

NUSSRAH

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Ramadhan / Shawwal 1440 AH

**SINCERE
GUARDIANS
FOR
ISLAM**

**FASTING
AND
KHILAFAH
ARE
SHIELDS**

**PAKISTAN'S
WATER ISSUE:
ACTUAL
REALITY
AND THE
SOLUTION**

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

**TAFSEER AL - BAQARAH
AYAH 188**

**PAKISTAN'S LEADERSHIP
IS RUNNING THE
ECONOMY INTO THE
GROUND, WHILST GIVING
FALSE HOPE OF
RECOVERY**

**CAMPAIGN:
"MOBILIZE OUR
ARMED FORCES FOR
THE LIBERATION OF
OCCUPIED KASHMIR"**

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Contents

Editorial: Fasting And Khilafah are Shields	01
Shaikh Ata Bin Khalil Abu Al-Rashta: Tafseer-Al-Baqarah 188	02
Musab Umair: Sincere Guardians for Islam	04
Bilal Al-Muhajir: Lessons from the life of Sultan Aurangzeb	07
Amanah Abed: Afghanistan's Concrete Schools Serve the Colonial War	10
Ali Al-Qadi: Food Security under the Islamic Khilafah	13
Umar Sharif: Pakistan's Water Issue: Actual Reality and the Solution	20
Abu Najar As-Shami: Details about the Legitimacy of the Rulers Part 1	28
Wilayah Pakistan: Pakistan's Prime Minister Both Wants and Assists BJP to Win	36
Wilayah Pakistan: Pakistan's Leadership is Running the Economy into the Ground	37
Q&A: The Islamic Dress Islam Obligated on Women in the Public Life	38
Q&A: Zakat on Livestock	43
Q&A: Negotiations between America and the Taliban	45
Wilayah Pakistan Campaign : Mobilize Our Armed Forces for the Liberation of Kashmir	51

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Fasting And Khilafah Are Shields

Siyam (صيام Fasting) is likened to a shield, protecting each of us individually from the Fire of Jahannam. RasulAllah (saaw) said, «الصِّيَامُ جُنَّةٌ مِنَ النَّارِ كَجُنَّةِ أَحَدِكُمْ مِنَ الْقِتَالِ» "Fasting is a shield against the Fire just like the shield of anyone of you against fighting." [Ibn Maajah]. So, in Ramadhan, we establish the Obligation (Fard) of Fasting sincerely, seeking the Reward of Allah (swt), His Forgiveness

and His Mercy and averting His Wrath. However, Khilafah is also likened to a shield, not just for us individually, but for us as an Ummah collectively. RasulAllah (saaw) said, «إِنَّمَا «الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ» "Indeed, the Khaleefah is a shield, from behind whom you fight and by whom you are protected." [Muslim]. Moreover, this Obligation is not just one Hukm Shari by itself, but through it, it is the origin of implementing Islam comprehensively, propagating it and protecting it.

Indeed, after the era of RasulAllah (saaw), the Khilafah was a shield for the Ummah against her enemies. During Ramadhan itself, the Islamic Khilafah State mobilized the armed forces to achieve major victories, whilst facing formidable enemies. In Ramadhan 13 AH, the Khilafah defeated the Persian Empire in the Battle of Buwayb, shaking it to its core and heralding its destruction. In Ramadhan 92 AH, the Khilafah opened Andulusia (Spain), opening Europe for Islamic ruling for centuries. And also in Ramadan 92 AH, Muhammad bin Qasim opened the Indian Subcontinent to Islam, laying the basis for Islam's dominance over the Hindu mushrikeen for centuries. In Ramadhan 223 AH, the Khilafah opened

Amooriyah (Amorium), even though it was the pride of the powerful Roman Empire. In Ramadhan 658 AH, the Khilafah prevailed over the Tartars in the Battle of Ein Jaloot, despite their occupation of large parts of the Islamic country. All these blessings during Ramadhan were because in every era, Muslims were mindful of the Obligation of implementing Islam, propagating it and protecting it.

This Ramadhan, just as the Arab rulers bow before the Jewish State, under the banner of "normalization," so do Pakistan's rulers bow before the Hindu State. In a bid to please their masters in Washington, Pakistan's rulers work day and night to make cultural, economic, military and political compromises with India, pleading before Muslims the need for "restraint."

However, without our shield the Khilafah, our armed forces are withheld from liberating Masjid al-Aqsa from the Jewish state and saving the Muslims of Occupied Kashmir from being martyred, injured and blinded by the Hindu mushrikeen. Moreover, instead of mobilizing our armed forces for our protection, the rulers seek to consolidate the Kuffar's occupation of our lands, through making concession after concession to them. This Ramadhan, just as the Arab rulers bow before the Jewish State, under the banner of "normalization," so do Pakistan's rulers bow before the Hindu State. In a bid to please their masters in Washington, Pakistan's rulers work day and night to make cultural, economic, military and political compromises with India,

pleading before Muslims the need for "restraint." Indeed, the Bajwa-Imran regime is digging a grave for our security, by practically realizing the Hindu vision of "Akhand Bharat," (Greater India), just as the Arab rulers lay foundations for "Eretz Israel" ("Greater Israel").

This Ramadhan, let the Muslims both undertake Fasting as an Obligation and strive for Khilafah as an Obligation. ■

Tafseer Al-Baqarah:188

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

﴿ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْءُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴾

“And do not consume one another's wealth unjustly or draw it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].”

[Surah Al-Baqara 2:188]

Allah (swt) clarified the following in this ayah:

This noble Verse has come as a conjunction to the Verses of Fasting. It should be noted that the subject is other than Ritual Worships (عبادات Ibaadaat) i.e. Transactions (معاملات Muaamalaat). There are two important matters therein:

1. Regarding the Verses of Allah (swt) and His (swt) Rulings, some of them do follow in close succession to others, but there is no difference between one ruling over another ruling or one Obligation (واجب Waajib) over another Obligation. The One Who (swt)

elucidates the Riual Worships is the one who elucidates the Transactions, punishments, politics and Jihad. And He is (swt) the One

(swt) who elucidates the morals, foodstuffs, clothing as well as others. They are all in themselves of equal rank and import in terms of implementation and abidance. Hence the

Obligation in Ritual Worship is like to the Obligation in Transactions, and also like the Obligation in punishments, which is like the Obligation of the Pledge of Allegiance (بيعة Bay'ah) to the Khaleefah and Jihad and all other Rulings. It is not correct to differentiate between them in any case. Hence Islam is comprehensive and cannot be divided. Calling for Islam is one in the call for its implementation in all the aspects of state, life and society.

2. The one who fasts should be the most abiding of people in the purity of his food and drinks. So he adheres to the lawful, pure wealth. And he distances himself from the illegitimate ways of earning such as bribery, forgery, hypocrisy and violating the rights of people by obeying the rulers in disobedience to the Creator (swt), adorning the evils for them in order to pave their way to other than that Allah (swt) has made lawful for them.

All of this is for the one who fasts to realise his Piety (تقوى Taqwa), which Allah has made as a Wisdom (حكمة Hikmah) for Fasting. Thus, He (swt) said in the last Verses of Fasting, “كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ “لَعَلَّهُمْ يَتَّقُونَ” “Thus does Allah make clear His ordinances to the

people so they may become Pious” [2:187]

Then the Verse of conjunction comes

The Obligation in Ritual Worship is like to the Obligation in Transactions, and also like the Obligation in punishments, which is like the Obligation of the Pledge of Allegiance (بيعة Bay'ah) to the Khaleefah and Jihad and all other Rulings. It is not correct to differentiate between them in any case. Hence Islam is comprehensive and cannot be divided. Calling for Islam is one in the call for its implementation in all the aspects of state, life and society.

after them, about not consuming of unlawful wealth, due to Piety. The one who possess this quality of piety must refrain from every unlawful wealth and from every illegitimate cause to acquire wealth.

It does not mean that distancing oneself from the Prohibited (Haram) is restricted to the Fasting person alone, rather it is the Command of Allah (swt) applicable to all the servants. However, it is most emphasised and most rewardable for those who fast, as it is the indication of their sincerity in Fasting and the sign of their truthfulness in Piety.

Allah (swt) said, **وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ** “And do not consume one another's wealth unjustly” i.e. do not eat one another's wealth without due rights. It is like the saying of Allah (swt) **وَلَا تَلْمِزُوا أَنْفُسَكُمْ** “And do not insult yourself” [Surah al-Hujaraat 49:11] i.e. do not insult one another. It is not in the Type of Dividing Plural from Plural (Baabu Taqseemi l-Jam'i a'la l-Jam'i على باب تقسيم الجمع) as in the example (ركبوا دوابهم) they all ride on their horses) i.e. each one of them rides on their horses. This Verse is not of that Type, otherwise the meaning would be that ‘each one you must not eat his own wealth’. And it is clear that this is not the intended meaning, as indicated by His (swt) saying **بَيْنَكُمْ** “between you.”

Allah (swt) said, **وَتَدُلُّوا بِهَا إِلَى الْحُكَّامِ** “And draw it [in bribery] to the rulers”. The word Idlaa'a (إدلاء) Drawing) means lowering a rope down into the well to draw from it. And here it is used as a Metaphor, with the meaning of drawing it (in bribery) in return for gaining something.

So, here it means ‘do not give some of it to the evil rulers as a bribe’.

Allah (swt) said, **لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ]** [“So that you consume a portion of the wealth of the people in sin, while you knowing (it)” i.e. in order to seize the wealth of others, without due rights, and so that the judgment will be in your favor because of the bribe that you have presented,

whilst you know that it is not your due right.

And whoever knows that it is not his right, but the judgement is given in favor of him, it is not in his right to take that wealth, rather it is a portion of Hell Fire, as mentioned in a hadith, **إِنَّمَا أَنَا بَشَرٌ وَأَنْتُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنُّ بِحِجَّتِهِ مِنْ بَعْضٍ فَأَقْضِي لَهُ مِنْهُ مَا أَسْمَعُ مِنْهُ، فَمَنْ قَضَيْتَ لَهُ مِنْ شَيْءٍ مِنْ حَقِّ أَخِيهِ فَلَا يَأْخُذْهُ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنْ نَارٍ** “Verily, I am only a human and the claimants bring to me (their disputes); perhaps some of them are more eloquent than others. I judge according to what I hear from them). So, he whom I, by my judgment, (give the undue share) out of the right of a Muslim, I in fact give him a portion of (Hell) Fire” (Bukhari 2483, Muslim 6452, Muslim 1259)

As indicated by the Verse and Hadith, the Ruling of the Judge does not perceive the hidden. And so it is for the one who knows to take wealth over which he has no due right. ■

Continued from Page 6

resolutely reject the bribery of the tyrants. Let them bear threat and loss for the sake of Allah (swt). And let them not be of those who will be raised with the tyrants on the Day of Judgment. Allah (swt) said, **وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ** **Our Lord! Verily we obeyed our chiefs and our great ones, and they misled us from the (Right) Way**” [Surah Al-Ahzab 33:67]. And Allah (swt) said, **وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ - قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ** “And, when they will dispute in the Fire, the weak will say to those who were arrogant “Verily, we followed you, can you then take from us some portion of the Fire” - Those who were arrogant will say: “We are all (together) in this (Fire)! Verily, Allah has judged between (His) servants!”” [Surah al-Ghaafir 40:47-48] ■

Sincere Guardians For Islam

Musab Umair

Since the destruction of the Khilafah (Caliphate) on 28 Rajab 1342, corresponding to 3 March 1924, Muslims have suffered great oppression at the hands of the current rulers. These rulers pay lip service to Islam, whilst ruling by man-made laws, even though Allah (swt) said, وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ “Those who do not judge by the law which Allah has revealed, they are the oppressors.” [Surah Al-Maidah 5:45]. It is a duty upon Muslims to end the oppression of their rulers, by re-establishing ruling by all that Allah (swt) has revealed. RasulAllah (saaw) said, إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْتَمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ “If people saw an oppressor committing oppression and yet did nothing to stop him from his act, then soon Allah (swt) will punish them.” (Tirmidhi).

Certainly, the most capable of ending oppression are the influential and the people of power in the Muslim World. It is the case today and it was the case in the time of RasulAllah (saaw). Thus, we see RasulAllah (saaw) made specific Dua for men of influence, saying, اللهم أعز الإسلام بأحب الرجلين إليك: بعمر بن الخطاب أو بأبي جهل بن هشام “O Allāh! Give strength to Islam especially through either of two men you love more, 'Umar bin Al-Khattab or Abu Jahl bin Hisham.” Thus, we see how Islam was strengthened by the embracing of Islam by Umar (ra) and Hamza (ra). We also

see how both Hamza (ra) and Umar (ra) led the Sahaba (ra) out from Dar ul-Arqam in a public display of strength. Thus, we also see how the noble Ansaar (ra) granted their Nussrah, so that oppression was ended and the Islamic State of Madinah Munawarrah was established.

Today, the influential and the people of power are simultaneously the direct beneficiaries of the current system, as well as well positioned instruments of bringing much needed change. The treasures of the Ummah are offered by tyrants of today to buy the silence or support of the influential. The tyrants also resort to threat to discourage the influential from speaking out against their injustice. However, the eternal treasures of Aakhirah await those who invest their privileged position to uphold the truth, despite the bribery and threats of the tyrants. It is this matter which must be understood well by influential and people of power, whether they are the judges, journalists, industrialists, ulema or officers of the armed forces. Let those of influence or power consider that RasulAllah (saaw) himself was of greatly privileged position. He (saaw) was granted the unique honor amongst all of the tribes, of restoring the Black Stone in the

Ka'aba after its re-construction. He (saaw) was known as Al-Ameen, As-Sadiq. He (saaw) willingly invested all his privilege for Allah (swt), when he (saaw) climbed atop Mount Safa'a and called all the tribes to the Deen of Truth, Islam. He endured all manner

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of hardship, fearing none but Allah (swt), until the Deen prevailed.

Let those of influence or power consider the temptation that was put before RasulAllah (saaw). One day some of the important men of Makkah gathered in the enclosure of Al-Ka'bah. 'Utbah bin Rabi'a, a chief among them, offered to approach RasulAllah (saaw) and contract a bargain with him whereby they give him whatever worldly wealth he asks for, on condition that he keeps silent and no longer proclaims Islam. The people of Quraish endorsed his proposal and requested him to undertake that task. 'Utbah addressed RasulAllah (saaw) saying, "You have outraged our gods and religion and charged our forefathers and wise men with impiety and error and created strife amongst us. You have left no stone unturned to estrange the relations with us. If you are doing all this with a view to getting wealth, we will join together to give you greater riches than any Quraishite has possessed. If ambition moves you, we will make you our chief. If you desire kingship we will readily offer you that." RasulAllah (saaw) not only rejected the temptation, he (saaw) replied with his truthful call, reciting the blessed words of the Quran. Is this not a lesson for the one of influence or power today?

Let those of influence and power consider the defiant stance of RasulAllah (saaw) to the threats of tyrants. The mushrikeen of Makkah approached Abu Talib, insisting that he put a stop to his nephew's activities, which if allowed unchecked, they

said, would involve him into severe hostility. Abu Talib was deeply distressed at this open

threat and the breach with his people and their enmity, but he could not afford to desert the Messenger too. He sent for his nephew (saaw) and told him (saaw) what the people had said, "Spare me and yourself and put not burden on me that I can't bear." Upon this the Prophet (saaw) thought that his uncle would let him down and would no longer support him, yet, he (saaw) replied, **يَا عَمَّ ، وَاللَّهِ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي ، وَالْقَمَرَ فِي يَسَارِي عَلَى أَنْ أَتْرَكَ هَذَا الْأَمْرَ حَتَّى يُظْهِرَهُ اللَّهُ أَوْ "O, Uncle! by Allah, even if they placed the sun on my right hand and the moon on my left, I will not abandon this work until either Allah makes this deen the dominant one or I perish on this path."**

Let those of influence and power who fear loss through supporting Islam, know that none has borne more loss than RasulAllah (saaw). Anas narrated that the Messenger of Allah (saaw) said, **لَقَدْ أَخَفْتُ فِي اللَّهِ وَمَا يَخَافُ أَحَدٌ وَلَقَدْ أُودِيْتُ فِي اللَّهِ وَمَا يُؤْدَى أَحَدٌ وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَا لِي وَلِبِلَالٍ طَعَامَ يَأْكُلُهُ ذُو كَيْدٍ إِلَّا شَيْءٌ يُؤَارِيهِ إِبْطُ بِلَالٍ** "Indeed I have feared for the sake of Allah, such that no one has feared, and I have been harmed for the sake of Allah, such that no one has been

harmed. Thirty days and nights have passed over me, wherein I and Bilal did not possess a thing which a living creature could eat, except what Bilal could conceal under his armpit." (Tirmidhi).

Can the one of influence or power bend at the mere threat of force, when RasulAllah

Let those of influence and power who fear loss through supporting Islam, know that none has borne more loss than RasulAllah (saaw). Anas narrated that the Messenger of Allah (saaw) said, **"Indeed I have feared for the sake of Allah, such that no one has feared, and I have been harmed for the sake of Allah, such that no one has been harmed. Thirty days and nights have passed over me, wherein I and Bilal did not possess a thing which a living creature could eat, except what Bilal could conceal under his armpit."** (Tirmidhi).

(saaw) was resolute despite actual force? Bukhari narrated that `Urwa bin Az-Zubair narrated that I asked Ibn `Amr bin Al-As (ra), "Tell me of the worst thing which the pagans did to the Prophet." He said, **بَيْنَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي حِجْرِ الْكَعْبَةِ إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ، فَوَضَعَ ثَوْبَهُ فِي عُنُقِهِ فَخَنَقَهُ خَنْقًا شَدِيدًا** **“While the Prophet (saaw) was praying in the Hijr of the Ka`ba; `Uqba bin Abi Mu'ait came and put his garment around the Prophet's neck and throttled him violently.”** Abu Bakr came and caught him by his shoulder and pushed him away from the Prophet (saaw) and recited, **أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللهُ** **“Do you want to kill a man just because he says, 'My Lord is Allah?’”** (Surah Ghafir: 28)

And it is narrated by Abdullah bin Masood (ra) that once RasulAllah (saaw) was in prostration while Abu Jahal bin Hasham, Shaiba and Utba bin Rabia, Uqba bin Mo`eet, Ummayah bin Khalaf, and two more people were near RasulAllah (saaw) when he (saaw) prolonged his prostration, Abu Jahal said, “Who will bring the remains of the slaughtered camel of Bani Fulan, and throw them on Muhammad”. Uqba bin Mo`eet, the worst and the most miserable man amongst them went and brought those and put them on RasulAllah’s (saaw) shoulders. Muhammad (saaw) was still in prostration. Ibn Masood said, “I was standing there but could not even say a thing as there was no one to protect me. I was leaving when I saw Fatimah, the daughter of RasulAllah (saaw), coming after hearing about it and moved those from Prophet’s shoulders and cursed the Quraish”. (Bazzar, Tabarani).

Can the people of power withhold their Nussrah, when they consider the immense suffering that RasulAllah (saaw) endured in his seeking of Nussrah? Urwah bin Zubair narrated, “When Abu Talib died, RasulAllah’s (saaw) trials became more severe so he (saaw) traveled towards Thaqeef to seek Nussrah, met with the three leaders of Thaqeef who were brothers, Abd or Lail bin Amr, Khubaib bin

Amr and Masood bin Amr and presented himself to them and told them about his people and their calamities. One of them said that, “If Allah has sent you as a messenger then I will steal the cover of Ka'aba.” The second one said, “By Allah! After today I will never speak even a word with you again if you are a messenger, because then your status is very high.” The third one said, “Allah could not send anyone else other than you?” And then they began a propaganda in Thaqeef against him (saaw). They collected Banu Thaqeef, made two rows, in the way and started making fun of him (saaw). They picked up stones in their hands and as he (saaw) took a step, threw stones on his (saaw) feet and made fun of him (saaw). When he (saaw) moved forward from there his (saaw) feet were soaked in blood.” So will the people of power not re-consider their

excuses for withholding Nussrah, when our beloved RasulAllah (saaw) bore so much to secure it?

Let the ones with power or influence be a source of relief for the oppressed Ummah of Islam. Let them be worthy of the company of RasulAllah (saaw) in the Aakhira by following in his (saaw) footsteps. Let them

Let the ones with power or influence be a source of relief for the oppressed Ummah of Islam. Let them be worthy of the company of RasulAllah (saaw) in the Aakhira by following in his (saaw) footsteps. Let them resolutely reject the bribery of the tyrants. Let them bear threat and loss for the sake of Allah (swt). And let them not be of those who will be raised with the tyrants on the Day of Judgment.

[Continued on Page 3](#)

Lessons From The Life Of Sultan Aurangazeb

Bilal al-Muhajir

Only few Muslims of today know about the great heroes of Islam, the ones who worked to raise Islam and its affairs. Today much of Islamic history is lost and the great works of heroes of Islam obliterated from the minds of Muslims. The history of Islamic heroes was replaced with the history of western criminal leaders and misguided thinkers in educational curricula and teaching methods. So the history of Islam and its heroes, a history of victorious leaders who raised the flag of Tawheed (oneness) on the face of earth has vanished from the minds of new Muslim generations. Muslim rulers ruled with justice and fairness which mankind never came to know before. However their rule became (fairy) tales which cannot be believed by those who live at the time of decline which the mankind lives through today since after the demise of Islam politically, economically and socially under the shade of khilafah state and after the hegemony of secular systems which split the mankind socially, impoverished their life economically, subdued them politically and caused laggings academically.

Amongst those heroes and legends in the history of Islam is the Mughal Sultan Aurangazeb. Sultan Aurangazeb was born in Dahod, a town in Gujarat of India on 15th Dul qada 1028 Hijri (24th October 1619 C.E). He was the great Sultan whom everyone knows and he was as brave as a lion. He was the

energetic leader, one of the heroes of Islam through whom Allah (swt) humiliated kufr, shook up the tyrants, and crushed the throne of atheists. Aurangazeb fought against corruptions and its people in all the regions. He demolished injustice and darkness from its foundations until the roof fell over them from their tops. He forced the gigantic figures to be submissive to Allah and His messenger (saw). He made those who refused to accept the truth after it was clarified to them with clear proof from Allah to be humiliated and dwarfed. He led the Muslims of his time to follow the righteous path and the way to clear destination. He was the faithful advisor to individuals and public. He was the reviver of this Deen at that time to the point that he was titled to be one of the remaining righteous caliphs.

The great Muslim leaders are brought up with the distinct traits that show the signs of real leadership even from the young age. Aurangazeb showed the signs of diligence, acceptance to the religion, restraining from amusement and absurdity since his childhood. He was an unchallengeable brave horseman. He was brought up on the school of thought of Imam Abu Hanifa

i.e. he was raised up in the pure Islamic environment and not contaminated with impurity. He was undertaken by Imam Muhammed Ma'soom Sirhindi (Ibn Sheik Ahmed Sirhindi) for his culturing. Sirhindi sacrificed all to raise him up. So Aurangazeb learned Quran and its goodness. He learned

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Hanafi jurisprudence and excelled at it. He was mastered in writing and learned horse riding and fighting. He was very fond of poetry and he was a poet. He learned Arabic, Persian and Turkish languages. He was contrary to the Muslim rulers of today, who are brought up in castles where Book of Allah is not recited and all they are taught is Western culture and foreign languages. They rely on foreign nursemaids and teachers for their culturing and education and brought up as if they are Westerners in origin and often they do not master in the language of their own people. When they are young, they are sent to Western universities and institutions to the point that Britain's Royal Military Academy of 'Sandhurst' becomes the caress of sons of Muslim rulers. They are sent to it and to other similar universities in order to develop themselves as Western personalities. And they return to their land after their graduation to rule Muslims with Kufr, iron and fire as if they are Western officers from colonial nations, being sent to protect the regimes which they installed on Muslim lands, to serve the Western interests and to loot the wealth of Muslim lands.

One who is brought up with Islam and has ability to reform the crookedness in authority (ruling) or to change the corrupt reality, he will not accept the 'moderate' solution or the patchwork solution and he will not flatter the truth or adulate the falsehood. Hence a Muslim looks at things from the perspective of either it is truth or falsehood and he will not see any third option as acceptable. It is therefore when Aurangazeb noticed the indolence of his father in ruling with Islam and saw himself as capable to reform the crookedness of his father's

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authority, he removed his father and brothers from power and declared himself as Sultan of the country. He was at the age of 40 when he became Sultan. Since then he did not rest or seek comfort, rather he remained in the state of jihad for 52 years until the Indian Subcontinent was subdued to Islam right from the Himalayan heights to the (Indian) ocean, from Bangladesh of today to the borders of Iran. It was during his reign that the Islamic Mughal Sultanate of India saw the largest expansion ever. It was due to the military struggle made by the Sultan that no provinces of India remained except under his control. Aurangazeb was able to transform the whole Indian Subcontinent into Islamic governance (wilayah) of the Mughal whose east and west, north and south were tied under a single leadership, owing allegiance to Ottoman Khilafah state of Istanbul. Under his reign, Muslims fought more than 30 battles, out of which 11 were led by himself and the rest were handed over to his commanders..

Rightly guided ruling of any authority appears only through actions and not with hollow slogans. So whoever claims to create a state similar to Madina State, it is upon him to implement the sharia which the Madina State implemented. And it is not sufficient just to raise slogans. When Sultan Aurangazeb came to ruling, he canceled 80 types of taxes, imposed Jizya on non-Muslims which had been canceled by his predecessors. He built masjids, baths, khaniqah (الخانيقات), madrasas (schools) and hospitals. He repaired many roads and built gardens to the point that Delhi became the chief city of the world during his reign. He appointed judges and his deputies in each state and declared to the people that "whoever has rights against the Sultan, let him

raise it to the deputy who will raise it to him". He forbade celebrating the idolatry celebrations (e.g. Nowruz festival –Iranian New Year). He forbade long sermons (khutba) which greeted the Sultan and restricted them to greet Islam alone. He forbade wine entering into his lands. Judges were assigned with a book of Hanafi madhab in order to judge based upon it. He ordered the book to be written under his watch and supervision and it was famously named as 'Fatwa-Hindiyaa'. He did not make excuses to rule with the book of Allah such that he memorized the noble Quran while he was in power.

One of the manifestations of the ruling of Auragazeb, the guided, is his implementation of things which were not prevalent during his time. For example, he did not give gifts or stipend to Ulema (scholars) and instead demanded from them to work or compile (a book) or teach so that they would not take wealth and become lazy. Sometimes, he gathered the evil people and took back the wealth taken without right. He (may Allah have mercy on him) submitted himself to the scholars, made them closer to him, listened to their consultations and magnified their capacity. Sometimes he ordered his commanders in to audience to listen to their consultations out of modesty, for they had the understanding of sharia which the ruler needed in judging with what Allah has revealed. When he heard of his deputy in Bengal sitting in a throne like chair, he forbade it and he was harsh on him. He ordered him to sit like the rest of the people. This is in contrary to what our rulers of today are, who shower the scholars with wealth to buy them so that we find the scholars of Sultan and scholars of Dinars. Some of them

were paid with millions of Dinars, Riyals and Rupees for their fatwa which justified the heinous deeds of the ruler like many ulemas in Hejaz and Muftis in different Muslim lands. They are the ugliest people and they are neither pious nor pure like those who account the rulers when they make error, who straighten the crookedness of rulers and who do not fear the blame of the blamers for the sake of Allah.

Hence, the rulers in Islam are those who rule with the book of Allah and the Sunnah of the Prophet (saw), and therefore even if their rule is long it remains righteous. As for the one who rules with his whims, desires and for the benefit of a group of rulers and their families, he can only draw the country into corruption and injustice.

The righteous rule of a righteous ruler does not disappear with his death; rather his good deeds remain as continuing charity (sadaqathul jaariyya) in the life of people until Allah wishes. Aurangazeb built 'Badshahi' Masjid in Lahore which remains still as a witness upon the glory days of Muslims and their authority. The Sultan died at the age of 90 in 28th Dul Qa'da, 1118 H (20 th February 1707 C.E) after he ruled for over 52 years. It showed his piety that when death reached him, he instructed to bury him near to the graves of Muslims and that the cost of his burial shroud (kafan) should not exceed five rupees. Thus, the rule of righteous Muslims should not be limited to a certain time

period as we see today in Democratic systems, for the people benefit from the longevity of the rule of righteous men. Hence, the rulers in Islam are those who rule with the book of Allah and the Sunnah of the Prophet (saw), and therefore even if their rule is long it remains righteous. As for the one who rules with his whims, desires and for the benefit of a group of rulers and their families, he can only draw the country into corruption and injustice. ■

Afghanistan's Concrete Schools Serve The Colonial War Rather than Education!

Amanah Abed

After the fall of the Taliban regime, the United States tried to claim that the educational system in Afghanistan has grown rapidly. They see the construction and rebuilding of some schools and the possibility of school attendance for a percentage of girls as their greatest success since the colonialisation. But a short overview of the Education System in the war-torn country shows that this so-called progress is only an illusion.

Afghanistan is still one of the countries where many school-age children have no access to schooling. According to the UN Children's Agency (UNICEF), 40 percent of Afghanistan's children are not in school. Participants in a series of Institute for War and Peace Reporting (IWPR)-organized debates said that many Afghan children are forced into hard physical labor in order to support their families, and as a result they miss out on education. Some 31 percent of the country's children are illegally employed in heavy labor as family breadwinners. For example, around 150,000 school-age children in Nangarhar are missing out on their education due to poverty and other problems which have been caused by the war.

Hundreds of schools are closed because of security threats and some 65 percent function under the open sky. Despite research reporting that there are roughly 780 closed schools in 34 provinces, the Afghanistan Ministry of Education (MoE), claims that only a third of this number are shut. The biggest problem is the distances between villages. They are considerably long, and the journey to schools

from these villages is dangerous, especially for young children and girls. This is particularly true in the rural province of Ghor, where only 29 percent of the population lives within five kilometers of a primary school. Only 28 percent of children in this province from 6-13 are enrolled in school – a rate that is similar to other rural areas in Afghanistan. The education department of Helmand reported that 104 of Helmand's 454 schools have been closed for the past three or four years. 69 shut recently because of security threats. The number of enrolled students in the province is only 192,500 including 51,867 girls. In the Zabul province 60 percent of children are unable to go to school. The worst affected are districts like Shahjoy, Daichopan, Arghandab, Shamelzi and Shinkai. In Uruzgan 60 out of 292 registered schools have been closed since 2012. In Farah around 54 of the 367 schools are closed. Going to school is also fraught with risks in provinces like Takhar, Sar-e Pol, Baghlan, Parwan, Nangarhar, Kunduz, and Badakhshan.

In addition, increasingly, the country's security forces use schools which are the only concrete reinforced buildings in some villages, as their military bases during offensives against Taliban-held areas. For example, based on a research mission in April 2016, the occupation used 12 schools in one area of Baghlan province in north-eastern Afghanistan for military purposes. The use of schools in this way, has placed them at risk of attack and hence put students and teachers in harms' way.

Another fact that reflects the educational crisis in Afghanistan is the general state of the

schools. There are thousands of schools that function in tents and in the open air, including in Kabul. 81 of the 273 schools in the Afghan capital operate out of make-shift premises. For example, half of the schools in Kunduz do not have buildings, and the ratio is more than half in Takhar. Out of the 458 schools in Kandahar, 274 have no building. Schoolchildren in only 97 of Sar-e Pol's 388 schools have a roof over their heads. Several schools that were built by the US Agency for International Development (USAID) in Herat lack basic needs including electricity and clean water, and have structural deficiencies that are affecting the delivery of education, according to a letter to the agency from the Special Inspector General for Afghanistan Reconstruction.

The schools provide lackluster education in broken-down buildings, and undersupplied, overcrowded classrooms, teaching for only a few hours before the next shift of students arrives. In some places (even in the capital city of Kabul) the students sit on the ground in tents and take their lessons. Teachers are frequently unqualified, some of them having never graduated high school themselves. Meanwhile, the school day in Afghanistan remains barely three hours long. Furthermore, the quality of the content in textbooks is notoriously bad, while few schools have even rudimentary science lab supplies. The teachers are often ill-equipped, badly paid, too few in numbers and increasingly unhappy about their job. A teacher's salary in Afghanistan is only around 5000 Afghanis (100 USD) per month. As a consequence, teachers demonstrated in June last year for higher wages.

Another important point is the poor state of education for girls and women in Afghanistan. Women's literacy in Afghanistan is around 14 percent, making it amongst the lowest in the world. United Nation

Educational Scientific and Cultural Organization (UNESCO), reported that 90 percent of Afghan women in rural areas are illiterate. This phenomenon is reflective of larger economic problems. Poor Afghan families often commit their young daughters to early marriage and take them out of education so they no longer have to provide for them, and, in many cases, also marry girls off for pay. The cost of supporting a daughter until she can finish her education is often too much for these families to bear. Lack of security, lack of separate sanitation facilities and gender-segregated classrooms, and a severe shortage of female teachers also deter girls' enrollment in education. The Ministry of Education (MoE) says nearly a third of girl students drop out of school mid-way.

With this appalling state of Afghanistan's education system as well as the general hopeless political and economic conditions and lawlessness and violence in the country, it is hardly surprising that the brain drain from this war-torn state is immense. According to the Diplomat, after 2001, there were millions of Afghan refugees living outside the country, mainly in Pakistan and Iran. They repatriated, hoping for a better life, security, and employment. UNESCO reports that approximately 17,000 Afghan students studied abroad in 2013, with 9,033 (53 percent) in Iran, 2,330 (14 percent) in India, 1,310 (8 percent) in Turkey, 1,226 (seven percent) in Saudi Arabia, and 428 (three percent) in the US. The Washington Post stated on 13th of August 2016 that even if the government promises to create jobs for young people, it will not change the fact that the economic outlook in Afghanistan is not promising in the near future. The World Bank estimates that gross domestic product growth was 1.9 percent in 2016, which would mark the third year in a row it would be below 2

percent. These miserable conditions are therefore causing some of Afghanistan's brightest young minds to flee from the country. President Ashraf Ghani stated that he wanted to prioritize halting brain-drain. Last year, Afghanistan's National Unity Government started a program called Jobs for Peace to stimulate more employment and restore faith in the economy. However, a lack of funding and instability in the country will undoubtedly limit the impact of this initiative. Thus the confused young people are exposed to a hopeless future.

Education is also extremely expensive in Afghanistan and has converted into a business. There are some private schools and universities, which promise a better standard of education. Private schools and universities are often too expensive for many Afghans to afford. For instance, the American University of Afghanistan and the Swiss University (UMEF) usually charge students at the same rates as their home country (America/Switzerland). Fees for The American University of Afghanistan for example are around 18.700 AFN (about 400 USD) per credit.

Alongside this, Afghanistan in recent years has been subsequently placed among the top three nations with the most corruption by international organizations combating corruption. The Afghan police forces have arrested 7 workers of the MoE on charges of embezzling AFN 26 million.

This data about the education crises in Afghanistan demonstrates the true horrendous state in which education within the country is in. This disaster is due to the secular Western powers which pretend to be the helper of the Afghan population but in reality care only for their own colonial goals in the region. They drown the youth in the storm of confusion

about education and give them false hopes and promises they can never reach in a country such as Afghanistan in its current appalling state. The corrupt governments are trying to brush this fact under the carpet, by placing the enemies as the builders of the education system in the colonized countries. The only true way to provide a quality education to young people is through the education system of the Khilafah, under which education is the basic right of every individual citizen. The Khilafah pursues a goal through education of preserving the strong Islamic personalities and accordingly protects the education system from anything that can harm the Islamic basis of the state or the Islamic identity of its children and people. Therefore, the revival of the Islamic education system which is possible only under the Khilafah is a must for all Muslims. The deplorable state of the current education system in Afghanistan makes it clear once again that the true rise of this Ummah can only be achieved through the noble Deen of Islam and not by the colonial powers.

(أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ
أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

“Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the fire of hell? Allah guideth not wrongdoing folk.” [At-Taubah: 109]. ■

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Amanah Abed

Food Security Under The Islamic Khilafah

Ali Al-Qadi

Food is considered as one of the basic needs of human beings that ensures energy to undertake the burdens of life and sustain life. Food is one of the causes of the conflicts between states, with many wars and conflicts arising due to it. Every human needs a certain amount of food every day to provide sustenance for living. Whoever is able to secure provision of food, security and health, it is as if they possessed the world and all that is in it, which is affirmed by the hadith of Rasool (saaw), *من أصبح منكم آمناً في سربه، معافى في جسده، عنده قوت يومه، فكأنما حيزت له الدنيا* “Whosoever finds the day feeling secured in his family, healthy in his body and possessing provision for his day, it is as though he possessed the whole world.” (Tirmidhi)

Food security is subject to the ability of the state to attain agricultural production to the level of sufficiency, or excess, to the requirement of its citizens, so that the state is not dependent upon food imported from other states. This is because inability of the state to provide food for its citizens will lead the state to be dependent on other states, allowing them to control its administration.

Western thinkers at the beginning of the twentieth century observed the rise of population to billions, leading some of them to forecast that the world will be unable to provide for the growing numbers. In 1968, the well-known biologist Paul Ehrlich wrote in his famous book 'The Population Bomb', that, “The battle to feed all of humanity is over... In the 1970's the world will undergo famines—hundreds of millions of people are going to starve to death.” He erred in his forecast. However, the problem now is providing food to the world today whilst it is under the control of the capitalist system. This is in

addition to the difficulty of food provision under situations of wars and natural disasters, such as drought, earthquakes, volcanic eruptions and epidemics. It is a particular challenge in the so called Third World countries, over which the major capitalist states are competing with each other. Despite the abundant resources of the Third World, its resources are a burden because of the treachery of its rulers and the competition of the major powers over them. **As a consequence of the capitalist civilization that controls the world today, the issue of food security has arisen.**

What does Food Security mean? And what is the Islamic view point?

The danger of not providing sustenance for living to people, under normal circumstances, is obvious. Today, the situation could not be worse than it is. The greedy capitalist civilization controls the world such that the strong eats the food of the weak, thereby producing problems and circumstances that create famine and poverty. This is in addition to the sanctions upon some countries and the instigation of wars in others. As a result, several countries have been struck by food and water shortages. Several countries have handed over resources to others for the sake of providing a loaf of bread. The situation is dangerous and alarm bells warn of greater hazards. Hence, the issue of food security has arisen. Food security is the capacity of a state to provide the basic needs of food and water to its citizens, both in normal and unusual circumstances, such as wars, sanctions and drought.

Islam denies the prediction of a global food crisis. Allah (swt) clarified that He (swt) apportioned for all life, its sustenance. Allah (swt) said, *وَجَعَلَ فِيهَا رُؤسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَامًا فِي رِزْقِهَا يَوْمَ السَّانِينِ* “And He placed on the earth firmly set mountains

over its surface, and He blessed it and apportioned therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask.”

(Surah Fussilat: 10). Hence food is available and what is needed is the stimulation of its production and its equal distribution. As for saying that population growth, scarcity of water and scarcity of agricultural lands, are the reasons for the death of people through hunger, it has no basis. Famine has occurred in low population regions and not occurred in high population regions. China has not suffered with food crisis, whilst it has more than one billion people to feed, whereas, in African countries, small populations living on river banks face perpetual famine.

Although the world population has doubled since the First World War until now, food production has increased three times over the same period, which is a source of reassurance. Some scholars say that the Planet Earth can feed forty-seven billion people, with the exceptionally plentiful standards of America, and 157 billion people, with the nutritional standards of Japan. Yet other scholars say that agricultural lands, if utilized better, could feed a population ten times greater than the current seven billion population of the world, to a high level of consumption. Some other scholars went far beyond all the above mentioned estimates, by estimating that the Planet Earth can feed 132,000 billion people, which is an enormous figure, almost as if it were fantasy. This is based on the estimation of the untapped potential of nature, of which man has not exploited but 1%, despite the great leaps of the scientific revolution in the twentieth century.

How Islam treats Food Scarcity, if it exists:

Providing food is a great responsibility and the Imam, the Khalifah (Caliph), is responsible for his charge. Amongst his

responsibilities is the provision of sustenance to the people, so that they do not starve in origin. He must ensure that the markets remain full of food, so that prices are stabilized, whilst ending the hegemony of monopolists in general. And particularly that of the global monopoly undertaken by a handful of capitalists. Within the responsibility, is the provision by the Imam during the days of wars, drought and catastrophic disasters. This is when the both cultivation and the possibility of transportation of goods, are reduced. Saving life is obligatory and so providing food is obligatory, according to the Shariah Principle, which states that, **ما لا يتم الواجب إلا به فهو واجب** “**“Whatsoever a Wajib (Obligation) cannot be completed without, is in itself Wajib.”**”

Islam has given importance to agriculture for it comprises the principle food backbone. Agriculture is also a primary source of the economy, along with manufacturing, trade and labor. This is because agriculture alone can provide food to all the citizens of the state. Land is the basis of agriculture and is considered as a part of nature’s composition, just as the growing of hair and teeth are a part of the natural composition of human-beings. Hence, the agricultural land is just a part of nature’s vegetation, even if no-one were to cultivate it. Muslim countries are full of the best kinds of agricultural resources, which can achieve self-sufficiency in food, not only for its own citizens, but they have the potential to provide the rest of the world with food resources.

Let us now look at the Arab region, an important part of the Muslim world. It is a focus here due to the availability of statistics and figures regarding it, not through discrimination against other countries. There is also goodness, resources and wealth found in other Muslim countries, such as Indonesia, Turkey, Pakistan and Uzbekistan amongst

others. So, the Arab region is presented here by means of example alone.

Considering the Arab world, it is that part of the earth where around 323 million people live in an area of around 14 million square kilometers. It has reached a crisis in food self-sufficiency, such that it must import from major foreign powers, to the point that the food gap has reached 21 billion dollars in 2006, and is still increasing, according to the Arab Organization for Agricultural Development. This will keep the region under the control of the kafir states and it is political suicide to render strength to the control of the enemy.

The main reason for the absence of food self-sufficiency in the states of the Arab region is not because of the scarcity of resources and wealth, which include, arable land, waters, manpower and financial resources. The main reason is the dependency of these states for each and everything upon the major kafir states, consequential to the absence of the Islamic States and the absence of the Khalifah (Caliph) of the Muslims. It is upon the Khalifah to take care of us, provide us security in all the aspects of life, declare disassociation from the major kafir states and affirm loyalty to Allah (swt) alone.

Our upcoming Khalifah (Caliph), with the permission of Allah, will take crucial decisions to achieve the security of its citizens, including food security, such that the disbelievers will not be given any way over the believers. The Khalifah will end their control over the capability of the current Muslim world, in its policies and administration, as occurs now. This control

represents the greatest danger to the security of the Muslims and their entity.

1. Arable land

Arable land is considered as an essential component for food security that can be relied upon to achieve food self-sufficiency. Islam promotes agriculture and gives importance to arable lands. Hence the agricultural policies in Islam are based on one important basis, which is increasing agriculture production. It is achieved in two ways, which are:

a) Increasing land production- this can be attained by the utilization of chemicals, provision of modern techniques for farmers, seed care provision and improvement and provision of necessary funds by the state to the financially weak, as a grant not as a debt, for buying necessary equipment, seeds and chemicals to increase the production, as well as enhancing the facilities that help increasing the production.

b) Expansion to increase land for cultivation- This can be achieved by encouraging the revival of the barren land and fencing it as RasulAllah (saaw) said, *من أحيا أرضًا ميتة فهي له*, "Whoever revives a barren land, then it belongs to him" (reported by Bukhari, Abu Dawud, Ahmed and Malik in various narrations). The State shall endeavor to provide land to those who are capable of farming from those who do not own land or possess little. The state shall forcibly take the land from the one who neglects it for three consecutive years.

For example, RasulAllah (saaw) granted a vast land from between the sea and rock formations to Bilal-Al-Muzni. There are other examples from the Seerah of RasulAllah

(saaw) and from the Khulafa'a after him of that. Hence agricultural production can be increased with these two methods.

The increase must be in four matters:

1. Increasing the production of food material in order to feed citizens in abundance and secure them from the threat of starvation, ample for any emergency.
2. Increasing the production of necessary materials for clothing like cotton, silk and wool. These are the indispensable basic needs.
3. Increasing the production of materials that have markets outside the state, whether it is food like grains or textile raw material, like cotton and silk.
4. Working to remove the obstacles for important materials to facilitate their abundance and bring them to the state, as Umar ibn Khattab (rali) did as narrated by Abu Ubaid "Umar used to impose half-tithe on oil or wheat brought in by the Nabatean traders, in order to encourage imports into Madinah, and he used to impose the full tithe on textiles."

According to a report by Aljazeera on 23-4-2014, the Arab region has agricultural lands with an area of 197 million hectares and currently only 80 million hectares are cultivated i.e almost 40%. 23% is from the seasonal crop production and 4.9% is from the sustained crop. Agricultural workers account for 23% of the total labor force in the Arab region. The number is constantly decreasing due to their migration from the countryside to the city. Arab region has seas and oceans that

provides them the food security from seafood that they need.

Agriculture needs land for cultivation. There are also other resources that must be made available for agriculture to increase its production.

2. Water resources

Water is one of the basic elements of life as affirmed by the saying of Allah (swt) **“وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ”** [Surah Al-Anbiya:30]. RasulAllah (saaw) said, **الناس شركاء في ثلاث: الماء والكأ والنار** **“People are partners in three things: Water, pasture land and Fire”** Indeed, water is definitely related to food security. So whenever there is water security, there will be food security, as cultivation is not possible except with water. Hence, water is one of the reasons for the instigation of wars and conflicts between states. By the grace of Allah (swt), the Muslim World is surrounded by large water resources and it oversees the most important sea transit points. Our Islamic World is surrounded by many seas and oceans which are considered unlimited waters. Our lands also have many of the world's famous rivers such as the Nile, Tigris and Euphrates amongst others. These alone provide more than 150 billion cubic meters of water, in addition to an estimated 7734 billion cubic meters of underground water.

There are many water resources that can provide enough for the world's entire population. With the abundance of these water resources, arable lands can be cultivated, whilst other available lands in the Muslim World can be reclaimed and revived to make them suitable for cultivation. Despite the

presence of abundant water in the Muslim World, it is upon the state to educate the citizens on the use of water, preventing waste and losses, establish necessary dams and artesian wells and all that which is indispensable for water management.

3. Manpower

The process of reclaiming, cultivating and rehabilitating the land does not just need the water alone, it also needs the human effort i.e. it needs farmers to carry out these tasks, along with these abundant resources. In the Arab region, there are more than 48 million persons who work in the field of agriculture. In addition to that, poverty can be eliminated by the state through utilization of the poor who are able to work and granting them barren land in order to revive and cultivate it.

4. Financial resources

Cultivation of the lands, its reclaiming and revival need large funding. These funds are available abundantly in the Islamic world. The first of the resources is petroleum. For example, it was published in Al-Waie Magazine Issue 233 that, “it was mentioned in the documentary film Fahrenheit 9-11 that America has benefited of 86 trillion dollars from the oil of Saudi Arabia alone, which means if we divide this amount to over the Muslims in the world, each Muslim, whether young, old, male or female, would get a share of approximately 66,000 dollars. These are funds benefited by America, at the expense of the Islamic Ummah.” In addition to the energy and mineral resources, there are many resources that we have. Moreover, we can also utilize the important strategic transit points that are present in our lands.

Besides the best utilization of agricultural lands, there is the use of modern scientific methods, so that the staple agricultural production can be developed, such as wheat, vegetable oils, meat, milk, dairy products, fish and eggs. This nutrition can be stored for long periods, for years, such as storage of wheat as straw or as grains, dried dates, figs, grapes, oils, dried and canned meat, and powdered milk. Storage of food materials is preferred as it has been mentioned in the Quran and Sunnah.

This is with respect to the role of the state in storage. As for the individuals, they are encouraged to store food materials that are preserved for a long time in their homes, such as wheat, oil, dried fruits and milk. Aisha (ra) reported that RasulAllah (saaw) said, لَا يَجُوعُ أَهْلُ بَيْتٍ عِنْدَهُمُ التَّمْرُ “**A family which has dates will not be hungry**” (Muslim). RasulAllah (saaw) said, يَا عَائِشَةُ بَيْتٌ لَا تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ يَا عَائِشَةُ بَيْتٌ لَا تَمْرَ فِيهِ جِيَاعٌ أَهْلُهُ أَوْ جَاعَ أَهْلُهُ “**'A'isha a family which has no dates (in their house) its members will be hungry; (or) 'A'isha the family which has no dates its members may be hungry. He said this twice or thrice.**”

(Muslim). It was affirmed that Muslims used to reserve the dates during the days of RasulAllah (saaw) and the permissibility of selling (urya-Bartering dates) bears witness to this. He (saaw) said, كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَصَاخِي فَوْقَ ثَلَاثٍ لِيَتَّسِعَ ذُو الطَّوْلِ عَلَى مَنْ لَا طَوْلَ لَهُ فَكَلُّوا مَا بَدَا لَكُمْ وَأَطْعَمُوا وَادَّخَرُوا “**I used to prohibit you from (eating) the meat of Sacrifice beyond three days so that those who have the ability would give to those who do not have it. So (now) eat as you like, feed others, and save from it.**” (Tirmidhi). RasulAllah (saaw) said, رَحِمَ اللَّهُ امْرَأَ اِكْتَسَبَ طَيِّبًا، وَأَنْفَقَ قَصْدًا، وَقَدِمَ فَضْلًا “**May Allah have mercy on a**

person who earns good and spends willfully and provides bounty on the days of his poorness and need.”

When storing food materials, certain Shariah regulations must be considered:

1) Storage by the individual must not lead to monopoly of goods, such as withdrawing them from the markets so that the prices in the markets increase. RasulAllah (saaw) said, كل من دخل في شيء من أسعار المسلمين ليغليه عليهم، فإن حقاً على الله أن يقعده بعظم من النار يوم القيامة **“Every monopolist is a wrongdoer.”** He (saaw) said, من دخل في شيء من أسعار المسلمين ليغليه عليهم، فإن حقاً على الله أن يقعده بعظم من النار يوم القيامة **“Whosoever was involved in any of the prices of the Muslims, so as to increase it for them, it would be due on Allah to place him in a great fire at the Day of Judgment.”**

2) People should not be in need of what is stored, hence no food is stored whilst the people are hungry. So the stored food should be in surplus production. Khaitama reported: While we were sitting in the company of 'Abdullah b. 'Umar there came in his steward. He (Ibn 'Umar) said: **“Have you supplied the provision to the slaves?”** He said: No. Upon this he said: Go and give (the provision) to them, for the Messenger of Allah (swt) has said, كفى بالمرء إثماً أن يحبس عن يملك قوته **“This sin is enough for a man that he withholds the subsistence from one whose master he is.”**

In origin, every Muslim eats little when eating, as the Muslim eats to live and not the other way around. It is reported in Muslim that RasulAllah (saaw) said, الكافر يأكل في سبعة أمعاء، والمسلم يأكل في معي واحد رواه مسلم **“A disbeliever eats in seven intestines and a Muslim eats in one intestine”**. The meaning

of this hadith is to urge the believers to eat less and explain the character of disbelievers to eat more, just as Allah (swt) described them, وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ **“Those who disbelieve enjoy themselves and eat as grazing livestock eat”** [Surah Muhammad 47:12]. Abu Hurairah (ra) reported that RasulAllah (saaw) said, طعام الواحد يكفي الاثنين، وطعام الاثنين يكفي الأربعة، وطعام الأربعة يكفي الثمانية **“The food for one person is sufficient for two, and the food of two persons is sufficient for four persons and the food of four persons is sufficient for eight persons.”** (Agreed upon).

And there needs to be equal distribution of food, both in quantity and type. Its evidences are:

1) Ahkam that prohibit the circulation of wealth solely amongst the rich. Allah (swt) said, كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ **“So that it will not be circulated among the rich from you”** (Surah Hashr 59:7)

2) Feeding is obligatory on Muslims as RasulAllah (saaw) said, ما آمن بي من بات شبعان وجاره جائع إلى جنبه، وهو يعلم به **“He would not have believed in me, the one who slept with his stomach full when his neighbor was hungry on his side and he knew that.”** He (saaw) also said, أيما أهل عرصة أصبح فيهم امرؤ **“In any local community, if there became amongst them a hungry person, Allah's protection will be disassociated from them.”**

As for the states of harm by which the Muslims are afflicted with today, they do not care for the issue of food provision, as they do not care about any human values. For example, Sudan starves its people, though the

value of milk wasted through spilling on the earth is estimated to be 700 million dollars every year (Aljazeera 16/6/2008). How does Sudan starve, whilst in 1998, it had 35 million cows and 126 million livestock, according to the statistics of the Food and Agriculture Organization of the United Nations? Yet we do not find any impact on the feeding of Sudan's people, nor in the export of meat, milk, dairy products and leather.

The FAO is the UN's Food and Agriculture Organization, founded in the year 1945 in Canada and its headquarter is in Italy. Since 1974, for over forty four years, the FAO nominated Sudan along with Canada and Australia as the food baskets of the world, since they each have 200 million acres of the most fertile agricultural land in the world, with enormous water resources including rivers, underground lakes and rains, along with diverse climates. However, due to its poor policies, administration and management, Sudan's food import bill has risen from 72 million dollars in the year 1990, to one billion dollars in recent times. Whilst Canada and Australia have become the largest exporters of wheat, Sudan is the largest importer of wheat, importing 2.2 million tons per year.

In conclusion, we say that those who do not have food, will not have determination. Having reviewed the goodness and wealth in the Arab region, without discussing other countries, it is clear to us that the future Islamic State, by the will of Allah (swt), can achieve not just food security for its people, it can become world's influencing agricultural state in international scale. Finally, it is important to note that the agricultural wealth,

through which food security is achieved, is inevitably linked to the industrial wealth, which is no less important than agricultural wealth. It is the basis upon which nations depend for their progress and competitiveness. So, the industrial policy in Islam follows one method, which is the manufacturing of civil and military machinery, along with their ample essentials and spare parts. Consequently kufr states will not have an opportunity to control the policies and administrative affairs of the state.

By following these agricultural and industrial policies under the Islamic state, we can achieve food and industrial security. With the lack of opportunity for colonialism and its states to control us, the Islamic state will pursue its second most important task, after the complete implementation of the Ahkam Shariah, which is carrying the Islamic dawa to the world, by preparing economically and militarily for that. Consequently, the state will always be in a state of Jihad.

Hence the solution lies in the Implementation of Islam, its return to the arena of life and the appointment of the Khalifah who governs us all by the Shariah of Allah (swt), implements the Ahkam of lands and ensures abundant production for the interests of the Ummah, increases the Ummah's agricultural, livestock and industrial production in order to be self-sufficient, independent from other countries, whilst providing for the needs of other countries. The declaration of the Khilafah and its continuity alone, with the permission of Allah, will cause the very term 'food crisis' to disappear from vocabulary and the goodness will be spread to the whole world. O Allah! Hasten Your Support and Relief for us. ■

Pakistan's Water Issue: Actual Reality And The Solution

Umar Sharif

The survival of human life is dependent on some matters. Of them, water is amongst the most essential. Water shortage affects human life immensely. It may even completely end it, if it is severe enough. The concern over water shortage in Pakistan is ongoing, over the last three decades. According to some international research institutes, by 2025, Pakistan will be included in the list of countries with extreme water shortage. Access to water will become more difficult for its increasing population. It will compromise the development of agriculture.

Despite Pakistan possessing all manner of abundant resources, both civil and military governments formed under the capitalist system have neglected this important issue. Indeed, the current regimes of the entire Muslim world have neglected the important issues of the Muslim Ummah.

The regimes deflect blame onto others, to avoid blame being directed upon themselves. Capitalist governments in Pakistan have often blamed India for causing water insecurity. They have accused provincial leaders over safeguarding their personal and political interests. They have blamed the population in general for its irresponsible and inefficient use of water. Today, unfortunately, this problem has become so severe that the former head of the judiciary himself, Chief Justice Saqib Nisar, started a campaign to build a dam. To make it successful, he had to invest his personal time, even though there are hundreds and thousands of cases pending in Pakistan's judicial system, some many years old. And he directed himself to address water shortage, even though he himself accepted failure in bringing reforms to

the judicial system left by the English imperialists.

Questions arise in the mind. Is Pakistan really facing a water shortage? Is the Indian aggression over water really the main reason? How much of the aggravation of this water issue is due to the incompetence of successive capitalist governments? This article aims to provide answers to these questions. This article discusses some technologies and resources, particularly the ones that solve water shortage issue in the agriculture sector. Also, it seeks to shed light as to how the Khilafah (Caliphate) will solve these issues by utilizing the latest technologies and resources inshaaAllah.

Regarding a possible Indian role in this issue, we have clear teachings in the Quran that the Jews and non-believers will be the worst enemies of Muslims. It is not a surprise that our non-believing neighbor has never wasted any opportunity to make things difficult for the Muslims of Pakistan. To understand Pakistan's water issue, we need to look briefly at the division of the Indian Subcontinent in 1947. At the time of the partition of India, based on the Hindu and Muslim population, the eastern part of Punjab was given to India, whereas western Punjab became part of Pakistan. The two districts of Ferozpur and Zira of Indian Punjab that are connected with Pakistan, were initially given to Pakistan, due to their Muslim majority population, as per the Radcliffe Award, that highlighted the distributed areas, demarcating the Radcliffe Line. The Radcliffe Award was to be announced on August 13, 1947, but it was intentionally postponed for few days and then announced, later, on August 17.

During those four critical days, there were changes made in the Radcliffe Award

that directly hurt Pakistan, the newborn state. One such change was that both these Muslim majority districts, Ferozepur and Zira, were given to India. If these districts had been given to Pakistan, then it would have controlled areas far beyond the banks of the River Sutlej. Pakistan would not only have had the head works of Ferozepur Barrage and Dipalpur Canal, that irrigate Pakistani territories, it would also have controlled the Ganges Canal that irrigates many areas of Indian Rajasthan. In such a scenario, the outcome and basic foundation of 1960's Indus Waters Treaty, that violated Pakistan's water rights, would have been completely changed. Pakistan would not have to withdraw itself from the waters of the three eastern rivers, the rivers Sutlej, Beas and Ravi. However, the political leadership of Pakistan at the time did not protest over the forceful handover of these districts to India. It did not take any concrete steps whatsoever to redress the wrong. It was merely content in accepting whatever was given. The political immaturity of our leaders at that time irreparably damaged Pakistan. However, the story doesn't end here.

On 31 March, 1948, India closed a canal system, now called Central Bari Doab Canal, that provided water to Pakistan. One of its branches used to cross Lahore and the other main branch crossed Lalyani Point on Ferozepur Road, which irrigated the whole Lahore Division. After this, on April 15, which is just a fortnight later, the Dipalpur Canal coming from Ferozepur headwork, located in the Indian district of Ferozepur, was also closed. The Dipalpur Canal irrigated a broader area in Pakistani Punjab region. With the sudden closure of this canal, hundreds and thousands of migrants were affected immensely. They were temporarily settled around the vast areas of agricultural land by the government of Pakistan. Moreover, the ready for harvest wheat crop was destroyed and rice, cotton, and sugarcane crops were not planted. The closure of these important canals made Pakistan's political leadership realized

their mistake for the first time. But by then it was too late.

Instead of using military might, once again the ineffective path of negotiations was chosen. A delegation of Pakistan's then finance minister, Ghulam Muhammad, and two other ministers, Mumtaz Doltana and Sardar Shokat Hayat, went to India. Discussions were started to open these canals. On May 4, 1948, a treaty was signed that was thought to be a solution to this problem. However, this solution proved more damaging than the problem itself. According to this treaty, the Indian right over all this water was accepted, in exchange for re-opening the canals. An agreement was reached that Pakistan will build alternate resources and new canals. Until then Pakistan would pay India for all the expenses for providing water in Pakistani areas, through the existing canals available back then. This is how the water that was used to irrigate areas in Pakistan and produce hundreds of thousands of tons of food crops, was handed over to India on a plate.

Instead of briefing the whole nation about the reality, the delegation upon their return tried to cover up their incompetence, announcing a water emergency. The construction of the current BRB canal was announced on an emergency basis. The aim was to use the River Chenab's water to irrigate the vast areas of agricultural land in Pakistani Punjab, which previously was irrigated through the canals now controlled by India. The construction of the BRB canal was presented as an important national obligation. Through Radio Pakistan, newspapers and speeches of political leaders, the patriotism was incited within the people. The importance of canals was emphasized and the animosity of the Hindu state was presented as a cause. Both male and female students were called upon to dig the canal. It is akin to the construction of Bhasha dam today. Emotions of patriotism and stunts like announcing a water emergency are used to exploit the

private wealth of Pakistanis as state resources. However, even the construction of the BRB could not fulfill the water requirement that used to come through the canals that were now under the control of India.

Paying India for giving and supplying water, despite decreasing water levels, soon made the mistake apparent. In 1950 Pakistan refused to act upon this agreement. Thousands of acres of land and hundreds of thousands of migrants were facing difficulty, as a result of water shortage. Pakistan was paying the penalty for the political mistakes of its leaders that included dialogue with India on Indian terms. This was the time when global powers decided to intervene in this matter. In 1951, David Lilienthal, a former chairman of the Tennessee Valley Authority (TVA), made an emergency visit over the water dispute between Pakistan and India. The visit laid the foundations of the Indus Waters Treaty. David Lilienthal reviewed the water issue and wrote an article "Another Korea in the Making" for *Colliers Magazine* in 1951. He expressed his concerns over the worsening of Pakistan's water-related situation and sympathized with Pakistan. In this article, he wrote that, "Pakistan includes some of the most productive food-growing lands in the world in western Punjab (the Kipling country) and the Sind. However, without water for irrigation this would be desert. 20,000,000 acres would dry up in a week, tens of millions would starve. No army, with bombs and shellfire, could devastate a land as thoroughly as Pakistan could be devastated by the simple expedient of India's permanently shutting off the sources of water that keep the fields and the people of Pakistan alive."

Lilienthal then recommended that the World Bank solve this crisis and reach an agreement, along with the experts from both Pakistan and India. Eugene Black, the then World Bank President, contacted the governments of both nations. Discussions went on for ten years over the Indus Waters

Treaty. On many occasions, Pakistan felt that many provisions in this agreement favor India over Pakistan. However, after a few changes and amendments, an agreement was reached and Pakistan's President, Ayub Khan, and Indian Prime Minister Nehru signed the agreement, under the supervision of the World Bank, in Karachi.

Looking at the details of this agreement, any sane mind can sense the political immaturity and incompetence of Pakistan's government and institutions. In 1948, India was only claiming its right over canals from whom 20% of the water flowed in India, whilst 80% flowed in Pakistan. However, in 1960's Indus Water Treaty, Pakistan not only accepted India's right over these canals, it also accepted India's right over three rivers Sutlej, Beas and Ravi. These were those rivers which had a combined annual water flow of thirty-three million acres ft.. Twenty-five million acres ft. was used by Pakistan and only eight million acres ft. by India. After this agreement Pakistan completely lost its rights on these three rivers. Out of the three rivers that Pakistan was granted, Jhelum, Chenab, and Indus, the origins of two, Jhelum and Chenab, were in Indian Occupied Kashmir. Under this agreement, Pakistan was also bound to start constructing alternate canals from western rivers to irrigate those areas that were previously irrigated through the eastern rivers, Sutlej, Beas, and Ravi.

Moreover, Pakistan had to endure the tortuous task of constructing dams on its western rivers, as well as building canals and water channels on the Indus River, to irrigate its agricultural land. Many years and billions of dollars were spent on this work. Under World Bank supervision, 1.3 billion dollars was collected from six countries, of which some was given to Pakistan as financial aid and some as a loan, so that it could build irrigation canals on the western rivers. The six countries were the US, Canada, Britain,

Germany, Australia and New Zealand. In contrast, for only 62,060,000 British Pounds, India was permanently given the three eastern rivers, including the canals it usurped previously, even though 80% of the water from these three rivers used to flow in Pakistan. India was awarded these three rivers despite the fact that it already had another nine large rivers, with countless tributaries. It also had a previously constructed canal system that irrigated almost all areas of India. The World Bank was made to play the role of a decisive arbitrator in case of any dispute between the two countries over this agreement.

It can be clearly seen, in this agreement that India was clearly favored in all sorts of ways. This is why India does not want to break this agreement with Pakistan, despite fighting three wars and engaging in countless disputes. This agreement gives it great benefits, whilst giving it a chance to control Pakistan. Despite this agreement, India has either built or is constructing over half a dozen projects to store water or produce electricity on two of Pakistan's rivers, Chenab and Jhelum. Most are in violation of this agreement because these projects slow down the flow of Chenab and Jhelum in Pakistan. Despite Pakistan's protest, the World Bank has failed to persuade India to terminate those projects.

The background of the role of international powers in the Indus Waters Treaty can be understood in light of the fact that in the fifties of the last century, Pakistan started tilting towards the US. After Ayub Khan came to power, Pakistan was firmly tied to the US. In contrast, the Indian Congress Party government was under Britain's influence. The US wanted to strengthen Pakistan against India and so was concerned over Pakistan's water issue. However, at the time, the World Bank was more influenced by Europe, rather than America. This is the reason why the World Bank's arbitration benefited India more. Today, American

priorities and interests have changed in the region. India is also under US influence through the BJP government. It is in America's interest to keep Pakistan weaker and support India as the dominant regional power that over-shadows Pakistan.

It is now necessary to assess whether Pakistan has sufficient water every year to cater for its agricultural needs, despite the above mentioned factors. The available facts and figures clarify that Pakistan's water shortage issues are not due to the shortage in supply, but due to the water wastage. There has not been upgrading and repairing of the existing canal system that was built way back in the sixties of the last century. There is also an unjust distribution of water, as well as apathy, incompetence and greed of state organizations. Another major factor is the lack of trust between provinces and with the center, which is deeply rooted in the federal way of government. Pakistan Indus Water System, that includes Jhelum and Chenab rivers, brings approximately 144-million-acres-ft. of water annually, due to rain and melting snow. Out of this, 104-million-acres-ft. of water is channeled, for our agricultural needs, through an irrigation system comprised of dams, barrages and canals. The remaining 39-million-acre-ft. water goes to the sea, after passing through different areas in Pakistan. A lot of water allocated for agriculture gets wasted due to the obsolete canal system. None of the successive military and civilian democratic governments made serious efforts to improve or upgrade the canal system. Due to not 'lining the canals,' i.e. ensuring that the floor and surrounding of canals are made strong enough to prevent water seepage, we lose a staggering 44-million-acres-ft. out of the 104-million-acres ft., before it even reaches our fields and crops. Water research reveals that weak or unlined canals lose 30-50% of the water within it, before it reaches its destination. Moreover, the water leaked from the canal floors and sides is absorbed

and results in waterlogging and salination in the agricultural and residential areas nearby.

Three million-acres-ft. is lost due to evaporation and other issues. A large portion of the remaining 57 million-acres-ft. that reaches fields and crops is then unnecessarily lost, because there are no government institutions to train farmers as to how to avoid wasting water. Moreover, the latest technologies to conserve water are not used. Areas that are far from canals receive less water because of this wastage. Often farmers do not receive natural flowing water. The other reason that these affected farmers receive less water is the presence of powerful landlords that are nearer the canals. They are able to waste and use more than their share on their lands, due to the corruption or incompetence of government officials. This forces a large number of small and poor farmers to resort to tube-wells, using underground water to overcome this artificial shortage. According to an estimate, there are more than 550,000 tube-wells that are using underground water, exhausting the underground water table to dangerously low levels. Approximately 42 million-acres-ft. of water is being taken out every year for agricultural and drinking purposes. However, if the government upgrades the canal system, lines canals and uses the latest technology, then extracting underground water will rarely be required. We can then fulfill all our needs from the available 104 million-acres-ft water.

As far as the water crisis in Karachi is concerned, this issue has nothing to do with water shortage. It is due to the collusion of the tanker mafia, government institutions and local officials. This tanker mafia is backed by greedy and self-centered leaders. Thus, the inaction of government officials to take serious measures to solve the water issue benefits the tanker mafia. By creating an illusion of an artificial shortage, people are forced to buy water from the tanker mafia at extortionate rates, to fulfill their personal

water requirements. One water tank in Karachi sells between 2500 and 3500 Rupees. Usually, water is supplied to Karachi via the Hub dam. In the past, when dam water levels were low, due to fewer rains, then water from the Indus River was channeled through a waterway and supplied to Karachi. However, in recent years, whenever there is a shortage of water in the Hub dam, water from the Indus River is no longer channeled. Instead nothing is done to alleviate the issue, forcing the people to buy water from the tanker mafia. In many cities other than Karachi, shortages in water for drinking and personal consumption are mainly due to the fact that government organizations are incompetent or corrupt. Even in Pakistan's capital, Islamabad, water shortage becomes a huge problem for its residents. It is due to this incompetence and corruption in the government, there are many large capitalists who have made bottled water companies. In the name of providing clean, potable water, they supply the same water that was their right, whilst filling their bank accounts with millions of Rupees.

The issue of dam construction in Pakistan causes a severe conflict between provinces and the central government. This is a purely technical issue which should be resolved in light of the recommendations given by technical experts. The center's standpoint has always been that even if there was no additional water that gets wasted in the sea, then water from floods destroys agricultural lands before ending up in the sea should be stored in large and small dams. Dams will produce cheap electricity and provide water for agriculture as and when required. Dams reduce the impact of floods and hence the damage caused to agriculture land and crops is minimized. The two biggest dams in Pakistan are Mangla and Tarbela dams. Including other small reservoirs, they can accommodate a total of 17 million-acres-ft. of water, even though their capacity to store water is decreasing every year due to silting. Mangla and Tarbela have reduced their

storage capacity by 33% due to silting. Building new dams will lower the pressure on the existing dams. They will also reduce silt levels and thus increase the life and storage capacity of existing dams.

Based on this reasoning, the new government initiated a campaign to build a dam, but it does not have funds for it. So it will now seek to fund the dam by borrowing interest based loans, worth billions of dollars from international organizations, or impose more back breaking new taxes on people. It will thus cause more inflation for decades, having to repay these loans with interest and depreciating the Rupee as a loan condition. It will now again exploit people in the name of patriotism by causing fear that if they do not contribute now, their future generations will suffer as a consequence. The new government has used this second method already to collect some funds. However, 1400 billion rupees is required for the Diamir Bhasha dam alone. It would take decades to collect this amount from the people in this way. The process of constructing the dam has become expensive also because in seven decades the capitalist governments have never structured or trained our institutions in such a way that we have local technology and experts. Consequently, we have to look to international organizations and foreign nations to fulfill the technological and expert requirements of these mega projects. Foreign experts charge a hefty fee and the government's focus on collecting this from the overburdened people would be funny, if it were not so cruel. In Pakistan's seventy year history, whenever there were difficult times or difficult decisions to be made, its noble people always supported the government. However, when these oppressed but sincere people turn to these incompetent rulers for the solution to their problems, these rulers are nothing but a bitter disappointment.

Another major issue in constructing dams is the conflict between provinces and with the center. The reasons for these conflicts

are more due to the lack of trust than technical issues. Lack of confidence is the specialty of the democratic and capitalistic system, because each grouping, lobby or faction participating in this system tries to maximize its own benefit, as much as possible. Whenever this happens, the rights of others are generally compromised, particularly the interests of other groupings and peoples who are already suffering from numerous problems. Similarly, the consequences of delays negatively impact people the most, just as the people of Pakistan are suffering in the case of delays in dam construction.

For the last twenty years, the capitalist rulers of Pakistan have raised the false alarm of water shortage. However, especially in the field of agriculture, these rulers neither took support of the latest technology to solve the water shortage or to protect agricultural production from being affected. They also did not make any serious efforts to make the latest technology available to farmers. This is even though many developed and even developing countries have utilized the latest scientific inventions and resources to increase their productivity, despite water shortages.

Qemisoyl technology is one of the useful innovations. Qemisoyl is a white granular water-absorbent polymer powder specifically designed to absorb and retain large quantities of water and nutrients for use in agriculture, horticulture and, forestry. Qemisoyl hydrates upon contact with water and turns into a transparent gel. It serves as a reservoir for water and later passes the water to the plant roots when needed. Each gram of Qemisoyl absorbs up to half a liter of distilled water and increases its weight by up to five hundred times. In cultivated soil, a gram of Qemisoyl absorbs, on average, 200-300 millimeters of running water, depending on the salt and mineral content of the soil. Due to its reversible properties, 95% of the retained water will be accessible to plant roots, minimizing loss through evaporation.

While transferring water to the plant, these particles reduce the density of the soil. Thus they ensure that air and water are more easily accessible, which also helps in an increase in productivity. The Qemisoyl particles are capable of repeatedly absorbing a half liter of water, whilst transferring water to plants and returning to the original one-gram weight. They are re-usable for four to five years after being deposited on land. They are an ideal remedy for agriculture in the areas of little or no rainfall, as well as water shortage affected areas, in Baluchistan and Sindh. Qemisoyl's price is also within the reach of farmers in all areas. Facts and figures reveal that Qemisoyl increases agricultural production by 20-27% per hectare. It also solve water shortage problems by 40-50%. Moreover, Qemisoyl is biodegradable and so becomes part of the soil upon expiry, without causing any damage. Then, other granular particles can be used to replace them.

Yet, another innovation to irrigate land is called the drip irrigation system. Instead of using more water to irrigate the majority of an area, plants and crops are individually irrigated. This method is suitable particularly for fruit farms and for crops where plants are planted at some distance from each other. In this method, each tree or plant can be economically provided with water, within a small diameter around them. There is a network of small valves, pipe, tubes and emitters that are installed either above or below the surface of the land. They release water in a calculated amount and hence water does not get wasted.

Yet another method of irrigation is the irrigation sprinkler i.e. through a water sprinkler to water plants and crops. The method works similarly to the method of natural rain. The water sprinkler is fixed in land in the form of a pipe or fountain that propels water as a spray above the plants. Water then falls like rain to irrigate the root systems of plants. A higher pressure variant is called the rain gun. Instead of irrigating a

large area of land with a large quantity of water through the ground, a reasonable amount of water is sprinkled, with considerable saving in water.

There are many other modern techniques available that reduce the impact of water shortages upon crop production. Moreover, using these resources can increase production. In addition, there is technology available to recycle used water. Such recycling can allow for large amounts of water to be reused. However, in Pakistan there has never been sufficient attention given in this direction.

As long as the state is neither encouraging the use of such methods nor training the farmer nor providing them with financial help, our farmers will never develop and our agriculture that produces 25% of our GDP, will always remain in its current turmoil. Thus our rulers are lazy in solving the basic problems of people by adopting from the non-Muslims the scientific research, new inventions and latest technologies that are permissible by Shariah. Yet, these democratic rulers are active in adopting the ruling system and laws from non-Muslims which Allah (swt) and RasulAllah (saaw) have forbidden.

With the support and will of Allah (swt), the Islamic Khilafah state will solve the issue of the provision of water in accordance with Islam. It will utilize all available material resources, including the latest technologies that will solve this problem. Today, the lack of trust that people have in democratic rulers is a major hurdle in solving this issue. It is because these rulers exploit the people by imposing and implementing unjust taxes. In return, instead of giving facilities to people, they give them inflation, electricity, water and gas load-shedding, unaffordable education, incomplete health facilities, whilst these politicians increase their own assets and luxuries.

The Islamic State will revoke all the unfair, non-Shariah taxes, be it direct or indirect, that have crippled the people. Petrol,

gas, coal, and electricity resources will be taken from private companies and put under state supervision on behalf of the public, because according to Islam these are the property of the public. Of course the current heavy taxation upon them will also be abolished. All these will make people realize the economic change in their lives, through the great relief from burden. All these steps, taken by the Islamic state during its initial days, will ensure the people's trust in the Islamic Khilafah State. The basis of all the government's actions is Islam, in contrast to the previous set up where the basis is securing the benefit of the capitalist rulers. The people will support and agree with all the state actions, including whether to construct dams or not. They will have total confidence that the Islamic Khilafah State will neither exploit, nor allow anyone to exploit the people and violate their rights. RasulAllah (saaw) said, *المسلمون شركاء في ثلاث: في الماء والكلاء والنار* "Muslims are equal partners in three things: water, pastures and fire." Thus, the Islamic state will ensure the provision of water resources for agriculture, as well as clean drinking water, to everyone as it is their right.

The canal system will be upgraded. It will be expanded on a modern basis to make water accessible, through different means, to those areas of Sindh and Baluchistan, where people were neglected. If the water supply is difficult in some places, then people will be re-settled in areas where there is no water shortage. To increase agricultural production, the Islamic State will utilize all the agricultural land available in Pakistan and make it cultivatable through farmers and landowners. Also, agriculture-related technology will be affordable for farmers because all the non-sharia taxes on agricultural equipment, fertilizers and pesticides will be abolished. Implementing the Islamic economic system will provide the state with ample funds. The state will use these ample funds to ensure improvements in water projects and canal systems, instead of

using the interest-based loans. The Khilafah will structure its institutions and will provide modern science education in such a way that it produces local expertise. It will establish research for the latest technologies for the construction of dams and other mega projects. Hence the reliance on non-Muslim states will be ended entirely.

As far as Indian water aggression and its control and dominance over Pakistan's water resources is concerned, it is because Pakistan's capitalist governments make the foreign policy subservient to colonialist non-Muslim states. It is this fundamental weakness that predisposes them to ineffective, weak and harmful decisions. Instead of being contented with one-third of Kashmir during the war of 1947-48, it was upon the rulers to liberate all of Kashmir. Had they done so, then Pakistan would have had control of Ferozepur and Zira districts, which were Muslim majority areas. Thus through military might and political will, the rulers would have also rejected the intervention by the colonialists institutions, such as World Bank. It was this intervention which granted India control of Pakistan's water resources and imposed the unjust Indus Waters Treaty. The Khilafah (Caliphate) on the Method of Prophethood will make Jihad the focus of the foreign policy, as Islam mandates. It will never tolerate these areas to be under the occupation of India. It will liberate them and make them a part of the Islamic State and end Indian occupation decisively. Even if there is a situation where there is a need for an agreement with India over water, it will be on the basis of Islamic rules and for interests of the Ummah. No international institution will be allowed to arbitrate because Allah said, *وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا* "And Allah did not give the disbelievers any authority over Muslims." (Surah an-Nisa'a 4:141). ■

Details About The Legitimacy Of The Rulers Part 1

Abu Najar As-Shami

All praise be for Allah (swt) alone, there is no obedience except to His commands, there is no abiding except to His Shar'a (Law), there is no loyalty except to His most loyal and purest. Peace and blessings be upon the first Waliy ul-Amr (ولي الأمر Ruler of Authority), the one with the most complete Shariah, peace and blessings be upon him (saaw), his family and his Companions (ra).

The issue of Obedience to the Wulaath ul-Amr (ولاية الأمر Rulers of Authority) has been most controversial since the fall of the Islamic State. The West came to rule over the Muslim countries and appointed over them tyrant rulers, who filled the earth with injustice and oppression. They laid the foundation of oppressive rule upon our Ummah, which dragged our Ummah back into the first era of Jahiliyah.

What is most strange to see within this miserable situation, is that the Ummah and its Dawah Carriers are confronted by a group of Muslims, who wear the clothes of Ulema and assume their names, that rebuke the lashed Ummah and not the ones who lash it. They demand that the Ummah is patient, obedient and accept aggression, ruling by Kufr and lashing of their backs, as long as the one who lashes is the Ruler of the Authority!!! It is as if the

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oppressive ruling was not complete, until this group came to strengthen its arms and firm its roots.

Whether it is the Jaamiyism of Muhammed Amaan Al-Jami or the Madkhalism of Rabee' Ibn Haadee 'Umair al-Madkhalee or the Raslanists of Muhammad Sa'īd Raslān in Egypt or others, the names of these groups are not important. Instead, what is important is the dressing up of these names in the Sunnah of RasulAllah (saaw)!!!

The call of these groups and all those who associate themselves with Salaf and attempt to link to them, are summarized as follows:

1) Strong allegiance to the rulers, in their capacity as rulers, defending them, justifying their sins, forbidding dissent against them or even rivalry with them. Moreover, they accuse those who stand against them as being Khawarij, dogs of the people of Hell and those who cause spilling of blood, even though they accuse the most pious of Ulema.

2) Emphasizing the legitimacy of the existence of these rulers, even though they usurp the rule and rob the Ummah of her authority.

3) Absolute obedience to the rulers regardless of their transgression, oppression and

increasing corruption upon the earth, even though they rule by Kufr and make allies with the enemies of Allah (swt). Some of them even went on to say that they must be obeyed even if they are Kafir!!!

However, what was agreed upon, by the least extreme of them, is that it is allowed to leave the obedience of the Ruler, if there are five conditions:

Those conditions are:

1. The necessity of depending on the direct sighting of the matter that contradicts Shar'a, which the ruler commits, without depending on the sayings of so and so persons. There is a Sahih Hadith that indicates this, which is narrated by Ubada bin Samit (ra) from RasulAllah (saaw), in which he (saaw) said, **إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا**, "except when you see Manifest Kufr for which you have Evidence from Allah." [Sahih Bukhari]

2. The matter which the Muslims see of the Ruler must be Kufr i.e. it should not be only a sin or disobedience, as it does not take the person out of Islam. For example, seeing the ruler prostrating in front of idols or reviling Allah (swt) and RasulAllah (saaw) or other kufr matters.

3. The Kufr of the ruler must be Buwaha (بواح Manifest) according to the noble hadith, and the meaning of Manifest i.e. Sareeh (صريح Explicit) is that there should be no room for interpretation. Imam Ahmed bin Hanbal, in his time, believed in the saying of the Creation

of Quran as Kufr. However, he did not consider the ruler of Muslims, Ma'moon, as Kafir, when he spoke of the Creation of Quran, since it was an interpreted meaning.

What distinguishes the proponents of this Shubha (شبهة Judicially Doubted Opinion) is their prolific production of Evidences from the Quran and Sunnah, in addition to statements collected from previous prominent scholars and the pious predecessors. They then bombard those who disagree with them, or those who are surprised by them, with these texts. The insolence and harshness, that they unleash against Muslims, is seen at the same time as their gentleness and softness with the greatest of tyrants!!!

4. Muslims should have clear Evidence of the Kufr of ruler with Definite Evidence and Affirming Evidence.

5. Khurooj (خروج Dissent) against the ruler should not lead to corruption and evil that is greater than that of staying Obedient to the ruler.

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Amongst the most well-known of these texts are:

Allah (swt) said, **يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ** "O You who have believed, obey Allah and obey the Messenger and the Guardians of Authority among you. And if you quarrel over anything, refer it to Allah and the Messenger, if you should believe in Allah

and the Last Day. That is the best [way] and best in result.” [TMQ 4:59]

Abu Huraira narrated that Messenger of Allah (saaw) said, عَلَيْكَ بِالطَّاعَةِ فِي مَنْشَطِكَ وَمَكْرَهِكَ “You have to obey when you feel energetic and when you feel tired, during your ease and your hardship, and when others are preferred over you.” It is graded as authentic, reported by An-Nasai and Ahmed!

Abu Huraira narrated that RasulAllah (saaw) said, مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَ أَمِيرِي فَقَدْ عَصَى اللَّهَ وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَى اللَّهَ، “Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys the ruler I appoint, disobeys me.” And in another narration, it comes with the word “**the ruler**” (الأمير) and “**the Imam**” (الإمام) instead of the word “**the ruler I appoint**” (أميري). It is graded as authentic, also agreed upon, also reported in An-Nasai, Ibn Majah and Ahmed.

Ibn Abbas narrated that RasulAllah (saaw) said, مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شَبْرًا فَمَاتَ فَمِيتَةً جَاهِلِيَّةً “If somebody sees his ruler doing something he disapproves of, he should be patient, for whoever becomes separate from the Muslim group even for a span and then dies, he will die the death of Ignorance.” The Hadith is Sahih (Authentic) and agreed upon in its authenticity. In the narration of Muslim, it is stated, فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شَبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً “for whoever separates from Sultan even a span will die the death of Ignorance”. It is also reported by Ahmad with a Sahih chain of narration.

RasulAllah (saaw) said, يَكُونُ بَعْدِي أَمَّةٌ لَا يَهْتَدُونَ بِهَدَايَ وَلَا يَسْتَنُونَ بِسُنَّتِي وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ قَالَ قُلْتُ كَيْفَ أَصْنَعُ يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ قَالَ “ تَسْمَعُ وَتَطِيعُ لِلْأَمِيرِ وَإِنْ ضَرَبَ

“There will be leaders who will not be led by my guidance and who will not adopt my ways? There will be among them men who will have the hearts of devils in the bodies of human beings. I said: “What should I do. Messenger of Allah, if I (happen) to live in that time? ” He replied: You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey”. It is reported by Muslim and Al-Hakim, closely from Abu Salam.

From the sayings of scholars:

Shaykul Islam Ibn Taymiyaa says in his “**Minhaj Sunnah**,” ولهذا كان المشهور من مذهب أهل السنة أنهم لا يرون الخروج عن الأئمة وقتالهم بالسيف، وإن كان فيهم ظلم، كما دلت على ذلك الأحاديث الصحيحة المستفيضة عن النبي صلى الله عليه وسلم؛ لأن الفساد في القتال والفتنة أعظم من الفساد الحاصل بظلمهم بدون قتال ولا فتنة. ولعله لا يكاد يعرف طائفة خرجت على ذي سلطان، إلا وكان في خروجها من الفساد ما هو أعظم من الفساد الذي أزالته “Therefore the famous from the schools of thought of Ahl Sunnah do not view Khurooj (Dissent خروج) from (the obedience to) the rulers and fighting them with the sword, if they are oppressive, as it was indicated by elaborated authentic hadiths from RasulAllah (saaw). This is because the corruption and tribulations during fighting, are greater than the existing corruption and tribulations, due to their oppression without fighting. The group that had dissented from obedience to the sultan hardly knew that. However, their dissent due to corruption was worse than the corruption they removed.”

This is how they are confused in their call and aggressive in their discord. What helps them is the condition that we live today, in terms of intellectual decline, distorted Islamic concepts in general, and what is related from them of Shariah politics in particular. They used this situation effectively and found the best

atmosphere and fertile ground for their Shubhaat (شبهات Judicially Doubted Opinions).

In front of these explicit evidences which they hurl against those who oppose, the Muslim becomes confused and regretful. The Muslim is confused as he is facing great oppression from these tyrants, that will not be removed with mere silence and obedience, rather it would be aggravated and increased... The Muslim is confused because all that Islam cultivated within him of loftiness prevents him from bowing to anyone other than Allah (swt) and remaining silent over Ma'siyyah (معصية Disobedience). How can it be otherwise when he reads what he reads in the Seerah (سيرة Biography) of Muhammad (saaw), who rose against the leaders of falsehood and refused to be submissive to them? How can it ever be thought that Allah (swt) and RasulAllah (saaw) ordered us to surrender to the very persons who fight against Allah (swt) and RasulAllah (saaw)?!!!

As for regret, this is because they hear the correct texts which cannot be answered or refuted!! Thus the power of change is lost and the changing of Haraam (حرام) itself becomes "Haraam"!!! It turns the obedience to Allah (swt) on its head, to the obedience of His (swt) enemies!!! And it rips asunder the bright irradiation of the sayings of the cavalier hero, Rubai bin Amir, when he said, إن الله ابتعثنا لإخراج من شاء من عبادة العباد إلى عبادة رب العباد "Allah has sent us to deliver whom he wishes

from worshiping the creation to worshiping the Creator of the creation."!!!

Here the important matter, worthy of attention, is that we are the Ummah of texts and narrations. Therefore, it is not wise that the primary response to this postulate, is to discredit its proponents, by exposing their suspicious relationships with the rulers, before refuting their Judicially Doubted Opinions in a complete and comprehensive manner. Most of those who follow this aspersion are doing so out of respect to the texts, even though it conflicts with desire and self. Therefore, it is wrong to deal with them, without studying the texts and eliciting their meanings. Otherwise the attack would be in the favor of the Shubha, as it would appear as if it is more consistent to the noble Revelation than we are. It would then appear as if we are of the abhorred who prefer human reasoning over Daleel (دليل Divine Evidence)!!!

When we review the issues and texts, which they narrate for their Shubha, we will find them centered on the following:

1. Texts obligating the obedience to the Rulers of Authority.
2. Hadiths about Dispute: **بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمُنْشَطِ وَالْمَكْرَهِ وَعَلَى أَثَرَةِ عَلَيْنَا وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ وَعَلَى أَنْ نَقُولَ "The Messenger of Allah (saaw) called us and we took the oath of allegiance to him. Among the injunctions he made binding upon us was: Listening and obedience (to the Amir) in time of**

difficulty and in prosperity, in hardship and in ease, to endure being discriminated against and not to dispute about rule with those in power, Unless you see Kufr Buwaha (بواح Manifest) regarding which there is a Burhan (بُرْهَانٌ Evidence) from Allah (swt). We swore allegiance to Messenger of Allah to say what was right wherever we were, and not to fear from anyone's reproach." It is reported by Bukahri, Muslim, Ahmed, Tabarani and others. They understand "Unless you see Kufr Buwaha" as "Kufr of the ruler."

3. Hadiths about Munaabdhah (مُنَابَذَةٌ Repudiation), خِيَارُ أُنْمَتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَشِرَارُ أُنْمَتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ " . قِيلَ يَا رَسُولَ اللَّهِ أَفَلَا نُنَابِذُهُمْ بِالسَّيْفِ فَقَالَ " لَا مَا أَقَامُوا فِيكُمْ الصَّلَاةَ وَإِذَا رَأَيْتُمْ مِنْ وُلَاتِكُمْ شَيْئًا تَكْرَهُونَهُ فَانْكُرُوهُ عَمَلُهُ وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَةٍ " The best of your rulers are those whom you love and who love you, who invoke Allah's blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you. It was asked: Shouldn't we resist (overthrow) them with the help of the sword? He said: No, as long as they establish Salah amongst you. If you then find anything detestable in them, you should hate their administration, but do not withdraw yourselves from their obedience."

Of course they interpreted "as long as they establish Salah amongst you" as merely permitting us to pray.

4. The issue of obeying the Usurping Ruler.

After one examines their methodology of approaching texts and carefully examines the gloominess of the Shubha in which they have attempted to conceal the error, one is guided by the blessing of Allah to their error, which is in the three steps if the Methodology of Juristic Ijthihad They are:

- Understanding the reality or TaHqeeq ul ManaaT (تحقيق المناط Investigation of the Objects)
- Bringing forth the texts and its studies while ensuring the absence of their contradiction, in addition to approaching the Usuli basis when there exists contradiction.
- Applying the texts upon the reality.

Complete error in understanding the reality or TaHqeeq ul ManaaT (تحقيق المناط Investigation of the Objects):

Perhaps, this is the most dangerous slip and this alone is sufficient to refute the Shubha, in its origin.

Who are the Oolul-Amr (أولو الأمر Rulers of Authority) to whom the obedience is obligated?

The Sharia Meaning:

Oolul-Amr (أولو الأمر Rulers of Authority): those of authority in the affair of the Ummah, those who are in charge of affairs legally, in whose hands the leadership of the Ummah lies.

This terminology has come in the Sharia, as in the speech of RasulAllah (saaw) in a Sahih Hadith, ثَلَاثُ خِصَالٍ لَا يَغِلُّ عَلَيْهِنَّ قَلْبُ مُسْلِمٍ أَبَدًا إِخْلَاصُ "There are three cases in which the heart of the believer does not betray: sincerity of action for the sake of Allah, offering sincere advice to the Ruler of Affairs, and adhering to the Jama'ah (main body of the Muslims)..."

This meaning is clearly apparent in the account of RasulAllah (saaw) presenting himself to the tribe of Banu Amir, as narrated by Ibn Hisham. Baheera bin Faraas of the Banu Aamir Bin Sa'sa' tribe said, "What would you say if we gave you the allegiance for your Authority (الأمر), and then Allah made you victorious against your opponent, will the Authority ((الأمر)) be for us after you?" He (saaw) said: "The Authority belongs to Allah and He gives it whoever He wishes" Baheera said: He said to Him: "Do you aim our abyss to Arabs without you. If Allah made you victorious and the Affairs belongs to other than us, we do not need your Affairs and so they refused". It is known that intention is ruling and authority. This is evident by the acceptance of Ansaar after the Banu Amir refused, which in turn gave rise to the establishment of this ruling in Medina.

This meaning is also apparent in the Hadith of Prophecy, in which RasulAllah (saaw) said, لَيَبْلُغَنَّ هَذَا الأَمْرُ مَا بَلَغَ النَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللهُ بَيْتَ مَدْرٍ وَلَا وَبَرَ إِلَّا أَدْخَلَهُ هَذَا الدِّينَ، يُعَزِّزُ عَزِيْزًا وَيُذِلُّ ذَلِيْلًا، عِزًّا يُعِزُّ اللهُ بِهِ الإِسْلَامَ وَذُلًّا يُذِلُّ اللهُ بِهِ الكُفْرَ "This affair (الأمر) will certainly reach every place touched by the night and day. Allah will not leave a house or residence except that Allah will cause this Deen to enter it, by which the honorable will be honored and the disgraceful will be disgraced. Allah will honor the honorable with Islam and he will disgrace the disgraceful with kufr." Narrated by Imam Ahmed, Tabraani, Bayhaqi. It was authenticated by Al hakim and Albani.

Some of the people of knowledge say that Oolul-Amr (أولو الأمر Rulers of Authority) refers to Ulema'a (علماء Scholars). However, upon scrutinizing the view, it is clear that Aalim (عالم Scholar) is not be obeyed, rather he is followed and imitated. And it is not mandatory to direct obedience to him as with the Ruler in all that he enacts of laws and adopts of Ahkaam (أحكام Rulings).

Allah (swt) said, يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ "O you who have believed, obey Allah and obey the Messenger and those in authority among you". [Surah an-Nisa'a 4:56]. All the Salaf (سلف Predecessors), including Abu Huraira (ra) and Ibn Abbas (ra), agreed that the intention here is the Umara'a (أمراء Rulers) and it was given preponderance by Imam Tabari and Nawawi. It is also the saying of the majority of predecessors and successors.

Some of the people of knowledge say that Oolul-Amr (أولو الأمر Rulers of Authority) refers to Ulema'a (علماء Scholars). However, upon scrutinizing the view, it is clear that Aalim (عالم Scholar) is not be obeyed, rather he is followed and imitated. And it is not mandatory to direct obedience to him as with the Ruler in all that he enacts of laws and adopts of Ahkaam (أحكام Rulings).

Therefore the Waliy ul-Amr (ولي Ruler of Authority) of the Muslims, to whom obedience is obligatory, is the one who takes care of the affairs of the Deen of the Muslims. This is because this is the affair of the Muslims and the Muslims have no affairs other than their Deen. It is

through this that they become one Ummah to the exclusion of other people. It is through this that their Ummah's civilization is characterized. And it is through this that their political entity is found. As for those who take care of affairs by other than Islam, like those who rule with a secular constitution, whatever it may be, whether it is a western liberal democratic system or a national socialistic

thought or anything other than the Islamic system whose rule is based on Shariah of Allah. Hence, they are rulers of the affairs of what they assumed and there are not Rulers of Authority for the Muslims. And they enter in the saying of Allah (swt), وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا “If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows other than the way of believers, We shall turn him what he has assumed himself, and land him in Hell,- what an evil refuge!” [Surah an-Nisa’a 4:115]. So, how is it that the affairs of Muslims is assumed, whilst they assume the affairs of other than Islam?!!

Here, it is essential to know that the Speech of Allah (swt), the Speech of RasulAllah (saaw) or the speech of the trustworthy Fuqaha referring to, “Waliy ul-Amr (ولي الأمر Ruler of Authority)” or “Imam” or “Khaleefah” or anything similar to that, whenever mentioned, only refers to the Shar’i (شرعي Legitimate) Ameer or Imam who fulfills the Shar’i stipulations. It is not allowed to think that Allah (swt) and RasulAllah (saaw) are intending to refer by these terms, whenever they do, to the rulers of kufr, the corrupt and oppressive leaders or the one who usurps the authority or other criminals.

For a system to be Islamic, it must implement the Shar’a (شرع Islamic Law) internally i.e. Islamic Law’s Siyaadah (سيادة Sovereignty) and Haakimiyah (حاكمية Jurisdiction) are realized, the Ruling and SulTaan (سلطان Authority) are in the hands of Muslims internally and the ‘Iza (عزة Honour) of Islam and Muslims are ensured in the international relationships. And that is so that the Islamic state is an independent sovereign state in the international sense i.e. an independent state with complete independence.

For a Shar’i (شرعي Legitimate) Imam or Ameer, there are two aspects:

1) Shar’iyyah (شرعية Legitimacy) of the Ruler:

The ruler must fulfill all the ShurooT ul-Iniqaad (شروط الانعقاد Conditions of Contracting) in that he must be Muslim, mature, sane, free, ‘Aadil (عادل Just) and competent. Also he must also fulfill the condition that the Authority is contracted to him with a Bay’ah (بيعة Pledge of Allegiance) with consent and choice.

If the Conditions of Contracting are not fulfilled, whether the ruler assumes power on the basis of Kufr system, or through democratic elections exclusively, or by usurping authority in the Islamic System, without the consent of Muslims, he is an illegitimate ruler and his ruling will be illegitimate.

2) Shar’iyyah (شرعية Legitimacy) of the system:

For a system to be Islamic, it must implement the Shar’a (شرع Islamic Law) internally i.e. Islamic Law’s Siyaadah (سيادة Sovereignty) and Haakimiyah (حاكمية Jurisdiction) are realized, the Ruling and SulTaan (سلطان Authority) are in the hands of Muslims internally and the ‘Iza (عزة Honour) of Islam and

Muslims are ensured in the international relationships. And that is so that the Islamic state is an independent sovereign state in the international sense i.e. an independent state with complete independence. It is not permissible for a state to be colonized or

under protectorate, regency or mandate of the Kuffar or any Kufr authority, or anything else that violates its sovereignty. In other words, the Dar (دار Abode) must be a Dar ul-Islam (دار الإسلام Abode of Islam) and absolutely never a Dar ul-Kufr (دار الكفر Abode of Kufr).

Upon TaHqeeq ul ManaaT (تحقيق المناط Investigation of the Objects) of these conditions with our rulers today, it is clear, without any doubt, whatsoever that our rulers of today are:

- Those who control the ruling by force or through succession, despite the wrath of the people.
- Those who were elected or given a pledge of allegiance, and their pledge of allegiance was upon a man-made constitution.
- Those who rule with man-made laws in which Islam is merely one of the sources of Legislation, and not the sole and exclusive source. These Legislations are Manifest Kufr such as their seeking judgment from international laws which fight against Islam and Muslims or which are in contradiction with the Shar'a of Allah (swt), such as the United Nations or its Security Council...
- Every one of our rulers violates the condition of 'Adaalah (عدالة Acting Justly) because of their corruption or Kufr and hence the Pledge of

Allegiance cannot be contracted upon them in origin.

Accordingly, before jumping into Istidlaal (استدلال Evidencing) with texts for the Obedience to the Rulers of Affairs, it must first established as to whether our rulers are deserving of that position.

Based on the above mentioned Shar'i conditions, there is absolutely no legitimate Ruler of Authority on the face of the earth today. There only exist foolish tyrants who neglect the Laws of Allah (swt) and rule with the laws of Ignorance.

Evidencing with texts for the obedience to the Ruler of the Authority and applying them to the rulers of today is like applying the laws of obedience of the "husband", in the case of Zinah (زنا Adultery)!!!

Any order to obey them is an order of Masiyyah (معصية Disobedience of Allah (swt)), legalizing the falsehood, supporting the kufr rule and co-operating in sin and aggression. In addition to that, it is playing with the Rulings of Allah (swt), betrayal of the Ummah and

speaking about Allah (swt) without certain knowledge.

This is the complete subject of "TaHqeeq ul ManaaT (تحقيق المناط Investigation of the Objects) of Waliy ul-Amr (ولي الأمر Ruler of Authority)" in order to smash the Shubha (شبهة Judicially Doubted Opinion) to smithereens. And it also clarifies the extent of deviation and audacity before Allah (swt) of those who venerate the current rulers and clergy of tyrants. ■

Based on the above mentioned Shar'i conditions, there is absolutely no legitimate Ruler of Authority on the face of the earth today. There only exist foolish tyrants who neglect the Laws of Allah (swt) and rule with the laws of Ignorance. Evidencing with texts for the obedience to the Ruler of the Authority and applying them to the rulers of today is like applying the laws of obedience of the "husband", in the case of Zinah (زنا Adultery)!!!

Pakistan's Prime Minister Both Wants And Assists BJP To Win Elections

Press Release

Well before Indian elections conclude on 23 May 2019, Imran Khan announced his desire for talks with the ruler of the Hindu State, Modi, over Kashmir. In an interview published on 10 April 2019, Imran told the BBC's John Simpson that the Kashmir issue "has to be settled" and "cannot keep boiling like it is." Earlier, on 9 April 2019, Imran declared that a win for Modi's BJP would make talks over Kashmir more likely, declaring to Reuters that, "Perhaps if the BJP - a right-wing party - wins, some kind of settlement in Kashmir could be reached." Just who is Modi exactly, that Imran regards as a suitable figure for settling Kashmir? Modi was the Chief Minister of Gujarat at the time of the horrific, extensive massacre of the Muslims there, in 2002. Modi was the Prime Minister when pellet guns were widely used to blind Muslims of Occupied Kashmir. In order to win elections, Modi violated Pakistan's air space and maintains firing across the Line of Control. And it is Modi that boldly declared on 8 April 2019 that he will repeal the special constitutional status of Indian Occupied Kashmir, if he returns to power. Yet, despite all this, Imran regards Modi as worthy of settling the Kashmir issue. Can it be imagined that Muhammad bin Qasim (raheemullah) would have negotiated a settlement with Raja Dahir, over the fate of the very Muslims he was oppressing?

O Muslims of Pakistan and their Armed Forces in Particular! Imran is marching on a path of compromise with the deeply hostile Hindu leadership, blind to the

requirements of our Deen, assisting Modi to stay in power. Imran released the captured Indian fighter pilot, Abinanthan, to Modi, so quickly that we were all taken aback by Imran's hastiness. The Bajwa-Imran regime exercises restraint, whilst Modi uses our troops and civilians in Azad Kashmir as target practice for winning votes. The Bajwa-Imran regime bends before the Hindu mushrikeen, even though Allah (swt) said, **لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا** "You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and the mushrikeen." [Surah al-Maidah 5:82]. And the regime gives us hope of peace and security through talks with the Hindu mushrikeen, even though Allah (swt) said, **مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ** "Neither those who followed earlier revelation who deny the truth, nor the Mushrikeen like to see good bestowed upon you from your Sustainer; but Allah bestows grace upon whom He chooses- for Allah is limitless in His great bounty." [Surah al-Baqara 2:105]. Enough of the compromising regime that marches on a path that defies the guidance of our Lord (swt)! Occupied Kashmir will be liberated as Azad Kashmir was before it, by the fire and steel of Muslims seeking victory or martyrdom. And it is only the Khilafah (Caliphate) on the Method of Prophethood that will mobilize our willing and capable armed forces, in a decisive battle of liberation. ■

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

Pakistan's Leadership Is Running The Economy Into The Ground, Whilst Giving False Hope Of Recovery

Press Release

In his article "A stabilizing economy; Reversing the damage" of 31 March 2019, Pakistan's Minister of State for Revenue, Hammad Azhar, confirmed that the current leadership is implementing the very IMF guidelines that have damaged our economy over the last three decades. It is not corruption alone that caused the current, massive economic crisis. The guidelines of the colonialist tool, the IMF, benefit the foreign colonialist powers and their local partners, the corrupt within Pakistan's leadership, at the cost of our economy. The IMF guideline of devaluation of the Rupee prevents us from challenging the colonialist powers economically, because it unleashes massive inflation, crippling the ability of our local industry and agriculture to produce. The IMF guideline of increasing privatization allows the foreign colonialist companies and the local corrupt leadership to own our large sources of revenues, such as those in the gas and electricity sectors. The IMF guideline of increasing energy tariffs allows the foreign and local owners of gas and electricity companies to earn profits, whilst further crippling our local industry and agriculture. The IMF guideline of increasing taxation chokes local buying and selling which is yet another huge blow to our agriculture and industry. So with each government, the foreign colonialists and the local corrupt become rich at our expense.

O Muslims of Pakistan! The current leadership came to power by giving us the false promise of change. It now seeks to remain in power by giving us the false hope of economic recovery. Nothing less than implementing Islam will prevent further damage to Pakistan's economy. The Khilafah will firmly reject the IMF, its membership, its loans, interest payments and its harmful guidelines that are breaking our backs. It will

do so because Allah (swt) said, **قَالُوا إِنَّمَا الْبَيْعُ** (قَالَوا إِنَّمَا الْبَيْعُ) **مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا** "They say that Riba is a form of trade. But Allah has permitted trade and forbidden riba." [Surah Al-Baqarah 2:275] and RasulAllah (saaw) said, **«لَا ضَرَرَ وَلَا ضِرَارَ»** "There should be neither harming nor reciprocating harm." [Muwatta Ibn Malik, Ibn Majah]. The Khilafah will implement the Islamic ruling for energy and minerals, which is that they are a public property, supervised by the state to ensure its entire benefit is for all the people's needs and not for a few, after privatization. It will do so because RasulAllah (saw) said, **«الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَلا وَالنَّارِ»** "The Muslims are partners in three things, waters, feeding pastures and fire (energy)." (Ahmad). The Khilafah will implement the Islamic rulings on revenue generation, such as Zakah on trading merchandise and Kharaaj on agricultural land, whilst abolishing oppressive taxation, such as GST and income tax, because it is not permitted by Islam and so it is considered theft of the private property. RasulAllah (saaw) said, **كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ** "Every Muslim's blood, property and honor are unlawful to be violated by another Muslim." And the Khilafah will implement the Islamic ruling on the excessive increase in personal wealth of the rulers during ruling, which is to seize the ill-gotten wealth and put it in the state treasury. It will do so because RasulAllah (saaw) said, **مَنْ اسْتَعْمَلْنَا عَلَى عَمَلٍ فَرَزْنَا لَهُ رِزْقًا فَمَا** **أَخَذَ بَعْدَ ذَلِكَ فَهُوَ غُلُولٌ** "Whomever we appointed in his job and we provided him (some funds), so whatever he took unduly would be ghalool (misappropriation)." ■

Media Office of Hizb ut Tahrir
in Wilayah Pakistan

Q&A: The Islamic Dress Islam Obligated On Women In The Public Life

Question:

Assalamu Alaikum wa Rahmatullah,

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

Answer:

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

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

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

"The evidence to show that the Legislator has obliged the covering of the colour of the skin is his (saw) saying: «لَمْ يَصْلُحْ أَنْ يُرَى مِنْهَا» "...it is not correct that anything should be seen of her." This is a clear evidence to prove that the Legislator has stipulated that the awrah be covered such that it cannot be seen through the clothes, i.e. the clothes should cover the awrah and not reveal what is behind it. So it obligatory on the women to make sure that the garment by which she covers the awrah is not thin i.e. does not describe what is behind it nor reveal what is under it. This is the subject of covering the awrah. This subject should not be confused with the woman's dress in public life, or the tabaruj (revealing the beauty) portrayed by some types of clothes. Even though a garment covers the awrah, it does not mean that the woman is allowed to wear it in public, whilst in public a specific type of clothing has been specified by the Legislator. To merely use something that covers the awrah while in public is not sufficient. So trousers, for example, do cover the awrah, but still cannot be worn in public i.e. it is not proper to be worn in the public

road.

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

As for the evidence which obliges these two items of clothing to be worn in public life, it is the saying of Allah (swt) with respect to the upper part of the clothing: (وَلَا يُبْدِينَ زِينَتَهُنَّ) "and not to show off their adornment except only that which is apparent, and to draw their veils all over juyubihinna ..." [An-Nur: 31] As for His (swt) saying regarding the lower

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

These evidences are explicit in their indication of a woman's dress when in public life. Allah has thus described accurately, completely and comprehensively in these above verses the clothing which He (swt) has obliged the woman to wear in public life. Allah (swt) has said with respect to the upper part of a woman's clothing: (وَلْيَضْرِبْنَ بِخُمُرِهِنَّ) "Let them draw their head-coverings (khumur) over their necks and chests (juyooob)". [An-Nur: 31] Meaning to drape their head-coverings over their necks and chests and to conceal the collar of the shirt and garment from the neck and chest. As regards the lower part of a woman's clothing, He (swt) said: (يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ) "...to draw their cloaks all over their bodies". [AlAhzaab: 59] It means to drape their outer garments over their bodies and over their clothes when going out, that is to wear a cover

(mulaa'ah) or piece (milhafah) of cloth which is draped down. Concerning the general manner in which this clothing should be worn, Allah (swt) has said: **وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ** (ولا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا) **“And they do not show off their charms (zeenah) except that which is apparent”**. [An-Nur: 31] The objects of charm in terms of the parts of the body including ears, arms and lower leg should not be shown except of that which normally appeared of her at the time this verse was revealed, i.e. the hands and face. According to this precise description it is clear what the dress of the woman should be in public life. The hadith of Umm ‘Atiyyah explains very clearly the obligation on the Muslim woman to wear a garment which covers her normal clothes when she goes out: when Umm ‘Atiyyah said to the Messenger (peace and blessings be upon him): **«إحدانا لا يكون لها جلباب»** **“Oh Messenger of Allah what about one who does not have a jilbaab?”** The Messenger (saw) ordered her, **«لئلبسها أختها من جلبابها»** **“Let her use the jilbaab of her sister.”** When she replied to the Messenger that she did not have a garment to wear over her clothing so that she may go out, he (saw) ordered her to borrow one from her sister to wear over her clothing. This means that if she is unable to borrow one then it would not be lawful for her to go out. This is an indication (qareenah) that the order in this hadith constitutes an obligation (wujoob). It is obligatory, therefore, for the woman to wear a jilbaab over her clothes when she wants to go out. And when she does not wear it, she does not leave.

It is stipulated that the jilbaab is draped down to the floor until it conceals the feet because Allah (swt) says in the ayah: **يُذْنِبْنَ** **“to draw their cloaks (jalabeeb) all over their bodies”** [Al-Ahzaab: 59] i.e. they should drape their

jilbaabs because the preposition, "من" is not partative here but explanatory. In other words, they should drape their cover (mulaa'ah) and sheet (milhafah) downwards. Since it has been narrated on the authority of Ibn Umar that the Messenger of Allah (saw) said: **«مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ فَقَالَتْ أُمُّ سَلَمَةَ فَكَيْفَ يَصْنَعْنَ النِّسَاءُ بِذُيُولِهِنَّ قَالَ يُرَخِّينَ شِبْرًا فَقَالَتْ إِذَا تَنَكَّشِفُ أَفْدَامَهُنَّ قَالَ فَيُرَخِّينَهُ ذِرَاعًا لَا يَرْدُنَ عَلَيْهِ»** **“On the Day of Judgement, Allah will not look with mercy towards the one that trails his garment behind him/herself in haughty pride,”** Umm Salamah asked: **“What are the women to do with the hems of their dresses?”** He answered: **“Let them increase their hems the length of a hand span.”** She enquired: **“Then their feet will be uncovered!”** He then replied: **“Let them increase a fore arm's length and no more.”** [Reported by at-Tirmithi] This hadith is hasan sahih. This clearly shows that the garment which is worn over one's clothes - i.e. the cover (mulaa'ah) and sheet (milhafah) - should be draped down towards the floor until it covers the feet. Even if the feet were to be concealed by wearing socks or shoes, that will not substitute the draping of the garment down towards the floor. It is not necessary to cover the feet (by the draping of the garment) if the feet are concealed (by wearing shoes and socks) – but the draping of the garment must be done. The jilbaab must come down towards the floor in an obvious manner such that it is known that it is the dress of public life, which the woman is obliged to wear. The draping must be apparent in accordance with the saying of Allah (swt): **(يُذْنِبْنَ) “Draw down their jilbaabs”** [Al-Ahzaab: 59].

It is shown from this that the woman is obliged to have a wide and loose fitting

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

End of quote

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

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

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

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

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

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

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

To clarify further: the noble verse: **يَذْنِبْنَ** (يَذْنِبْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ) “...to draw their cloaks all over their bodies” [AlAhzaab: 59] shows that the jilbab is one piece, the word “*min*” it is for illustration (*bayan*), i.e. that the make their jilbab drapes, draping is associated with the jilbab, and this means that jilbab is one piece that is draped down, **and it cannot be two pieces according to the words used in the noble verse,** because draping as we said is linked to the jilbab. If the jilbab was two pieces then both pieces must be draped down to the feet, then there will be two pieces draping one over the other with the piece on the outer layer being the jilbab only that is draping from the neck to the feet... Therefore what is built is the linguistic form (siyagha laghawiyah) that

confirms that jilbab is one piece because the draping is linked to the jilbab as we showed. Naturally this is in addition to what we mentioned, the repetition of the word Thawb...and what we explained before that the jilbab is a loose-fitting Thawb that a woman wears over her normal clothes and drapes down to the feet.

- Islam stressed on this Islamic dress, and it did not give permission for the woman to go out if she did not have a jilbab, and that she had to borrow one from her sister to be able to go out. It is not sufficient to cover her awrah with any other Thawb (dress) except by a jilbab and Khimar without tabaruj.

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

We confirm to the reader that committed members of the Hizb do not

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

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

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

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

Zakat On Livestock

Question:

Our Esteemed Amir, Assalamu Alaikoum wa Rahmatu Allah wa Barakatuh,

May Allah honor your efforts with goodness and bring victory and strength through you.

It was mentioned in the book “Finance in the Khilafah State”, (Arabic edition page 153) in the chapter “Zakat on Livestock: Cattle” as follows: “Zakat obligated on cattle livestock which have been pasturing for almost a year”. It was also mentioned in “Zakat on Sheep” on page 155 as follows: “Zakat is obligated on sheep livestock which have been pasturing most of the year if the liable prescribed minimum has reached the whole year.”

The question is: Is there no Zakat on the non-pasturing sheep and cattle but money has been spent on them most of the year? If there is Zakat on them, how much would that be?

Another question, if you don't mind answering: Why was the Zakat on livestock mentioned for cattle, sheep, and camels but have not been mentioned on birds especially chicken, which have been bred in the thousands inside modern cages, or are they considered part of transactions??

May Allah reward you for welcoming my questions, Wa Assalamu Alaikoum wa Rahmatu Allah wa Barakatuh

Answer:

Wa Alaikum Assalam wa Rahmatuh Allah wa Barakatuh,

1. Yes, there is no Zakat on foraged sheep and cattle, because the “animal's supplied food” describes the concept of the causation, and the

concept of the attribute is to connect the legal ruling with an attribute from amongst the personal attributes. This shows the negation of the legal ruling for the individual when the attribute does not exist, and its condition is for this attribute to be distinctively clear, meaning that it fulfills the causation, and so if it doesn't, then the concept ceases to exist. I repeat, the condition of the concept of the attribute must be a distinctively clear attribute, such as what he (saw) said: «.. فِي صَدَقَةِ الْغَنَمِ فِي...» «... the owner has to pay one sheep as Zakat” (reported by Bukhari). The term “sheep” is a noun, and it has two attributes: pasturing and foraging, and so the obligation is upon those which pasture, yet not those which forage.

As for the other question about why is there Zakat on livestock (e.g. sheep, cattle, and camels) yet not on others animals such as birds, poultry, etc., this is because the text mentioned only these livestock, so we follow that and we stop at that. The texts regarding this are three:

Abu Dharr narrated from Abu Bakr, from the Rasuul (saw) that he (saw) said: « ما من صاحب إبلٍ، ولا بقرٍ، ولا غنمٍ، لا يؤدي زكاتها، إلا جاءت يوم القيامة، أعظم ما كانت، وأسمن، تنطحه بقرونها، وتطؤه «بأخفافها» “There is no owner of camels, cattle or sheep who does not give Zakah on them, but they will come on the Day of Resurrection as big and fast as they ever were, and will gore him with their horns and trample him with their hooves.” (Agreed upon)

Abu Daoud narrated from Abu Bakr from the Rasuul (saw) in a long Hadith that he (saw) said: «... وفي سائمة الغنم إذا كانت أربعين، ففيها...» “as for the pasturing sheep, if they reach forty, then one sheep is given in Zakat...”

From Ali, may Allah be pleased with him, who narrated from the Rasuul (saw): « ليس في «البقر العوامل صدقة» “There is no Zakat on the plowing bovine” (reported by Abu Obeid and al-Bayhaqi)

Also narrated from Amr ibn Dinar who said that he heard that the Rasuul (saw) said « ليس في الثور المثيرة صدقة» “There is no Zakat on the plowing bovine” (reported by Abu Obeid), and it was also narrated from Jaber ibn Abdullah that he (saw) said: « لا صدقة على «مثيره» “There is no Zakat on the plowing cattle”, and the term “plowing cattle” means the animals used to plow the ground, making it ready for agriculture.

Al-Hakim extracted in his book, Al-Mustadrak, two Hadith Sahih narrated by Bahz ibn Hakim on the authority of his father on the authority of his grandfather, who said: I heard the Rasuul (saw) say: «... في كل إبل سائمة» “With regards to pasturing camels, for every forty there is a BinLabboun (a two-year old camel)...” (reported by Al-Hakim that this Hadith is Sahih in its Isnad (chain of transmission) “The pasturing livestock: are livestock which graze in the prairies and farm lands without being foraged.”

Therefore, these three farm animals must have Zakat paid for them, as mentioned above, since the Zakat is upon the pasturing animals which have been grazing for more than a year.

The text did not mention Zakat on any other type of animals, birds, or sea creatures, as these texts stop at only mentioning Zakat on the farm animals previously cited. As for the animals meant for trading, then Zakat is obligatory upon them according to the Zakat

of transactions as it was clarified in its chapter from the Book of Finance.

In summary, there is no Zakat on a variety of animals except for farm animals: sheep, cattle, and camels. As for animals in transactions, there is Zakat on every animal whether it was for trading (i.e. selling and buying) since there are texts about such Zakat on everything that is put up for trading offers whatever the product is, whether it was seeds, cloths, or animals, etc. We shall mention some of the texts about transactions:

From Samura ibn Jundub who said: « أما بعد، فإن رسول الله صلى الله عليه وسلم كان يأمرنا أن نخرج «الصدقة من الذي نعد للبيع» “To proceed, the Rasuul (saw) used to order us to take out the Zakat from the things we put up for sale” (reported by Abu Daoud)

From Abu Dharr, who narrated from the Rasuul (saw) saying: «وفي البزّ صدقته» “There is Zakat on textiles” (reported by Ad-Darqutni and Al-Bayhaqi). Textiles include clothes and cloths meant for trading.

Abu Obeid reported from Abu Umra ibn Hamas from his father who said: «مرّ بي عمر بن الخطاب، فقال: يا حماس، أدّ زكاة مالك، فقلت: ما لي مال إلا «جعاب، وأدم. فقال: قومها قيمة، ثمّ أدّ زكاتها» “Omar ibn Al Khattab passed by me, and he said: O’ Hamas, pay the Zakat on your money”. So, I said: I don’t have any money except for this bag, and a skin bag. He said: Then try putting a value on it, then pay its Zakat.”

We hope that this will be a fulfilling answer, and Allah is All Knowing and Most Wise. ■

**Your brother,
Ata Bin Khalil Abu Al-Rashtah
19th Muharram 1440 AH
29/09/2018 CE**

Negotiations Between America And The Taliban

Question:

Afghan Taliban sources have reported significant progress in their six-day negotiations with US envoy Zalmay Khalilzad in Doha, and that America will withdraw its troops within 18 months after the agreement is concluded. Although the Doha agreement remains a draft mentioned in statement here and there, and is not binding yet, and that another round of negotiations will be held on 25 of this month 2/2019 as reported by Reuters on 27/1/2019... But the central question remains: Did the Taliban fall after these long years of jihad in the American trap? How did that happen? And where are things heading? Jazak Allah Khair.

Answer:

At the beginning I want to remind you of the answer to the previous question entitled “America's Strategy in Afghanistan” on 16/8/2017 in which we showed that America and its Atlantic allies have failed to achieve military victory in Afghanistan, and that many of the Afghan areas have already become under Taliban’s control. We also revealed the agent Afghan government's inability to fight this American war, and that it is barely controlling the capital and some other regions. We also mentioned in the answer to the question that America - Trump is reviewing its policies in Afghanistan, *“This review is going towards a great cooling of the Afghan arena, limiting the American presence in military bases and using them at risk, and*

showing its mission as if it is against ISIS” ... and we added: “To facilitate the temptation for the Taliban to accept, America will return to revitalize the role of Pakistan to show that the new military leadership in Pakistan is softer and more sympathetic with the Taliban to push them to sit and negotiate with the puppet government in Kabul and to share power with the American political system in Afghanistan.... After America realized the narrowness of its options in Afghanistan and the bankruptcy of the Indian option, it resorted to the negotiation with the Taliban in the hope of its integration in the US government in Afghanistan, and it has used its agents in the Pakistani government to drag the Taliban leaders to negotiations. However, all those attempts failed; America did not succeed militarily or politically on the subject of Afghanistan.” End quote. But America did not despair of achieving this depending on its agents in the region, especially as America's suffering in Afghanistan, militarily and financially, gave sleepless nights... Reviewing of the US crisis in Afghanistan it shows the following:

First: America is suffering from huge debts threatening its economy, which was exposed to the crisis in 2008 and continues to have repercussions, and believes that it spent on wars in the Middle East, i.e. in the Islamic countries, equivalent to seven trillion dollars and did not get anything in return, as President Trump said in his Twitter account on 22/1/2017: "After having foolishly spent \$7 trillion in the Middle East, it is time to start rebuilding our country!" The BBC quoted the

US Forbes Magazine as saying on 9/1/2016. "The war in Afghanistan has cost America up to \$ 1 trillion and \$ 70 billion, in addition to the killing of more than 2,400 US troops, the injury of tens of thousands of people with permanent deformities and disabilities, and despite these human and financial losses, America has failed to eliminate the movement."

Second: After America's failure to eliminate the movement militarily, it saw that there is no way but to drag the Taliban to the negotiations as the only American option to get out of the Afghan war without showing defeat... This option became the American strategy in force in Afghanistan, what confirms this is US State Department's appointment of Zalmay Khalilzad on 5/9/2018 as its envoy to Afghanistan with a specific mission: "The US State Department summarized in a previous statement the task of Khalilzad, of coordinating and directing US efforts aimed at ensuring Taliban's presence in the negotiating table." (Turkish Anatolia Agency, 12/1/2019). Therefore, America followed this single option, to push the Taliban and pressure them to sit at the negotiating table. This American vision to exit the Afghan war is not new, America has tried at first to establish a line of negotiation between the Taliban and the regime, but failed. Thus, negotiations shifted to be with America, despite it wanted it to be between the Taliban and the Afghan regime, but the Taliban rejected it, because it views the government as an American puppet and then it agreed to negotiate with America, although it is the founder of that regime.

Third, it is worth noting that America, in order to convince the Taliban to enter into

peaceful negotiations, has created a climate for this in its malicious way. It has carried out internal operations in Afghanistan and in the region by its agents and other non-agents around Afghanistan:

1- The focus of US raids on the leaders of the Taliban, especially those who rejected the negotiations: "US officials said that the United States launched a drone attack on Saturday against the Afghan Taliban leader Akhtar Mansour... The Pentagon described him as an obstacle in the face of peace and reconciliation between the Afghan government and the Taliban" (Dunya Al-Watan, 22/5/2016). That is to say he was targeted for rejecting the negotiations, and this was during the Obama administration. America continued in the same policy during the Trump administration. "NATO's Support Mission, said in a press release on Wednesday evening: "Two Taliban commanders were killed in Kapisa province in a US raid to support the Afghan Special Security forces in Tajab district on July 22." (Russian Sputnik News Agency, 25/7/2018). There was another incident in which another Taliban commander was killed: "Col. Dave Butler, spokesman for US forces in Afghanistan, said: "We can confirm a US air strike conducted yesterday, resulted in the killing of the Taliban leader, Mullah Manan," adding: "We drive towards a political solution" (CNN Arabic 2/12/2018)

2- Iran has extended its hand to the Taliban. The latter believed that Iran was a "state hostile to America." Some of its leaders resorted to it. It did not realize that the assassination of its commander, Mullah Akhtar Mansour, happened just as he was coming back from Iran, and on its borders, was probably by an American-Iranian

coordination, Taliban continued to trust Iran... while Iran only pushed it towards the political solution with America: "Iran said that representatives of the Afghan Taliban held negotiations with Iranian officials in Tehran on Sunday, as the Islamic Republic seeks to push peace talks in the neighboring country to curb the influence of other Islamist groups." Bahram Qasimi, a spokesman of the Foreign Ministry said on Monday that the talks took place with the knowledge of Afghan President Ashraf Ghani and are aimed at drawing up the parameters of negotiations between the Taliban and the Afghan government. (Euro News, 31/12/2018)

3- Qatar has opened an office for the Taliban in Doha, so the latter thought that Qatar's recognition of the movement strengthens it, but Qatar has publicly stated that this office is open in coordination with America for negotiations with the Taliban. During its crisis with the siege countries, Qatar said: "Former CIA director David Petraeus' statements are sufficient to say that the meeting of the Taliban and Hamas in Doha was at the request of the US government, which in itself proves that Qatar did nothing to hide, and that was with the knowledge of everyone and not behind their backs... The presence of Hamas and the Taliban in Doha was at the request of the United States of America to find a way out of the Palestinian cause and the Taliban." (Qatari Al-Sharq Newspaper 04/07/2017) Qatar has fooled the Taliban that it is on its side and supports it, so Taliban fell in the trap. As the crisis intensified on Qatar from the countries of the siege, it begged the Trump administration and paid it money to protect its regime, Qatar, an English agent, increased its approach to

America and pushed the Taliban to the negotiations, in the hope that the Trump administration would ease the Saudi risks from it... Thus America made the issue of its service by pushing the Taliban to peace negotiations, making it a competition between rival states in the Gulf. The UAE competes with Qatar to drag the negotiations to the city of Abu Dhabi and Saudi Arabia to Jeddah. Reuters quoting a Taliban military commander participating in negotiations, who asked not to disclose his name: "In fact, the differences between Saudi Arabia and Qatar have completely destroyed the peace process," he said, "The Saudis are pressing us unnecessarily to declare a ceasefire..." (Russian Sputnik Newspaper, 14/1/2019), and with this tension, which is apparent in contradiction and difference, the Taliban found itself strapped with three Gulf cords, with apparent contradiction, but with one direction, the negotiations with America. America's agents in Saudi Arabia compete with the British agents in the UAE and Qatar to serve America and obtain its satisfaction, but during this competition in falsehood entrapping Taliban and unifying its orientation towards the American negotiations and a political solution is the target. Britain does not oppose Qatar's approach as a defense of the Qatar regime, and the UAE has been put by Britain on the front lines with America's agents for other purposes.

4- As for Pakistan, to Taliban it is the pivot, after abandoning the movement and the fierce battles launched by its army against the Pakistani Taliban, Pakistan started to soften the atmosphere with the movement and increased contacts with it, with the arrival of Imran Khan as prime minister of Pakistan on

25/7/2018, and his statements that show closeness to the Taliban, more circumstances are created to increase Taliban's trust in him, not realizing that it is a trap set up for making it enter in the US negotiations. Thus Taliban fell in the trap, or "made itself fall in the trap" and is bitten twice from the same hole, the government's hole that only implements the US policy: it supported it in 1996 for the Afghan Taliban to rule, and then abandoned it in front of Bush the son's attack in 2001 and beyond. It even participated in America's attack by pursuing the Taliban inside Pakistan... Now that America failed to eliminate the Taliban and decided to return to negotiations as the only option, to resolve and maintain its influence in Afghanistan, Islamabad went back to building its old bridges with the Taliban, but with the sole aim of implementing the new American strategy and maintaining US influence in Afghanistan. The Taliban therefore fell into the hole again! Although things are clear and not hidden: Pakistani Prime Minister, Imran Khan said on Monday that US President Donald Trump has asked for his help in the Afghan peace process, Geo news quoted Khan as saying that he "received a letter from the US president earlier in the day, in which he asked Pakistan to play a role in the Afghan peace talks, and help bring the Taliban to the negotiating table." (Russian Sputnik news agency, 3/12/2018)

And then the Pakistani Prime Minister will meet in two days the US special envoy Khalilzad in Islamabad, stressing the progress of Pakistan in the American plan in Afghanistan, "for his part, Imran said that "Pakistan wants a political settlement for peace and reconciliation in Afghanistan"

(Masrawi 5/12/2018). The Prime Minister Imran Khan said on Tuesday that his country will do its best to promote the Afghan peace process, adding that his country has contributed to the dialogue between the Taliban and the United States of America in Abu Dhabi recently. (AlYoum7 18/12/2018). Imran himself revealed on his Twitter on 19/11/2018 his defense of his service to America, he said: "Pakistan chose to participate in the US war on terrorism, Pakistan suffered 75 thousand casualties in this war, and lost more than \$ 123 billion of its economy, while US aid was only \$20 billion." Pakistan's former defense minister, Khawaja Asif, also confirmed the betrayal of the rulers of Pakistan, and he is one of them, he wrote on 19/11/2018 on his Twitter account: "Pakistan is still sacrificing with blood for America, because we are fighting wars that are not ours, we have wasted the values of our religion to make it compatible with American interests and destroyed peaceful nature and replaced it with division and intolerance." There is no more frankness than this: Pakistan fought a war that is not its war and shed the blood of the sons of Muslims for America... and wasted the values of its Islamic religion to serve US interests... The role of Pakistan in Afghanistan is similar to the role of Turkey and its ruler Erdogan in Syria, and his services to America by exerting pressure on the armed factions and subjecting them to the American solutions, despite repeated humiliation to him at America's hands!

5- These are the local conditions within Afghanistan and the regional movements of America's agents and non-agents that America used to push firmly the Taliban towards

negotiations and political solutions. The Taliban, wherever they turned, to Pakistan or Iran or Saudi Arabia or Qatar or the UAE found themselves on the path of America's negotiations to maintain US influence in Afghanistan! The Taliban, however, if they understood have managed America's pursuit to negotiate with it and the extent of pressure on its agents to do their best using malicious twisted tactics to persuade the Taliban to accept negotiations... if they understood the depth of America's military and financial suffering in 17 years of their heroic jihad. If they realized America's insistence on negotiating with the Taliban, even though it labels them as terrorists, as usual, by accusing everyone who resists American terrorism and arrogance of terrorism ... If they understood all this, they will know it is an announcement of America's defeat in Afghanistan informally. America wants to exit before these defeats crushes it, exposing it as a great state crumbling down. They should have used this and put the pressure on America to expel it with humiliation, rather than giving it the warrior's rest by going to the negotiations, no one can trust America: **لَا يَرْفِقُونَ فِي مَوْمِنٍ إِلَّا وَلَا (أَلَا يَرْفِقُونَ فِي مَوْمِنٍ إِلَّا وَلَا) (ذِمَّةً وَأَوْلِيكَ هُمْ الْمُعْتَدُونَ) "They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors"** [At-Tawba: 10]

America does not accept the Taliban's concessions, no matter what they are through the negotiations only if the American influence remains in Afghanistan, even if the representatives of America smiled in the face of the Taliban, what is hidden in their hearts is far greater!

6- For all this, it is painful that the Doha negotiations, which lasted for six days, is the

beginning to progress in the negotiations with the testimony of the Taliban itself:

a- In an interview with Anatolia, the leader of the Taliban, Wahid Mugdeh, said that the two sides agreed a great deal about the withdrawal of foreign forces and that Afghanistan is not a threat to any part of the world. He explained that the movement is seeking a guarantee to the suggested peace process with international protection. He added: "The agreement was not finalized in Doha because of some technical issues and the drafting of the agreement." (Anatolia Agency 26/1/2019)

b- Reuters news agency reported on 26/1/2019, from Taliban officials that: "They agreed on some items with Washington to include in the final agreement, and one of these items confirms the necessity of the withdrawal of foreign forces from Afghanistan within 18 months of signing the agreement in exchange for guarantees from the Taliban; not to allow al-Qaeda or ISIS of using Afghan territory against America..." It is clear from the text "not to allow al-Qaeda or ISIS"... that America wants to give the Taliban a place in the system because it required guarantees from it to stand in the face of other organizations, so it wants to use it for this purpose as well.

7- Also the statements of US officials confirm what was stated in the statements of Taliban officials:

a- The US Special Representative, Zalmay Khalilzad, wrote on Twitter: "after six days of talks with the Taliban in Qatar, the meetings which took place here were more fruitful than in the past. We have made significant progress

on vital issues." (Deutsche Welle Arabic, 26/1/2019)

b- Acting US Defense Secretary Patrick Shanahan said on 28/1/2019, on peace talks with the Taliban, "I would like to say that the conclusions that have been drawn are encouraging." (US Al-Hura 28/1/2019)

8- Thus, the draft Doha agreement is a major breach in the wall of the Taliban, which was solid. The agent government worked to weaken it further, and despite some conservative statements from the Taliban that it will not negotiate with the government of Kabul, and the similar US statements that the agreement must be on everything or nothing. However, the rush of the two parties to other rounds of negotiations is based on the momentum provided by the Doha negotiations and the firm push of the agents. Therefore it can be said that America finally after 17 years of war has found a light at the end of the tunnel to get out of its predicament in Afghanistan. Unless the faithful current inside the Taliban rise, destroy this agreement, and make it vanish, and extinguish that light in which America saw a safe way out of the Afghanistan war.

9- Therefore, the Taliban and all the Mujahideen resisting the Crusader American and Atlantic occupation should not concede to America and its regime, and must not participate in it, and should remain steadfast in resisting them until America is forced to get out broken and humiliated and war is but an hour's patience. The US had not accepted the negotiations until it was unable to break the will of the Mujahideen. They must be warned of falling into the quagmire of negotiations, which means to the Americans and Westerners a concession from the other party,

and to win through the negotiations what they could not by war, i.e. the defeat of the opponent on the table without shedding a drop of blood or spending any cent! This is according to their pragmatic political concepts... America is a criminal aggressor that must be held accountable for its aggression and its crimes. It has killed, wounded, disabled, and displaced millions of Afghans and destroyed the country. Its crimes are countless and greater than the crimes of the former Soviet Union in Afghanistan. As the Soviet Union was expelled humiliated and broken, this could also be the fate of America if the Taliban are steadfast on what they came out for, fighting America and are patient. Allah (swt) promised victory for those who are patient and steadfast even if they are less than the enemy.

Allah (swt) says: **الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ**
"But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient." [Al-Baqara: 249]

And they must not accept the participation in the agent regime in Afghanistan, but to demolish it, and establish the rule of Islam, the Khilafah Rashidah (guided Caliphate) on the method of Prophethood, that our Messenger (saw) gave the glad-tidings of its arrival **«ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبِيِّ»**
"Then there will **Khilafah on the method of Prophethood**"

(لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ)

"For the like of this let the workers [on earth] work" [As- Saffat: 61] ■

01 Jumada II 1440 AH
06/02/2019 CE

Mobilize Our Armed Forces For The Liberation Of Occupied Kashmir, Trampling Normalization, Limited Retaliation And International Mediation Under Their Blessed Feet!

Press Release

As Modi continued aggression to win elections, Muslims celebrated Indian warplanes being shot down on 27 February 2019, with the ISPR justifying the action on the basis of “reciprocal rights to retaliate.” All talk of “normalization” must be buried permanently because the mushrikeen of the Hindu State talk of trade and pacts, but clearly always act to advance their designs over Pakistan and Occupied Kashmir. Allah (swt) said, **لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا) “You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and the mushrikeen.”** [Surah al-Maidah 5:82]. All talk of “international mediation” must be buried permanently for it grants the colonialists an authority over Muslims to exploit tensions in the region in order to advance Trump’s plan for Pakistan to make way for the rise of India as the regional power. Allah (swt) said, **(وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا) “And Allah (swt) does not permit the believers to grant the kuffar an authority over them.”** [Surah an-Nisa’a 4:141]. And all talk of reciprocity and retaliation must be buried for Islam demands much more than that, which is full mobilization of Pakistan’s armed forces for liberation of the long suffering Muslims of Occupied Kashmir. Allah (swt) said, **(وَإِن يَسْتَنْصِرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ) “And if they seek help of you for the religion, then you must help.”** [Surah al-Anfaal 8:72]

O Muslims of Pakistan! If we now celebrate the shooting down of the Indian planes, how will we be when our armed forces secure the long awaited liberation of Occupied

Kashmir?! The Muslims of Occupied Kashmir have still not abandoned their burning desire for “*Kashmir Banayga Pakistan*” (Kashmir Will be Pakistan) as is their right. Pave the way for the liberation of Muslim Lands by removing the obstacles that have deprived the Ummah for so long of that joy. Openly reject any mediation by the “international community” which is dominated by the colonialist powers that subdue the Ummah and deny her rights over her lands. Openly reject limited retaliation in favor of the liberation of Occupied Kashmir by Pakistan’s armed forces. And demand the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood, so that you have a leadership that governs you by all that Allah (swt) has revealed, whilst rejecting all the restraints of the colonialists.

O Lions of Pakistan’s Armed Forces! Reject all notions of limited retaliation and mobilize for the liberation of Occupied Kashmir at your blessed hands. Seal the Indian High Commission, expelling its staff and mobilize for military action over Occupied Kashmir. Deploy nuclear weapons to deter any expansion of the war theater beyond Occupied Kashmir. Actively arm the Muslims of Occupied Kashmir, so that they mobilize alongside you in a decisive war of liberation. Grant the Nussrah (Material Support) now for the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood to make all that possible. It’s your time to raise the flag of the Khilafah in Srinigar, having sought victory and martyrdom. ■

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