on developed countries by raising their foreign debts. For example, Tanzania's debts by March 2023 increased to Tsh94.8 trillion from Tsh87 trillion for the same duration in 2022, same as an increase of almost 9 percent.

Despite the fact that Capitalists utilized their loans as a way of furthering neocolonialism in poor nations. In addition, communities have taken up loans as their

Cont... page 5

projects for getting income. Apart from the banks, in recent years especially in 2000 there have risen up small companies and institutions that have focused on offering advancing loan services to people. For example wallets, organizational parties, savings and loans parties, financial assistance groups etc.

The reason and object of the establishment of these institutions and companies is alleged to be economic uplifting of the people especially those from the bottom. However, in reality it is economic strangling. For instance, these institutions give out loan forms from Tsh5000 and Tsh5000 for a visit by the leadership for purposes of assessing the status of the borrower.

Most of those who are taking small loans to “uplift” majority are people from the lower economic cadre such as the small micro entrepreneurs, small farmers and public servants. Among the reasons that lead, those to take the said loans include the fact that the government as let loose for the said institutions to exist and offer such services of loaning people. Hence, if the government had stopped them, they would cease to exist.

Deplorable living conditions and the stagnant economy because of economic strangulation a person finds that the only option to salvage themselves is to take a loan and meet their basic needs with imaginary hope of paying later and which leads to being insolvent.

Another issue is the easy access to these loans. Nevertheless, the existence of the institutions and companies that offer people interest loans. There also, exist individual people who have entered the loaning arena and the myopic viewpoint on the dangerous effects of interest loans by people is in most occasions driven by the economic misery such that a person becomes as if drowning in sea, and is in dire need of any help; hence taking a loan is the only surest way. Therefore, institutions weaponized on this pressure and weakness in exploiting people without caring the negative outcome.

Another reason is that of meager salary that by public servants that cannot meet their basic needs especially their private shelter. A situation that has led to take loans to meet their needs including building, educating their dependents etc. This is due to that majority of public servants lack other means to be productive to their income, as they are most of the time engrossed in their employments.

The loan issue, the community must realize that the root cause of miserable living conditions and other problems facing the world is the evil secular capitalist ideology that give opportunity to these institutions, companies and individuals to offer interest loans. Therefore, this is the moment for the community to work day and night to remove this ideology and its economic system of strangulation and resume the Islamic way of life where

justice will be accorder. In addition, Islam will remove and ban all institutions that deal with interest loans since its Islamic creed (aqeedah) is against interest and criticize it vehemently as Allah (swt) said: **“O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers.”** [Al-Baqara: 278]

If Islam will be executed comprehensively via its state of Khilafah it will take care of the debts to those who participate in taking and offering loans justly. Islam commands that debts are written irrespective of either it is huge or small to be justly written without reducing or increasing anything in the debt in writing. Not only that, but also Islam will be nurture an Islamic environment of piety and mercy to an extend where a person loans the other, such that when the debtor is unable to pay on time because of life challenges. Then Islam has guided its followers to have patience to their debtors, where Allah (swt) said: **“And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.”** [Al-Baqara: 280]

This shows how Islam exist for the interest of people since it is both Deen and an ideology emanating from Allah (swt), the Creator of the universe, man and life. Contrary to capitalism, it nurtures its people to be focused on interest only with disregard to the harm and destruction that because of certain action such as this exploitative and deceptive loans that have made human beings to be like crazy.

Ramadhani Njera
Member of Hizb ut Tahrir Tanzania

NEWS & COMMENTS

Population Growth Is Not the Source of Poverty in Tanzania



colonial exploitation by capitalist nations. For instance, Tanzania estimated with gold reserves of about 45 million ounces (1,275 tones), is the producer of diamonds for centuries, apart from other minerals, 1,424 kilometre coastline, 44 million hectares of arable land with an estimated 29.4 million hectares suitable for irrigation arable land, the area of freshwater cover is estimated at 54,337 sq. km, which is about 6.1% percent of the total country's surface area, territorial Sea of 64,000 sq. km., over 54 trillion cubic feet of natural gas etc.

This Malthusian theory is unrealistic, since what we witness today is endless consumption of vast resources supporting the growing population. The adherents of this theory didn't foresee the technological advancements that would raise productivity and reduce the toll of infectious diseases and so make life prosperous. Today modern farming techniques have allowed food production to scale much faster than Malthus could have anticipated. The remarkable impressive economic growth of Asian countries like China and India today were highly facilitated by their population size.

News:

On 12/03/2024, during the launch of the 20th edition of the Tanzania Economic Update in Dar es Salaam, The World Bank claimed that rapid population growth is causing poor economic growth in the country. According to the World Bank, while the economy is projected to grow by 5.6% to 6.0% in 2024, many Tanzanians are still falling into poverty.

Comment:

The Capitalists' assumption that population growth results into poor economic development is the result of economic theories of "scarcity of resources" and "unlimited human needs". The ideas were then impacted into population and around late 1700's and early 1800's, Capitalists argued that population growth would depress living standards.

The Capitalism theories assumed that, given that there is a fixed quantity of resources, population growth will eventually reduce the amount of resources that each individual can consume, ultimately maximum scarcity and poverty. They proposed 'moral restraint' (refraining from having "many" children).

In reality, Tanzania and African countries in general, have abundant resources including human resources (population) enough to make them developed if not

In fact, what makes Tanzania poor and other developing countries poor, is the Capitalism ideology which uses colonialism as its unchanging methodology of achieving its exploitative goal. Colonial exploitative policies like free market, brain drain and paper economy, have made developing nations farms of the colonial states leaving these countries in economic stagnation and economic shackle of the West.

It is vividly clear that humankind needs a just and fair ideology which is Islam, via its Khilafah (Caliphate) state would totally liberate humankind from evil, brutal and exploitative economy to true prosperity of this world and Hereafter.

**Written for the Central Media Office of
Hizb ut Tahrir by**

**Said Bitomwa
Member of the Media Office of Hizb ut Tahrir in
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ANSWER TO QUESTION

Speaking the Word of Truth Aloud

Question:

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh

I have a question:

Surah Yunus verse 90: فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ “**Then Pharaoh and his soldiers pursued them**” and Surat Taha verse 78: فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ “**Then Pharaoh pursued them with his soldiers**”

Does this mean that the ruler's order and the ruler's action are the same thing, so that we say that standing against his orders is the same as standing against his actions, meaning that we say a word of truth in front of his police or his assistants, like speaking in front of him? أَفْضَلُ الْجِهَادِ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ "a word of truth spoken before an unjust rulers". Thank you.

You have the right to change the wording of the question, and may Allah reward you.

Answer:

Wa Alaikum Assalam Wa Rahmatullahi Wa Barakatuh

First: With regard to the two verses mentioned in the question, which are what Allah Almighty says in Surah Yunus, verse 90:

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا

“We brought the Children of Israel across the sea. Then Pharaoh and his soldiers pursued them unjustly and oppressively”, and the Almighty said in Surat Taha, verse 78:

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ “**Then Pharaoh pursued them with his soldiers—but how overwhelming were the waters that submerged them!**” It is as if you are pointing out the difference in the meaning derived from the use of the letter الواو and the letter الباء in the words (his soldiers), as Allah Almighty says in the first verse: فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ “**Then Pharaoh and his soldiers**”, while Allah Almighty says in the second verse:

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ “**Then Pharaoh pursued them with his soldiers**”. The meaning of “follow them” is that he followed them and caught up with them, according to what is mentioned in the books of Tafseer.

But the first verse فِرْعَوْنُ وَجُنُودُهُ “**Pharaoh and his soldiers**”, According to the language, it is understood that Pharaoh was among those who pursued them, meaning that the pursuit of Moses, peace be upon him, and the Children of Israel (Bani Israel) involved Pharaoh, may Allah curse him, and he was among those who followed them and caught up with them. This is because the الواو in the word (and his soldiers) here indicates participation, that is, the participation of Pharaoh and his soldiers in the pursuit of the Children of Israel (Bani Israel).

As for the second verse: فِرْعَوْنُ بِجُنُودِهِ “**Pharaoh with his soldiers**”. It can be understood from it according to the language that Pharaoh participated with his soldiers and their companion in the pursuit, but it can also be understood from it according to the language that Pharaoh did not participate with his soldiers and did not go out with them, but rather only sought help from them in the pursuit, and that is because the “ba” in the language indicates companionship and assistance. So the word (with his soldiers) in the verse can be used as a language of accompaniment, meaning that Pharaoh was accompanied by his soldiers in pursuing Bani Israel, and it can also be taken to mean seeking help, **meaning he could be with them, and he could have sought help from his soldiers to pursue them without participating with them**, meaning that the ones who pursued them were Pharaoh's soldiers without Pharaoh himself.

The identification of one of the two meanings (accompaniment or assistance) is evident from the combination of the two verses:

The first verse has one meaning in language. And it is that Pharaoh, may Allah curse him, joined them, i.e., his companion, in catching up with Moses (as). The meaning of the second verse is likely in the language of accompanying, meaning he accompanied them in catching up with Moses, peace be upon him, and it is also possible that he sought help, meaning he sought help from his soldiers to catch up with Moses (as) without Pharaoh accompanying them, may Allah curse him in that. Because the meaning of the two verses does not contradict each other, the meaning of combining the two verses is that Pharaoh was with his army in pursuing Moses (as). That is, the الباء in “with his soldiers” here indicates the meaning of accompanying, meaning that

Cont... page 8

he was with his army in pursuing Moses, peace be upon him. This is with regard to the meaning of the two verses.

Secondly: As for the noble hadith mentioned in the question, it was narrated by Al-Tirmidhi in his Sunan on the authority of Abu Sa'id Al-Khudri that the Prophet (saw) said:

إِنَّ مِنْ أَعْظَمِ الْجِهَادِ كَلِمَةً عَدَلٍ عِنْدَ سُلْطَانٍ جَائِرٍ **"Indeed, among the greatest types of Jihad is a just statement before a tyrannical ruler"**. Abu Issa said, and in this chapter on the authority of Abu Umamah, and this is a hasan ghareeb hadith from this perspective. It was mentioned in Al-Mu'jam Al-Kabir by Al-Tabarani on the authority of Abu Umamah that the Messenger of Allah (saw) said:

أَحَبُّ الْجِهَادِ إِلَى اللَّهِ كَلِمَةٌ حَقٌّ تَقَالُ لِإِمَامٍ جَائِرٍ **"The best Jihad for the sake of Allah, a word of truth spoken to an unjust imam"**. In another narration by Al-Tabarani on the authority of Abu Umamah, that a man said at the Jamarat: O Messenger of Allah, which jihad is best? He said:

أَفْضَلُ الْجِهَادِ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ **"The best jihad is a word of truth before an unjust ruler."** The following was mentioned in the book of Aoun Al-Ma'boud in explaining this hadith: [... On the authority of Abu Sa'id Al-Khudri, who said: The Messenger of Allah (saw) said: The best jihad is a word of justice with an unjust ruler or an unjust prince. The companion of Awn al-Ma'boud said:

(The best jihad): That is, one of the best, as evidenced by the narration of Al-Tirmidhi: Indeed, one of the greatest jihads

(The word justice) And in a narration by Ibn Majah there is the word truth, and what is meant by the word is that which enjoins what is right or forbids what is wrong, whether a word or whatever it means, writing and the like.

(With an unjust ruler): That is, an oppressor. Indeed, this has become the best jihad, because whoever strives against the enemy is hesitating between hope and fear, not knowing whether he will conquer or be defeated.

The holder of authority is oppressed in his hand, so if he speaks the truth and enjoins M'aruf (good), he has been exposed to damage and is aiming for his own destruction. This becomes the best type of jihad for the sake of conquering fear, as Al-Khattābī and others said. (Or an unjust ruler (Ameer)): It seems that it is doubt from the narrator.].

From this honorable hadith it can be understood that the best jihad is to speak the word of truth before an unjust sultan, not before his followers. What is meant by an unjust sultan is an unjust prince, whether he is a president, a king, a prime minister, or a governor. He must have authority and rule in order for this preference to be given in speaking the truth before him.

But this does not mean that there is no virtue in speaking the word of truth before the followers of the unjust ruler. Speaking the word of truth is always good and virtuous. However, the special advantage that the Prophet (saw) mentioned in the hadith that we are considering is a preference related to the one who has authority, i.e., the ruler himself. Because of the importance of speaking the word of truth before him and the risk, courage, and strength it entails, as some commentators of the hadith mentioned:

[... Al-Khattabi said: Indeed, that became the best jihad; Because whoever strives against the enemy hesitates between hope and fear, not knowing whether he will prevail or be defeated. The holder of authority is oppressed in his hand, so if he speaks the truth and enjoins M'aruf (good), he has been exposed to damage, and he has set himself on destruction, and this has become a The superior types of jihad for the sake of conquering fear. Al-Muzher said: But it was better because the Sultan's injustice applies to everyone under his rule, and it is a great multitude. So, if he forbids injustice, then He brought benefit to many people other than killing an infidel (kafir)...].

The whole talk is about the unjust ruler himself, not about his followers, assistants, and soldiers.

**Your brother,
Ata Bin Khalil Abu Al-Rashtah**

17 Rajab Al-Khair 1445 AH
Corresponding to 29/01/2024 CE