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THE PURSUIT OF MARTYRDOM

TO LIVE ONE
DAY AS A LION
IS BETTER
THAN ONE
HUNDRED AS
A JACKAL

GOVERNMENT'S
ECONOMIC
FOCUS WILL
ENSURE MORE
ECONOMIC
MISERY BECAUSE
IT IS BASED ON
IMF PRIORITIES,
NOT OUR OWN

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

TAFSEER AL - BAQARAH AYAH 187

THE CURRENT ECONOMIC SITUATION

PROTESTS:
BY FACILITATING
US-TALIBAN TALKS,
THE BAJWA-IMRAN
REGIME BETRAYS ISLAM
AND MUSLIMS TO
SECURE A PERMANENT
PRESENCE FOR ITS
FLEEING MASTER
IN AFGHANISTAN

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Hired Facilitation

Without facilitation from Pakistan, the US is doomed to exit from Afghanistan. Using both praise and pressure, US officials urge Pakistan to rescue it from completely withdrawing from Afghanistan by facilitating the so called Afghan Peace Negotiations. During a Congressional hearing, Commander of the US Central Command General Joseph Votel told the members of the Senate Armed Services Committee on 5 February 2019, “We look to regional actors such as Pakistan to cease behavior undermining regional stability and play constructive role in achieving peace in Afghanistan, as well as the whole of South Asia.” He also pointedly added, “With our strategic focus on reconciliation and regional security, Pakistan has a unique opportunity to make good on its promises of support to US efforts focused on finding a negotiated settlement to the Afghanistan conflict.”

From seven seas away, the US has always critically depended on Pakistan as its local facilitator for its misadventure in Afghanistan. Pakistan was critical for facilitating a secure and open line of communication for the US military invasion. Pakistan facilitated the American war effort by providing air corridors, air bases, intelligence and supply lines. As Afghan resistance flared up, Pakistan then facilitated the establishment of a vast US intelligence and private military support network on its territory. The US returned the favor by using that network to orchestrate a covert war within Pakistan’s borders, with the help of India, to extract more facilitation from Pakistan.

Then when the Afghan resistance began to make considerable gains against the US, Pakistan facilitated the US through military operations in the tribal areas to end cross-border attacks on US, NATO and Afghan forces. As the gains of the Afghan resistance continued, Pakistan facilitated the US with the construction of a heavily fortified wall on the

Durand Line for safeguarding US and its allies in Afghanistan. As the US is now on the verge of a humiliating complete exit from Afghanistan, Pakistan facilitates her yet again by securing talks between the US and the Taliban to provide a political deal that will secure for the US a permanent stay within Afghanistan, with bases, private military contractors and regular troops.

So the “Afghan peace talks” will not decrease the growing Indian influence in Afghanistan, they will cement it. Talks will not reduce the threat to Pakistan from US forces rather they will consolidate their presence in Afghanistan, when they are on the brink of leaving. Talks will not allow Pakistan to increase its deterrence rather they will provide the US breathing space to arm India to its teeth. In its Missile Defense Review (MDR), the US pledges to enhance its Ballistic Missile Defense (BMD) cooperation with India. The DNI’s Global Threat Assessment Report (GTAR) has shown in no uncertain terms that America considers Pakistan as its enemy. In addition, India is being given access to high tech defense and nuclear technology via technology control regimes such as Missile Technology Control Regime (MTCR), Australia Group (AG) and Nuclear Suppliers Group (NSG) and bilateral defense and logistics agreements.

Facilitating a major power in a military alliance is a one sided affair, with benefits for the major power and losses for its obliging ally. The US-Pakistan alliance is no exception and never will be. Islam changes the rules of the game, refusing to abide by the colonialist rules. Islam rejects military alliance with other powers and instead focuses the state on becoming not only a major power, but the leading state in the World. It demands the state becomes industrialized so it is self-sufficient in weaponry. It rejects interest based loans with conditions, in favor of mobilizing

Editorial: Hired Facilitation

immense local resources for a strong, independent economy. It rejects Westphalian nation state restrictions, which were originally conceived to contain the Khilafah's relentless expansion. So the Islamic Khilafah State, upon its return, will focus on the unification of all Muslim Lands. It really is time for the Khilafah (Caliphate) on the Method of the Prophethood. ■

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6) Then Allah (swt) completes the verse by clarifying that the Rulings of Fasting mentioned above are the Limits (Hudood) of Allah i.e. it is as if they were barriers between the truth and falsehood. So whoever transgresses the barriers, will enter the region of Falsehood.

His saying, ﴿فَلَا تَقْرَبُوهَا﴾ **“Do not approach them”** indicates the severity of the Prohibition from falling into what Allah (swt) has made Prohibited. Hence, the Prohibition of even approaching the sin is a more severe Prohibition than a Prohibition of the occurrence of the sin alone.

As Allah (swt) clarifies the Ahkaam of Fasting and its limits, it is not correct to transgress them. Similarly, Allah (swt) clarifies all the Ahkaam related to affairs of the people. Following them will give protection from the Wrath of Allah (swt) and His Punishment and it will pave the way to the Pleasure of Allah and His Blessings. Allah (swt) said, ﴿كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾ **“Thus does Allah make clear His ordinances to the people that they may become righteous.”** ■

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What pleasures and favors lie ahead for the Muslim officer who pursues martyrdom! Behind him is the humiliation of his Ummah at the hands of the hateful kuffar in lands both

near and far, Palestine, Afghanistan, Occupied Kashmir, Myanmar (Burma), Syria, East Turkestan and Iraq. Between him and martyrdom, is the revival of the Islamic era, when the lions will again be unleashed, setting upon the cowardly enemies, who will flee like hyena before them. And immediately in front of him is his Nussrah for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood (saaw) so that he can seek one of the two Husnain, victory or martyrdom. ■

**Written for the Central Media Office of
Hizb ut Tahrir by
Musab Umair – Pakistan**

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Parents can try to teach their children the Islamic curriculum and show them the real meaning of Islamic Education but this does not achieve a generation of strong Islamic personalities, nor an advance of Islam and the society.

The world therefore needs a strong education system that prepares the youth mentally for life from the outset, enables them to understand the true purpose of life and does not let them live desperate lives. The world needs a form of education that creates strong Islamic personalities that will be able to carry the Islamic flag across the globe. Such an education system can only emerge when there is a state that embodies the Islamic Ideology and thus establishes the foundation, goals, and structure of the education system based upon the Islamic Aqeedah alone: the correct doctrine for life. ■

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

Tafseer Al-Baqarah:187

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

﴿أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾

“It has been made permissible for you the night of fasting to go to your wives for sexual relations. They are garments for you and you are garments for them. Allah knows that you used to betray yourselves, so He forgave you and excused you. So now, have sexual relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the night (sunset). And do not have sexual relations with them as long as you are in a state of I'tikaf in the mosques. These are the limits of Allah, so do not get closer to them. Thus does Allah make clear His ordinances to the people that they may become righteous.”

[Surah Al-Baqara 2:187]

Allah (swt) clarified the following in this ayah:

1) Allah (swt) has made the sexual relationship of the (married) couple permissible during the nights of fasting (Ramadan). Allah (swt) has made both of them as a cover to each other, so that the man reveals himself to her and she reveals herself to him, as if they are garments to each other. The word Ar-Raffath (الرَّفَثُ) in origin refers to the one who is obscene in his talk. Tarfath (ترفث) refers to the most obscene. Here the word means sexual intercourse.

Allah (swt) has made the sexual relationship of the (married) couple permissible during the nights of fasting (Ramadan). Allah (swt) has made both of them as a cover to each other, so that the man reveals himself to her and she reveals herself to him

2) Allah (swt) has known that you are deceiving and falling into injustice by having sexual relations with wives in the nights of Ramadan. Allah (swt) has forgiven and excused you and He (swt) will not account and punish you for what you have done. Rather, He (swt) overlooks what you have done and He (swt) has now made it permissible for you. Hence, there is no sin in having sexual relations with wives in the night of Fasting (Ramadan).

Abu Huraira (radi) narrated that, "كان المسلمون إذا صلوا العشاء الآخرة حرم عليهم الطعام والشراب والنساء حتى يفطروا، وإن عمر بن الخطاب أصاب أهله بعد صلاة العشاء وأن صرمة بن قيس غلبته عينه بعد صلاة المغرب فنام ولم يستيقظ حتى صلى رسول الله صلى الله عليه وسلم العشاء فقام فأكل وشرب، فلما أصبح أتى رسول الله صلى الله عليه وسلم فأخبره بذلك فأنزل الله: ﴿أَجَلٌ لَكُمْ لَيْلَةَ الصِّيَامِ﴾ الآية

“When the Muslims prayed their last Isha, it was forbidden for them to eat, drink and (having sexual relationship with) women until they break their fast. Umar ibn Khattab (ra) descended upon his wife after

Isha prayer and Sirmah ibn Qais was overwhelmed by sleep after Maghrib prayer and so he slept. And he did not wake up until Rasool (saw) prayed Isha and then he woke up, ate and drank. On the next morning he came to Rasool (saw) and informed him that. Then Allah (swt) revealed, ﴿أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ﴾ **“It has been made permissible for you the night of fasting to go to your wives [for sexual relations]”** (Dur Al-Matur: 2/457, Tabari: 2/194).

﴿تَخْتَانُونَ أَنفُسَكُمْ﴾ **“betray yourselves,”** the word Ikhtiyān (إختيان) is from the word Khiyāna (خيانة betrayal), just as Iktisāb (اكتساب gaining) is from the word Kasb (كسب gain). Here it means betraying and oppressing yourselves with intercourse in the night of Fasting during Ramadan.

The word *Baashirohunna* ﴿بِأَشْرُوهُنَّ﴾ means intercourse with them during the nights of Fasting. It is an Order of Permissibility (أمر إباحة Amr Ibaha). The word Mubashara (مباشرة Direct without intermediary) appears as a Kinayah (كناية Metaphor) for intercourse. The Qareena (قرينة Indication / Concatenation) for the Permissibility is the coming of an Order after Prohibition. Hence the verb reverts to its origin i.e. Permissibility, which is explained in the chapters of Qareena in the books of Usool (Foundations of Jurisprudence).

﴿وَابْتَغُوا مَا كَتَبَ اللَّهُ﴾ **“seek that which Allah has decreed for you”** means seek what Allah has apportioned for you as children. Hence, intercourse is not for the fulfillment of lust alone, rather it is to seek what is the purpose of marriage, which is to produce offspring. RasulAllah (saw) said, ﴿تَنَاجَوْا تَنَاسَلُوا فَإِنِّي مُفَآخِرٌ﴾ **“Marry and have children because I will vie the nations in number by you on the Day of Resurrection”** (Abu Dawud: 2/220, An-Nasai: 3227, Ibn Majah: 1846, Ahmed: 3/158, Ibn Hibban: 9/338). Here it is Mandub. The indication of Mandub

is the praising of Rasool (saaw) to seek children, Procreation (تناسل Tanaasal) as indicated in the Hadith.

3) Allah (swt) clarifies the time until when we should abstain from food, drink and having sexual relations with wives, by saying ﴿حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾ **“until the white thread of dawn becomes distinct to you from the black thread”**. i.e. until the rise of Al-Fajr as-Sadiq (The True Dawn), which is the whiteness of the horizon, in the form of a horizontal thread, that differentiates the day and night. Before the appearance of the whiteness of the horizon, in the form of a horizontal thread, there is an appearance of whiteness in the form of a vertical line at the horizon, which is called Al-Fajr Al-Kadhib (The False Dawn). Food, drink and intercourse are not stopped at the time of False Fajr, instead they are stopped at the rise of the True Fajr as we have explained before.

لما نزلت هذه الآية ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ عمدت إلى عقالين أحدهما أسود والآخر أبيض فجعلتهما تحت وسادتي، قال فجعلت أنظر إليهما فلما تبين لي الأبيض من الأسود أمسكت فلما أصبحت غدوت إلى رسول الله صلى الله عليه وسلم فأخبرته بالذي صنعت فقال إن "وسادك إذن لعريض إنما ذلك بياض النهار من سواد الليل" **“When the following verses were revealed, ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ 'And eat and drink until the white thread becomes distinct to you from the black thread', I took two strings, one black and the other white, and kept them under my pillow and went on looking at them (throughout the night) and when the white and black thread was clear to me, I abstained (from food, drink and intercourse). The next morning I went to RasulAllah (saw) and told him what I have done. He (saw) said to me, «إِنَّ وَسَادَكَ إِذْنٌ لَعَرِيضٌ إِنَّمَا ذَلِكَ بِيَاضِ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ» **“Your pillow is large because it (the****

word thread) implies the blackness of the night from the whiteness of the dawn.” (Bukhari:4149, 4150, Muslim: 1824, Abu Dawood: 2002, Dharmi: 1632).

And as Bukhari added to this narration, ثم إن الله سبحانه أنزل بعد ذلك من الفجر “Then Allah (swt) revealed, من الفجر “of Dawn,” as reported by Bukhari in his Saheeh hadith from Sahl bin Sa'd (Bukhari: 1874). This is the comprehensive explanation of ﴿الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ **“until the white thread becomes distinct to you from the black thread.”**

4) ﴿ثُمَّ أَتَمُّوا الصِّيَامَ إِلَى اللَّيْلِ﴾ **“Then complete the fasting until the night.”** Allah (swt) requests us to complete the fasting until the night, which means entering the part of night even if it exceeds the day. This is because the day is connected with the night, so the completion of Fasting of the day must be in contact with the day and night. This means the start of the night to break the fasting correctly. RasulAllah (saw) said, ﴿إِذَا أَدْبَرَ النَّهَارُ مِنْ هُنَا وَأَقْبَلَ﴾ **“When the day retreats from that side and the night approaches from that side, then the fasting person should break the Fast”** (Bukhari: 1818, Muslim: 1841).

As for the Qaa'idah (قاعدة Principle) ما لا يتم الواجب إلا به فهو واجب “Whatsoever a Wajib cannot be completed without is in itself Wajib,” the day cannot be completed without entering a part into the night, even it exceeds the day, as it is connected with the night. Thus, the Arabs say that, الغاية تدخل في المعنى “the goal is interposed with the end,” as in the saying of Allah (swt), ﴿فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾ **“wash your faces and your arms until the elbows”** (Surah al-Maida 5:6). It is not possible to wash the arm until elbow, except by entering into a part of the elbow in ablution, even if it exceeds the arm.

5) Then Allah (swt) clarifies another Ruling (حكم Hukm), which is the exception of intercourse in the night of fasting, for the one who makes I'tikaf (اعتكاف Seclusion in the

Mosque). After Allah (swt) mentioned the permissibility of intercourse with the wives in the night of fasting, He (swt) clarifies that it does not include the one who makes I'tikaf. Hence, it is Forbidden for the one who is in the state of I'tikaf to have sexual relationships until he finishes his I'tikaf. Some of the Muslims, when they were in the state of I'tikaf in the Masjid, used to go to their homes and one of them had intercourse with his wife, made Ghusl (غسل Full Ablution) and then returned to the Masjid to complete his I'tikaf. Hence, this Ayah was revealed to prohibit that, as long as he has not completed the duration of I'tikaf.

﴿وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾ **“While you are Secluded in the Masjids”** i.e. while you are in the state of I'tikaf. I'tikaf linguistically means confinement in the necessary place and its Shar'i meaning is that it is necessarily the Masjid, for particular actions.

I'tikaf is restricted to the Masjid as it is indicated in the above verse that says I'tikaf is possible only in the Masjid. However, this condition is not applicable for the women, since it is addressed to men alone and the women are excluded, most likely. This is because there is a Qareena (قرينة Indication/Concatenation) that specifies the men alone, in the verse, ﴿وَلَا تَبَاشِرُوهُنَّ﴾ **“And do not have sexual relationship with them (wives)”** which means, ﴿وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾ **“while you are in a state of I'tikaf in the Masjids.”** Addressing the men in reality excludes the women. Hence it is not a condition for women to do I'tikaf in the Masjid, rather the woman does I'tikaf in her home.

RasulAllah (saw) made I'tikaf in the last ten days of the month of Ramadhan, until Allah (swt) took his soul. After that his wives continued to make I'tikaf. Hence, I'tikaf in the month of Ramadan is one of the Sunnah that has great reward.

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The Pursuit of Martyrdom

Musab Umair

The pursuit of martyrdom has always been one of the core concepts within military education during the Islamic era. Alongside study of weaponry, strategy and tactics, the pursuit of martyrdom was regarded as a key concept to study, understand and build as a disposition. The pursuit of martyrdom is what gave vigor to the Islamic armed forces in their battles, allowing them to achieve that which others would consider unachievable to the point that they would not even try. Whilst generals of the armies of kufr were constrained by their troops clinging to this life, restricted to devising military operations that minimized casualties, the generals of the armies of Islam were blessed with troops who saw death on the battlefield as the door to greatest prizes possible for any soul to aspire to. The pursuit of martyrdom allowed Muslim troops to stand their ground, without so much as flinching, before armies many times their size and ultimately overwhelm them. The officers of the Islamic era did not see serving in the armed forces merely as having a secure job, a means to securing transport, housing and education for their children as has come to prevail over the officers of the armed forces in the Muslim states today. No, their eyes were firmly fixed on prizes far greater than this world could offer, for far longer than this short life. In our era, after the abolition of the Islamic ruling, the Muslims' desire for

The officers of the Islamic era did not see serving in the armed forces merely as having a secure job, a means to securing transport, housing and education for their children as has come to prevail over the officers of the armed forces in the Muslim states today

martyrdom has both fascinated the Western military strategists and frustrated them. The motivation of achieving martyrdom has come to be regarded as a force multiplier of sorts. It has allowed Muslims, without being a well-prepared military force, to consistently inflict huge losses on occupying forces, as has been seen in Afghanistan and Occupied Kashmir. It has imposed upon the West the need to study closely the subject of asymmetric warfare, in which their awe of a Muslim soldier's desire for martyrdom is evident. And it fills the Western power elite with dread at the thought of one of the Muslims armed forces being mobilized against them, which is inevitable upon the return of the Khilafah (Caliphate) on the Method of Prophethood.

Martyrdom is a key concept in Islam and defines a major characteristic of the Ummah of

Islam. Allah (swt) said, **وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ - فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مَنْ خَلْفَهُمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ** "Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord; They rejoice in the bounty provided by Allah. And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve." [Surah Aali Imran 3:169-170]. Here Allah (swt) categorically states that even

though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. In his Sahih, Muslim recorded that Masruq said, “We asked `Abdullah about this Ayah, وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرَزَقُونَ” Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.” He said, `We asked RasulAllah (saaw) the same question and he (saaw) said, **أرواحهم في جوف طير، خضر، لها قناديل معلقة بالعرش، تشرق من الجنة حيث شاءت، ثم تأتي إلى تلك القناديل، فاطلع إليهم ربهم اطلاعة فقال: هل تشتهون شيئا؟ فقالوا: أي شيء نشتهي ونحن نشرق من الجنة حيث شئنا؟ ففعل ذلك بهم ثلاث مرات، فلما رأوا أنهم لن يتركوا من أن يسألوا، قالوا: يا رب نريد أن ترد أرواحنا في أجسادنا حتى نقتل في سبيلك مرة أخرى، فلما رأى أن Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allah), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allah looks at them and says, `Do you wish for anything' They say, `What more could we wish for, while we go wherever we wish in Paradise' Allah asked them this question thrice, and when they realize that He will keep asking them until they give an answer, they say, `O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.' Allah knew that they did not have any other wish, so they were left.)”**

Messenger of Allah said,

“When your brothers were killed in Uhud, Allah placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, `We wish that our brothers knew what Allah gave us so that they will not abandon Jihad or warfare...”

So let the Muslim officer consider the status of his brothers in arms who embraced martyrdom in Uhud. Let him contemplate carefully the message they left for him through the ages. Imam Ahmad recorded that, Ibn `Abbas said that the Messenger of Allah said, **لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ، جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي أَجْوَابِ طَيْرٍ خَضِرٍ، تَرُدُّ أَنْهَارَ الْجَنَّةِ، وَتَأْكُلُ مِنْ ثَمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلٍ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طَيْبَ مَشْرَبِهِمْ وَمَأْكَلِهِمْ، وَحُسْنَ مُتَقَلَّبِهِمْ قَالُوا: يَا لَيْتَ إِخْوَانَنَا يَعْلَمُونَ مَا صَنَعَ اللَّهُ لَنَا، لِنَلَّا يَرْهَدُوا فِي الْجِهَادِ، وَلَا يَنْكَلُوا عَنِ الْحَرْبِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَبْلَغُهُمْ عَنْكُمْ** “When your brothers were killed in Uhud, Allah placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, `We wish that our brothers knew what Allah gave us so that they will not abandon Jihad or warfare.' Allah said, `I will convey the news for you.' Allah revealed these and the following Ayat, وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرَزَقُونَ” Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.”

Thus, an officer of the Islamic era would not only long for the reward of Tahajjud and praying in the Masjid, he would have tear-filled eyes and hold his arms aloft in earnest Dua, longing for achieving martyrdom.

Indeed, the Dua of the Muslim officer or soldier is not merely for houses, means of transport and good education, it is for martyrdom. Mu'adh bin Jabal (ra), the great military strategist who advised RasulAllah (saaw) in the Battle of Badr, narrated that RasulAllah (saaw) said, **مَنْ سَأَلَ اللَّهَ الْقَتْلَ فِي سَبِيلِهِ صَادِقًا مِنْ قَلْبِهِ أَعْطَاهُ اللَّهُ أَجْرَ الشَّهِيدِ** “Whoever asks Allah to be killed in His cause sincerely from his heart, Allah shall give him the reward of martyrdom.” [Tirmidhi].

The Muslim officer cares not for status and honor in this life but seeks the lofty status of martyr and the honor that it brings. Imam Ahmad recorded that Anas said that RasulAllah (saaw) said, **مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللَّهِ حَيْرٌ، يَسْرُهَا أَنْ تَرْجِعَ إِلَى الدُّنْيَا، إِلَّا الشَّهِيدُ، فَإِنَّهُ يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ** “No soul that has a good standing with Allah and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.” Martyrdom is the one act which would induce a person to leave Jannah for the opportunity to die again, when even the whole world's wealth would fail to induce him. It has been narrated on the authority of Anas b. Malik RasulAllah (saaw) said, **مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَأَنْ لَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ غَيْرِ الشَّهِيدِ فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجِعَ فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنَ الْكِرَامَةِ** “Nobody who enters Paradise will (ever like to) return to this world even if he were offered everything on the surface of

the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honor that has been bestowed upon him.” [Muslim].

The Muslim officer does not set his sights merely on providing financial stability for his family, he aspires to be the means for them to enter the abode of Jannah, with its luxuries that have no end. Narrated AbudDarda', RasulAllah (saaw) said, **يُسْفَعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ** “The intercession of a martyr will be accepted for seventy members of his family.” [Abu Dawud]. The Muslim officer does not fret over amassing huge wealth so that his dependents can thrive after his death, for he knows his martyrdom is of greater benefit for his dependents. Abu Bakr Ibn Marduwyah recorded that Jabir bin `Abdullah said, “The Messenger of Allah looked at me one day and said, `O Jabir! Why do I see you sad' I said, `O

The Muslim officer does not set his sights merely on providing financial stability for his family, he aspires to be the means for them to enter the abode of Jannah, with its luxuries that have no end. Narrated Abud Darda', RasulAllah (saaw) said, “The intercession of a martyr will be accepted for seventy members of his family.” [Abu Dawud]

Messenger of Allah! My father was martyred and left behind debts and children.' He said, **أَلَا أُخْبِرُكَ؟ مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ كِفَاحًا. قَالَ سَلْنِي أُعْطِكَ. قَالَ أَسْأَلُكَ أَنْ أُرَدَّ إِلَى الدُّنْيَا فَأُقْتَلَ فِيكَ ثَانِيَةً، فَقَالَ الرَّبُّ عَزَّ وَجَلَّ إِنَّهُ قَدْ سَبَقَ مِنِّي الْقَوْلُ إِنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ. قَالَ أَيُّ رَبِّ فَأَبْلَغُ مِنْ وَرَائِي** “Should I tell you that Allah never spoke to anyone except from behind a veil However, He spoke to your father directly.” He said, `Ask Me and I will give you.' He said, `I ask that I am returned to life so that I am killed in Your cause again.' The Lord, Exalted He be, said, `I have spoken the word that they

shall not be returned back to it (this life). ' He said, 'O Lord! Then convey the news to those I left behind.'”

The Muslim officer is mindful of his final destination, the painful pangs of death, the punishment in the grave and the intense fear of not being forgiven on the

Day of Judgment. So, he looks to the great favors of Allah (swt) in this regard should he acquire cherished martyrdom. It was narrated from Abu Hurairah that the Messenger of Allah (saaw) said, مَا يَجِدُ الشَّهِيدُ مَسَّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مَسَّ الْفَرَسَةِ “The martyr does not feel anything more when he is killed than one of you feels if he is pinched (by a bug).” [Ibn Maajah]. It was narrated from Rashid bin Sa'd, that a man among the Companions of the Prophet said, “O Messenger of Allah, why will the believers be tested in their graves except the martyr?” He (saaw) said, كَفَى بِرَأْسِهِ فِتْنَةً “The flashing of the swords above his head is trial enough.” [an-Nisai]. RasulAllah (saaw) said, اللَّهُ يَغْفِرُ لِلشَّهِيدِ كُلَّ ذَنْبٍ إِلَّا الدَّيْنَ “Allah forgives every sin of a martyr, except his debt.” [Muslim].

And it was narrated from Miqdam bin Ma'dikarib that the Messenger of Allah (saaw) said, لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ مِنْ دَمِهِ وَيُرَى مَقْعَدَهُ مِنَ الْجَنَّةِ وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ الْفَرْعِ الْأَكْبَرِ وَيُحَلَّى حُلَّةَ الْإِيمَانِ وَيَزْوُجُ مِنَ الْخُورِ الْعَيْنِ وَيُسْتَفْعَى فِي سَبْعِينَ نَسْتًا مِنْ أَقْرَبِيهِ “The martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is

shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives.” [Ibn Majah].

Messenger of Allah (saaw) said, “**The martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives.**” [Ibn Majah].

And the outstanding Muslim officer, truly worthy of praise and being envied, is the one whose strong character is built by Islam, with the peak of it being the fervent desire for martyrdom. So, let him consider the powerful words of Umar al-Farooq (ra), who appointed general after general, who achieved victory after victory. Imam Malik narrated from Yahya ibn Saeed that Umar ibn al-Khattab (ra) said, كَرَّمَ الْمُؤْمِنُ تَقْوَاهُ وَدَيْبُهُ حَسْبُهُ وَمُرُوءَتُهُ خُلْفُهُ وَالْجُرْأَةُ وَالْجَبِينُ غَرَائِزُ يَضَعُهَا اللَّهُ حَيْثُ شَاءَ فَالْجَبَانُ يَفِرُّ عَنْ أَبِيهِ وَأُمِّهِ وَالْجَرِيءُ يُفَاتِلُ عَمَّا لَا يُؤُوبُ بِهِ إِلَى رَحْلِهِ وَالْقَتْلُ حَثْفٌ مِنَ الْخُتُوفِ وَالشَّهِيدُ مَنْ احْتَسَبَ نَفْسَهُ عَلَى اللَّهِ “The nobility of the mumin is his taqwa. His deen is his noble descent. His manliness is his good character. Boldness and cowardice are but instincts which Allah places wherever He wills. The coward shrinks from defending even his father and mother, and the bold one fights for the sake of the

combat not for the spoils. Being slain is but one way of meeting death, and the martyr is the one who gives himself, expectant of reward from Allah.” [Muwatta]

[Continued on Page 2](#)

To Live One Day as a Lion is Better than One Hundred as a Jackal

Bilal al-Muhajir

Whenever reviewing books of Islamic history, one finds narrations about heroes of this great Ummah that affirm the saying of

RasulAllah (saaw), «مَثَلُ أُمَّتِي مَثَلُ

«مَثَلُ أُمَّتِي مَثَلُ «My

Ummah is like a rain, it is not known if the first of it is good or last of it” (Tirmithi).

Goodness has emerged many times since the Prophethood, throughout the Islamic era until today, where the Ummah has faced extreme situations, followed by goodness that had been growing and developing, until the Ummah returned to the level that is befitting for her. This is the position of the best Ummah that is ever to be brought forth for Mankind. One of its many heroes was Tipu Sultan, who was born on November 1750 and martyred on 4th of May 1799. Tipu was the ruler of Mysore, India and is

famously known as ‘The Tiger of Mysore.’ He is also known by many other titles, such as ‘Sultan Fateh Ali Khan Saheb,’ ‘Tipu Saheb,’ ‘Sultan Bahadur (Brave) Khan Tipu,’ ‘Fateh Ali Tipu Sultan Bahadur.’ These titles lend to a clear picture of the personality of this man, a personality of the one of valor, warrior and conqueror. These are the actual personality traits of a Muslim leader. Many famous leaders of the Muslims share the same characteristics, such as Khalid Bin Walid (ra), Sultan Muhammed al-Fateh, Muhammed Bin Qasim and so on.

One of the many heroes of the Islamic Ummah was Tipu Sultan, famously known as ‘The Tiger of Mysore’ who was martyred on 4th of May 1799 While resisting Britain from plundering the wealth of the Indian Subcontinent which accounted for a quarter of the world’s production during the Islamic rule

The stance of Tipu Sahib was consistent with the urgent need of the time, may Allah (swt), RasulAllah (saaw) and the believers be pleased with him for that. He found himself in the time when the Ummah was overwhelmed

by evil Western powers, at the head of whom was the mother of kufr, Britain. Tipu’s stance was to confront the colonialist Britain which was exploiting the wealth of the Ummah and its goodness in order to plunder and enjoy it. Since the local production of the Indian Subcontinent, a country which was ruled by Islam over centuries, accounted for a quarter of the world’s production, the colonialist Britain salivated over the riches. So Britain conspired against India and utilized various styles of plotting, deception, chaos and acts of war. However, its progress was not as easy as some may believe today. Britain had been continuously propagating

its colonialism for more than a century at that time, which is similar to the crusader wars waged by Europe, headed by the Church, against the Middle East. Britain could not achieve its designs on India because of the resistance by the heroes of the Islamic Ummah, one of whom was Tipu Sultan.

There is a clear distinction between ‘the tiger of Mysore’ and the hyena rulers of today. It is enough for him to read the brief letter written by Sultan to the ruler of Hyderabad, Nizam Ali Khan, in which Tipu Sultan sought

for him to unify with him in confronting the colonialist Englishmen. He wrote, **“I want you to be powerful and dominant for Muslims in India and I wish to sacrifice my soul and wealth in the way of Allah and in the way of Islam. My greatest concern is to integrate the unity of Muslims and so Muslims must help me in this without backing Kuffar.”** It is clear from this letter that he was a ruler and army commander whose concern was Islam and Muslims. He was concerned about the affairs of the Muslims and his purpose was to unify them under Islam. This personality is not like the personalities of our current rulers and military commanders, who ally with the West and do not demonstrate any conflict or opposition with the West. Islam disassociates from them and they disassociate themselves from Islam. They do not rule by Islam, instead waging war against those who work to bring its rule. They venerate flags of division and borders of their countries which were drawn by those who are enemies of the Ummah. These enemies installed them on thrones, such

that the Ummah has been divided into more than fifty states, dividing its power and strength. Allah (swt) has described the type of personality of the leader mujahid, ‘The tiger of Mysore,’ in His (swt) saying, **﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾** **“Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among**

Tipu Sultan was the ruler and army commander who was concerned about the affairs of the Muslims and his purpose was to unify them under Islam. His personality was not like the personalities of our current rulers and military commanders, who ally with the West and do not demonstrate any conflict or opposition to the West

them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.” [Surah al-Ahzab 33: 23].

As for the personalities of our current rulers and army commanders, it is described in the hadith narrated by Abu Huraira (ra) in

which RasulAllah (saaw) said, **«سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَاعَاتٌ يُصَدِّقُ فِيهَا الْكَاذِبُ وَيُكَذِّبُ فِيهَا الصَّادِقُ وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الْأَمِينُ وَيُنْطَقُ فِيهَا الرُّوَيْبِضَةُ»** قِيلَ: وَمَا الرُّوَيْبِضَةُ؟ قَالَ: «الرَّجُلُ التَّافَهُ فِي أَمْرِ الْعَامَةِ» **“There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibidah will decide matters.”** It was said: ‘Who are the Ruwaibidah?’ He said: **“Vile and base men who control the affairs of the people.”** (Musnad Ahmed).

The strength of any nation lies in its thoughts and the strength of any state lies in the thought it carries and the personalities who rule and implement based on this thought. Thus, if there is weakness in understanding the thought upon which the Ummah is based, the state becomes burdened by men who are not pious and pure. Hence weakness (wahn), betrayal and treachery would become prominent in the state and within its ranks. This was what happened in the state of Tipu Sultan, when he allowed some traitors, like his minister, Mir Sadiq, into his cabinet, who was once expelled

by his father from ruling. There are some rulers in India who are known to have collaborated with the cunning occupiers, such as Nizam Ali Khan. He was the ruler of Hyderabad and was immersed in a polluted political environment, indulging in prohibited things. Had the confrontation remained between Tipu Sultan and the Englishmen alone, Tipu would have been able to overwhelm them. Tipu had prepared well for the battle and when the Englishmen reached Srirangapatnam (Seringapatam) and started to wage war against the armies of Tipu, they realized defeating Tipu was far from easy. Tipu had arranged such a formidable army that it could not be fought. So instead, the Englishmen besieged Srirangapatnam and remaining there for twenty days, until they ran out of all their supplies, with their starving soldiers wanting to retreat. At that time, some of the commanders proposed that Tipu launch an assault against the English soldiers, however, he rejected the proposal as it was based on deceit.

After few days, English Armies, Nizam and Murhita marched to the castle of Srirangapattinam again and they launched a formidable assault. The fighting was very intense and lengthy such that the enemies realized that Tipu Sultan had very powerful forces that could not be defeated except with a long decisive battle, with great loss of wealth and lives. However one of the commanders of Tipu betrayed him and joined with the English and his other enemies. So Tipu resorted to take refuge in the castle. This happened at a time when the political atmosphere in various

Muslim countries of the Islamic Ummah was such that there were many agents of West, as well as those smitten by the Western culture. So the West was able to install rulers one after another in that atmosphere. This was how they secured their leadership against the Islamic Ummah. Had there been clear separation between the Ummah and the West, the Ummah would have been successful against the West. Despite the absence of unity under the banner of Tawheed, the impediment of the Ummah that confounds her in her war with the West, are the rulers and the political atmosphere of the Western agents.

The real heroes and leaders do not die the death of hyenas and sheep, they die on the battlefield. They do not accept to die in nursing homes or whilst basking in the wealth of the Ummah in the Western countries, as many generals of the military leadership in the Islamic world do today. In stark

contrast is our hero Tipu. When he was besieged by the English army in the castle in which he was stationed, he saw an army advancing towards him. So he defiantly attacked them and killed two or three of them, before he was shot in the face and martyred in the path of Islam.

As for those who have concern for the Ummah, such concern will not die after their death. It is extended by leaving the bequest to those are after them, so that they follow their footsteps and keep the Ummah protected and immune from its enemies. He advises them of what he sees to reach the objective. The martyrdom of the 'Tiger of Mysore' was

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almost tantamount to the end of Muslim rule in India as a whole. Tipu had sought to avert that with his advice to work to prevent the elimination of Islam in India. Tipu advised the imperative of the unification of Muslims in their affairs and fighting to raise the Word of Allah as the highest on the earth. He wrote a letter to Muhammed Beik Hamdani, in which he said, **“It is a duty upon Muslims to be united at this time, against the armies of Kuffar and polytheists. They must fight in the Way of Allah with their wealth and souls until Deen only belongs to Allah. The Delhi Sultanate has collapsed, its strength and splendor has gone. If Muslims were united in fighting in the Way of Allah, the Muslims would not regret for what they did in front of Allah (swt) and RasulAllah (saaw) on the Day of judgement”**. Sultan Tipu, may Allah (swt) have mercy on him, knew that in an era where enemies were overwhelming, the mandatory response is with force and jihad, not surrender or signing humiliating treaty with them, as the current rulers and military commander do in our day. Our rulers wish to have peace with the Jewish entity, extend their hands for peace with the Hindu state and strive to facilitate peace talks between the Afghan Mujahideen and the head of kufr today, the crusading America. Indeed, these politicians and leaders do not resemble the Sultans who ruled the Muslim lands in the least and are not even worthy of their names, let alone their titles. We must take lessons from our great history. The example of Tipu Sultan must be

the model for all of us, including the military leaders in the Muslim world. We must not be of those who take crusader leaders as their models, to learn from their teachings. The military leaders must work according to their leader Tipu Sultan, which is to unify the Ummah on the Word of Tawheed and fight in the Way of Allah (swt) to make the Word of Allah (swt) highest, whilst making the words of America, Jews, Hindus and the crusader alliance lowest. The unity of Muslims upon the word of Tawheed and their fighting in the Way of Allah (swt) will never happen under the agent rulers of the West, such as our rulers today. It is not possible except under the Khilafah Rashida, whose return was foretold by RasulAllah (saaw) fourteen years before. Hence, the military leaders in the Islamic world, particularly those who are in Pakistan, should uproot the current secular system in the Islamic Lands and give Nussrah to Hizb ut Tahrir in order to be loyal to Tipu Sultan and act on his advice. Allah (swt) said, **﴿فَسْتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾** **“And you will remember what I [now] say to you, and I entrust my affair to Allah. Indeed, Allah is Seeing of [His] servants.”**

Indeed, Allah is Seeing of [His] servants.”

[Surah Al-Ghafir: 44] ■

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The Best Education System for Humanity Arises from the Perfect Ideology

Amanah Abed

Education is an important part of humanity's history. It has an influence on the concepts of generations. The goal behind education is determined by the ideology that the state represents. Therefore the ideology gives the guidelines for education. Thus the different ideologies existing today such as capitalism, communism and Islam also have different goals that they pursue with education.

Islam is proved historically and rationally as the only true ideology that is not created by man. It is the first Ideology in the history of mankind, that means the first doctrine which gives a comprehensive order for life. Islam is based on Divine Revelation and the Islamic Aqeedah and regulates all human affairs according to their nature. The Islamic ideology ordains that each person put the purpose of their being into the attainment of the Pleasure of Allah (swt) since Allah (swt) mentioned in the noble Quran:

لِيَعْبُدُونِي ۚ إِلَّا وَالْإِنْسَ وَالْجِنَّ خَلَقْتُ وَمَا

"I have not created man and jinn except as a worship unto me." [Adh-Dhariyat: 56]

Accordingly, the state which is based on the Islamic ideology, sets the goal of education to create generations with a strong Islamic understanding. Thus the youth and the adult will be trained to develop an Islamic

way of thinking and behavior. So the goal of education in Islam is not to create work forces for the economic system of the country like in the capitalist ideology. Rather Islam focuses on creating strong powerful Islamic personalities which benefit the society and spread the glorious Islamic ideology throughout the world.

The Islamic Education system is divided into the areas of personality development and general knowledge. Both areas help the learners to produce an enlightened thinking and behavior. The youth learn to make sense of life and connect all what they learnt with reality and thus do not get into the negative behavioral problems that exist nowadays

The Islamic Education system is divided into the areas of personality development and general knowledge. Both areas help the learners to produce an enlightened thinking and behavior. The youth learn to make sense of life and connect all what they learnt with reality and thus do not get into the negative behavioral problems that exist nowadays. Furthermore, the state does not pursue a business with education. Therefore, the Islamic education system from elementary school to high school is available to all the people of the state without fees. The University is also free of charge or very favorable. There

is also a uniform education system throughout the state, without having a different curriculum for private schools or special Islamic schools (Madrassas). There is no mixing between males and females, whether students or teachers, and the buildings and learning materials are also prepared in the best way possible. The Arabic language is the first language of the state, so every person can learn the language of the noble Quran

effectively and perhaps even become a Mujtahid.

Education is provided for both men and women in the same way within the Islamic framework. It is very important that the women become a strong Islamic personality because they have an enormous influence on the society. For this reason there will never be any disregard for women's Education. One example of great Muslim women in Islamic history who were involved in education is Ayesha (ra), the wife of the Prophet (saw) who used to teach the Hadith of the Prophet (saw) to the Sahabas (ra). Another example is Fatima al-Fihri who established the world's first University. She pioneered a model of higher learning coupled with the issuance of degrees of various levels.

The Islamic education system is also concerned with new research in science, medicine, astronomy, technology and other fields. So the state will train individuals whose minds and skills will benefit its citizens and help the Khilafah rise to a high stature internationally. With this system of learning, the Khilafah will lead the world in industrial innovation, healthcare, architecture and other practical demands of human existence. The Islamic generation will have the potential to help all the world to step out of the ignorance and darkness created by secular regimes into the enlightened world of Islam and the understanding of the true meaning of life. History proves that Islam makes a complete change in those who come in contact with it. Already the view of the

Arabian Peninsula shows how far-reaching and lasting these changes are. In addition, Islam has welded entire peoples, Arabs and non-Arabs into a unified body (the Ummah). In no period in the history of mankind has a civilized nation ever done such a thing. The influence of the Islamic society on humanity

began with the founding of the first Islamic state in Medina. Previously, it was only individuals who could be influenced by Islam. It was only through the full implementation of Islam in the form of the state of the Caliphate that the Islamic society could have an impressive effect on mankind. In the Middle Ages, the Islamic society stood out amongst all the other societies which were submerged in complete darkness. The Islamic culture and education of the Muslims put all the societies of the Middle Ages and the time before them in its shadow. So it is essential that the Khilafah is rebuilt again so that the Muslims and the whole of humanity achieve a glorious rise. Unfortunately, the Muslim youth are now threatened with a lost future like the youth in the secular countries. The school system

which exists today is based on secular and democratic values. The Islamic schools teach Islam only like a ritual. All this destroys the Muslim youth and prevents them from becoming acquainted with the true Islamic education system.

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[Continued on Page 2](#)

The Punishment System of Islam

Muhammad Sadiq Amin

It is the blessing of Allah (swt) that He (swt) sent his Prophet ﷺ with the Deen of Truth (Islam) and blessed us with the *Khilafah* (Caliphate) through which *Muslim Ummah* undertook the duty of spreading the message of Islam to the humanity. Islam is not just a religion rather it is the complete system that governs all the aspects of our lives - whether they are morals and acts of worship, or they are political, economic and societal matters, or whether such matters are related to foreign policy or education system - Islam has *ahkaam* (orders and prohibitions) which provide us complete and comprehensive guidance on all matters. Allah (swt) said, وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنْ « الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا » «*And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method.*” (TMQ 5:48) Thus, the *Shari'ah* (legislation) which was revealed to our Prophet ﷺ in the form of *Qur'an* and *Sunnah* contains detailed *ahkaam* relating to judiciary, crimes, testimonies, evidences and punishments which are implemented by the State.

For 1300 years, the *Khilafah* had been providing justice to its citizens by implementing such rules. The Indian Sub-

continent was also governed by such Islamic laws until the British came and repealed them. Since then, disputes between people are being judged according to *Kufr* (Un-Islamic) laws. After separating from the British Colonialists, muslims should have implemented Islamic laws relating to punishments. Instead, Pakistan's political leadership who had submitted to intellectual authority of the West adopted British laws with slight changes, thus neglecting the command of Allah (swt), ((*و من لم يحكم بما انزل الله فاولئك ((هم الفاسقون*)) “*And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient.*” (TMQ 5:47) The increasing rate of crimes today in Pakistan is due to non-implementation of the Judicial and Punishment System of Islam.

To restraint the emotion and anger of muslims, few Islamic punishments were implemented and that too with lack of sincerity as evident from their improper execution whereas the Judicial structure, rules of testimonies and evidences, identification of crimes were all based on *Kufr* thoughts. Thus, the notion of “Islamization” did not leave a significant impact on the lives of muslims either.

Today, the decades of implementation of *Kufr* laws has blurred the image of Judicial and Punishment System of Islam. Further, the influence of Western culture due to its propagation by the colonialists has seduced the minds of muslims to the point where they have started to question against such laws. The objective of this article is to provide a glimpse of the punishment

system of Islam. May Allah (swt) make the muslims implement the *Shari'ah* of Muhammad ﷺ comprehensively, through the re-establishment of the Khilafah and bless us with the Islamic society where crimes become insignificant to the extent that such news are rarely heard.

Types of punishments (*Uqoobah*)

The punishments in *Shari'ah* are of four types:

1. ***Hudood*** (determined punishments)
2. ***Jinayaat*** (punishments for crimes)
3. ***Ta'zeer*** (discretionary punishments)
4. ***Mukhalafaat*** (punishments for violations)

The definition of crime in *Shari'ah*

Before getting into the details of each type of punishment, it is essential to understand the meaning of **crimes** which the *Shari'ah* has given. *Shari'ah* rules related to the actions of man are five; the *fard* (obligatory), the *mandoub* (recommended), the *mubah* (permissible), the *haram* (forbidden) and the *makrooh* (disliked). The *fard* is a decisive obligation leaving which is a sin; the *mandoub* is an indecisive command which is rewarding but does not lead to sin if neglected; the *mubah* neither leads to any reward due to its fulfillment nor any sin due to negligence; the *haram* is a decisive obligation to leave (the action) and leads to sin if perpetrated; and the *makruh* is an address to leave (the action) indecisively but does not lead to sin if perpetrated.

The actions over which punishments occurs are neglecting the *fard*, perpetrating the *haram*, and violating the decisive orders of the Islamic State. The offence (crime) is an ugly (*qabeeh*) action which the *Shari'ah* has made repugnant: i.e either that action falls under *haraam* (forbidden) or the *Shari'ah* specifies a punishment for it. Therefore, actions are not considered crimes if the *Shari'ah* does not make them repugnant. Similarly, there are generally no punishments over *makrooh* and *mubah* actions. However, *Shari'ah* has given the right to *Khaleefah* (Caliph) to ordain punishment for certain violations which fall under *mukhaalafaat* such as violations relating to administration of the Islamic State, construction of buildings and traffic rules Etc. Further, there is no punishment for neglecting *mandoub* or undertaking a *makrooh* action because Allah (swt) only punishes upon violating the decisive request to take (the action) and upon violating the decisive request to leave (the action).

Therefore, all such actions which are included in crimes whether those are decisive commands or those which are adopted by the *Khaleefah* based on *ijtihad* are punishable under the punishment system of Islam.

Why are the punishments legislated?

Making an offence does not exist in the innate nature of man. It is also not a disease by which man is inflicted. It is rather a violation of the system that organises man's actions.

Allah (swt) created man and created in him instincts and organic needs. These instincts and organic needs are life energy in man

that drives him to satisfy them. So he carries out the actions for the sake of this satisfaction. Leaving the satisfaction of these instincts and organic needs without a system causes anarchy and disorder. Therefore, in order to organise man's actions Allah (swt) revealed *ahkaam al-shari'ah* (Islamic rules) which provide us detailed guidance regarding our actions. He (swt) legislated the *halal* (permitted) and the *haram* (forbidden). He (swt) addressed the man to undertake actions which are *fard* and refrain from those which are *haraam*. Thus, the one who either neglects a *fard* or undertakes *haraam*, commits a *qabeeh* (offence) action for which he is punishable.

In the absence of punishments, a society cannot be curbed from evils as Allah (swt) said, «وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ» **“And there is (saving of) life for you in retaliation.”** (TMQ 2:179). Allah (swt) described (carrying out) *Qisaas* (retaliation) as something which saves the lives in the society. This is not by saving the life of the one who was punished, for in the retaliation (punishment) is his death and not his life, rather the life of the one who witnessed the occurrence of retaliation in the society. A sensible person knows that he will be killed if he kills another. Therefore, it deters him from committing offence and protects the society.

Further, the punishment in the *Dunya* (World) over a specific sin, carried out by the State, removes the punishment of the *Aakhirah* (Hereafter) as the person on whom punishment is inflicted asks Allah (swt) for forgiveness. Prophet ﷺ said, **“Whoever commits something of such sins and receives the legal punishment for**

it, that will be considered as the expiation for that sin, and whoever commits something of such sins and Allah screens him, it is up to Allah whether to excuse or punish him.” And Allah (swt) said, **‘Say, “O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.”’** (TMQ 39:53)

Throughout our study of the Islamic history especially the period of the Islamic State of Medina, we find that those who committed *zina* (adultery) willingly presented themselves before our Prophet ﷺ and after due process, He ﷺ would declare *hadd* (punishment) on them. Thus, to please their Lord (swt) and earn His mercy, they surrender themselves so that they are saved from the hellfire at the cost of worldly punishment.

Thus, we can derive two wisdoms or benefits from punishments in general. Firstly, the punishments are deterrents as they deter the people from committing crimes. Therefore, the life, property and honour are protected as the society is deterred from crimes by strict implementation of punishments in a way that no one even thinks about committing any offence. Secondly, they also eliminate the punishment of the *Aakhirah* as the person asks Allah (swt) for forgiveness as explained above.

Who has the authority to implement Uqoobaat (punishments)?

The authority to implement *shar'i* punishments rests with the *Khaleefah* (or *Imam*) who executes such punishments through the writ of the State. No person or

organization has the right or obligation to implement punishments on the people. This is because the *Khaleefah* gets this authority from the *Ummah* through *bay'ah* (pledge of allegiance) and the *Ummah* gives him *bay'ah* on the condition that he will implement Islamic laws in the State. In contrast, groups or organizations neither have *bay'ah* from the *Ummah* for ruling them, nor they are regarded as “*Ulil Amr*” (i.e those having authority). Thus, the *Khaleefah* manages the affairs of the people; he adopts *Shari'ah* as laws for implementation in the Islamic State; and he punishes those who violate such laws. Prophet ﷺ said, ((الإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ)) “*Imam (or Khaleefah) is a shepherd (responsible) for the people on whom he is given authority.*”

Types of Islamic punishments and their brief description

The Punishments in *Shari'ah* are divided into four types, details of which are following:

1. Hudood

The *Shari'ah* has described *Hudood* as determined punishments for those crimes (*haraam* actions) the retribution of which is the right of Allah (swt) and not the humans or the State. Thus, such punishments are explicitly mentioned in the text and neither the ruler nor the one oppressed have the right to reduce or waive such punishments on behalf of Allah (swt). They are called *Hudood*, because they generally prevent the sinner from returning to the sin for which he was punished with the *hadd*. For instance, Allah (swt) ordered, « الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ » “(If

unmarried) woman or (unmarried) man is found guilty of sexual intercourse, strike each of them a hundred lashes, and let not pity for them overcome you in Allah's law” (TMQ 24:2) and « وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا » “[As for] the thief, the male and the female, amputate their hands in recompense for what they committed, as a deterrent [punishment] from Allah” (TMQ 5:38). Therefore, *hudood* are determined punishments decreed by Allah (swt) which are implemented by the authority of the Islamic State.

In this regard, there is a renowned *hadith* of Rasulullah ﷺ, “By Him in Whose Hand my soul is! If Fatima (the daughter of the Prophet ﷺ) did that (i.e. stole), I would cut off her hand.” (Sahih Bukhari 6787). Thus, in the light of various authentic reports, it is certain that no one has the authority to forgive the person who is charged with the crime obligating *hadd*. This is also because Allah (swt) did not mention about any *kaffara* (expiation) for such crimes. However, if the person who has committed the sin sincerely repents and is punished with the *hadd* as obligated, only then he is forgiven in the hereafter. Allah (swt) informed us, « قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ » “Say, ‘O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.’” (TMQ 39:53)

Therefore, crimes such as *sariqa* (theft), *zina* (adultery), *liwat* (homosexual intercourse), drinking *khimr* (alcohol), *irtidaad* (apostasy), *qadhif* (accusation of adultery), *qutaa' al-turooq* (highway robbery) and rebellion fall under *hudood* which are implemented by the Islamic State and for which there is no *kaffara* (expiation) in this world.

2. Jinayaat

As for *jinayaat* (criminal offences), the *Shari'ah* has included some punishments in this category. These punishments are inflicted for those crimes (*haraam* actions) the retribution of which is the right of humans. Thus, the person whose right is impaired as a result of crime is empowered by the *Shari'ah* to either retaliate by demanding punishment or forgive the criminal according to Islamic rules. Killing an innocent human or bodily assaults are *Jinayaat* punishable according to *Shari'ah*. Allah (swt) ordered, « كَتَبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرِّ » «بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى» **“Prescribed for you is legal retribution for those murdered - the free (will be killed) for the free, the slave for the slave, and the female for the female.”** (TMQ 2:178). However, if the legal heirs of the aggrieved person want to forgive the guilty, then they are allowed to do so by insisting on *diyyah* (blood money) from the person guilty of crime as Allah (swt) informed, « فَمَنْ عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءً فَاتَّبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ » **“But whoever overlooks from his brother anything, then there should be a suitable follow-up and**

payment to him with good conduct.” (TMQ 2:178). Rasulullah ﷺ said, **“If a person's relative is killed, he has the choice of two things: He may either have the killer killed, or he may demand the blood money.”** (Sunan Ibn Majah 2624).

Examples of crimes obligating such punishments and / or blood money include premeditated killings, mistaken killings, bodily assaults Etc.

3. Ta'zeer

Ta'zeer is a discretionary punishment inflicted over the person as the result of sin for which there is no *hadd* (determined punishment) in *Qur'an* and *Sunnah*. If a criminal is punished for a crime obligating *hadd* or *jinayaat*, then a specified punishment is given to him and he is not charged with any *ta'zeer*. However, if the *Qur'an* and *Sunnah* do not explicitly mention punishment for a crime, then such offences are punished with *ta'zeer*. Therefore, *ta'zeer* is the punishment of those sins for which there is neither any *hadd* nor *kaffara*. For instance, *Shari'ah* has designated a specific punishment for bodily assaults, therefore, such crime will not lead to *hukm* of *ta'zeer*. Moreover, the *Qadhi* (judge) implements the *hukm* of *ta'zeer* according to the nature of crime based on his *ijtihaad* (understanding the reality and extraction of *hukm shar'i* accordingly from *shari'ah* evidences). However, *Qadhi* or *Khaleefah* cannot adopt whatever punishment he desires because *Shari'ah* has made certain punishments impermissible such as

punishing with fire Etc. However, certain portion of *hudoos* or *jinayaat* can be prescribed as *ta'zeer*.

Ta'zeer is different from other punishments because the person charged with *ta'zeer* can be pardoned by the State or his term can be reduced whereas in case of *hudoos* or *jinayaat*, there is no pardoning by the State. Because *hudoos* and *jinayaat* are inflicted due to violating the right of Allah (swt) and human beings respectively, the State or *Qadhi* cannot pardon the criminal on behalf of Allah (swt) and humans. Therefore, the crimes obligating *hudoos* and *jinayaat* are punishable without any recourse. However, in case of crimes entailing *ta'zeer* such as accusing the *Khaleefah* of wrong doing Etc, the State can reduce and even pardon the criminal.

The *hukm* of *ta'zeer* is identified through *Qiyaas* (process of deductive analogy) according to the nature of the crime. The address of the Legislator (swt) gives the *qareena* (indication) about the intensity of the *qabeeh* action according to which punishment is deduced. Further, the adoption and implementation of such punishments require thorough understanding of the reality and are based on '*illah*' (legislative reason) associated with "deterrence (from *haraam*)" as Allah (swt) revealed, «وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ» "**And there is (saving of) life for you in retaliation.**" (TMQ 2:179). Few examples of *ta'zeer* are as under:

1. If a person attempted to rape but, as a result of some barrier, did not

reach the limit of intercourse as required for *hadd*, he would be punished with *ta'zeer* of three years prison along with reduced number of lashes and exiled. This is because he would have done a *haraam* action obligating *hadd* had there been no barrier, and since, the *qabeeh* action did not reach the level of *hadd* and the criminal is charged with *ta'zeer*.

2. Selling of obscene literature, video, audio and related services are punishable with six months prison.
3. If a person consumes intoxicant other than alcohol such as hash or drugs, then he is punishable with lashes and five years prison along with fine.
4. If a person, having proper knowledge of the fact, buys any property or article which is usurped or stolen, then he is punishable with imprisonment for a period ranging from three months to two years along with the obligation to compensate the aggrieved.
5. If a person, with the intent to conspire against the unity of the Islamic State, promotes *asbiy'iah* (nationalism), then he is punishable with imprisonment according to intensity of the crime for a period ranging from five to fifty years.

6. Mukhalafaat

The *Shari'ah* has designated those punishments as *Mukhalafah* which are inflicted due to violating the *hukm* (order) of *Imam (Khaleefah)*. Because the *Shari'ah* has allowed the *Khaleefah* to adopt laws for *mubah* (permissible) matters such as traffic

rules which fall under State administration, based on consultation with experts or the *Ummah* council, it is imperative that violation of such laws is also penalized. As such, violation of an administrative law is disobedience to *Imam*. Similarly, disobedience to *mu'awineen* (assistants of the *Khaleefah*) is also disobedience to *Khaleefah* because the *Khaleefah* charge them with the orders for implementation of Islamic laws. Allah (swt) made obedience to *Khaleefah* obligatory as He (swt) ordered, « يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي **“O you who have believed, obey Allah and obey the Messenger and those in authority among you.”** (TMQ 4:59), meaning listen and obey those who are granted authority by the *Ummah*.

Further, obedience to an *Ameer* who is duly appointed by the *Khaleefah* is also obligatory on muslims, as Rasulullah صلی اللہ علیہ وسلم informed, **“Whosoever obeys me, obeys Allah; and he who disobeys me, disobeys Allah; and whosoever obeys the Ameer (leader), in fact, obeys me; and he who disobeys the Ameer, in fact, disobeys me.”** (Bukhari / Muslim). However, such obedience is only in *ma'roof* (good) and not in *munkar* (evil) as He صلی اللہ علیہ وسلم said, **إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ** **“Obedience is required only in what is good.”** (Sahih al-Bukhari 7145).

It is evident that abiding the orders of *Imam* is conditional upon implementation of Islamic laws by him and not in case of *Kufr* laws. Thus, disobeying the orders of the *Khaleefah* is an offense (violation) which entails punishment according to the judgement of *Qadhi* of the Islamic State. Some *Fuqahaa'* (Islamic jurists) have

included such punishments in *ta'zeer* and not as a separate category. However, the classification distinguishing *ta'zeer* and *mukhalafaah* is more sound: the former are inflicted due to violating the commands of Allah (swt) directly whereas the latter result from violating the orders of the *Khaleefah*.

It is essential to understand that orders issued by the *Khaleefah* are solely the adoption of *akhaam* and not the legislation of such *akhaam* on his own because it is *haraam* for the *Khaleefah* to adopt anything but *Shari'ah*. As for the *mubah* matters such as security measures for *bait ul-maal* (State treasury), construction of cities and planning of army troops Etc, these are left for the *Khaleefah* to decide based on consultation. This is deduced from an understanding of the hadith, « أَنْتُمْ أَغْلَمُ » **“You have better knowledge (of a technical skill) in the affairs of the world.”** (Sahih Muslim 6128). It means *mubah* matters which require knowledge and skill of (worldly) things can be dealt with human's own conscience and experience of the reality as they progress. Similarly, *Khaleefah* can adopt laws to address those of such issues which fall under administration and he can also fix punishments for violation of his administrative orders. ■

The Current Economic Situation

Khalid Salah Uddin

The problem of the balance of trade and the lack of dollars for the payment of imports is a consequence of the Capitalist economic system being implemented upon us. The balance of trade, that is the balance of exports versus imports is the difference in what we export and import in a monetary sense. So for example, when we import from the US, we need to pay in dollars. To pay them dollars we need to export so that people pay us in dollars so that we can then pay for our imports in dollars. Because the world currency is dollars, the predominant currency in which the world trades is in dollars and hence, most countries hold dollars. Therefore, our balance of payments status is given in terms of dollars.

Hence, the principle problem in the current context is the fact that we do not export enough, and we import too much. In the first 11 months of 2017-18, imports stood at \$55.23 billion. The absolute level of exports is just \$21.35 billion, paying for only 38.7 per cent of imports.

In order to be free from a balance of payments crisis, one should not need to import, and if one is importing, the distribution of what we import should not be such that we are unable to pay for our imports. This means that the economic policies of the country develop the local resources to ensure that needs are met via local production, and specifically essential needs. This is the meaning of development. Let us illustrate this practically. Asad Umar in a tweet¹ stated:

“Excellent day from a foreign investment perspective. Global Chairman suzuki motors

visited & expressed interest in investing 450 million\$ to expand car production in Pak & worlds biggest energy company Exxon mobil re opened their office in Pak 27 years after leaving the country.”

Suzuki will invest \$450 million to assemble cars in Pakistan, and repatriate the profits back to their homeland. The first question that one has to ask is will the \$450 million come from abroad, or will they borrow from local banks. Then all the parts of the car will be imported, so it will increase our import bill. There is no discussion of how much dollars it will generate in exports, which means that export is not the focus. Then there is no technology transfer to enable us to use our indigenous resources to design and build our own engines and parts and sell them in Pakistan. So exactly why is it an excellent day?

With Exxon Mobil opening their offices again, we all know that they will use their expertise, import their machines and then drill for oil of which we will give them a large portion. This is the model in Saudi and across the world.

Even though capitalism is a corrupt ideology, the governments of the capitalist countries have developed their indigenous technologies so that their dependency on imports is reduced. Does the US, UK, Germany or France have their oil, steel and agriculture industry developed by the Chinese?

The detail of what we import is as follows:

1. The Petroleum Group valued at \$12.93 billion or 23 per cent of the total.
2. The Machinery Group comes next with a share of 19.3 per cent in the total imports. Power-generating machinery, electrical machinery and apparatus,

¹
https://twitter.com/Asad_Umar/status/1067443406333517824

- telecom and textile machinery are the major items in the group.
3. The third group is the Agricultural and Other Chemicals Group, with a share of 14.7 per cent.
 4. The fourth-largest group of imports is the Food Group with an expenditure of \$5.72 billion to import food items. The share in total imports was 10.3 per cent.
 - a. Around half of the amount went to the import of edible oils and tea due to insignificant local production.
 - b. The other half of food import bill was on milk and its products, dry fruits and nuts, spices and pulses. Despite being among the top milk producers of the world, the country imported \$252 million worth of milk and related products in 2017-18.
 - c. Pulses (daal) import cost the country \$483 million. Domestic production of masoor has remained unchanged and that of moong has actually declined by 8.7 per cent.
 5. The usual commodities such as cars and motorcycles, cost \$1.3 billion, while buses and trucks cost \$581.
 6. All other items claim a \$4.6 billion.

The Oil Group

The subject of the sincerity of the government is indicated by the policies undertaken to not just reduce the imports and increase exports, but fundamentally develop indigenous self-sufficiency. In order to evaluate this, let us look at the policy options to reduce our oil imports.

1. Drilling for New Oil and Gas Wells.
 - a. There is existence of oil and gas wells around Baluchistan. The exact amount and potential is filled with disinformation, and hence difficult to estimate.

- b. In Sindh, near the opening of the Indus River, proven wells of oil exist, as fossils of algae and organisms have been found in the region.

But there appears to have been no urgency on funding and finding new oil wells. Even if there was a new find, we have not developed the technology to locate, drill and extract our oil. We depend on foreign technological help to extract our own resources.

2. Alternative Energy Sources

In 2003, the government of Pakistan instituted the Alternative Energy Development Board (AEDB) to develop alternative energy sources. To date the results are as follows:

- a. Pakistan has 2.9 million megawatts of solar energy potential. As per the AEDB, there are more than two dozen solar projects under various stages of development. The AEDB believes that the country's annual cumulative solar power capacity will grow from 400MW in 2016 to 1,556MW in 2018, whilst current usage is around 22000MW. The timescales indicate the lack of urgency.
- b. Pakistan's wind corridor in the district of Thatta alone has the potential to generate up to 50,000 MWs electricity. In 2006, the then government set the target of increasing the share of wind energy to 5% in the total energy mix by 2030. The timescales indicate the lack of urgency.
- c. Biodiesel is a fuel developed from vegetable oils, which are derived from plants. If Pakistan makes use of all untilled land for biodiesel manufacturing, it will yield 56 million tons of

biodiesel annually, while the current demand is about 8.5 million tons. The initiatives to develop biodiesel fuel was started in 2008, with a recommendation to meeting the requirement of blending 10% of biodiesel with mineral diesel by 2025. The timescales indicate the lack of urgency.

Whether these targets come online or not (and most have not), the targets are indicative of the lack of urgency in achieving a reduced dependency on oil. Note that the CPEC power development projects were initiated and completed within 5 years, so why was the same focus not placed on these projects, which would have yielded significantly cheaper electricity? The alternative energy consumption in Germany has risen from just 3.4% in 1990 to around 34% in 2017. Hence the transition is perfectly possible.

Therefore, the potential for completely moving away from fossil fuels exists, but there has been no desire in developing the capacity.

The same method of analysis can be applied to the remainder of the import items. The issue is not about whether it is possible, the issue is the sincerity and the will. Developmental policies focus on establishing the capacity to perform the activity through completely indigenous means thereby removing any external dependency. So in the total policy declarations of Asad Umar and the government of Imran Khan, where are the policies for indigenous development?

There is an obsession within our economists and politicians about foreign direct investment (FDI). The practicality of FDI is given clearly by the CPEC agreements. Chinese investment (FDI) in which the development support will be used to build infrastructure. But the fine

print² details that the steel, cement, trucks and even labor for CPEC will be imported from China.

According to the State Bank of Pakistan statistics, telecom companies borrowing from commercial banks reached Rs 55 billion (~\$400 million) by March 2016, primarily for the expansion of their infrastructure network. So the telecom sector borrows from our banks (means our money) to develop the infrastructure to make money from us, which is then repatriated back home. According to the Business Recorder³, there was a net outflow of \$72million by the telecom operators. But no technology transfer to develop telecom equipment indigenously has taken place. Hence, all this euphoria with foreign investment is a veil hiding the repatriation of profits abroad, with government connivance.

One of the greatest economic weaknesses of Pakistan is that it remains primarily an exporter of primary commodities, such as rice, or commodity-based manufactures, such as textiles and clothing and leather products. Our top 5 exports in 2017 are shown below:

1. Miscellaneous textiles, worn clothing: US\$4 billion (18.1% of total exports)
2. Cotton: \$3.5 billion (16%)
3. Knit or crochet clothing, accessories: \$2.5 billion (11.5%)
4. Clothing, accessories (not knit or crochet): \$2.5 billion (11.3%)
5. Cereals: \$1.8 billion (8%)

For several years, the textile and clothing sector has accounted for less than 5% of the global trade. Pakistan's share in global textile and clothing exports is only 1.83%. The engineering sector, accounts for nearly 60% of global trade, but accounts for merely 1.17% of

² <https://www.dawn.com/news/1345741>

³ <https://www.brecorder.com/2018/11/20/453674/telecoms-big-on-repatriation-short-on-fdi/>

Pakistan's total exports. Hence, does it make any sense in focusing our export sector to feed an already shrinking and competitive market? So where are the policies to develop the engineering sector?

In 2017-18, the share of primary products and semi-manufactured products in the country's total exports of \$23.22 billion was \$21.81 billion or 93.92%. In the same year, the share of vehicles, machinery and capital equipment in the country's non-energy related imports of \$46.25 billion was \$15.94 billion or 34.46%. So 94% of our exports paid for only 35% of our imports.

External debt servicing is a drag on national resources and leads to widening of the fiscal deficit. Where our debt service obligations are in dollars, our hard earned foreign currency has to be used to pay for them. The situation worsens when any borrowed money generates import demand. Practically this means that when the IMF loans money, the dollars will go to pay for the items that in origin generated the deficit in the first place. Further, there is no IMF conditionality to establish indigenous developmental programs for self-sufficiency. So when Asad Umar said on October 21st that this will be the last IMF programme, one has to wonder is he lying and cheating us, as he must know the state of economic affairs.

Islam defines rules for managing the people's affairs that must be implemented. It is through the implementation of these rules that our indigenous capabilities will be established.

As an example the rule of Jihad necessitates the development of weapons to strike fear in the hearts of the enemy. The consequence of this obligation means the development of an indigenous defense industry. It is the same defense industry that will provide offshoots to develop cars, trucks etc. It is the same defense industry that will drive research and

developments in universities that will support the strengthening of the Jihad. All the factories established to support the Jihad, will be able to support all our machinery requirements, explicitly or implicitly.

The Islamic rule of not allowing agricultural land to remain untilled for more than 3 years will force all lands to yield a crop. The rule of satisfying man's basic needs of food shelter and clothing will result in policy to grow crops to feed the population, not to grow cash crops for foreign exchange. It is established that the agricultural land of Pakistan is capable of producing 3 to 4 times as much as it currently does.

The rule of Islam with regards to public property means that Thar coal would have been mined and developed within months of its discovery, not decades. Further the rule of Islam regarding public property means that the gold and mineral reserves in Baluchistan would have been developed to provide benefit for the people. Not mined by foreigners who would be given a cut of the resources. Foreigners would be employed as individuals to provide services and technology transfer.

So the real wealth in the country are the resources that can be worked on by humans, giving rise to products that satisfy society's needs. The production of these goods requires the provision of services to develop the products and deliver them to the people. All economic activity revolves around this. It is this thinking that will lead to economic self-sufficiency. ■

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

Government's Economic Focus Will Ensure More Economic Misery because it is based on IMF Priorities, not Our Own

Press Release

Whilst lamenting over three decades of economic failure, on 24 January 2019, the Finance Minister, Asad Umar, revealed the government's economic focus on addressing, "budget deficit due to an imbalance between government expenditures and revenues, increasing trajectory of imports vis-a-vis exports, and an increase in investments." Asad Umar further acknowledged on-going negotiations with the IMF and it is apparent the IMF priorities have determined those of the government. However, IMF priority of maintaining dollar based international trade actually compromises Pakistan's domestic needs and increases economic misery.

Regarding the "budget deficit," the IMF prioritizes increasing the ability of the government to pay back interest based loans in dollars. So the IMF demands removal of subsidies and increase in taxation. However increased taxation and reduced financial relief chokes the economy by making production of goods more expensive. Regarding, "increasing trajectory of imports vis-a-vis exports," the IMF prioritizes devaluation of the local currency, claiming that this will increase exports by making them cheaper so more dollars can be earned. However, devaluation also impacts production of exports, because weakening the rupee increases the local cost of production. Massive devaluation therefore eats into any gains that may result from lower prices of exports in dollar terms, as well as unleashing back-breaking widespread inflation. Regarding "increase in investments," the IMF prioritizes the privatization of government assets so that money from their sales can pay interest based

debt. However, privatization deprives the state of essential revenue streams which means that it is even more dependent on taxation and taking on even more interest based loans. It also opens the economy to increased ownership of local assets by foreign companies, which squeeze local competitors out of the market as they have far greater resources.

O Muslims of Pakistan! The PTI government promised you change but is actually committed to more of the same. It is lamenting over three decades of economic woes but is committed to the very cause of those woes, IMF priorities. So, its policies are identical to those of other colonialist agent regimes of the past and still it foolishly expects a different result. RasūlAllāh (saaw) warned, لَا يُلْدَعُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ "The believer is not stung from the same hole twice." [Bukhari, Muslim]. Real change demands the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood and the implementation of the Islamic economic system. The Khilafah will reject interest based loans which have bled Pakistan dry for so long. It will implement the Islamic system of revenues, which includes ensuring energy and minerals are public property, whose benefit is for the entire population. The Khilafah will establish the currency on the firm footing of the gold and silver standard which ensures stable prices. And Khilafah will ensure its own efficient state ownership of capital intensive sectors of the economy such as large scale manufacturing, construction, transport and telecommunications so that it is well-endowed to carry out its responsibilities. ■

**Media Office of Hizb ut Tahrir
in Wilayah Pakistan**

Pakistan's Regime Voices Support of China, as it Wages Open War against the Deen of the Uyghur Muslims

Press Release

Pakistan's rulers have already established a stance of alliance with those who openly persecute the Muslims, maintaining a condemnable silence at their oppression, rewarding their evil with economic deals. However, now Pakistan's rulers have reached a new low, even for them, voicing support of the Chinese government, even as it wages war on the Deen of the Uyghur Muslims of East Turkestan. In an interview to Al-Jazeera broadcast on 30 December 2018, Pakistan's President, Arif Alvi, voiced full confidence in China in handling those under its authority, when asked about Beijing's brutal stance towards the long suffering Uyghur Muslims. Pakistan's president voiced support of China, even as it confines hundreds of thousands of Muslims in concentration camps, shackles Muslims and pours cements in their mouths until suffocation. He reposed confidence in China, even as it prevents the chaste Muslim women from conceiving and giving birth, whilst castrating Muslim men. And he granted support to a regime that places a Chinese spy in Muslim homes, in flagrant disregard to Islamic laws of privacy and separation of genders. Days have passed without a retraction of the regime's poisonous support of the Chinese tyrants, without even regret or remorse.

Such a despicable stance is expected from rulers who do not rule by all that Allah (swt) has revealed. It is only such rulers that rush to normalize relations with all those who wage open war against Muslims, whether it is China

in the East or America and Russia in the West. They ally with the oppressors, even though Allah (swt) said, **(إِنَّمَا يَنْهَأُكُمُ اللَّهُ عَنِ الدِّينِ قَاتِلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ)** **“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 they abandon the oppressed, even though Allah (swt) said, **(وَإِنْ أَسْتَضْرُّوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ)** **“If they seek your help in Deen, it is your duty to help them”** [Surah Al-Anfal 8: 72]

O Muslims of Pakistan! Enough of rulers that extend political, military and economic support to those that defile our Deen and violate its sanctities! Let us abandon them as they have abandoned us and strive hard for the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood, Only then will we have rulers that strengthen us through the unification of Muslim Lands, rather than weaken them by alliance with the hateful enemies. Allah (swt) said, **(الدِّينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْتَعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا)** **“Those who take disbelievers for helpers or friends instead of believers, do they seek honor, power and glory with them? Verily, then to Allah belongs all honor, power and glory.”** [Surah An-Nisa 4:139.] ■

**Media Office of Hizb ut Tahrir
in Wilayah Pakistan**

Pakistan's Regime Heaps Praise upon the Man who Destroyed the Khilafah State, Whilst Claiming Loyalty to Khilafah Rashidah

Press Release

Within hours of describing Mustafa Kemal as “one of the greatest statesman and visionary leaders of the 20th century,” Imran Khan simultaneously incited ridicule within those of Western liberal thinking and deepened disappointment within the Islam loving people. The Bajwa-Imran regime came to power by claiming loyalty to the Khilafah Rashidah (rightly guided Caliphate), but has heaped praise on the traitor who conspired to abolish the Khilafah on 3 March 1924 CE, 28 Rajab 1342 AH. Moreover, Imran Khan is not the master of U-turns alone, it is the whole regime itself. It appears stuck between an Ummah which is staunchly anti-colonialist and pro-Islam and the openly colonialist Trump, who has unleashed ideological warfare on Islam as a way of life. The regime came to power by attacking the colonialist IMF, but has now unleashed huge inflation upon the people through fulfilling the destructive conditions of the IMF. The Bajwa-Imran regime came to power by attacking treacherous submission before the enemy India, but has opened the floodgates of concessions towards the flagrantly hostile Hindu State. The Bajwa-Imran regime came to power by attacking betrayal of the Muslims of Occupied Kashmir, but exercised “restraint” as Modi made 2018 the bloodiest year in Occupied Kashmir since 2009. The two-faced regime came to power attacking unfair deals with China, but then has fully committed to them, whilst expressing support for a regime that brutally oppresses the Uyghur Muslims. And the hypocrite regime came to power by attacking the hired guns for

the US, but now acts as a hired facilitator to secure the US private military and military in Afghanistan through a deal.

O Muslims of Pakistan! RasulAllah (saaw) warned, «لَا يُدْعُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ» “The believer is not stung from the same hole twice.” [Bukhari, Muslim] The pain of disappointment you are feeling now is because you have been stung from the same hole yet again. You have been stung because you put your faith in men who advocate ruling by other than all that Allah (swt) revealed, through the kufr Democracy. However, the reality is that the strong ruler is the one who obeys Allah (swt), working for the Afterlife, whilst the incapable one follows his desires. RasulAllah (saaw) said, «الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ عِزَّ وَجَلَّ» “The wise one is he who disciplines himself and works for what is after death, and the weak (incapable) one is he who follows his desires and has vain hope upon Allah the Glorified.” [Tirmidhi, Ibn Majah]. The strength and loyalty we need is that in Islam and obedience of Allah (swt), that of Omar al-Farooq (ra), and not that of Abu Jahal, in Kufr and disobedience. Let us learn from our repeated mistake and repent for it, knowing that repentance is not complete without the restoration of obedience and submission. Let us abandon Democracy and its advocates and work earnestly for the Khilafah on the Method of Prophethood with its advocates. ■

**Media Office of Hizb ut Tahrir
in Wilayah Pakistan**

Q&A: Has the Messenger (saw) Interpreted the Quran and Clarified its Meanings?

Question:

Assalamu Alaikum wa Rahmatullah,

It came in the book: "The Islamic Personality Vol. 3", under the subject "The existence of the juridical (Shar'i) realities" what reads: "... it is established that the Shaari' (the Legislator) has informed the Ummah of transferring these terms from their linguistic (lughawi) meaning to a new meaning established by the Shariah, through the Prophet's (saw) clarification of these meanings. Allah Almighty says:

(وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ)

“And We have also sent down unto you (Muhammad) the Reminder and the Advice (the Qur’an), that you may explain clearly to men what is sent down to them.” [An-Nahl: 44], which means to clarify its meanings, including the meanings of the Shari' names. And the Prophet (saw) said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

“Pray as you have seen me pray” (Narrated by al-Bukhari). Thus, he commanded them certain actions, and gave the understanding of these actions to them, as he did not command them to do what they do not understand.”

The question: Do we understand from this that the Prophet (saw) interpreted Quran and its meanings? Or is his interpretation (Tafseer) limited to the clarification of the meanings of the legal names?

May Allah reward you with good.

Answer

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

To clarify the answer, I will mention the following:

First: Your question is related to what is stated in Ash-Shaksiya 3 (Islamic Personality Volume III):

“In fact, juridical (Shari’) names are found in the words of Shariah and found as realities distinct from the linguistic realities (haqaa’iq lughawiyyah). It is a term used by Arabs, and the Shara’ transmitted it to another meaning which then became famous for it. Its transmission is not a metaphor (Majaz), but it is a transfer of the customary reality (haqeeqah urfiyah), since Shariah did not transfer it to the second meaning because of a connection, as is the condition of the metaphor (Majaz), in addition of it became famous in the second meaning, whereas, the metaphor is a term used for a meaning and then transferred to another because of a connection and did not become famous in the second meaning. That is, it did not become dominant over it; and therefore, the transfer of the juridical (Shari’) name to the second meaning, which was laid down by Shariah, is not in any way a metaphor, but is a haqeeqah shar’iyyah (legal reality). However, it is established that the Shaari' (the Legislator) has informed the Ummah of transferring these terms from their linguistic (lughawi) meaning to a new meaning established by the Shariah, through the Prophet's (saw) clarification of these meanings. Allah Almighty says:

(وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ)

“And We have also sent down unto you (Muhammad) the Reminder and the Advice (the Qur’an), that you may explain clearly to men what is sent down to them.” [An-Nahl: 44], which means to clarify its

meanings, including the meanings of the Shari' names. And the Prophet (saw) said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

“Pray as you have seen me pray” (Narrated by al-Bukhari). Thus, he commanded them certain actions, and gave the understanding of these actions to them, as he did not command them to do what they do not understand...” End.

Second: the clarification of the Prophet (saw) of what is stated in the Holy Quran is not only for the meaning of Shari' names, but the clarification of the Sunnah of the Book is summarized as follows:

1- Elaboration of the ambivalent text (Mujmal) of the Quran: such as, Allah has obliged Salah in the Book, without an elaboration of its timings, and the pillars, and the number of rak'aat; so, the Sunnah clarified all that. The Prophet (saw) said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

“Pray as you have seen me pray” (Narrated by al-Bukhari).

Then the Messenger (saw) has clarified for Muslims how Salah is to be performed by his (saw) action as narrated by Abu Hamid Saadi (r.a):

«كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ اعْتَدَلَ قَائِمًا وَرَفَعَ يَدَيْهِ حَتَّى يُحَادِيَ بِهِمَا مَنْكِبَيْهِ فَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ حَتَّى يُحَادِيَ بِهِمَا مَنْكِبَيْهِ ثُمَّ قَالَ اللَّهُ أَكْبَرُ وَرَكَعَ ثُمَّ اعْتَدَلَ فَلَمْ يُصَوِّبْ رَأْسَهُ وَلَمْ يَقْنَعْ وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ ثُمَّ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ وَرَفَعَ يَدَيْهِ وَاعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا ثُمَّ أَهْوَى إِلَى الْأَرْضِ سَاجِدًا ثُمَّ قَالَ اللَّهُ أَكْبَرُ ثُمَّ جَافَى عَضُدَيْهِ عَنِ إِبْطِئِهِ وَفَتَحَ أَصَابِعَ رِجْلَيْهِ ثُمَّ ثَنَى رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَيْهَا ثُمَّ اعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا ثُمَّ أَهْوَى سَاجِدًا ثُمَّ قَالَ اللَّهُ أَكْبَرُ ثُمَّ ثَنَى رِجْلَهُ وَقَعَدَ وَاعْتَدَلَ حَتَّى يَرْجِعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ ثُمَّ نَهَضَ ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ»

“When Allah's Messenger stood for Salat he would stand with his back straight and

raise his hands until they were at the level of his shoulder. Then he would say: (Allahu Akbar) "Allah is Most Great" and bow. Then he would straighten (his back) so that he would not lower his head, nor raise it, and he placed his hands on his knees.

Then he said: (Sami Allahu liman hamidah) "Allah listens to those who praise Him." And he raised his hands and stood up straight until all of his bones completely returned to their places. Then he went down to the ground prostrating, then he said: (Allahu Akbar) "Allah is Most Great." Then he held his upper arms away from his midsection, and opened his toes on his feet (facing the Qiblah), then he bend his left foot and sat on it then straightened up until all of his bones completely returned to their placed, then he went down to prostrate.

Then he said: (Allahu Akbar) "Allah is Most Great," then he bent his foot and sat and straightened up until all of his bones completely returned to their places. Then he got up. Then in the second Rak'ah he did the same as that.”(Narrated by al-Tirmidhi and said: This is a Sahih Hasan hadeeth).

2- Specifying the general text ('Aamm) of the Quran: The Qur'an contains general texts, and the Sunnah specified these general texts. Allah commanded that children inherit their parents in the manner Allah (swt) described in His saying in the verse:

(يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ)

“Allah instructs you concerning your children: for the male, what is equal to the share of two females.” [An-Nisaa:11]

This Hukum is general in every father who is inherited and, in every son, inheriting from his father. Then, the Sunnah specified the inherited father as other than the Prophets, by the saying of the Prophet (saw):

«لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةً»

“We, the Prophets, do not leave in inheritance, what we leave is Sadaqah.”

(Narrated by al-Bukhaari and Muslim).

And the Sunnah specified the inheritor as any person other than those who murder their inheritors, in his (saw) saying:

«وَلَا يَرِثُ الْقَاتِلُ شَيْئاً»

“The murderer does not inherit.” (Narrated by Abo Dawood).

3- In Quran there are general verses, and the Sunnah came and limited the general by a certain restriction, like in the saying of Allah (swt):

وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

“And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice.” [Al-Baqara: 196].

These three words: ‘fasting, sadaqa, ritual’ are Nakira Muthbata (unspecified nouns) and they came in general form and were restricted by the hadeeth which was narrated by Muslim from the path of Ka'b ibn 'Ajra, that the Messenger of Allah (saw) said to him:

«فَأَحْلِقْ رَأْسَكَ وَأَطْعِمْ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينٍ وَالْفَرَقُ ثَلَاثَةُ أَصْعِ أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ أَوْ انْسُكْ نَسِيكَةً»

“And shave your head, feed six massakeen (needy persons) with a Faraq, and a Faraq is three Sa’, or fast three days or slaughter a sacrifice.”

So, it limited fasting to three days, limited sadaqa by a Faraq for six massakeen, and a Faraq is three Sa’, and limited the ritual by the slaughter one sheep.

4 - Adding a peripheral rule with an original rule present in the Qur’an. This peripheral rule appears as a new legislation, but upon scrutiny it is found to be linked to its origin that was mentioned in the Quran, and examples of this are many, such as, Allah Almighty mentioned the Fara'id (the shares of the inheritance that are prescribed in the Qur’an) with a quantified portion, and did not mention the inheritance of the ‘Asabaat (paternal relations) except what is stated in the verse:

(يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّيْنَ)

“Allah instructs you concerning your children: for the male, what is equal to the share of two females.” [An-Nisaa:11].

And His Saying (swt):

(وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَّيْنَ)

“If there are both brothers and sisters, the male will have the share of two females.” [An-Nisaa:176].

Which stipulate that the ‘Asib (relatives on the paternal side), other than sons and brothers, does not have a quantified portion, instead, he takes what remains after distributing the Fara'id. The Prophet (saw) has clarified this when he said:

«الْحَقُّوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرِ»

“Give the Fara'id (the shares of the inheritance that are prescribed in the Qur'an) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased.”

So, he added the 'Asib other than sons to the brothers and sons. As well as, he has made sisters and daughters 'Asabah. Al-Aswad said:

«أَنَّ مُعَاذَ بْنَ جَبَلٍ وَرَثَ أُخْتًا وَابْنَةً، فَجَعَلَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا النِّصْفَ، وَهُوَ بِالْيَمَنِ، وَنَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ حَيٌّ»

“Mu'adh b. Jabal gave shares of inheritance to a sister and a daughter. He gave each of them half. He was at Yemen while the Prophet (saw) was alive”.
(Narrated by Abu Dawood).

And Mu'adh would not have decided in such a case during his (saw) life except for an evidence he knows, as he would not have hastened to decide concerning the matter if he had no evidence... etc.

Thirdly: To my knowledge, it was not transmitted from the Prophet (saw) hadiths clarifying every Ayah, and the books of Tafsir, despite their large numbers and extensive explanations, they did not mention for every ayah an authentic (Saheeh) Hadith. Therefore, whatever is transmitted from the Messenger of Allah (saw) is adopted; otherwise, the correct method of Tafsir is followed as follows:

1- As for the Tafsir transmitted from the Messenger (saw) even if authentic, it is considered part of the Hadith. It is not

considered as Tafsir in the sense known to the Mufassirin since whatever is proven from the Messenger of Allah (saw) in explaining any verse is considered a legislative text like the Holy Quran.

2- As for what was transmitted from the Sahabah of Tafsir, one can seek aid from their Tafsirs, since they, Allah's mercy on them, are the closest people to the correct opinion in the Tafsir of the Quran due to their high rank in the Arabic language and their closeness to the one on whom the Quran was revealed, peace and prayers of Allah be upon him.

3- However, the method of performing Tafsir of the Quran is that the Arabic language and the Sunnah of the Prophet (saw) should be adopted as the only tool in understanding the Quran and its Tafsir in terms of its vocabulary and construction in terms of the Shariah meanings, Shariah rules, and the thoughts that have a legal reality. If there is a Hadith that is authentic from the Messenger of Allah (saw) that explains the verse of the Quran, then it is the one which is adopted; otherwise, it is referred to the Arabic language in which the Holy Quran was revealed, in interpreting the Holy verse, but from the people of the language who master it.

This is the method of performing Tafsir of the Quran the Mufassir has to adhere to it and its burdens must be borne by whoever wishes to perform Tafsir of the Quran, and Allah is the Most Wise and Most Knowledgeable. ■

**Your brother,
Ata Bin Khalil Abu Al-Rashtah
25th Dhul Hijjah 1439 AH
05/09/2018 CE**

Q&A: The Jilbab and Draping it Down and how it Distinguishes a Free Woman from a Slave Woman!

Question:

Our distinguished Sheikh Ata Bin Khalil Abu Al-Rashtah, may Allah protect you, Assalamu Alaikum wa Rahmatullah,

It is stated in the book The Social System in Islam, (Arabic version p. 49) that: "It is stipulated that the Jilbab is draped down to the floor until it conceals the feet because Allah (swt) says in the Ayah:

[يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ]

“to draw their cloaks (Jalabeeb) all over their bodies” [Al- Ahzab: 59] i.e. they should drape their Jilbabs because the preposition min here is not partative but explanatory. In other words, they should drape their cover (Mula'a) and sheet (Milhafa) down towards the floor”.

The complete verse is as follows: Allah (swt) says:

[يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا]

“O prophet tell your wives and daughters and the women of the believers to draw their cloaks (Jalabeeb) all over their bodies. That will be better, that they should be known (as free respectable women) so as not to be annoyed, and ever is Allah Forgiving and Merciful.”[Al-Ahzab: 59]. If the word idna' (drawing down) is interpreted as to drape down, as shown above, the full meaning becomes incomprehensible to me in the words of the Almighty:

[ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ]

“That will be better, that they should be known (as free respectable women) so as not to be annoyed.” The meaning does not sound right to me when women are asked to drape their cloaks (Jalabeeb) down because

that is a way to be known so that they are not annoyed. And what does letting the Jalabeeb to drape down to the floor have to do with them being known and therefore remain safe from being annoyed? Whereas, the meanings contained in the Tafseer books for idna' is for the head cover, and the reasoning of the rule [ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ]

“that they should be known (as free respectable women) so as not to be annoyed.” as shown in the reasons for revelation is regarding the free woman and the slave woman, so the meaning of the beginning of the verse is consistent with its end. Please clarify this, May Allah have mercy on you, and remove this confusion from me. Wassalamu Alaikum wa Rahmatullah.

Answer:

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

Your question refers to what came in The Social System in Islam regarding the Jilbab and its draping down and how it distinguishes the free woman from the slave woman ... Before I answer you on what you said in the question, "The meaning does not sound right to me", before that I will repeat for you what came in The Social System on pages 68-70 regarding the subject:

“As for the second verse which is the saying of Allah:

[يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ]

“to draw their cloaks (Jalabeeb) all over their bodies”, it does not indicate veiling the face at all. Neither in terms of its wording (Mantuuq) nor in terms of its understanding (Mafhum). Nor is there a word, which indicates this whether on its own, or as part of a sentence, assuming that the cause (Sabab) of revelation is correct. The verse says:

[يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ]

“to draw their cloaks (Jalabeeb) all over their bodies”. Its meaning is that women should cast from (Min) their cloaks over their persons and the preposition (Min) here is not used partatively but only to explain (Lil-bayan) that they should cast it over their persons. To lower the covering means to let it drape down. To lower the clothing means to let the clothing drape down, and they lowered their clothing means they let it drape down. The Jilbab is a cover (Milhafa), used to conceal a dress and other items of clothing. It can also be clothing which covers the entire body. It is stated in the al-Qamus (dictionary of) al-Muhit: that the Jilbab, is in the form of the Sirdab or the Sinmar, which is the gown or a large garment for women under the cover (Milhafa), which is that which conceals her clothing like a cover (Milhafa). Al-Jawhari has stated in al-Sihah (another dictionary) that: The Jilbab is the cover (Milhafa) and some say it is a sheet (Mulaah). Jilbab has been mentioned in the Hadith with the meaning of Mila’ah (sheet) which the woman wrapped over her clothes. It has been narrated on the authority of Umm Atiyya (ra):

«أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُخْرِجَهُنَّ فِي الْفَطْرِ وَالْأَضْحَى، الْعَوَاتِقَ وَالْحَيْضَ وَذَوَاتِ الْخُدُورِ، فَأَمَّا الْحَيْضُ فَيَعْتَزَلْنَ الصَّلَاةَ وَيَشْهَدْنَ الْخَيْرَ، وَدَعْوَةَ الْمُسْلِمِينَ. قَالَتْ: يَا رَسُولَ اللَّهِ، إِحْدَانَا لَا يَكُونُ لَهَا جِلْبَابٌ. قَالَ: لِتُلْبِسَهَا أَحْتَهَا مِنْ جِلْبَابِهَا»

“We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two 'Eid festivals. These menstruating women were to keep away from prayer, witnessing the blessing and call to the Muslims. I asked, “O Messenger of Allah! What if one of us does not have a Jilbab?” He said, ‘Let her wear the Jilbab of her sister.’” (Narrated by Muslim). Which means that she did not have a garment to wear over her clothes to go out in. So, the Prophet (saw) ordered her to borrow one from her sister, which she could wear over her dress.

The verse makes it clear that Allah has requested the Prophet (saw) to tell his wives and the wives and daughters of the Muslims to wear garments over their clothes which reach right down to the feet as evidenced by the narration of Ibn Abbas: “The Jilbab is the Rida (large sheet of cloth) which covers from top to bottom.” So, the verse indicates that the Jilbab, which is a large garment should be draped down to the bottom (feet) and does not indicate anything other than this.... This meaning, in terms of letting the Jilbab drape down, is found in the noble Hadith. It is 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 بِذِيولِهِنَّ قَالَ يُرَخِّينَ شِبْرًا فَقَالَتْ إِذَا تَنَكَّشِفُ أَفْدَامُهُنَّ قَالَ فَيُرَخِّينَهُ ذِرَاعًا لَا يَزِدُنَّ عَلَيْهِ»

“On the Day of Judgement, Allah will not look with mercy towards the one who trails his garment behind him in haughty pride”. Umm Salama 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 rejoined: “Then their feet will be uncovered! He then replied: “Let them increase a fore arm’s length and no more.” (Narrated by al-Tirmidhi and he said this Hadith is Hasan Sahih...” End.

Thus, Jilbab is a wide and loose-fitting garment from top to bottom, and idna' (to draw it down) means to let it drape down.

Secondly, the reason for the revelation of the Ayah was to distinguish free women (Hara’ir) from those who are slaves (Imaa) as the Jilbab is not made obligatory on the slave women. So, some hypocrites used to approach slave women and say indecent words because they found the punishment for harassing a slave woman (Amah) is light, not as that for harassing a free woman (Hurrah). So, when one is heard saying that to a free woman he is taken to the judiciary and there he says, I thought she was a slave woman, so that he is given a lighter punishment... The verse came

down to cut this excuse on them, so it obliged the free women believers to distinguish themselves from the slave women by wearing the Jilbab and to let it drape to the bottom of the feet, and then they (the hypocrites) cannot say that we thought it was a slave woman and the punishment is not made lighter for them because there is no excuse for them...

Ibn Saad said in the Tabaqat that Abu Malik said that the women of the Prophet (saw) used to go out at night for their need, and some of the hypocrites used to approach them and annoy them. When the hypocrites were confronted with this they said we only do that for the slave women, then this verse was revealed:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ

“O prophet tell your wives and daughters and the women of the believers to draw their cloaks (Jalabeeb) all over their bodies. That will be better, that they should be known (as free respectable women) so as not to be annoyed.” [Al-Ahzab: 59].

Therefore, where is the uncertainty in not knowing the meaning of letting down their garments to the bottom to distinguish the free woman from the slave woman? You say: (If the word idna' (drawing down) is interpreted as to drape down, as shown above, the full meaning becomes incomprehensible to me in the words of the Almighty:

[ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ]

“That will be better, that they should be known (as free respectable women) so as not to be annoyed.” The meaning does not sound right to me when women are asked to drape their cloaks (Jalabeeb) down because that is a way to be known so that they are not annoyed. And what letting the Jalabeeb to drape down to the floor have to do with them being known and therefore remain safe from being annoyed. Whereas, the meanings contained in the Tafseer books for idna' is for

the head cover...). So how come it does not make sense to you? This dress code (Libas) and this draping down is to distinguish the free from the slave woman so that the hypocrites cannot molest a woman and then not punished the punishment he deserves by saying I thought she was a slave woman! Because the free woman wearing of a Jilbab which is draped to the bottom distinguishes her from the slave woman, since it is not obligatory on the slave woman to wear the Jilbab, thus she does not cover her whole body to the feet... Therefore, wearing the Jilbab which is draped down by the free woman distinguishes her from the slave woman, and this is at the core of the meaning of the verse

[ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ]

“that they should be known (as free respectable women) so as not to be annoyed.”.

Therefore, the meaning of the verse is to recognize the free woman from the slave woman, and the draping down of the Jilbab is for this recognition

[ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ]

“that they should be known (as free respectable women) so as not to be annoyed.” That is, it is not for identifying who she is... According to the Tafseer of al-Qurtubi (14/24): “that they should be known (as free respectable women) so as not to be annoyed.” ie, Al-Hara'ir (the free women), so that they are not mixed with the Imaa (slave women) ... and the desires are cut off from them, and the meaning is not that the woman to be identified until it is known who she is). I hope that this is enough for the meaning to sound right to you and that it removes what you mentioned in your message: "The meaning does not sound right to me."

**Your brother,
Ata Bin Khalil Abu Al-Rashtah
7th Muharram 1440 AH
17/09/2018 CE**

Q&A: Has the "Countdown" Begun to End the Dollar's Dominance Over the Global Economy?

Question:

Attempts have emerged by some countries, especially Russia, China and the European Union, to replace the dollar with another currency in international transactions. Agreements have even been made to deal with the local currency of some countries, such as Russia's agreement with India on 31/10/2018, for the sale of S-400 missiles in the Russian currency. And its agreement with Turkey a month ago to use the currencies of the two countries in a similar missile deal. At Erdogan's meeting during the summit of the Turkish-speaking countries ... China announced that it will pay for its imports of Iranian oil in "petro-yuan" and the Central Bank of China signed a bilateral agreement to exchange the local currency with its counterpart in Japan, a 200 billion yuan (\$29 billion) in return for 3.4 trillion yen (\$31 billion). Has the "countdown" begun to end the dollar's dominance over the global economy?

Attempts have emerged by some countries, especially Russia, China and the European Union, to replace the dollar with another currency in international transactions.

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Answer:

In order for the answer to be clear, the reality of the dollar's position in the global economy must be clarified:

First, the status of the dollar began to emerge through the Bretton Woods Agreement in 1944, when America imposed the dollar and its dominance in the meeting, because it was the unaffected victor in the world war ... Thus a financial system was approved whereby the ten major industrialized countries agreed to set a specific price for their local currency based on the American dollar. In addition, America agreed to link the US dollar to the gold base (\$35 per ounce) and then the exchange of dollars provided by foreign central banks at a fixed price of the dollar linked to gold. The gold reserves in America at the time was estimated to be two thirds, and that of the rest of the world was a third... but the continued weakness of the US balance of payments due to the impact of external spending led to the weakness of the US gold reserves. Between 1961 and 1970, it dropped to nearly \$5 billion. In order to preserve America's gold reserves, President Nixon decided in 1971 to stop the conversion of the dollar to gold, announcing the end of the system that linked the dollar to gold

The Nixon administration then dealt with this new financial change through a series of agreements with Saudi Arabia from 1972 to

1974, and found the so-called “petro-dollar”, giving foreign countries another convincing reason for the accumulation and use of the dollar because of their need for the oil which is priced in dollars according to agreements with Saudi Arabia, the largest oil producer in the world. Saudi Arabia also agreed to recycle billions of US dollars of oil revenues through US arms manufacturers, infrastructure and the purchase of US Treasury’s bonds. By 1977, at least 20 percent of all Treasury bonds abroad were in the hands of Saudi Arabia ... If oil is added to gold, which is also priced in dollars, countries were therefore keen to get the dollar. The ratio of cash reserves in dollars in global central banks was about 71% until 2000, but dropped after this year to 62%, also 40% of global debt is denominated in dollars.

Second: Today, the US dollar dominates international transactions. This created a huge artificial market for the US dollar, which distinguishes the US dollar from each domestic currency. The dollar has become an intermediary in countless transactions amounting to more than \$5.4 trillion a day, unrelated to US products or services ... What is striking is that the dollar represents 84.9% of daily foreign exchange transactions, despite America's own trade transactions is less than half of this ratio, because non-American countries deal in dollars in their business matters! The strength of the economic dollar has meant that

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America is able to punish the economically and financially targeted nation not only that, but also to discourage other countries from trading with the target country. America is able to achieve this tough action through the SWIFT system: (The Society for Worldwide Interbank Financial Telecommunication).

It is the dollar settlement system. Since the dollar is the global reserve currency, SWIFT facilitates the international dollar system. Countries around the world settle transactions through it, ensuring that all bilateral transactions are based on the dollar. For example, Russia and China cannot exchange goods and services in their domestic currencies unless US dollar transactions are settled through SWIFT. America can use the system to impose severe economic sanctions. Under this system, America banned, between 2014 and 2015, many of the Russian banks from SWIFT when there was deterioration in relations between the two countries. In November 2018, the United States reintroduced strict

sanctions against Iran using SWIFT. Several European companies refused to fulfill their dealings with Iran for fear of America.

All of this, as we mentioned previously, is because the dollar is the world's reserve currency: **The dollar's share in the reserves of 146 central banks worldwide reached 64 percent of the total currency reserves of**

these banks at the end of last year. The euro occupied the second with 20 percent of it, while the contribution of the Japanese yen and the sterling pound is 5%. This is without talking about the Chinese yuan, whose reserves in these banks did not exceed US \$ 108 billion, which is less than 1%. (www.alquds.co.uk 19/8/2018)

Third: In light of this, the countries of the world with weight and importance launched two ways to reduce the impact of the dollar. The first is the European position in 1999, when the euro was officially traded with, in 2002 in competition with the dollar. This was due to the strength of the European economies and their confidence in competitiveness. The second is through countries, such as Russia and China, whose efforts were late to curb the dollar's dominance; this is because of their inability to compete at the time (until the launch of the euro) until the financial crisis of 2008. They feared the erosion of their dollar reserves and the loss of their value. They joined the old European countries in reducing the dollar's dominance. Since China has become a world-class economy, the international efforts started to affect the dominance of the dollar.

Thus, the 2008 economic crisis was a wake-up call to countries to think about the dollar as a result of the crisis. But what made this step faster is Trump's provocations and

sanctions. The new policy pursued by President Trump's administration has accelerated the tendency of other major powers to curb the dominance of the US dollar globally. President Trump's policy carried with insolence the slogan of "America First", although all American administrations were certainly working for the American interest, but the Trump administration is close to not recognizing the interests of other countries. Trump demanded Europe to pay retroactively

Thus, the 2008 economic crisis was a wake-up call to countries to think about the dollar as a result of the crisis. But what made this step faster is Trump's provocations and sanctions. The new policy pursued by President Trump's administration has accelerated the tendency of other major powers to curb the dominance of the US dollar globally.

for US military protection and launched strong sparks threatening to ignite a trade war with China. He demanded that Japan and South Korea pay for protection from the North Korean missiles. When President Trump imposed sanctions on Iran, making them include anyone using dollars to buy Iranian oil, and because China is now the world's largest oil importer, Trump's actions prompted China to take action to stop the use of the dollar, especially since it is in a trade war with the United States. Thus, in March 2018, the Shanghai Futures Exchange launched its first open-ended futures contract for foreign investors. The contract, a forward oil contract, was denominated in yuan to be a

rival to Brent and WTI based on the dollar, which are used as the current standards.

So the 2008 financial crisis, its reflection on the economies of many countries and its impact on this crisis, followed by Trump's protectionism, trade war, and financial and

economic policies ... all have accelerated trends against the dollar's dominance.

Fourth: Therefore, these actions have provoked some countries, especially the autonomous powerful ones, and sometimes even surpassed the countries that orbit the powerful countries, although the effective and influential movements is that from the independent states, because the influence of the states that orbit around America is instant and for a specific purpose and then stops because they cannot oppose America's effective opposition, as long as they are revolving in its orbit, and we will review the actions of these countries:

1- Actions of independent countries:

A- Russia: In 2009, Russian President Medvedev proposed a new "global currency" at the G8 summit in London as an alternative reserve currency to replace the dollar. China, Russia, India, Turkey and other oil-producing countries have recently agreed to "conduct all their trade and investment transactions in their own currency." But despite all this, the price of gold and crude oil remains in dollars! Russia's repeated statements of the replacement of the dollar with other national currencies and receiving the price of the Russian oil in currencies other than the dollar is due to US sanctions on Russia after its invasion and occupation of the Crimea and eastern Ukraine in 2015. It is also a consequence of the investigation into Russia's intervention in the US elections of 2016. The United States has steadily increased

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its sanctions against Russia since 2015, and Congress has gradually expanded sanctions, using the "Act to Counter the Enemies of America through Sanctions," issued in August 2017, and imposed tougher sanctions on Russia. These measures were stringent against Russia, and this cut off the connection of the

major Russian banks with the dollar, resulting in an 18 percent drop in the ruble against the dollar... All this while Russia uses the dollar in 58% of its debt, i.e. it borrows nearly half of its loans in dollars, so Russia fell in trouble which pushed it to try to reduce its use of the dollar, and free itself financially, economically and monetarily from the dollar. Putin said in a speech before the State Duma:

"We have to strengthen our economic sovereignty...the oil trade in the stock exchange is in dollars, and of course we are thinking of how to get rid of this burden..." he continued. "We have been naive in the last decades, hoping there will be a commitment to the stated

principles in world trade and the global economy, and now we see that the rules of the World Trade Organization are subjected to many violations, and there are restrictions imposed on political considerations, they call them sanctions" (Duniya Al-Watan, 9/5/2018). Then Russia gradually reduced its possession of US Treasury bonds which was at its peak in 2008 by \$ 223 billion, until it became nearly one hundred billion at the end of last year. As a result the US sanctions on Russia, the latter

has gotten rid of most of its bonds during the months of April and May 2018, and Russia now has only \$ 14.5 billion of those bonds ...

However, the Russian ruble cannot replace the dollar, because the lack of confidence in the ruble does not help it to mobilize countries with weight to stand by it.

This is because many countries in the world do not want to buy the ruble as it fluctuates widely in currency markets, and mainly because the world has no confidence in the Russian ruble as a reserve currency. So what Russia can do most is to push some countries to pay for their Russian energy purchases with the ruble, but the Russian currency cannot replace the dollar ... Putin's spokesman Dmitry Peskov said in an interview with [Rossiya TV channel](#).

“More and more countries, not only in the East but also in Europe, start mulling ways to minimize their dependence on the US dollar... They suddenly realize: A. it is possible, B. it should be done, and C. save yourself if you can, it should be done as soon as possible.”

“Cancelling the dollar is possible to some extent, but it is not about whether you want to exit the dollar zone, but what is the alternative then: the euro? The yuan? Or Bitcoin?” “Every one of these options has its own costs, we have to balance the costs of staying with the dollar and the costs of finding a new position,” said Oreshkin, a former vice president of the Central Bank

of Russia (Financial Times, 3/10/2018). All of which indicates that Russian officials themselves are not convinced that the ruble is fit as a global currency instead of the dollar!

B- China: China can make its yuan currency a strong competitor globally, but its global political horizon is narrow, thus

affecting its narrow global economic horizon in terms of competition and conflict with America. Therefore, it could not impose its currency globally in trade and financial markets despite of the size of its large economy, but it adopted the dollar, and collected it in huge amounts ranged in recent years between 3 and 4 trillion dollars! Although it made attempts to move away from the US financial institutions, and it formed the economic group BRIX with Russia, India, Brazil and then South Africa. The total economic size of the BRIX Group exceeded \$ 15 trillion, equivalent to 20% of the global economy of \$ 74 trillion ...it also established a development bank for financing and lending (for

the BRIC group) in July 2015 in Shanghai with a capital of \$ 50 billion to finally reach \$ 100 billion as an alternative to the World Bank, yet it did not give up the dollar!

When President Trump imposed sanctions on Iran and made them include anyone who uses dollars to buy Iranian oil, and because China is now the world's largest oil importer, Trump's behaviour is what prompted China to take action to stop the use of the dollar, especially since it is in a trade war with America. Therefore, in March 2018, the

“More and more countries, not only in the East but also in Europe, start mulling ways to minimize their dependence on the US dollar... They suddenly realize: A. it is possible, B. it should be done, and C. save yourself if you can, it should be done as soon as possible.”

Shanghai Futures Exchange launched its first open futures contract for foreign investors. This contract, a forward oil contract, was denominated in yuan to compete with the Brent and WTI contracts, denominated in dollars, which are used as current standards, all of the above measures are significant and can destabilize the dollar.

What limits the hard work of China to effectively remove or destabilize the dollar is its heavy interdependence on the US economy and dollar. The US-China trade volume is very large at \$ 500 billion a year and now it has \$ 1170 billion in US Treasury bonds (Chinese financial newspaper Xinhua website 20/9/2018) down from \$ 1,300 billion in 2013, the world's largest holder of those bonds. China's reserves of dollars are between 3 and 4 trillion dollars added to China exports to the world in 2016, worth \$ 2.1 trillion and it imported \$ 1.6 trillion according to the World Trade Organization, making it the second largest commercial giant in the world after the United States. ..

Thus, the intensity of their trade in dollars, in addition to Treasury bonds, makes them take one step forward and one step back in the serious work to destabilize the dollar. America's success in attracting China to international trade in dollars has made China more interested in not shaking the dollar. It is aware that it will be the world's biggest victim of the dollar's shake-up; this pushes it to reduce its role slowly and carefully to keep its

large stocks of dollars and bonds. And even if all of China's trade becomes with Russia away from the dollar, this does not solve the problem because the size of the trade of 120 billion dollars a year in both directions (Arabic China 23/9/2018) remains limited in comparison to the world trade, which is more than \$20 trillion annually. Thus, China is less bold than Russia and more cautious in its quest to curb the dollar's dominance.

China seems to have realized the damage of dealing with the dollar, both in terms of the intensity of its stocks of dollars or in terms of US Treasury bonds, etc. It became the world's most gold-buying country, its gold stocks rose from 600 tons in 2008 to 1842 tons in 2018. This explains the big drop in its dollar reserves, which reached a peak in 2014 and exceeded 4 trillion dollars

China seems to have realized the damage of dealing with the dollar, both in terms of the intensity of its stocks of dollars or in terms of US Treasury bonds, etc. It became the world's most gold-buying country, its gold stocks rose from 600 tons in 2008 to 1842 tons in 2018. This explains the big drop in its dollar reserves, which reached a peak in 2014 and exceeded 4 trillion dollars (Trading Economics website). Note that China has bought more than 700 tons of gold in 2015 alone. As for US Treasuries, after the 2008 financial crisis, China went for their sale. The value of its holdings declined during the two years following the crisis, but the American threat to block China's trade, which emerged at

the time in the issue of the safety of toys exported from China to America, made it return to getting more dollars. This continued until it peaked in 2013, but China returned to sell on the backdrop of the trade threat from the Trump Administration.

It reduced its holdings of these bonds in a non-confrontational way... and then sought the way to reduce the role of the dollar in its trade. It signed agreements with Russia, Japan and others for trade in local currencies. It also established the Shanghai Stock Exchange for oil trade denominated by yuan backed by gold, which got hold of 10% of the world's oil trade during the first six months of its establishment, it joined the special drawing rights, SDR (the yuan joins the US dollar, the euro, the Japanese yen and the British pound in the SDR basket of currencies, the yuan adds to the basket of currencies comprising the special drawing rights (SDR) with effect from 1/10/2016. (<https://www.imf.org> 30/9/2016)

However, with all of this, the density of China's stocks of dollars, bonds, etc. makes its dollar-removing work ineffective; this is why the Yuan accounts for only 1.7% of international payments, compared to 40% for the US dollar.

C- The European Union:

In 1999, the euro emerged; it was used in banks and replaced local currencies of certain countries as an alternative currency in the European Union starting from 2002. It attempted to compete with the dollar, because behind it stands globally strong economic countries such as Germany and France, joined by other industrialized and rich countries. Thus the euro became globally strong currency. And behind stands a collective force

Turkey, Russia and Iran have agreed to use their local currencies for trade with each other instead of the US dollar, the Anatolia news agency reported. The agency, run by the state quoted the governor of the Central Bank of Iran, Abdul Nasser Hamati saying in Tehran, “the commercial transactions will be using specific exchange rate”

that can have a global political impact that competes with America, and has the potential to build a strong independent army as it seeks. The euro has been a reserve in international central banks by 20-23 percent. But one of the main factors preventing the euro from dominating the global economy is the weakness of Europe's political, military and economic influence facing America. The European Union itself is still in the defense of its existence, as there are threats that are not easily threatening its existence, and the exit of Britain from it was a shock of confidence as well as the rise of separatist racist movements in its countries, with demands of secession from the Union, which weakened the confidence in the Union... In addition to disunity in the political decision, are all factors that reflect the euro's currency and confidence in it.

2- States revolving in the orbit of America by the agreement of Russia, China and Europe:

• Turkey, Iran, India, and

Japan:

- The head of the Central Bank of Iran Abdul Nasser Hamati announced that in a meeting with representatives of Russia and Turkey “**the issue of trade was discussed using local currency rather than the dollar**” (Tehran Times 9/9/2018)

- Turkey, Russia and Iran have agreed to use their local currencies for trade with each other instead of the US dollar, the Anatolia news agency reported. The agency, run by the

state quoted the governor of the Central Bank of Iran, Abdul Nasser Hamati saying in Tehran, “the commercial transactions will be using specific exchange rate”. (<https://ahvalnews.com/ar> 9/9/2018)

- In October 2018, China and Japan agreed to a \$30 billion currency swap, Japan's largest deal.

"The contract to supply the S-400 missile system to India will be made using the Russian ruble currency," Russian Deputy Prime Minister Yury Borisov said on 31/10/2018.

These countries, which China and Russia are trying to bring to the policy of dealing with local currencies, are still revolving in the American orbit or are its agents, that is, they are politically linked to America and quickly align with America, and do not make decisions to abandon dealing with the dollar or abandon making it the currency of their cash reserves. The decision of economic independence must be equated with political independence, such as independent China and Russia. And if they accepted the study of dealing with the local currency with Russia and China, this is because they were pushed by America due to an emergency situation, but once it ends things go back to normal:

Since sanctions were imposed on Turkish steel, and since the United States attacked the Turkish currency, Erdogan started to criticize the dollar for domestic public opinion. Turkey's total debt of more than \$400 billion is collected in dollars, meaning that each time

Erdogan started to criticize the dollar for domestic public opinion. Turkey's total debt of more than \$400 billion is collected in dollars, meaning that each time its currency depreciates against the dollar the repayment of the debt requires more and more lira, and then prices rise and burdens the people, and Erdogan gives his dazzling speeches as usual!

its currency depreciates against the dollar the repayment of the debt requires more and more lira, and then prices rise and burdens the people, and Erdogan gives his dazzling speeches as usual! Erdogan's statement on the sixth conference of the Turkish Council at the Roh Ordu Cultural Center in Kyrgyzstan, on the third of September, in it he said: **“We propose trading in our own currency instead of the US dollar.”**

This statement has no reality, and is far from becoming a reality, because Turkey is essentially trading with the EU! However, Turkey trades in dollars, borrows in dollars and most of its reserves of foreign currency is in dollars, and imported oil, natural gas and imported raw materials are all in dollars ... We saw Turkey when America lifted the sanctions after the American pastor was freed, things returned to normal, and it lost enthusiasm of giving priority to dealing in local currencies before the lifting of sanctions... As for the Turkish-speaking countries in Central Asia, they follow the Russian

policy, and the Turkish trade with them even if they were exchanged in local currencies do not amount to the influential figures in world trade due to the marginal economy of Central Asian countries.

Iran is banned from dealing with the dollar because of the harsh financial sanctions imposed on it for many years after being taken out of the American banking system ... But after the lifting of the sanctions in 2015, it was selling its oil in dollars and signed large

contracts with international companies, including European companies such as Airbus and Total the French company in dollars exclusively, as if nothing has happened! The sanctions and their lifting affect Iran's actions in a timely manner. America is the one who enters or exits Iran from the dollar trading system SWIFT. When America increases its anti-Iranian statements and closes its doors to the dollar, Iran's response is statements that it will not be dealing in dollars.

As for India, since the old times it imports Russian arms and America does not mind that. India has a special place to America because it wants it to be an important force to counter the increasing influence of China in Asia. India knows that, so India is not expected to seek to change the dollar to the ruble or the yuan as a global currency.

Japan, which is linked to America, does not need to be detailed. Its dealing with Russia does not mean that they are against the dollar or that they accept the ruble as an alternative to the dollar.

In conclusion, the countries that can be said to have an effective impact on the dollar's removal from its position are Russia, China and the European Union. But each of these countries have factors that weaken their movement as we have clarified, but if they get rid of those factors, they can remove the dollar from its position. If they do not work hard on this matter, they will be shocked by the so-called “weak dollar” and their wealth of dollar reserves will disappear. America is suffering a great deal of debt. According to Washington

Examiner, the American magazine, on 1/10/2018, “**US government debt rose by more than \$ 1.2 trillion during the fiscal year that ended on 30 September 2018 according to a government site that keeps track of debt. The US national debt at the end of the fiscal year 2017 has reached 20.25 trillion dollars, and at the end of the fiscal year 2018 it amounted to 21.52 trillion ...**”

The accumulation of American indebtedness over decades has brought the country into a financial predicament. As this accumulation accelerated after the 2008 crisis, increasing from \$8 trillion to \$21 trillion today, the American financial predicament has become acute, which Bolton called a threat to national security

The accumulation of American indebtedness over decades has brought the country into a financial predicament. As this accumulation accelerated after the 2008 crisis, increasing from \$8 trillion to \$21 trillion today, the American financial predicament has become acute, which Bolton called a threat to national security, and needs quick solutions, i.e. in the near and medium, but not the long term... In light of this reality, the remaining solution for America to manage its finances is to pump more liquidity (printing dollars). Injecting liquidity in

quantities that meet state funding, let alone repaying its debts, which will lead to a collapse of the dollar, or what the US Treasury Secretary called "a weak dollar", meaning the loss of a part of the wealth of the countries of the world dealing with the dollar in their trade, the reserves of their currency, and the US treasury bonds, a loss as much as the weakening of the dollar, which will be a blow to those countries!

However, the current reality is that these countries can not adopt a global currency instead of the dollar. However, it is possible to say that the attempts of Russia and China to

deal with local currencies and to conduct contracts with other countries in local currency, have the effect of breaking the dominance of the dollar if it continues strongly and without laxity, the European movement alongside China has a greater effect. The demand to buy gold will strengthen that, but it does not solve the problem as long as it remains a commodity in the central banks sold for dollars when needed by states, or a reserve to support the paper currency of the state to enable it to access hard currency. However it will not solve the problem, unless gold and silver are the currency and bank notes are issued, and matched with gold or silver, and they are not just used as a commodity in the banks to buy the so-called hard currency. This means that the Central Bank of each country shall issue the currency in gold and silver, it is accepted to issue banknotes with the value of gold and silver, and its holder shall be entitled at any time to go to the bank and take gold or silver in return, i.e. to use it like currency instead of gold and silver but with the value of gold and silver that is written on the banknote ... so gold and silver will be dominant. And then no country can plunder the wealth of others or exploit their efforts and move the war machine and wage its aggressive wars with worthless notes as we see now. There is no state that can do this, but the state of the Khilafah (caliphate), which can implement it because it is a Shariah rule ordered by Allah, and has been implemented by His Messenger (saw) in his state, and was

There is no state that can issue the currency in gold and silver, or issue banknotes with the value of gold and silver, but the state of the Khilafah (caliphate), which can implement it because it is a Shariah rule ordered by Allah, and has been implemented by His Messenger (saw) in his state, and was followed by the guided Caliphs and the caliphs who followed them until the destruction of the Caliphate in 1342 AH corresponding to 1924 CE, then falsehood prevailed...

followed by the guided Caliphs and the caliphs who followed them until the destruction of the Caliphate in 1342 AH corresponding to 1924 CE, then falsehood prevailed... The capitalist ideology dominated

the world, its owners only know looting and eating people's money falsely and the collection of money in billions. It is unjust man-made law, and we see the destructive result of the financial crises and economic devastation in addition to manipulating the capabilities of people and looting their wealth and the loss of their money as papers that are worthless! It is necessary to destroy this false ideology and work for the sovereignty of the Islamic ideology the ideology of truth and justice embodied in its state that Allah has promised to his sincere believers, the righteous workers: (وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ) “[It is] the promise of Allah. Allah does not fail in His promise, but most of the people do not know” [Ar-Rum: 6]

The world will remain in financial and economic hardship as long as it does not rule by Allah’s law, and Allah is Truthful (وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا) “And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.”

[Ta-Ha: 124] ■

18 Rabii’ Al-Awwal 1440 AH
26/11/2018 CE

By Facilitating US-Taliban Talks, the Bajwa-Imran Regime Betrays Islam and Muslims to Secure a Permanent Presence for its Fleeing Master in Afghanistan

Press Release

Whilst celebrating Pakistan's facilitation of US sponsored talks in Qatar, Pakistan's Foreign Minister, Shah Mehmood Qureshi, said on 27 January 2019 that, "We want Afghans to solve their problems through intra-Afghan dialogue." However, far from being a cause of celebration, intra-Afghan dialogue is an American initiative to secure the long-term US regional presence in the form of private contractors and regular troops in US bases. The facilitation of US sponsored "peace" talks is treachery as it aims to snatch an undeserved victory for Washington from the jaws of comprehensive defeat on the battlefield. The facilitation is extended even though the US presence in Afghanistan is the established source of insecurity for the region, through joint US and Indian efforts to wage covert wars within Pakistan, the world's only Muslim nuclear power. Moreover, despite its pretense otherwise, the US is fully committed to staying on in what its Pentagon called the "Saudi Arabia of Lithium," as it already has invested hundreds of billions of dollars and thousands of lives to stay in Afghanistan.

Yet, despite all this, Pakistan's rulers have acted as hired facilitators. They employed the carrot and stick policy to persuade the Afghan Taliban, using abductions and assassinations, as well as release from custody and financial inducements. And they invited the punishment of Allah (swt) upon themselves, as they invited the Afghan Taliban to commit not one, but two sins. Firstly, Pakistan's shameless rulers invited the nearly victorious Afghan Taliban to the sin of abandoning Jihad, even though RasulAllah (saaw) said, مَا تَرَكَ قَوْمَ الْجِهَادِ

إِلَّا نَذَلُوا "No people abandon Jihad except that they are humiliated." [Ahmad]. Secondly, Pakistan's disobedient rulers invited the advancing Afghan Taliban to the sin of entering the man-made Taghut system in Afghanistan to secure the US puppet regime, even though Allah (swt) said, أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا "Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray." [Surah an-Nisa'a 4:60].

O Muslims of Pakistan! Through protests, delegations to the influential and propagation on social media, the advocates of Khilafah will continue their strong campaign to condemn the rulers' role as hired facilitators for America, inshaaAllah. So support them in all their efforts as much as you can. Indeed, it is our duty to both prevent and reject deals with an enemy that has been pushed out of the door, for such deals are only a way to let the enemy back in. Moreover, it is our duty to re-establish the only state that will unify the current Muslim states as one force against those that occupy our lands and violate our sanctities. Let us strive for the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood, so that we finally have relief from repeated devastation at the hands of hateful enemies that we have endured for far too long. ■

**Media Office of Hizb ut Tahrir
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FOR THE RETURN OF THE KHILAFAH TO THE MUSLIM WORLD