

NUSSRAH

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Issue 54

May/June 2020 CE

Ramadhan/Shawwal 1441 AH

**The Meaning of
the Khaleefah
Holding the
Army's
Leadership**

**The Youth
Raised in the
Worship of
Allah (swt)**

**The Hukum
Regarding
Acting and
Watching
Movies that
Depict the
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Companions**

**Capitalism has Imposed
Upon Us the Choice of
Either Coronavirus
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through Lock Down ...**

**O Muslims in India!
Give-up the
"Minority Tag (Feel)"
Awarded to You
Be Proud to be Muslims!**

**Is the Islamic State
a Welfare State?**

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Coronavirus Crisis: Let Capitalism End And The Khilafah Arise

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This Ramadan, 1441 Hijri, falls upon the world in an unprecedented situation. An affliction in the form of one of the smallest of the creations of Allah (swt), a virus, has exposed the falsehood of Capitalism and the secular creed upon which it is built, the detachment of religion from life. Humanity despite its significant advances in science, technology and medicine has been humbled by the smallest of creatures, which testifies the greatness of Allah (swt) and His Dominion over all that He (swt) created from nothing.

Humankind has been thrown in panic, despair and loss, but for those who believe in Allah (swt) and undertake good actions in the affliction, are patient through expectation of His Compensation for any loss and are in the state of supplication for relief from the affliction.

Despite abundant resources, the threat of starvation casts its long dark shadow over much of the earth, as the disease has exposed the obscene concentration of wealth in the super-rich through the implementation of Capitalism. A far cry from the era of ruling by all that Allah (swt) has revealed, where the focus upon distribution of wealth was so great, that there were instances where poor were not to be found.

Despite advances in medicine and brave caregivers, health care systems have been overwhelmed by the disease outbreak. The

outbreak has exposed how health care has been crippled and neglected by the relentless capitalist insistence to provide health on a profit basis only, both in the cases of private health care and the private companies that supply state health care. Additionally, under capitalism, state health care is chronically neglected through pressure for austerity and cost-cutting. A far cry from the era of Islam, where it was a duty upon the state to provide free of cost health care, such that the lands of Islam were a destination for medical tourism.

Just like the staff of Moosa (as) exposed the falsehood of the man-made illusion of the Pharaoh's magicians, the Coronavirus disease outbreak has exposed the deviancy of the man-made system of Capitalism and the Pharaohs of today that implement it. Indeed, an unprecedented situation and an unprecedented opportunity for the Islamic Ummah to present its own view of management of human affairs to the World.

This Ramadhan, 1441 Hijri, with all its abundant favours, let

the Muslims strive for the restoration of our shield, the Khilafah (Caliphate) on the Method of the Prophethood. Let the common Muslim raise his voice in demand for the ruling by all that Allah (swt) has revealed. Let the Muslim officer of the armed forces grant his Nussrah for the Khilafah, so that the practical work of implementing Islam begins immediately. Let Capitalism end and let the Khilafah arise. ■

Despite abundant resources, the threat of starvation casts its long dark shadow over much of the earth, as the disease has exposed the obscene concentration of wealth in the super-rich through the implementation of Capitalism. A far cry from the era of ruling by all that Allah (swt) has revealed, where the focus upon distribution of wealth was so great, that there were instances where poor were not to be found.

Tafseer Al-Baqarah:200 - 202

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

أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم

﴿ فَأَإِذَا قُضِيَتْكُمْ مَنَاسِكُكُمْ فَادْكُرُوا اللَّهَ كَدْكُرْكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ (200) وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (201) أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ (202)﴾

“And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share (200). But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire (201). Those will have a share of what they have earned, and Allah is swift in account (202).”
[Surah al-Baqarah 2: 200-202]

Allah (swt) clarifies in this verse the following:

1. When the pilgrimages of Hajj completed their rites, let them remember Allah (swt) like their remembrance of their forefathers or with much greater remembrance.

The word (أَوْ) ‘Or’ here means ‘rather’ i.e. let them remember Allah (swt) not just as their remembrance of their forefathers, rather with much greater remembrance. It had been a habit of pilgrimages of Hajj (during the days of Jahiliyya), after their completion of Hajj, to stand between Masjid al-Haram, Mina and the Mountain to boast of their forefathers by enumerating their virtues and of what they did in their days. So Allah (swt) commands them

to leave this activity and remember Allah (swt) instead, with much greater remembrance than their previous remembrance of their forefathers.

Ibn Abbas (radi) said: “People of Ignorance used to stand during the season (of Hajj) and a man amongst them would say: ‘my father used to feed (the poor), carry the burden (of poor with his money), and pay the Diah (i.e., blood money)’. The only Dhikr that they had was that they would remember the deeds of their fathers and so Allah revealed to His Messenger (saaw): ﴿ فَادْكُرُوا اللَّهَ ﴾ “Remember Allah like your [previous] remembrance of your fathers, rather with [much] greater remembrance”. [TMQ 2:200]”

2. Then Allah (swt) clarifies that the pilgrimage of Hajj are of two groups:

a) A group which is concerned with this world and so they ask Allah (swt) to give them an abundance of life and beauties of this worldly life, without looking into the Hereafter and without asking Allah for the success therein. This group of people will have no share in the Hereafter, as they are only concerned about their fortune in this world alone.

b) A second group which asks Allah (swt) for the bounty of this world and the reward of the Hereafter, that which is good in this world and that which is good in Hereafter, and so they will attain the pleasure of Allah (swt) and get protection from the punishment of Hellfire.

Allah (swt) will reward each for what they earned and Allah (swt) is swift in accounting. Accounting them will not prevent Allah (swt) from being swift, irrespective of how vast their numbers and how numerous their actions are. ﴿ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴾ “Those will have a share of what they have earned, and Allah is swift in account” [TMQ 2:202] ■

The Youth Raised In The Worship Of Allah (swt)

Musab Umair, Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The young man raised in the worship of Allah (swt) is one of the seven blessed with the Shade of Allah (swt) on the Day of Resurrection. Narrated on the authority of Abu Hurayrah (ra) who said that I heard the Messenger of Allah (saw) say,

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلَاءِهِ فَقَاضَتْ عَيْنَاهُ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ إِلَى نَفْسِهَا قَالَ إِنِّي أَخَافُ اللَّهَ. وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا بِصَدَقَةٍ صَنَعَتْ يَمِينُهُ»

Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler, a young man who has been brought up in the worship of Allah, a man who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque), two men who love each other for Allah's Sake, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says, 'I am afraid of Allah,' and (finally), a man who gives in charity so secretly that his left hand does not know what his right hand has given.” [Bukhari] Such is the great status of the young man (شَابٌّ sheb/Shab) who is raised in the worship of Allah (swt). In the

Arabic language, the sheb is the young man, who matures from puberty and until the age of forty Hijri years.

So what of the young man who has the qualities of the others that are also deserving of the shade of Allah (swt)?

Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade.

(They will be), a just ruler, a young man who has been brought up in the worship of Allah, a man who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque), two men who love each other for Allah's Sake,....” [Bukhari]

What of the young Muslim who stands in Salah at night, in such seclusion that is unknown to his household, whilst crying through fear of Allah (swt), when youthfulness allows the strong pursuit of Dunya, through the night and into the early hours of the morning? What of the young Muslim who also frequents the Masajid, the blessed houses of Allah (swt), throughout the day, when youthful energy allows visiting houses for the sake of Dunya, wasting time in entertainment and idle talk? What of the young Muslim who makes friendships for the sake of strengthening the Deen, such that the love for the sake of Allah (swt) can be proclaimed, when youthfulness allows the pursuit of friendships for fleeting worldly benefits? What of the young believer who is in the prime of youth, when illegal intercourse is a great

temptation, yet declines the sinful invitation by a woman possessing both beauty and noble lineage? What of the young believer who is mindful and gives charity as secretly as possible, when earning may be meager, careers or businesses have yet to be established and the desire for approval of peers is strong? What of the young servant of

lives in Dunya, whilst his eyes are fixed firmly on the Aakhirah.

Indeed it is the pious young men who shone the light of Islam upon the world for the first time under the leadership of RasulAllah (saw). Many of the Companions (ra) embraced Islam at tender ages. The fourth Khaleefah Rashid, 'Ali ibn Abi Talib, embraced Islam at the tender age of eight. The young man who shielded RasulAllah (saw) from flying arrows with his own body, until one of his fingers was paralyzed, Talhah ibn 'Ubaydullah (ra), was eleven years old when he embraced the Deen. The one who opened his home for the learning of the Deen, transforming it into headquarters for RasulAllah (saw), Al-Arqam ibn Abi al-Arqam (ra), was fourteen upon embracing Islam. The youth who conveyed Islam to the Emperor of Abyssinia, Ja'far ibn Abi Talib (ra), embraced Islam at the age of eighteen years. The third Khaleefah Rashid, 'Uthman ibn 'Affan (ra) was about twenty years, when he began his great service and sacrifice for Islam. Khabbab ibn al-Arrat (ra) endured great torture after announcing his Islam at around the age of twenty. The young man at whose hands Yathrib was prepared to become Madinah, the first Islamic state, Mus'ab ibn 'Umayr, was twenty four years old upon embracing Islam. The second Khaleefah Rashid, 'Umar ibn al-Khattab, was twenty-six years old, upon accepting the Risaalah of Muhammad (saw), as an answer to the Du'a of RasulAllah (saw).

Throughout the Islamic era, well after the best of all generations, there were young men raised in Islam that rose to the forefront of political and military leadership. So let us consider, just three of the many, many good men, who achieved greatness in the Deen, after being raised as young men in the Deen. The three were Muhammad Al-Fatih, Aurangzeb Alamgir and Tipu Sultan, may Allah (swt) have mercy upon them all.

RasulAllah (saw) said, «لَتَفْتَحَنَّ الْقُسْطَنْطِينِيَّةُ» «فَلْتَنَعَمَ الْأَمِيرُ أَمِيرُهَا وَلْتَنَعَمَ الْجَيْشُ ذَلِكَ الْجَيْشُ» “You

will open Constantinople. Its Amir is the best Amir, and the best army is that army.”

[Ahmed] This glad tiding was achieved at the hands of a young man, Muhammad Al-Fatih, who was not older than twenty-one, having been raised in the worship of Allah (swt). His father, Sultan Murad II, groomed him, whilst he was mentored by the finest teachers of his time, including Ahmad bin Ismail Al-Kurani, who was mentioned by Al-Suyuti as the first teacher of Al-Fatih and stated about him: “He was a juristic scholar, whose scholars of his era witnessed to him superiority and mastery. Rather, they called him: the Abu Hanifa of his time.” Sheikh Akshamsaddin Sungkar was the first to cultivate in his mind the hadith of RasulAllah (saw) about the conquest of Constantinople, since his childhood, so the young man grew up aiming to achieve that conquest. Sheikh Akshamsaddin taught Muhammad al-Fatih the basic sciences of the Qur'an and the Sunnah, jurisprudence, Arabic, Persian and Turkish, mathematics, astronomy and history. This is in addition to his valor in equestrian and martial arts.

Also amongst the young men who were brought up in Islam, in the Islamic era, is the Mughal Sultan Aurangzeb. Indeed, great Muslim leaders are brought up with the distinct traits that appear at a young age. Aurangzeb showed the signs of diligence, acceptance of the Deen and restraint from frivolity in childhood. He was raised up in a pure Islamic environment, without contamination of kufr and sin. He was groomed by Imam Muhammed Ma'soom Sirhindi, the son of Sheikh Ahmed Sirhindi. Aurangzeb learned Quran and its goodness. He learned Hanafi jurisprudence and excelled at it. He was masterful in writing, a skilled poet with a love for poetry, and skilled in horse riding and military affairs. He learned Arabic, Persian and Turkish languages. At the age of forty, he became Sultan, whereupon he remained in the state of jihad for fifty-two years, until the Indian Subcontinent was

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Capitalism Has Imposed Upon Us The Choice Of Either Coronavirus Disease Or Hunger Through Lock Down, Yet Muslim Rulers Persist In Its Implementation, Rather Than Ruling By Islam

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Even with concessions for some industries, the complete national lock down in Pakistan, as a response to the Coronavirus disease (Covid-19) outbreak, has itself become a huge burden upon the masses. It is being said that Muslims now face a choice of either hunger, through lock down, or the disease, through its rapid spread. So, on the one hand Muslims are witnessing the rapid spread of the infection. However, on the other hand, Muslims are suffering from increased poverty, hardship, collapse of businesses, closing of factories and unemployment.

Indeed, choosing between hunger and the virus is now a world-wide dilemma. Western states face pressure to end, or lessen, the national lock downs, to ease economic suffering of the people. Globally, the lock downs have shut down entire sectors of economies, thrown millions of people out of work, cost trillions of dollars in losses and forced capitalist states to provide massive bail out packages, to steady the crumbling economy. On the other hand, the cases of Coronavirus disease have reached nearly two million, whilst deaths have surged passed 100,000, creating fear and panic throughout the world.

Globally, the confidence in Capitalism, as an ideology that can take care of humankind,

has been shaken around the world. Even within the Western capitalist states, people are shaken by the failure of capitalist states to protect them from disease and hunger.

Regarding the viral outbreak, Islam itself has provided clear guidance on how to effectively minimize both the medical harm and the economic hardship. Moreover, strict adherence to Islam ensures that the disease outbreak is controlled, without ever having to take the drastic step of national lock down.

Islam obliges quarantine of the geographical area where the outbreak begins. RasulAllah (saw), «إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا» **If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are, do not leave it.** [Bukhari] Indeed, failure to quarantine, is a cause of great harm. In an attempt to hide the outbreak, China did not initially quarantine the region of the outbreak, Wuhan, allowing the virus to spread within China, as well as to many countries through international travel, including Iran, from where it spread to Pakistan. In the case of Pakistan, the local area of outbreak was Taftan, a border station for those who had visited the city of Qom in Iran, which had Chinese personnel from the Chinese Railways Corporation. Pakistan's regime did not quarantine the Taftan area strictly, releasing the infected prematurely,

thus allowing the disease to spread to all corners of the country. They also left air travel open for too long, as a route for the virus to enter into the country.

Moreover, around the world, capitalist states, that did not quarantine strictly and immediately, have suffered from large numbers of infected, diseased and dead. 430,000 traveled into the US from China, including from the area of the original outbreak, Wuhan, after China finally revealed the crisis. The United States had the world's highest number of deaths from Covid-19, of at least 25,000, as of 14 April 2020, with 603,694 confirmed cases, close to a third of the world's total.

Islam's guidance regarding contagious disease is that the sick must be separated from the healthy. RasulAllah (saw) said, «لَا تُورِدُوا» **“Do not put the diseased with the healthy.”** [Bukhari]. The diseased must be kept far away from the healthy, or there must be physical barriers between them, or both. The state must provide assistance for effective isolation in homes, in isolation centers in localities and in hospitals. It is also upon the state to provide personal protective equipment for those dealing with the infected, wherever they are. Already Pakistan's rulers are negligent, which has led to the spread of the virus within the communities, as well as within the medical staff.

Moreover, around the world, the capitalist states were neglectful in effectively isolating the diseased, allowing rapid spread within cities, as well as within hospitals, leading to the death of many health care workers.

Islam has also given guidance about the large numbers of silent carriers, who have the infection but not the disease, which led to the rapid and large outbreak. Islam obliges the

state to be a caring guardian for the affairs of the people. RasulAllah (saw) said, «كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ» **“All of you are shepherds and each of you is responsible for his flock. The Amir of a people is a shepherd and he is responsible for his flock.”** [Bukhari, Muslim] So, the state can undertake mass testing, to the order of millions of tests in a country the size of Pakistan, so as to detect the silent carriers in time. The state can then isolate the infectious and effectively trace their contacts, paying particular attention to those with weak immunity, such as the elderly, or those with certain diseases, such as asthma and diabetes. The state can also provide masks and anti-viral cleaning materials to reduce the spread. The state can educate the people about maintaining safe distances between each other, when it is needed, to prevent the spread of the disease, rather than using force or inducing panic.

In this way, Islam ensures that the state minimizes the outbreak from the beginning, controlling it as it rises and preventing it from overwhelming the country, to the point that it forces a complete lock down, as has occurred in many capitalist states, including the United States. Indeed, the complete lock down only adds to the problem of the virus, by creating the problem of worsening hunger. So, adhering to Islam ensures that life can continue, allowing Muslims to fulfill all the Islamic obligations, with precautions in place, such as earning, providing for the family, seeking education and performing Salah in congregation in the Masajid.

As for the matter of providing sufficient funds to manage such outbreaks, Islam is superior to Capitalism, the current man-made system that dominates the world. Indeed, the Coronavirus disease (Covid-19) outbreak has

exposed the flawed and fragile nature of the capitalist economies. Capitalism has ensured that the majority of the wealth of the country is concentrated in the hands of a small minority. It is this fact that made even the Western capitalist states fall short of their obligations to their citizens, with the situation being far worse in Pakistan. Indeed, Capitalism itself is a burden upon humanity, forcing it to choose between hunger and the virus.

Allah (swt) said, **﴿كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ﴾** “so that it (wealth) may not merely circulate between the rich among you” [Al-Hashr 59:7]. Uniquely, Islam rejects the capitalist growth based economic model, which focuses on production, through an economic model, which focuses on distribution and circulation of wealth.

So as not to compromise on essentials, such as health spending, Islam ensures plentiful revenues for the state, by the state's dominance of the capital intensive industries, including large scale manufacturing. The blessed Sunnah of RasulAllah (saw) established the 'Inaan, Abdaan and Mudarabah company structures that naturally limit the scale of capital available to the private sector, limiting its ability to own the capital intensive industries that need massive bailouts, in times of crisis. Islam ensures that the revenue generated by the energy sector and minerals is spent upon the entire public, rather than benefiting a few, through privatization. Indeed, the blessed Sunnah of RasulAllah (saw) mandated that energy and mineral resources are public property, whose benefit is for the affairs of the public. Islam also rejects the sin of interest based debt, whether in the form of foreign loans or domestic treasury bonds. The grave sin of interest is the origin of the huge national debts

around the world and, in the case of Pakistan, most of its budget is spent on interest based debt.

So instead of wasting revenues on paying interest based debt, the state is capable to fulfil the obligations of the people, both in crisis and in normal times. Indeed, Islam did not leave hunger or disease as a choice, for it is an obligation on the state to address both the disease and the hunger. The blessed Sunnah of RasulAllah (saw) established both health care and provision of needs as duties of the state. RasulAllah (saw) said, **«مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ، مُعَافَى فِي جَسَدِهِ، عِنْدَهُ قُوتٌ يَوْمِهِ، فَكَانَ مَا حِزَّتْ لَهُ الدُّنْيَا»** “Whoever begins his day feeling family security and good health; and possessing provision for his day is as though he possessed the world.” [At-Tirmidhi]

As for providing robust healthcare, with large reserve capacities for emergencies, the Coronavirus disease (Covid-19) outbreak has exposed the fragile nature of the capitalist health systems. Capitalism has imposed limitations on the capacity of healthcare, by insisting on large profits and no losses, both in private and state health care. However, Islam regards the state as a guardian and securing the health of the citizens as an obligation that it must fulfill. Muslim reported from Jabir (ra) who said **«بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَبِي بَكْرٍ بْنَ كَعْبٍ طَبِيبًا فَقَطَعَ مِنْهُ عِرْقًا ثُمَّ كَوَاهُ عَلَيْهِ»** “Allah's Messenger (may peace be upon him) sent a physician to Ubay b. Ka'b. He cut the vein and then cauterized it.” In his capacity as a ruler, RasulAllah (saw) sent a doctor to Ubay, which is an evidence that health and medical care are from the essential needs of the citizens, that the State must make sure are readily available for whoever needs them, free of cost.

So in Islam, the state must provide sufficient volumes of locally produced medical equipment, including ventilators and protective equipment. The state must establish research institutions, to examine all means to improve the immunity to infection, whether through nutrition, exercise or medicine, in all its forms, including herbs and vitamin supplements. The state must also study the likelihood of populations developing natural herd immunity to particular infectious outbreaks, as well as the safety and effectiveness of vaccines.

Islam did not only provide guidance for minimizing the harm to health and the financial hardship from infectious outbreaks, it also gave guidance as to how Muslims are to regard any loss of life, during such outbreaks. Bukhari narrated from the Mother of the Believers, Aisha (ra), the wife of RasulAllah (saw), that she said “I asked Allah's Messenger (saw) about the plague. He told me that: **«أَنَّه عَذَابٌ يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ وَأَنْ اللَّهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونَ فِيمَكُنْتُمْ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ** **«It was a Punishment sent by Allah on whom He wished, and Allah made it a source of mercy for the believers, for if one in the time of an epidemic plague stays in his area patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr.»** So far from drowning in panic and fear, Muslims are patient in their trial, expectant of reward and constant in Dua to the Lord of the Worlds, Allah (swt), for His (swt) Help to relive the trial.

O Muslims of Pakistan in General and Our Noble Sons in the Armed Forces in Particular!

Through one of the smallest of His (swt) creations, Allah (swt) has exposed to all of humanity the failings and falsehood of the man-made law of Capitalism, whether it is adopted in the East, by China, or in the West, by the United States. The stage is set for the best Ummah brought forwards to humankind, the Islamic Ummah, to provide guidance to humankind, by implementing all that Allah (swt) has revealed.

RasulAllah (saw) said, **«الإِسْلَامُ يَغْلُو وَلَا يُغْلَى»** **“Islam is superior and can never be surpassed.”** [Ad-Daraqutni]. Indeed, our great Deen, the Deen of Truth, Islam, is superior to all man-made ways of life, including Capitalism, which has had its day. Islam is revealed from Allah (swt) and provides superior guidance and clarification for every human problem. The world has seen the failure of Capitalism practically, even within its standard bearers, the Western states, including the United States. The world is more than ready to see Islam implemented, practically by the Khilafah (Caliphate) on the Method of Prophethood.

However, rather than implementing Islam, the rulers of Pakistan merely imitate what they see their Western allies do, without consideration of the flaws and frailty of the man-made systems, compared to the perfection and strength of the divine laws. Allah (swt) said, **«مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ»** **“The likeness of those who take (false deities as) Auliya’ (protectors, helpers) other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the frailest (weakest) of houses is the spider’s house - if they but knew.”** [Surah al-Ankabut 29:41] The bankrupt rulers of Muslims blindly follow the rulings, values and policies of the kufr system, Capitalism, even though RasulAllah (saw) warned, **«لَتَتَّبِعَنَّ سُنَّةَ**

مَنْ كَانَ قَبْلَكُمْ بَاعًا بِبَاعٍ وَذِرَاعًا بِذِرَاعٍ وَشِبْرًا بِشِبْرٍ
حَتَّى لَوْ دَخَلُوا فِي جُحْرٍ ضَبَّ لَدَخَلْتُمْ فِيهِ»

“You will most certainly follow the ways of those who came before you, arm’s length by arm’s length, forearm’s length by forearm’s length, hand span by hand span, until even if they entered a hole of a mastigure (lizard) you will enter it too.” They said: “O Messenger of Allah, (do you mean) the Jews and the Christians?” He (saw) said, “«فَمَنْ إِذَا؟» [Ibn Majah].

There is no hope in the rulers of Pakistan, to either lead us or present the shining example of Islam to humanity in its hour of need. The blessed month of Ramadhan, with its abundant favors, is indeed the time for us all to strive for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood, by calling for it, in the case of the common Muslim, and by granting the Nussrah to Hizb ut Tahrir for its immediate implementation, in the case of the Muslims in the armed forces. Let us strive for the pleasure of Allah (swt), seeking His (swt) Victory, so that the superiority of the Deen of Allah (swt) is established clearly and practically for every soul to see, paving the way for humanity’s acceptance of Islam in huge numbers, as occurred after the Conquest of Makkah by the Islamic State of Madinah, during the blessed month of Ramadhan. Allah (swt) said,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ * وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا * فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾
“When the victory of Allah has come and the conquest- And you see the people entering into the religion of Allah in multitudes- Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.”

[Surah an-Nasr 110: 1-3] ■

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Wilayah Pakistan

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dominated by Islam, right from the Himalayan ranges to the Indian Ocean, from today’s Bangladesh to the borders of modern day Iran. Under his Islamic rule, Muslims fought more than thirty major battles, out of which eleven were led by Aurengzeb himself.

As for Tipu Sultan, he was born in November 1750 and achieved martyrdom on 4 May 1799. Tipu was the ruler of Mysore and is famously known as ‘The Tiger of Mysore,’ employing the use of rockets in warfare. At age 15, he accompanied his father against the British in the First Mysore War in 1766. He commanded a corps of cavalry in the expansion at age 16. From the age of 17, Tipu was given independent charge of important diplomatic and military missions. He was martyred on the battlefield, whilst defending the Muslim Lands from the invasion of the hateful British kuffar, having struck fear deep into their arrogant hearts, through his cunning, bravery, creativity and ingenuity.

Such are the young men that are raised in Islam! Such are the young men that are needed today, at a time when the Ummah is ravaged and impoverished by the enemies of Islam, from the East and the West! InshaaAllah the glad tidings of RasulAllah (saw) about the return of the Khilafah (Caliphate) upon the Method of the Prophethood will come to be and it is expected that it will be achieved upon the shoulders of the good young men of the current generation. RasulAllah (saw), «مَثَلُ أُمَّتِي» “My Ummah is like a rain, it is not known if the first of it is good or last of it” (Tirmithi). ■

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Musab Umair – Pakistan

RasulAllah (saw) Was The Most Brave

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A true Muslim should possess strong will and determination. He must face the ups and downs of life with the courage and determination that is cultivated through Imaan. Whether facing hardship or stress, in all circumstances, he must strive to live his life in servitude to Allah (swt), brimming with Imaan and absolute conviction. We see in the Messenger of Allah (saw) the best example of bravery and chivalry. He (saw) was, of course, the bravest of all creation, as well as the most determined and courageous.

Here, we share an example of the courage and bravery of the Prophet (saw) in upholding the truth in front of the oppressor. This event happened right before the departure from Mecca. This was the time when the hatred and persecution by the Quraish against the Messenger of Allah (saw) had reached its peak. It was at a time when this oppressor, Abu Jahl, enjoyed power and stature amongst his people. Such were the times that no stranger was able find reprieve from his cruelty. It was then that a man from the Iraashi (الإرَاشِيّ) tribe came to Mecca with some camels for trade. Abu Jahl, the enemy of Allah (swt) and His Messenger (saw) bought all the camels from him, but then started avoiding paying the price. The man was compelled to take his grievance to the people and sought their help in redressing this atrocity. However, he found neither a helper, nor savior. It was then that a group from amongst the Quraysh advised him to approach the Messenger of Allah (saw) and that he (saw) may be able to help him. This advice was nothing more than a cruel joke, as the people knew very well the ongoing animosity between the Prophet of Allah (saw) and Abu Jahl. So the man approached the Messenger of Allah (saw) and said, "O Abdullah, Abu Hakim bin Hisham (Abu Jahl) has dispossessed me from what was rightfully

mine. I am a stranger in this land, and a traveler. I went to the people seeking a man who would help me in obtaining my right." They sent me to you, so if you are able to help me in obtaining that which is rightfully mine, then may Allah (swt) bless you. The Prophet (saw) got up and accompanied him. When the people of Quraish saw Prophet (saw) standing by this man, they said to one of their men, "Follow them and see what they do."

The Messenger of Allah (saw) accompanied him to Abu Jahl's house and knocked on the door. Abu Jahl enquired, "Who is it?". He (saw) replied: « **مُحَمَّدٌ فَأَخْرُجْ** » « **I am Mohammed (saw), come out.** » When Abu Jahl emerged from his house, his face turned pale. The Prophet (saw) told Abu Jahl: « **أَعْطِ هَذَا الرَّجُلَ حَقَّهُ** » « **Give the man his due.** » Abu Jahl replied: "You stand here, while I give him his due this very moment." Abu Jahl went back into his home and brought the payment for the camels, and handed it over to the man. Then the Messenger of Allah (saw) returned and said to the Iraashi tribal man, « **الْحَقُّ بِشَأْنِكَ** » « **Now you can do your work with peace.** » That Iraashi tribal then approached the people and said: "May Allah reward him (saw) well. (Seerah Ibn Hisham 1/839)

Regarding Prophet (saw)'s bravery and courage in the battlefield, Ali ibn Abi Talib (ra) said: « **كُنَّا إِذَا أَحْمَرَ الْبَأْسُ، وَلَقِيَ الْقَوْمَ الْقَوْمَ، اتَّقَيْنَا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا يَكُونُ مِنَّا أَحَدٌ أَدْنَى مِنْ الْقَوْمِ مِنْهُ** » « **When the war heated up, and the armies engaged, we would protect ourselves through the Messenger of Allah, none of us could be nearer to the enemy's armies than the Prophet of Allah (saw).** » (Masnad Ahmad: 343/2) It was a known practice that the army would surrounded the leader in order to protect the life of its leader, and not the other way around. What to say, of the bravery of the Prophet (saw), that he (saw) always

chose to remain close to the enemy during heavy fighting because of his (saw)'s bravery.

Another example of the bravery and courage of the Messenger of Allah (saw) Allah, was when once Prophet (saw) and his companions were in danger. In this regard, Anas Ibn Malik said: He (saw) was the best of all people, the most generous, and the bravest. One night it happened so that the people of Medina heard a voice, and got scared, and in order to enquire the source, they started walking in its direction. On the way, they met the Messenger of Allah (saw), who was going towards the sound even before them. He (saw) was riding Abu Talha's horse. There was no saddle on the horse, he had a sword in his neck, and was saying to the people, «يا أَيُّهَا النَّاسُ لَنْ تُرَاعُوا» "O people! Do not be afraid." And he kept telling people to go back, then about the horse he (saw) said, «وَجَدْنَاهُ بَحْرًا» "I found it (by the) river" or said «إِنَّهُ لَبَحْرٌ» "This horse is a river." (Sahih Ibn Majah 2254) So we see that he (saw) was the first to investigate matters in order to reduce the panic of the people, and calmed them down so that they were not afraid.

Another event in which his (saw)'s bravery was revealed in an unmatched form, was once when he (saw) was on a military campaign on the outskirts of Najd with his (saw) Companions (ra). They arrived at a valley with many trees. He (saw) approached a tree and hung his sword with one of its branches, while the rest of the Companions (ra) spread around, so that they could rest under the shades of trees. Suddenly a villager emerged from hiding, near the Rasulallah (saw) while he was resting under the tree, and he grabbed his sword in his hand, and Prophet (saw) awakened. The man appeared to him with his sword in his hand, whilst the Prophet (saw) was unarmed, and the Companions (ra) were scattered all across the valley and no one else had any idea about this situation. The man became close to Rasulallah (saw) and thought that he was close to harming the

Prophet (saw), because in his view there were Comparisons between a sleeping man and an armed one, so the man said: O Muhammad! "Who will save you now?" The Messenger of Allah (saw) neither felt any fear and nor did he show any signs of panic and only said: "Allah", to which, the man was shocked and then asked again, "Who will save you?." Reaching a point at which most people shudder, the Prophet (saw) exhibited exemplary steadfastness and replied with boldness and complete confidence, "Allah!." Since his ((saw)'s) bravery was borne from a close relationship with Allah and a powerful leaning and attachment towards Allah (s.w t), upon seeing this reaction, the villager was so dumbfounded, that he realized that he was not standing in front of an ordinary man. The sword fell from his hand. Then he (saw) picked up his sword and raised it with calmness and said to the villager, "Who will save you now?" The poor man said, "The one who catches the sword best (i.e. himself)." To which, Prophet (saw) asked him whether he now professes faith in Islam, and that he believes in Allah (swt) being the one true Creator, and that he (saw) was his messenger. To this, the villager replied "No, but I promise you that I will neither fight with you nor will I be alongside those who fight you." Prophet (saw) let him go, and this man went back to his comrades. He said to them, "I am coming from a person who is the best of all people." It has also been reported that the man returned to his people as a Muslim and many people received guidance on his hands.

Prophet (saw) has urged his ummah to be courageous, and has described it as a method of seeking love and blessings from Allah (swt). Prophet (saw) said: «ثَلَاثَةٌ تَلَاثَةٌ : يُحِبُّهُمُ اللَّهُ عَزَّ وَجَلَّ... وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقُوا الْعَدُوَّ فَهَزَمُوا فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يَفْتَحَ اللَّهُ لَهُ» "Three types of persons whom Allah (swt) loves. One of them is the one enters a war and finds it brimming with enemies numbering

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The Meaning Of The Khaleefah Holding The Army's Leadership

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Khilafah is the general leadership of the Muslims. It establishes the Islamic Shar'a rules and conveys the Islamic da'wah to the world. So establishing the Shar'a rules and carrying the da'wah to the world are the two matters for whose sake the post of the Khilafah exists. Both matters are the primary responsibilities of the post of the Khilafah. It is not correct for anyone to hold them other than the Khaleefah nor is it allowed for the Khaleefah to appoint someone who would hold either of these responsibilities, instead of him. This is because they are the two matters upon which the bai'ah was given. The bai'ah contract took in effect regarding these, upon the Khaleefah. So he is not allowed to delegate someone else to undertake these responsibilities upon which the contract is convened. This is because every contract is convened upon the contractor's person. Like an employee, agent and partner, it is not permitted for (the contractor) to delegate someone else, to perform the work over which the contract was convened. When the Khilafah contract is convened upon a specific person, it is not allowed for this person to delegate someone else to take his place, in regards to which the Khilafah contract was convened upon him, which is the general leadership of Muslims in order to establish the Shar'a rules and to carry the da'wah. Accordingly this clarifies that carrying the da'wah is what the Khilafah was

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established for i.e. what the Khilafah has to perform. It is a responsibility which is not permitted for anyone other than the Khaleefah to hold, even though it is valid for each and every Muslim, fulfilling the conditions of the post of Khaleefah, to perform. Therefore the carrying of the da'wah, even if it is obligatory upon all Muslims and even though every individual may be capable of performing it, nevertheless, no one can hold it except the Khaleefah.

The Khaleefah's carrying of the da'wah has a specific method which is Jihad. Jihad only exists with the presence of the mujahideen, along with the power which is required to prepare for fighting and the act of fighting itself. Therefore, the existence of the army, its preparation and the work which it carries out comes under the method of carrying of the da'wah to the world. Accordingly, it is the Khaleefah who holds the leadership of the army, since he is the one who directs the carrying of the da'wah. Thus, he is the one who takes care of act of jihad. So, he, and no one else, holds the leadership of the army. The

holding of the army leadership doesn't mean conducting its administration, training or conducting any technical matter within it, for these are all styles and means. The Khaleefah, even though he supervises these affairs in general, but he need not perform these through micromanagement. Supervising the army is supervising its formation, raising, recruitment, training, armament and generally supervising its work. This is because the soldier who is completely dedicated to jihad is a mujahid and the power prepared to terrorise the enemy and

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the fighting, is considered the action of jihad. Accordingly, Allah (swt) commanded them when He ordered jihad; and the fighting itself is jihad. Therefore the supervision of the mujahideen, their training, and execution of their fighting is only for the Khaleefah and no one else. So what is meant by the Khaleefah's leadership of the army is that he, and no one else, supervises the drawing of the policy related to the formation of the army, its equipment, its preparation and the execution of its work i.e. fighting. It is also he, and not anyone else, that holds the direct execution of this policy. Therefore, it is the Khaleefah who provides the overall military policy, internally and externally, and draws the overall war policy, internally and externally. It is absolutely forbidden for anyone else to hold this. Yes, it is permitted for him to seek assistance from whoever he wishes in drawing this policy and supervising its execution, but he is absolutely not allowed to leave it in anyone else's hands to oversee it. This is the meaning of the Khaleefah's holding of the army's leadership. It is not allowed for other than the Khaleefah to hold this leadership in any way, whatsoever. There are two matters arising from the position of the army itself. Firstly, in its respect as the power which carries out jihad, is in its capacity as the sole method of the carrying of the da'wah by the Khaleefah. Secondly, in its respect as the power which stands to protect the authority (*sultan*) of the Khilafah. Thus there are two matters i.e. the state both internally and externally. As for the question arising from the position of the army in its respect as the power, which wages jihad as the method of executing the carrying of the da'wah by the Khaleefah, this is itself matter related to the State's foreign policy and the role of the army and having military considerations in that. This is because the foreign policy of the Islamic State is based upon carrying of the da'wah to the world. Since the method of the Khaleefah's execution of the carrying of the

da'wah is only jihad, thus the Islamic State is in a perpetual state of jihad. Accordingly, the whole Islamic Ummah believes that war between her and the rest of the States is possible at any time, and that the State's policy must be built around continuous preparation for jihad.

Since the actual fighting is not allowed except after the Islamic da'wah has first been conveyed in a befitting manner, therefore the policy of the Islamic State aims at creating a situation between it and other States, which enables the conveying of Islam to the peoples and nations in a way that captures their attention; and to build this upon the policy of preparation to enter into war at any moment, if carrying of the da'wah requires this. Creating the situation which enables conveying the Islamic thoughts and rules in a manner that captures the attention is an inevitable matter, as it is one of the rules of jihad and a basic condition to initiate the actual fighting. Therefore, it is an obligation upon the Khaleefah to create this situation and it is obliged upon him to utilise his utmost effort and capability in the way of creating it. He must spend whatever resources that are required in to create it, even if it becomes necessary to partake in risks for its sake, just as he partakes in risks for the sake of conquest, or to defend the territory of Islam or to protect the honour of Muslims.

Accordingly providing the military strength, giving attention to military preparation and undertaking of military estimates are essential elements in creating this situation and sustaining it, because the military strength is the sole shield against the force of disbelief and the disbelieving states. This is what gives the army or armed forces a necessary role in the Khaleefah's supervision of the carrying of the da'wah. This means that the army and the armed forces become a decisive factor in the foreign policy, for they are its pillars. Due to this, a dangerous issue regarding the foreign policy may arise i.e. regarding the Khaleefah's supervision over

the carrying of the da'wah. Accordingly it is obligatory to understand the reality of the issue in respect of the army's role under the Khaleefah's supervision of the carrying of the da'wah i.e. in respect of the danger of the military's influence upon the State's foreign policy. If this danger is not understood in its reality, this will result in either that the carrying of the da'wah to the world comes to a stand still or confusion and decline in the foreign policy.

The building up of the military strength of the Islamic State doesn't merely consist of defensive preparations. Instead it is an obligatory matter which is obligatory for the Khaleefah to undertake for which the Muslims pledge him upon i.e. for the State to undertake what Allah (swt) obliged upon it, which itself is the carrying of the da'wah. In other words, it is necessary for the State to undertake its foreign policy in the way Allah (swt) obliges it and to keep this policy always in a correct and productive trajectory. Therefore building the military strength, on top of its being the sole defence possessed by the Ummah against the terror of belligerent disbelievers and their possible attacks, is also the sole method to make the State's foreign policy an Islamic policy.

However, the fact that the Islamic State is inevitably obliged to build military strength via a strong military apparatus, does not mean that military considerations dominate the State's foreign policy nor that the military apparatus has influence, whether strong or weak, in the foreign policy. This is because the military opinion is a professional opinion within a specific profession, that comes from those whose job is to ensure military excellence in case war occurs between the Islamic State and other States. Naturally and expectedly, their opinion consists of precautions as well. However, it is not allowed to give something beyond an advice only; i.e. it is not allowed for the advice of professional people in a specific profession whose thought does not go beyond that specific aspect in the subject, to dominate or

influence the State's foreign policy. Accordingly, it is not correct to follow this advice each and every detail, whether small or large; and nor is it correct to view it, except in its place in the general study of foreign policy. It is taken solely within its context, i.e. as an advice, and nothing more, and this is its right place in the foreign policy; thus is an advice and not considered consultation (*shura*). Thus the Khaleefah seeks it, if and when he desires discussing the foreign policy, and it is permitted for him to listen to, on condition that he is fully aware of the aspects of the foreign policy and where this advice falls within the foreign policy plans. It is not allowed to give it any more weightage than that. This is because if he isn't careful of this, and gives it a value more than it being an advice, it will, without doubt, become a danger to the State's foreign policy; either resulting in confusion and decline within the foreign policy or halting of carrying of the da'wah. Allah (swt) forbid, it could very well result more than that, for it could result in the decline of the State itself, and retreat from the state from the territories and possessions under its authority. Therefore, it is not allowed to elevate the military opinion from what is actually is; merely an advice.

When military people perform their work within their capacity, they conduct it as people of expertise. They do not take into their consideration other aspects, i.e. benefitting from the global public opinion, nor do they dwell on the fact that the invitation to Islam has been conveyed in a manner that captures the attention, and the effect of these actions in facing the enemy. They do not attempt to take into account the huge potential of the spiritual and idealogical strength; nor do they tend to understand the actions of the da'wah carriers who live in the enemy lands or who visit there for da'wah, nor do they comprehend the diplomatic means and the great influence of political actions. Due to this, military thinking is in of itself, a subjective thought, and not considered comprehensive political thinking. If their advice is taken, then it may be considered

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valuable advice within the subject, but if they are given the authority of action and decision, and if their advice becomes any type of obligation, this will, without doubt, cause great harm to the political decisions and discourse. Therefore it is not allowed for the military apparatus to gain influence in foreign policy, nor military opinion allowed to gain importance from being more than what it actually is; mere technical advice, and is not taken as general (*mutlaq*) advice.

However, restricting the value of the military opinions to being a technical advice only does not mean neglecting the military assessments. Instead it means that the assessments of the Khaleefah must supersede any military evaluations. Therefore, when he draws the final plans he must be ready to bear the responsibility of ignoring, at some times, pure military assessments. He must value the assessments of other non-military personnel, such as the assistants (*mua'winin*), governors, influentials and thinkers more than than the assessments of military personnel. Nevertheless, the Khaleefah must hold in high esteem, the status of the military personnel in the State, because of their role in defending the land and waging jihad against the disbelievers. Therefore it is obligatory upon him and the whole Ummah to protect military might just like the person protects the pupil of his eye. However it is the politicians, and not the military, who dominate the drawing of foreign policy and they are the ones who decide how to face the dangers of war, when to enter into war, and if there were a need for war, the timeline as well as scope of the war. It is obligatory upon the Khaleefah to always keep the military as a dependent department and not to allow the military apparatus, or any person within it, to exceed his role i.e. the politicians need to be followed, and not led, and the policies need to be drawn by the politicians, and not by the military personnel. This is in regards to the role of the military apparatus and opinions forwarded by it. As for how the Khaleefah assesses military advice, it is not sufficient to just relegate it to the status

of mere technical advice, rather military assessments must be prevented from having any effect in the foreign policy whatsoever. In other words, it is not allowed for the foreign policy to be based upon the military personnel's whims or desires, as it is dangerous to allow the military to formulate foreign policy. Instead, it is obligatory to keep the military assessments at the rear end of the State's foreign policy formulation chain. It cannot be stressed enough, that military assessments, whether forwarded by purely military personnel or civilians, must not be allowed to influence the Khaleefah when he draws the foreign policy.

Military equipment and armaments are tangible, as we are able to see cannons, military ships, planes, bases, nuclear bombs and missiles. It is easy to get convinced of their efficacy in victory or defeat, conquest or withdrawal, advance or retreat. These are merely physical things for which it is possible to measure their dimensions. They have a physical effect whose consequences are also sensed and felt. This is in contrast to spiritual and ideological powers, political manoeuvring and the sensing of regional and global public opinions, for these are not material matters. It is not easy to comprehend their effects and sense their results, since they are in their essence, intangible, unseen and un-sensed. Though they are of more significance and are more crucial with regards to foreign policy, and even during war and conquest. Therefore, military assessments must remain at the rear end of foreign policy and should only be allowed secondary position within it. Whereas firstly, the spiritual powers, and then the ideological powers must exert primary control within domain. Political manoeuvrings and shrewdness must carry a prominence, and all of these must be combined together in a single political force, which is not subjected to division and is supervised solely by the Khaleefah alone. From this we can fathom the concept behind the Khaleefah's sole grasp over the army leadership, and the danger of merely relegating him to symbolic leadership or supreme command according to some

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expressions. Allowing military assessments to dominate over foreign policy by some Khulafaa led to terrible consequences, leading to halting of carrying of the da'wah to the world during the second period of the Abbasid era and at the end of the Ottoman era. Islamic conquests stopped in the Roman lands at the borders of Turkish lands from the side of the Syrian territories. In western Europe, Muslims retreated from France and stopped at the Spanish borders despite the fact that the spiritual energy was still strong and Islamic thoughts had become rooted and consolidated. However, when the militaries presented their opinions about the comparisons of their strength and the enemy's, as a consideration in entering war or not, then it came to such that the jihad was limited to the summer and winter campaigns only, reason being, that jihad needs to be continued in accordance with the Shar'a rules. This was carried out in absence of political actions or political considerations. In the days of the Ottomans, the Islamic armies reached the walls of Vienna in Austria after they swept across Europe to annex Greece, Bulgaria, Romania, Albania and Yugoslavia, and they stretched the authority of Islam over all these countries until the public opinion in Europe was such that the Islamic army could not be defeated. When military assessments started dominating foreign policy, especially in the later era of the industrial revolution, which occurred in Europe in the eighteenth century CE, the spread of Islam came to grinding halt and the withdrawal from Islamic territories began, which led to the complete unravelling of the authority of Islam. The army is the force through which jihad is carried out. As for it being the power which protects the authority internally and externally, this relates to the material power in respect of it being the legitimate force behind the ruling authority. It is the one which protects the authority, and it has the potential to destroy it and the potential to establish it, though only temporarily. Therefore the standing of the army and armed forces is of huge importance in the authority. From this, we can imply that the army has a

disproportionately large influence in the authority. In fact, if military assessments are allowed within the domain of foreign policy as mere advices, then it is not allowed in any situation for the military apparatus nor for any personnel within it to have a presence in the authority of the state, in their capacity while serving the military. This is because the authority, even if it is protected by the military apparatus, there is no allowance for the military in it. The authority is not a tangible material power nor dependent upon material power; rather it only regulates the system of relationships in the society. Authority is derived from the Ummah or people because it is in reality hidden within them, or among the stronger section within them, and the military and the military apparatus have no relationship with them. Yes, the military does execute the policies of the state through material power, but their role is solely of a means to an end, and nothing else. It is not allowed for their role in execution to exceed the role of a gun in a soldier's hand when he fires upon the enemy i.e. he has absolutely no will in that, nor has an opinion regarding that. It is dangerous upon ruling i.e. the authority that the military cumulate any power in any situation whatsoever. Verily any role for them within the ruling authority, however little, will make the state a police state, similar to the role of the police officers (in relation) to prisoners, not an authority which regulates the organisation of relationships.

Any role that exists for the military in the authority, however small, will carry with itself grave danger to the ruling, the ruler and the entity of the state. This is because the ruling includes search for truth, the adherence to the Shar'a and the fulfilment of justice. It pays no attention to the presence or absence of material power in ruling, neither with the ruler nor the ruled. Its strength hides in its perception and its discharging of the affairs of the people, and not in the tools of execution that it possesses. If the material power exists within it, it will spoil its ruling nature and transform it into that of a quest for mere supremacy and domination; and at this point it

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will lose the reality of the ruling and authority. Accordingly it is not allowed for military and the military apparatus to have any presence within it; rather they must remain tools in the hands of the ruler without any will or opinion in the ruling absolutely. Rather they (military and military apparatus) must remain only as blunt instruments devoid of any will of their own, or opinion etc. This is in relation to its danger to the rule itself. As for its danger to the ruler, the military apparatus or military are humans within whom, the survival instinct manifests itself, one of whose most important aspects is supremacy. If they are left to have a presence in the ruling, and they would view themselves as powerful enough to destroy the ruler, and as they protect him and his authority, they might conceive that they are the source of his authority and that the ruler derives his authority from them. This might provoke from within them the sensation of supremacy and thus they would jump at the chance of gaining material power—so they would move to usurp the authority from the ruler. Therefore it is a serious danger to the ruler to allow the military apparatus or the military have any presence in the authority. This happened in the Islamic State at the time of the Abbasids and Ottomans. Some of the Khulafaa became weak before the military, and it was not long before they were overthrown by them or made little more than tools in their hands. As a result, decline was witnessed in the ruling of the Islamic State during the times of these Khulafaa.

As for the danger of the presence of any role for the military in the rule to the Ummah's entity and the State's entity is concerned, this is because the Islamic State, due to the nature of the thought it carries, is surrounded by enemies. The Shar'ai rule with which the State and the Ummah must adhere to, is the concept that the whole world is either a land of Islam or a land of war. The lands ruled by Islam and shaded by the Islamic flag are the homeland of Islam; while everything else throughout the world is land of Kufr i.e. land of war. Therefore, the Islamic State is surrounded at all times and from all sides by

enemies, waiting for the opportune moment to strike. If the military are given any presence in the ruling, however small it might be, their susceptibility to seduction by the enemies is easier than the susceptibility of politicians, because the nature of the military personnel's work is of material nature, so it is difficult for them to comprehend the unusual diplomatic manoeuvres and covert political ramifications. Therefore, they could be seduced to seize the power for themselves, or to replace the the rulers in exchange for some measly gains for the nation as per their limited perception or for personal gains for themselves. This is a danger, not only to the ruling personalities or to the ruling itself, but to the entities of the Ummah and the State, as the Ummah's entity is the whole of people, together with a host of concepts, criteria and convictions. The State's entity is a group of people entrusted with authority to rule with a host of criteria, concepts and convictions. If the military seizes power after being infatuated with foreign seduction, the concepts, criteria and convictions other than those of Islam would creep into them. This in turn, damages State's entity, and could even allow the infiltration of the influence of Kafir states, which would result in the disappearance and elimination of the entity of the Islamic State. Furthermore, the allowance of the presence for the military apparatus or the military personnel in the authority i.e. ruling in any shape or form, carries with itself grave consequences.

Towards the end of the Ottomans era, the embassies of the Kafir states in Istanbul started to influence the military of the Ottoman Caliphate, until un-Islamic concepts, criteria and convictions infiltrated the state apparatus. Madhat Pasha and the officers along with him facilitated in creating these concepts, criteria and convictions, particularly in the coup that brought Abdulhamid the Khilafah to ruling, and subsequently the coup that removed Abdulhamid from the post of the Khaleefah and brought Muhammad Rashad as Khaleefah in his place. Before that, it was Muhammad Ali the Great in Egypt, who became a French agent in order to strike the

Islamic Khilafah in Istanbul. Then came the biggest traitor of all, Mustapha Kamal; Following the defeat of the Ottoman State in World War One, he conspired with the English in destroying the Khilafah in exchange for the withdrawal of the allies from Istanbul and for the help for him in the peace conference. These roles played by the military personnel shook the entity of the Islamic State, and then subsequently removed the entity of the Islamic Ummah from existence. Therefore it is not allowed for the military apparatus or military personnel to have any presence in authority whatsoever, in any shape or form. ■

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many, and he and his army is then defeated by the opposing army, but they retreat, regain strength, and then return to the enemy forces with renewed vigor, and he and his army keep fighting until they are either martyred, or Allah (swt) grants them victory.” [An-Nisa'i]

The Prophet (saw) never for once use his bravery for personal revenge. This was for the sake of Allah (swt) only. It is narrated by Umm al-Mu'minin Ayesha (r.a), that **ما ضرب رسول الله صلى الله عليه وسلم شيئاً قط بيده، ولا امرأة، ولا خادماً، إلا أن يجاهد في سبيل الله، وما نيل منه شيء قط فينتقم من صاحبه، إلا أن ينتهك شيء من محارم الله فينتقم** ((**The Prophet (saw) has never raised his hand to strike anyone, never a woman, nor a servant, except for when he waged jihad in Allah (swt)'s cause (in which of course, enemies were killed, numbering many) and it was never so that because Prophet (saw) anyone suffered any harm or got hurt. But yes, if someone blasphemed over the prohibitions of Allah (swt), then Prophet (saw) surely sought revenge for the sake of Allah (swt) (i.e. for**

punishing someone who transgressed).”
[Muslim] ■

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So, Islamic law provides details for the responsibilities of each contracting party. The Prophet (saw) said that ruler is responsible towards his people and answerable for that. Similarly, there is the husband's responsibility towards his wife and family, the wife's responsibility towards her family and husband, the seller's responsibility towards buyer, the investor's responsibility towards his wealth, the land owner's responsibility towards his land and the employer's responsibility towards the employee. The question then becomes that what are the responsibilities of ruler, society and family towards any individual or all people collectively.

The Islamic State is responsible for providing the facility of health and education for all citizens. Rich and poor have an equal right to it. Implementation of any condition for access to this facility, whether of being poor, employed or from a specific area, will be injustice to those who are not extended the facility.

It is a necessity of our time to direct humanity to the fact that its problems are due to the capitalist system. Thus, the problems can only be solved by uprooting capitalism from its roots and implementing the Islamic Khilafah system. The temporary patches of welfare state, social justice and social security will only add to the problems, pains and tragedies of humans everywhere. The use of all such terminologies and motives under them are similar to deceiving people, and nothing more. ■

The Coffin Of Democracy

Munim Ahmed

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

کفن بھی ہے میت بھی اور، قبر بھی ہے تیار
موقع بھی ہے دستور بھی اور، پورا ہے معیار
جنازے کو لیجانے والے لوگ بھی ہیں آئے
ہے کوئی مردِ مومن جو جمہوریت کو دفنائے

اک صدی قریباً ہوئی امت ہوئی یتیم
لازم ہے کہ واپس آئے تاریخِ عظیم
لب پہ جاری ہیں دعائیں کوئی توبت گرائے
ہے کوئی مردِ مومن جو جمہوریت کو دفنائے

The shroud is ready, body is prepared and the
grave ready

Conditions are fulfilled, the situation is ready,
the tradition calls

People are there to carry the body

Is there a man of faith who would bury
democracy?

It's been a century that the Ummah is orphan

The return of glorious past is now overdue

People are praying for someone to quash this
idol

Is there a man of faith who would bury
democracy?

کیا پیدا انساناں ہے عبدیت کے واسطے
خدا جو بن بیٹھا ہے جمہوریت کے راستے
کوئی تو ہمیں انساناں کی غلامی سے بچائے
ہے کوئی مردِ مومن جو جمہوریت کو دفنائے

معیشت ڈوبی امن تباہ بحران در بحران
خیر الامت ہوئی ذلیل چھوڑا جب قرآن
وحی بھی جب اکثریت کی محتاج بن جائے
ہے کوئی مردِ مومن جو جمہوریت کو دفنائے

Man was created for the purpose to obey God

Through democracy, he started playing God

Is there someone to save us from this slavery
of man?

Is there a man of faith who would bury
democracy?

Economy shattered, peace destroyed and
crises everywhere

The best of Ummahs humiliated when it left
the Quran

When the revelation from God becomes
dependent on majority

Is there a man of faith who would bury
democracy?

سنت نہ ہے رب کی یہ اسبابی دنیا میں
دعاؤں سے ہی سب کچھ ہووے فانی دنیا میں
فتح کے لیے نبی نے بھی گھوڑے ہیں دوڑائے
ہے کوئی مردِ مومن جو جمہوریت کو دفنائے

It is not the way of God in this causal world
That only prayers suffice in this temporary
world

Even the Prophet (saw) fought with horses to
achieve success

Is there a man of faith who would bury
democracy?

چھوڑ دیا قریش نے جب بے یار و مددگار
پتھر مار کر کر دیا طائف نے بھی انکار
یثرب نے اس حکم پر انکے اپنے سر جھکائے
ہے کوئی مردِ مومن جو جمہوریت کو دفنائے

When the Quraish left him on his own
And Taif rejected by torturing him with stones

Yathrib was the one who responded in
affirmation

Is there a man of faith who would bury
democracy?

نہ تو سیاست دان کوئی نہ کوئی سوداگر
امریکی آشریہ باد کوئی نہ ہی خان بہادر
طاقت کے مرکز پر بیٹھا بس ہمیں بتلائے
ہے کوئی مردِ مومن جو جمہوریت کو دفنائے

It will not be a politician nor any businessman

Nor the permission of Americans or a
strongman

The leader of the center of authority should
respond

Is there a man of faith who would bury
democracy?

پچھلی بار جس مردِ مومن نے پایا اعزاز
تاریخ میں اس کا نام اکیلا، سعد بن معاذ
گر کہوں تو دیکھ کر اسکو اللہ مسکرائے
ہے کوئی مردِ مومن جو جمہوریت کو دفنائے

Previously the man of faith who got this fame

Saad Bin Muaz, alone he stands

If I tell you that Allah (swt) smiled unto him

Is there a man of faith who would bury
democracy?

جو وہ ٹھانے حق کی خاطر دین کی نصرت
بیچ دیا پھر اس نے خود کو قیمت ہے جنت
اس سے اچھا ہے سودا تو پھر کوئی سامنے لائے
ہے کوئی مردِ مومن جو جمہوریت کو دفنائے

If he decides rightly to support this Deen

He sold himself for Jannah in this cause

Is there any better bargain than this?

Is there a man of faith who would bury
democracy? ■

Is The Islamic State A Welfare State?

Mohammad Akmal, Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Every ideology has a creed from which systems emanate. The ideologies differ from each other in the implementation of these systems. According to capitalism, society is only a collection of individuals. So if the affairs of individuals are organized, the society will be organized. If every individual has certain freedoms to manage his affairs, it can be understood that his affairs will be organized to his satisfaction. Since, according to Capitalism, society is just a collection of individuals, its affairs will automatically be organized when individuals will be able to organize their affairs. This philosophy leads to the idea of collective wisdom and holds these freedoms as fundamental to the capitalist ideology. This produces the thought about the state and its role in the society. In capitalism, the role of state is to safeguard these freedoms and protect them from against any domestic or foreign elements. Hence if a person interferes in someone's freedom against his will, the state will intervene. However, if it happens with mutual consent, this will not be considered a violation of freedom. The state will not intervene in such matters because the existence of state guarantees these freedoms, concordant to the capitalist theory of liabilities.

Economic freedom, arising from the freedom of ownership, is the most prominent of capitalist freedoms. It allows everyone complete authority over ownership and disposal of their wealth. Interfering in it is

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taking away the said freedom. This freedom was then connected to the best use of state property. The fundamental economic problem in the view of capitalist thinkers is the distribution of limited resources, to fulfill unlimited desires, i.e. when and what is the best use of combined resources. As the economic freedom is most prominent and dominant among other freedoms, it allows an individual complete freedom to use and dispose his wealth according to his will. Use of this wealth without the permission of its owner is robbery. This led to the declaration, by some, of tax as interference in this wealth, because tax is forced collection of a part of one's wealth using state authority. It is justified by the argument that collecting tax from a capitalist to provide for the underprivileged of society is actually taking wealth from the most capable in economic activity of society, to give to the least capable, with an economic activity that is a waste of wealth.

According to this, it is best that this wealth be put to its best use which is only possible if it is with those who are most capable in economic activity. It is claimed that this would be beneficial for both the rich capitalist and the poor. The capitalist will profit, whereas the poor will earn a salary from work. Personal freedom ensures that everyone is free to engage with everyone else in any contract whatsoever. Both parties, who were free to offer and accept this contract, are bound to fulfill the terms and conditions of this contract. This led to the idea of sanctity of contract and it generated the basis of the labor problem. If an

employee contracted to work for an employer for fourteen hours a day, he is now bound to work fourteen hours a day. If he does not, he will be considered as not fulfilling the contract and the employer will gain the legal right for prosecution.

This relationship of politics with economy, since the rise of capitalism, produced a myriad of problems in Western states. As a parallel development, the socialist thought gained pace and became an alternate to capitalist ideology. The first state to back the socialist ideology had formed after the Bolshevik revolution in Russia, prior to the end of World War I. The idea of the role of state being limited to guaranteeing the freedoms, was under pressure. The relationship between employer and employee began to take on the character of blatant exploitation, based upon the theory of liabilities. As discontent increased, the capitalists started using the state authority to protecting their own interests through courts. The carriers of socialist thought based their viewpoint on the tragic situation of employees, whether ordinary labor or technically skilled labor. They opined several services as compulsory, demanding rights for this exploited class in the name of justice. The Great Depression consolidated growing resentment and humanity began to feel the immense inequity of Capitalism. The Capitalist order took on the character of the Ignorance before Islam. Allah (swt) said,

(۱) فَذَٰلِكَ الَّذِي يُدْعُ الْيَتِيمَ أَرْءَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ)
(۲) وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ) (۳) فَوَيْلٌ لِلْمُصَلِّينَ) (۴) وَالَّذِينَ هُمْ يَرِءَاوْنَ (الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ) (۵) وَيَمْنَعُونَ الْمَاعُونَ) (۶)

“Have you seen him who denies the Recompense? (1) That is he who repulses the orphan (harshly),[] (2) And urges not on the feeding of Al-Miskîn (the poor),[] (3) So woe unto those performers of Salât (prayers) (hypocrites), (4) Those who delay their Salât (prayer from their stated fixed times), (5) Those who do good deeds only to be seen (of men), (6) And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water). (7)”

In the early Twentieth Century, there were only five companies in the United States, which gave pension benefits to their employees, which increased to 15% of companies by 1932, after the entire American population suffered from the Great Depression of 1929. Within the Great Depression, 10,000 banks defaulted, the US's GNP fell from 105 billion USD to 55 billion USD (US Dollars) in two years. The salaries budget reduced from 50 billion USD to 30 billion USD. 200,000 American adults were forced to the street, jobless and homeless. Other than charity from wealthy, there was no hope for the poor. In this situation, several movements rose in the country based on various thoughts to redress the disaster. A few of them led to political reforms and are mentioned below.

Share Our Wealth:

The Governor of Louisiana, Huey Long, established an organization to ensure a share in wealth. The slogan of this organization was, “Every Man a King.” Its members demanded the confiscation of the property of capitalists of the state, so that the federal government would pay each family \$5000 annually. It is to be noted that the average annual spending of a middle-class family at that time was around \$3500. It also demanded to impose a ceiling of 5,1 million USD on inheritance, with one million USD as an annual income, whilst no one would be allowed to accumulate a personal net worth of more than 300 times the average family fortune. This movement was immensely popular. At the time when population of the US was 120 million, this organization attracted 7 million registered members with 27000 clubs.

The Townsend Plan:

Francis Townsend was a physician in California and became jobless at the age of 66. This experience motivated him to start a movement which demanded a monthly \$200 for each retired individual, above the age of 60. It proposed funds collection by imposing a 2% sales tax. He also laid down some conditions on how to benefit from this plan. Townsend published his article in a local

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newspaper and attracted 2.2 million registered members in 7000 clubs, in a short duration of two years. This movement became so popular that the voting conducted in the US Congress in 1949 on the bill for adoption of this program, was short by only 39 votes.

EPIC movement of California:

Upton Sinclair was a prominent socialist activist from California. A forward bloc in the Democratic Party sought his support to formulate the party agenda in order to address the economic problems of the state. They were so impressed by his plan that they requested him to run for governor in the elections, on the Democratic Party ticket. California is the most populated state of America. In this three-party election for governor of state in 1934, the Republican Party candidate secured 48% of votes, Upton secured 37% of votes and the Progressive Party candidate secured 17% of votes. It was truly remarkable that a prominent socialist was in the race to become the governor of America's biggest state.

Ham and Eggs:

*"Let's stay away from politics
Regardless of who hollers
Let's not be fooled by childish tricks
LET'S GET OUR THIRTY DOLLARS"*

Some movements were also built on ridiculous demands and achieved popularity. One of them was Ham and Eggs, which demanded the issuing of a hypothetical currency, with every jobless man above 50 years of age, given \$30 on every Thursday. Their demands were lost in a referendum, though they secured 1.15 million votes for, with 1.4 million votes, against.

It is striking that the leaders of this movement had dubious characters, often embroiled in scandals that were press staple and their solutions could not be considered any more than entertainment on an intellectual level. However, despite that, their popularity in the masses indicates the state of the troubled people, in the miserable economy.

These are just a few examples of movements which achieved national popularity in the US. Volumes have been written on the peaceful and violent incidents in factories, towns and cities. The Chicago protests of 1st May 1886 carried an international popularity. By 1934 the situation was such that the people had lost trust in common institutions. The changes brought about by the industrial revolution in history had become irreversible. Conventional social security instruments, especially for aged people, like family support and support of philanthropists, had failed. Demand for radical change was spreading like wild fire. Meanwhile the capitalist class, considered any taxation of their wealth, to spend on the poor, as robbery. However the same class could see the whole system crashing down around them in the near future. It realized the urgency of quelling the anger of the exploited masses. Concurrently, the Soviet Russian state was consolidating, after assimilating all of Central Asia. It was now setting its sights on Europe. The crisis that consumed the US also arose in the colonialist states of Europe. France, England and Germany issued research reports and introduced programs, disconnected from each other, to quell public anger.

This ideological challenge forced western thinkers to change their attitude towards the sanctity of the contract and liability. The situation was such that if two people contracted on effort and compensation, in which the employee consented to fourteen hours of daily work, he was required to fulfill the contract, even if it cost him his life. These contracts were bound by laws, which were not more than a patchwork. Moreover, these laws were contradictory to their own beliefs and thoughts. In their opinion of personal freedom, any two individuals were free to mutually come up with a contract. Any interference by a third party was considered as cutting down the freedom of the two. This contradiction was advocated as a bitter pill in order to bind the contracts by principles and laws. These

included limits on maximum working hours, minimum wage, minimum age for labor, rights for unions, striking protocols and pensions.

Just as in the US in the name of social security, such programs were introduced in Europe, in the name of the welfare state. These programs contradicted the idea of freedoms and were resisted by the capitalist class. This was similar to the US introducing laws against freedom of expression, under the pretext of national security, post 9/11, thereby contradicting their own ideas.

Social security, welfare state and social justice are all variants of the same approach to address the gross inequity of capitalism. They are treatments to the consequence of the huge concentration of wealth as a direct consequence of the overriding dominance of freedom of ownership within capitalism. Yet, even right wing thinkers embraced the ideas as a lesser evil, compared to the complete collapse of Capitalism. However, as soon as the pressure from socialist ideas lessened, the matters of welfare state, social security and social justice were reined in within thirty years. With the advent of neoliberalism, the US President Reagan and the British Prime Minister, Margaret Thatcher, retracted amenities that were declared necessary for the poor class in the 1940s, with matters worsening through the globalization of the 1990s. The capitalist does not feed the hungry because it is an order of the Lord of the Worlds, but only because he

fears that they would seize from his wealth. Any society which nurtures relations on material benefit alone, is a dangerous society indeed.

Islam mandates health and education equally for rich and poor. The protection of rights is ensured for all state citizens, whether ordinary or special, weak or strong, Muslim or non-Muslim, labor or farmer. As for terminologies in science and technology, they are not developed upon any ideological basis and rather are used to organize empirical or technical observations. Of course, this requires precaution as to what falls within science truly and what does not, such as the social sciences, which are rooted in the Western ideology.

Social security, welfare state and social justice are related ideas in origin and in consequences. No all the people of the state have conditional right to some benefits. Some benefits are made mandatory on the employer, such as pension and health care, and some on the state, such as education. In the era of the intellectual decline of Muslims, some shortsighted intellectuals adopted these ideas as Islamic. They connected the Islamic State with welfare to make a new term, the Islamic Welfare State. As Muslims we must understand the reality of these ideas and the stance of Islam towards them. Here three angles require explanation.

Firstly: Does Islam permit the ideas of social security, welfare state and social justice?

Secondly: Can there be any exploited community in the Islamic State?

Thirdly: What are the basis rights in Islam and who enjoys them?

Firstly: Does Islam permit the ideas of social security, welfare state and social justice? Muslims do not

use any terminology that are tied to a specific view point towards life, distinct to Islam. Regarding welfare state and social justice, the attributes of welfare and justice depend on the viewpoint above life. Change of this viewpoint will change the meaning of welfare and justice. The western political thinkers view social justice as securing health and

education for the needy in the society and protecting the rights of employees, whereas Islam sees justice as opposite to injustice. Moreover, Islam mandates health and education equally for rich and poor. The protection of rights is ensured for all state citizens, whether ordinary or special, weak or strong, Muslim or non-Muslim, labor or farmer. As for terminologies in science and technology, they are not developed upon any ideological basis and rather are used to organize empirical or technical observations. Of course, this requires precaution as to what falls within science truly and what does not, such as the social sciences, which are rooted in the Western ideology. The use and adoption of scientific terminologies is not forbidden in Islam. However, any terminology rooted in a specific viewpoint about life is not allowed to be used or adopted, like calling elections for the Khaleefah, democracy. Welfare state is built on the idea that state matters are run according to western freedoms as mandated by capitalism. The patchwork for the damage caused by capitalism is the welfare state. It is alien to Islam and it is not allowed to adopt it as a term.

Secondly: Can there be any exploited community in the Islamic State? The awful situation of labor under capitalism is basically due to contracts between employee and employer that are based on freedom. The socialists exploited the dismal situation of employee to promote their ideology, whilst the capitalists proposed patch work solutions, even when they contradicted capitalism, such as subjecting the two contracting parties to laws and principles by a third party, the state. In Islam there is no such existence of a class struggle or of competing parties, such as the capitalist and labor classes, who are struggling against each other for rights. In Islam, Allah (swt) has already legislated the rights and responsibilities of all contracting parties in all relations in the society through Sharia,

whether husband and wife, ruler and ruled, employer and employee, seller and purchaser and so on. Therefore, labor does not need to make a union to pressurize employers for their rights. In origin, the state is responsible for the implementation of Islam, otherwise the Court of Unjust Acts will redress negligence on the part of the government. Finally, it is the responsibility of the Ummah to keep the ruler on the righteous path. Since there are no classes in the society, therefore any issue is not that of a laborer, doctor, lawyer or farmer, rather it is of a citizen of the state. The Ummah is made responsible through the rule of enjoining the good and forbidding the evil, so that she will account the ruler on every evil. Due to this reason the labor problem is neither present in Islamic State nor will it ever arise.

Thirdly: What are the basis rights in Islam and who enjoys them? Since freedoms take a fundamental place in Western civilization, their estimation and scrutiny are paramount. It is from here that the discussion of rights states. If a person has freedom of religion, he spends all his time to check if he can keep any belief or not. If a person has freedom of expression, he will push bounds until he has admonished for presenting his opinion. If a person is free to use his wealth as it pleases him, he must experiment as much as he wishes to decide in the best benefit of his own self. This is what generates right to belief, right to express, right to ownership in property, right to decide for one's own self, including, "my body, my will". These basic rights then further develop to include education, health and employment.

The basis of Islam is on the belief that Allah (swt) created man, life and universe and revealed the limits for man. Contrary to the Western intellectual basis, Sharia focuses on responsibilities rather than freedoms.

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The Principles Of Jarah O Tadeel In The Science Of Hadith

Usman Aadil

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A nation placed at a higher level of thought and built upon an ideology always protects and nourishes the ideology which it has

adopted, due to which it treads on the path of success, because the said ideology is the key to its strength. An important aspect of protection of the ideology is to prevent flawed ideas and thoughts from making their way into the ideology. This necessitates that the principles that are related to the understanding of that ideology are also protected, as is the ideology. Muslims of the foremost generation were aware of Islam as a Deen and as the source of their strength. Thus, they put great emphasis on protecting the foundational sources of the ideology. The work of giving Quran the form of a Mushaf (book) and then uniting Muslims on the dialect of the Quraish was completed in the time of the beloved Companions of the Prophet (saw). When a considerable number of Huffaaz (memorizers of the Quran) got martyred in the Battle of Yamamah, Quran was collected in the form of a Mushaf in the

era of the caliphate of Abu Bakr (ra). And when in the era of Caliph Uthman (ra) there was a fear of disagreement on the Quran due to the differences in dialects, six copies of Quran were prepared from the Mushaf that was collected by Zaid ibn Thabit (ra) and kept by Umm al Momineen Hafsa binte Umar (ra),

and were disseminated among all Muslim lands. Moreover, the Mushafs available with the people at that time written in different dialects were all collected and burnt in order to prevent further disagreement over the

Quran due to differences in dialects. After Quran the second source of the Islamic ideology is the Sunnah of the Prophet (saw). When the need to protect the Sunnah of the Prophet (saw) arose when the enemies of Islam attempted to attack it and attributed traditions to the Prophet (saw) by fabricating them themselves this work of protecting the Sunnah was also carried out by the sons of the Ummah in an efficient way.

Regarding the collection of the Quran, it is clearly mentioned everywhere that the said work was administered by the caliphate itself and the rulers of Muslims i.e. the Rightly Guided Caliphs, understood the importance of the said responsibility quite well. However the effort of Muslim rulers in the protection of Ahadith does not get as much attention as it deserves. The work of collection of authentic Ahadith was carried out by the ummah and the state together.

Regarding the collection of the Quran, it is clearly mentioned everywhere that the said work was administered by the caliphate itself and the rulers of Muslims i.e. the Rightly Guided Caliphs, understood the importance of the said responsibility quite well. However the effort of Muslim rulers in the protection of Ahadith does not get as much attention as it deserves. The work of collection of authentic Ahadith was carried out by the ummah and the state together.

This means that the state was not unaware of the danger of this conspiracy by the enemies of Islam. Thus those liars, who had fabricated and spread such fabricated Ahadith in the Ummah were punished by the State. Jalal ud Deen Suyuti mentions in Tadreeb ur Raawi that Abdul Kareem bin Abi Auja who used to

fabricate Ahadith was executed in the era of Caliph Mahdi as a punishment for fabricating Ahadith. He admitted that he had fabricated four thousand Ahadith in which he changed the Halaal to Haram and the Haram to Halal. Similarly, a liar was brought in the court of caliph Haroon ur Rasheed who was also executed. He asked Caliph Haroon ur Rasheed that why would he punish him with death sentence. Haroon ur Rasheed answered: “So that the people of Allah (swt) might be spared from your evil”. Upon this the liar said: “But how would you get spared from those one thousand Ahadith which I have fabricated and attributed to the Prophet (saw)”, the caliph said: *فاين انت يا عدو الله من ابى اسحاق الفزارى و عبد* “O enemy of Allah (swt)! How come you are not aware of Abu Ishaq Al-Fazaari and Abdullah bin Mubarak who will filter out each and every word from you fabricated Ahadith” (Tareekh ul Khulafah). This shows that the state was directly involved in the process of the collection of Ahadith as well. Caliph Umar bin Abdul Aziz (d. 101 AH), who is from the generation of Tabeen wrote to Qadhi Abu Bakr ibn Hazm, the governor (waali) of Madina, to search for Ahadith of the Prophet (saw) and to note them down as he feared that the knowledge might vanish and the Ulema might become extinct. So he instructed to accept only the Ahadith of the Prophet (saw) (Bukhari). He wrote similar letters to other of his governors as well (Fath ul Baari).

Hizb in its published leaflet “Entering the Society” explains that the state is an executive entity, while the group or the party structure that exists in the society is an intellectual entity. Thus, Tabeen and Taba Tabaen were part of an intellectual entity who embarked upon protecting the ideological foundations of Islam and the Caliphate played its role in dealing with this fitna as an executive entity by punishing the fabricators of Ahadith.

As far as the origin of the conspiracy of fabricating Ahadith is concerned, the anti-

Islam elements got this opportunity when the Islamic State was faced with a political turmoil and this happened after the martyrdom of caliph Uthman (ra). Before this, there was usually not much need of scrutinizing the source of Ahadith as all the Sahabah were just and trustworthy. That is why people did not use to ask for isnaad (chains) in the time of the Prophet (saw) and of his companions (ra). After the demise of Uthman (ra), the Sahabah themselves enjoined people to check from whom they are receiving the Ahadith. Abu Sakeenah Majashi says that he heard Ali (ra) standing in the masjid in Kufa saying: *انظروا* “Scrutinize the person from whom you receive this knowledge (i.e. Ahadith) because this is the Deen”. Imam Ibn Sireen says: *لم يكونوا يسألون عن الاسناد فلما وقعت الفتنة قالوا سمو لنا حالكم فينظر الى اهل السنة فيؤخذ حديثهم و ينظر الى اهل البدع فلا يؤخذ حديثهم* “People did not use to ask about the narration (sanad). However, after the fitna, they used to say: ‘Tell us the names of your narrators’. So when the narrators were found to be from those who were upon the Sunnah, their narrations were accepted, and if they were found to be those from Ahl ul Bidah, their narrated Ahadith were not accepted” (Muqaddimah Lissaan ul Mizaan). The fitna mentioned here was the event of the martyrdom of caliph Uthman (ra) after which Muslims fought battles amongst them. Similarly Saeed ibn Musayyib (d. 93 AH) says: *فلما وقعت الفتنة الاولى يعنى مقتل عثمان فلم يبق من اصحاب بدر احدا* “After the first fitna i.e. the assassination of Uthman (ra) occurred, no companion of Badr was left as a consequence of the events that followed”. After the martyrdom of Uthman (ra) different groups came into being such as the Khawarij. Their followers adopted different opinions and when they did not find a sharia evidence in favor of their opinions they fabricated Ahadith and attributed them to the Prophet (saw). ■

However the fabrication of Ahadith had other reasons as well. Some illiterate Sufis fabricated Ahadith to make people inclined towards good deeds. Some people attributed the sayings of intellectuals and scholars to the Prophet (saw) and some people fabricated Ahadith to please the rulers.

The process of scrutinizing the Ahadith and their narrators is called “Jarah wa Tadeel” and the knowledge of the biographies of the narrators is called “Ilm ur Rijaal”. Jarah in Arabic means to make someone wounded. The Urdu word “Jaarhiyat” also stems from the word “Jarah”. However in hadith terminology “Jarah” means to specify something about the narrator that his/her narration becomes unacceptable and acting upon such a narration is considered as “Baatil” or invalid. On the other hand, “Tadeel” comes from the word “Adl” which linguistically means declaring someone just or upright. In hadith terminology, it means to specify something about the narrator that his/her narration becomes acceptable and trustworthy (Hafiz Ibn al Athir, Jami al Usool).

The whole discussion of Jarah and Tadeel relates to the time of the Tabaeen up to the time of the muhadditheen who compiled the Ahadith. It is not related to the time before that nor to the time after that. Not before Tabaeen because that was the time of the Sahabah (ra) and there is no such discussion about the Sahabah as they were all trustworthy (Thiqah). Not because they were infallible from sins but because their trustworthiness is established beyond any

doubt and their attributing of a lie to the Prophet (saw) is beyond imagination. The discussion of Jarah and Tadeel does not relate

to the time after the muhadditheen because they received and compiled the Ahadith after which the tradition of the oral transmission of hadith ended. Whatever work that has been carried out in the field of hadith after that time pertains to the biographies of the narrators, categorizing Ahadith into different types, principles of determining trustworthiness of narrators, and giving judgement on the reliability of Ahadith, rather than collecting the Ahadith from the narrators.

The era of the Sahabah is from the demise of the Prophet (saw) in 11 AH up to 100 AH. The oldest of the Sahabah include Sahl ibn Saad (ra), Anas ibn Malik (ra) and Aamir bin Waathilah (ra). Anas ibn Malik (ra) died at the age of 103 years in Basra around 92 AH. Someone asked him whether or not any Companion of the Prophet (saw) as living by that time. Anas (ra) responded that there was no living companion at that time as such, however there were some Bedouins left who had seen the Prophet (saw). Amir bin Waasilah (ra) died in 110 AH at Makkah. He used to say that there was no

person left except him who had seen the Prophet (saw). After the Sahabah, was the time of the Tabaeen. They were those who had met the Sahabah and narrated traditions from them. Those who deliberately lied from amongst them were negligible. However, they did make mistakes in narrating the Ahadith and in their understanding. The

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time of the Tabaeen continues till the end of the second century after Hijra. Hafiz Sakhaawi, who was the student of Ibn Hajr al-Asqalaani states in his book Fath ul Mughees that Khalf ibn Khaleefah was the last Tabae after whom the world became void of the Tabaeen. He died in 181 AH. After this was the era of the Taba Tabaeen. The period between 150 AH and 180 AH was that of the extinction of the Tabaeen, which was also the period of the start of the Taba Tabaeen which lasted till the start of third century after Hijrah. And then in that century those books on Ahadith were compiled that are the famous primary sources of Ahadith i.e. Bukhari, Muslim, Ibn Majah, Tirmidhi, Musnad Ahmad ibn Hanbal, Musnad Abu Dawud, Darimi etc. despite the fact that Ahadith were compiled in the form of books even before this by Tabaeen and Taba Tabaeen as well. The last muhaddith who received Ahadith directly from their narrators and compiled them in books was Imam Bayhaqi who passed away in 458 AH.

A glimpse of the times in which certain Muhadditheen, compilers of the books of Ahadith and Imams of the Mujtahideen existed, is presented below:

Second Century After Hijrah:

Hasan al Basri 110AH

Ibn Sireen 110 AH

Ibn Shihab az Zuhri 124 AH

Musa bin Uqbah 145 AH

Imam Abu Hanifah 150 AH

Imam Malik ibn Anas 179 AH

Imam Abdullah bin Mubarak 181 AH

Third Century After Hijrah:

Imam Muhammad bin Idrees Shafii 204 AH

Ibn Hisham 218 AH

Ibn Saad 230 AH

Imam Ahmad ibn Hanbal 241 AH

Imam Abdur Rahman bin Abdullah Darimi 255 AH

Imam Muhammad bin Ismail Bukhari 256 AH

Imam Muslim 261 AH

Imam Ibn Majah 273 AH

Imam Abu Dawud 275 AH

Imam Tirmidhi 279 AH

After all these introductory remarks, we will now come to the topic about the opinion of the Hizb regarding the principles of Jarah and Tadeel i.e. scrutinizing of the narrators of Ahadith. This is clear that the Hizb accepts Sahih Ahadith to be used as evidence and not the Daef (weak) Ahadith. However, the problem occurs when the Shabaab quote a hadith while the people from different school of thought say that what is said is wrong because the quoted hadith is Daef, as graded as such by so and so muhaddith. As an example there is a discussion about Waaqidi from whom his student Muhammad Ibn Saad has narrated and thus a significant portion of Seerah is narrated from Waaqidi, or those Ahadith that do not mandate Zakah on the jewelry that is worn in contrast to the jewelry that is sold, or the hadith in which the Prophet (saw) said that his Companions (ra) are like stars, so whoever follows any one of them, will be guided, or the hadith about the public property which the shabaab quote quite frequently. However, some people consider them Daef.

On the other hand, we see some people in Pakistan who accept all kinds of Ahadith that are narrated in hadith collections without going into the discussion of Sahih and Daef, and use them as evidence, so that the practices and trends which they have already adopted as part of the Deen, may be justified. So the question is why not accept all the Ahadith narrated in Kutb-e-Sittah (i.e. The Six Books) as authentic especially when we say that the Muhadditheen accepted the Ahadith after proper scrutiny. So shall we prefer someone else's research about those Ahadith over the research of the said Imams of Ahadith? While there is also a group which has tried to make the criteria of accepting the Ahadith extra strict targeting the Ijtihadaat of the Mujtahideen and their compiled fiqh so as to discredit them and the Ahadith narrated in the books of fiqh may be rejected and all opinions of Mujtahideen may be rejected other than

their own specific opinions. The result of their methodology is that they limited Islam only to the matters of Aqaid, Ibadaat and a few Muamlaat and did away with the discussion of the systems and state policies of Islam. Historically, their methodology smells of insincerity.

The correct methodology in this regard is that we should neither be over-strict in rejecting the Ahadith, nor should we be negligent or careless regarding the scrutiny of the Ahadith.

As far as those Ahadith are concerned whose weakness (Duaf) is disputed such that some people do not use them as evidence by considering them Daef while some people consider them acceptable for evidence. This happens normally for two reasons:

1. Some muhaditheen consider some narrators as Majhool (Unknown) while other muhaditheen consider those narrators as Maroof (Known).
2. Some muhaditheen consider some narrators trustworthy while other muhaditheen consider the same narrators as otherwise.

If some muhaditheen considered a narrator as Majhool while some other muhadith considered him Maroof by recognizing him and stated him trustworthy (Thiqah), in such a situation, that narrator ceases to be Majhool. Thus even if all other muhaditheen are not aware of a narrator which a muhadith is aware of him and is satisfied with his trustworthiness, this is enough for the acceptability of that narrator, unless there is no other reason for rejection of that hadith. Same is the case with those

Ahadith in which it is not established that a narrator has heard (Samaa) from the narrator above him, while according to some other muhadith, the same is established.

This was regarding the narrator who was Majhool and not known. As far as such a

Thus, it would be very strange to assume that only muhaditheen were concerned about the authenticity and trustworthiness of Ahadith, while mujtahideen who actually had to extract Ahkaam pertaining to Halal and Haram on the basis of Ahadith, were not concerned which Ahadith they were accepting and from whom they were accepting. Thus, deducing from a hadith by a mujtahid, especially by the Imams of Ijtihad and using it as evidence by most mujtahideen, makes it acceptable to be used as an evidence.

matter is concerned in which some muhaditheen consider some narrators as trustworthy while other muhaditheen consider the same narrators as otherwise, so at this place there is a difference on the Jarah and Tadeel (or scrutiny) of the same narrators. That is, some muhaditheen did Jarah on a narrator and graded him untrustworthy (Ghair Thiqah) while some are grading him acceptable by doing his Tadeel. In such a case, the principle is that Jarah Mufassir (i.e. Jarah with detail) is preferred over Tadeel and Tadeel is preferred over Jarah Ghair Mufassir (i.e. Jarah without detail). This means that when a muhadith has done Jarah of a narrator and graded him untrustworthy and also stated its reason for example that a certain narrator used to lie deliberately or was sinful (Faasiq) or was from Ahl al Biddah or had a weak memory or made frequent mistakes or his narrated Ahadith go against the Ahadith of those narrators who are

famous for their trustworthiness, so such kind of Jarah is called Jarah Mufassir and on the basis of this, the opinion of those will be rejected who graded that narrator as Aadil (Just) or Daabit (having good retentive memory). However, if a muhadith has done Jarah of a narrator and graded him untrustworthy but has not mentioned the details, then such a kind is called Jarah Ghair Mufassir. This Jarah is not accepted and

Tadeel is preferred over it. Thus the saying of the Imams of Hadith that a particular hadith is not proven, or that it is Munkar or a narrator is Majrooh (one whose Jarah has been done) or he is not Aadil, without mentioning the reason of Jarah, such a Jarah is not acceptable. The reason of this principle is that some muhadditheen have declared a few narrators Majrooh due to a reason which in reality does not render them untrustworthy (ghair thiqah). For example, Khateeb Baghdadi says that Imam Shafii got to know of a person who had declared a narrator Majrooh. So Imam Shafii asked about the reason of Jarah. The person who did Jarah said that he had seen that person urinating while standing. Imam Shafii said that there was nothing in it due to which he might be declared Majrooh. That person said that the reason was that when he urinated while standing, his urine drops splashed on his body and clothes, and then he prayed in the same condition. Imam Shafii asked if he had seen him praying in the same condition. Upon this, that person said no. Thus according to Imam Shafii, such kind of Jarah was not valid. Similarly, Imam Shuba was asked why he had rejected a hadith of a narrator. He answered that he had seen that person riding a Turkish horse with a spur in his shoes, thus he rejected his narration. Hakam bin Utaybah was asked that why he had not narrated from Zazaan. He said that he used to speak too much. Jared bin Abdul Hameed rejected the narration of Samaak ibn Harb when he saw him urinating while standing. So these and similar reasons are not sufficient to declare a narrator as untrustworthy.

The person who is doing Jarah and Tadeel must also be a bearer of knowledge and piety, and be proficient in the reasons of Jarah and Tadeel. The famous muhaddith Hafiz Dhahabi advises the Jaarih (one who does Jarah) and Maadal (one who does Tadeel): If you are satisfied with your own understanding, honesty, religiousness and righteousness, only then do Jarah. Otherwise don't do it. If you are dominated by your own self or prejudice or unrequired bias and support for a particular

school of thought, then for the sake of God, do not bear this burden. And if you know about yourself that you mix things up and you are obsessed and transgress the limits of Allah SWT, then please spare yourself with us. (Tadhkiratul Huffaaz).

As far as those Ahadith are concerned which the mujtahideen have mentioned in their books as evidences for different issues, they are also acceptable. Because this shows that it would definitely have been correct according to that mujtahid to deduce a ruling from that hadith, and we cannot imagine that a mujtahid uses a hadith as evidence while it falls short of being used as an evidence and is not proven as a saying of the Prophet (saw). Altogether rejecting the Ahadith quoted by Imams of Mujtahideen in their books of fiqh is against the very purpose of compilation of Ahadith itself. Muhadditheen did not collect Ahadith because they liked such academic kind of work and they only wanted to collect the sayings of the Prophet (saw) and of his Companions (ra). Rather, it was because of the fact that the Uswa (way) of the Prophet (saw) is the evidence of Halal and Haram in Islam. Thus, it would be very strange to assume that only muhadditheen were concerned about the authenticity and trustworthiness of Ahadith, while mujtahideen who actually had to extract Ahkaam pertaining to Halal and Haram on the basis of Ahadith, were not concerned which Ahadith they were accepting and from whom they were accepting. Thus, deducing from a hadith by a mujtahid, especially by the Imams of Ijtihaad and using it as evidence by most mujtahideen, makes it acceptable to be used as an evidence. Such Ahadith are graded as "Hasan" (i.e. fair). However, this does not mean that all the Ahadith mentioned in the books of Fiqh and Usool al Fiqh are acceptable. Infact, the nature of the weakness of such a hadith is required to be seen. If all the muhadditheen grade that hadith as Daef then such a hadith will not be accepted just because mujtahideen have used it for deduction. And normally, the situation is that

a hadith whose weakness is famous and agreed upon among the muhadditheen is also not relied upon by the mujtahideen as well. However, a hadith on whose weakness muhadditheen differ among themselves, the reliance of mujtahideen upon that hadith and the other indications of its strength remove the weakness from that hadith.

Conclusion is that if it is said about a hadith that it is Daef according to some scholars, it is not sufficient to put that hadith on one side and not to rely upon it. Infact, it is required that its weakness may be debated that whether mujtahideen and fuqahah, those who are trustworthy, have used it as evidence or not. Or that it has such Shawahid and Mutabiat which may remove its weakness. Or whether all the scholars of hadith have graded it Daef? Or they have differed on the reasons of its weakness? Only after scrutinizing all these things, one can decide whether that hadith can be used as an evidence for deduction or not.

I will end with this point that there are abundant books available on Islamic sciences with the subjects like the science of hadith, the science of tafseer, the science of seerah, Arabic language, fiqh, usool al fiqh and history, which not only guide us regarding Islamic rulings and increase our understanding of the Islamic systems, they also inform upon the intellectual revolution which the implementation of Islamic ideology brought. Muslims originated many sciences of knowledge and gave birth to experts in all fields of knowledge. These experts were not in hundreds, or one or two thousand. They were in thousands. The academic heritage of Islam is more than any nation. And the service to knowledge by this Ummah is more than any other nation. And no other nation has explained her ideology as extensively as the Muslims had done. And no ideology has mobilized its believers for fulfilling its requirements more than the Islamic ideology did. The detailed study of the Islamic sciences, on one hand, makes us understand Islam even better, on the other hand it also builds our confidence that when this ideology

will be implemented again, what kind of intellectual confidence it will have! Thus, it is beneficial for us to study the efforts that have been made within the said Islamic sciences. Only then would we be able to properly visualize the environment that existed within the Muslim Ummah century after century. Unfortunately, today the secular group has restricted the mention of Islam to only a few events about Khulafah and a few obscene examples and by doing this, they have diverted the eyes of the sons of this Ummah from those fountains of knowledge from which they should have fulfilled themselves. Thus, the sons of this Ummah refer to the sickening history and philosophies of Europe in order to quench their thirst for knowledge and intellect. Thus, by making them their source and criteria, they not only become sick themselves but also make others sick. However, Alhamdulillah, a party like the Hizb is present in this Ummah which has prepared such a culture for its followers that guides them about what topics to make the focus of their study out of the vast ocean of sciences and thoughts. Otherwise, the nature of these sciences is such that if we had embarked upon reaching the zenith of these sciences by ourselves, our lives would have been spent in making distinction between the right and the wrong and the strong and the weak in only one or a few of those sciences. May Allah SWT bless the Muslim Ummah with the Khilafah which may wash off all such dirt that has distracted the Muslims intellectually and has blurred the correct comprehension of Islam in their minds. I will end this discussion with the following hadith:

It was narrated that Kathir bin Qais said: "I was sitting with Abu Darda' in the mosque of Damascus when a man came to him and said: 'O Abu Darda', I have come to you from Al-Madinah, the city of the Messenger of Allah, for a Hadith which I have heard that you narrate from the Prophet (saw).' He said: 'Did you not come for trade?' He said: 'No.' He said: 'Did you not come for anything else?' He

said: 'No.' He said: 'I heard the Messenger of Allah (saw) say:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لَطَالِبِ الْعِلْمِ وَإِنَّ طَالِبَ الْعِلْمِ يَسْتَعْفِرُ لَهُ مَنْ فِي السَّمَاءِ وَالْأَرْضِ حَتَّى الْحَيْتَانِ فِي الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ إِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ

"Whoever follows a path in the pursuit of knowledge, Allah will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon above all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinar or Dirham, rather they left behind knowledge, so whoever takes it has taken a great share." (Ibn Majah 223, Abu Dawud 3641, Tirmidhi 2682)

May Allah SWT grant us the same longing and desire and accept it on behalf of both the learner and the teacher. Indeed, Allah is the Giver of more than we can imagine.

Ameen. ■

Continued from Page 36

identity as Muslims alone and realize their position as leaders of humankind - leaders who lead towards the path lit by the Light from the Creator of humankind and all that exists. They should never forget that the greatest contribution that even today's India stands for was from the Muslims who ruled this land by Islam for over 10 centuries and implemented the just system of Islam over its population.

Muslims should always carry the vision that Rabe'e ibn Amir (ra) carried in front of Rustum, the Persian army commander, who asked Rabi as to what was their mission and why had they come to Persia? Rabe'e said,

"Allah Azzawajal has sent us to deliver you from worshipping the creation to

worshipping the Creator of the creation and to deliver you from the constriction of this world to the vastness of this world and the after-life and from the oppression of the religions to the justice of Islam. Allah Azzawajal has sent us to save you from worshipping each other."

It is the Muslims' duty to call and invite people towards the Islamic Aqeedah and the Islamic way of life. They should expose the fallacies and weakness of the fragile man-made system called Democracy and present the Islamic way of life as the only option for this life and the hereafter. They should keep their nafs (souls) in control and tame their desires to accept this hard fact that Democracy is a system of Kufr and the only solution for humanity is in Islam. Indeed, Islam, with its Aqeedah and its way of life, is the only solution for all problems that humanity is facing today. Islam is the divine system which has been revealed by the Lord of mankind, Allah (swt). Hence, instead of seeking solutions from a weak, flawed, man-made system of Democracy, the Muslims who are the Best Ummah brought forth for mankind should assume the position of leadership and embark on the project of liberating mankind from the darkness of man-made systems like Democracy and Capitalism into the light of the Islamic system that will establish justice for all irrespective of race, religion, caste, nationality or ethnicity. They must do this by following the methodology of Prophet Muhammad (saw). They must reject democracy and strive for the establishment of the Islamic political system, the Khilafah (Caliphate), to resume the Islamic way of life as the vital issue and consolidate their efforts in this direction with full thrust once and for all.

(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ)

"And whoever desires a Deen other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers." [Surah Al-e Imran 3:85] ■

O Muslims In India! Give-Up The “Minority Tag (Feel)” Awarded To You Be Proud To Be Muslims!

Hameed Bin Ahmad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

India has recently passed a law called Citizenship Amendment Act in Dec 2019, which will grant citizenship to religious minorities except Muslims from neighboring countries. This new law is an amendment to the 1955 legislation and provides Indian citizenship to "persecuted" minorities - Hindus, Sikhs, Buddhists, Jains, Parsis and Christians - from Bangladesh, Afghanistan and Pakistan, but it makes no reference to Muslims. The legislation was pushed through India's Parliament by the ruling Hindu nationalist Bharatiya Janata Party (BJP) and ratified by President Ram Nath Kovind on December 12. This law, when coupled with the National Register of Citizens (NRC), will provide citizenship to non-Muslims and will render the Muslims stateless. Opposition parties say the law is discriminatory as it singles out Muslim minorities in an officially secular nation of 1.3 billion people. Muslims form nearly 15 percent of the population in India. Critics point out that the move is part of a Hindu supremacist agenda of putting Muslims as a pivot to polarize non-Muslims for their vote bank, which this government of Prime Minister Narendra Modi was pushing since it came to power nearly six years ago. Numerous protests were undertaken against the bill including many among the student fraternity taking action and especially at Jamia Millia Islamia (JMI) University. Social media has been rife with videos of baton wielding police officers and other closed individuals violently beating men, women and children. Taking advantage of this situation and of the natural fear developed among the Muslims with these types of laws that make them stateless, the left and centre left political

parties (UPA) present themselves as a defenders of Muslims' rights as a way to gain support of the Muslim community to win the next election. From a Muslim's perspective, this scenario has been similar ever since India was given independence in 1947. Every time, Muslims are merely seen as a vote bank. Vote bank politics is a common feature of the Indian Democracy as is the case with all Democracies in the world.

Amid all this melodrama and seemingly never ending problems, it is vital for the Muslims to be determined to struggle in defining a valid path forward as a complete solution. While defining the path, the Muslims need to find answers to questions like this: Should Muslims stay away from protests that are taking place under the banner of nationalism, secularism and in saving the democratic constitution and keep themselves apolitical and isolated? Or should they show more participation and integrate themselves into the system of democracy to work their way out? Or find an alternative to solve the existing problem?

The Reality of Democracy:

The system of Democracy, which translates as “The Rule of the People”, is a 2500 years old theory, which originated in Greece during sixth century B.C. It is a political system emanating from human mind, and also it depends on the human mind for its legislation. But, the reality of the human mind is that it is limited; it cannot comprehend the purpose of existence of life, what was before this life, what will be after this life, and what is absolute good and what is absolute bad. Therefore, for the Muslims, the best Ummah brought forth for humankind as a witness over the affairs of humankind, it is important to know whether they need to join or refrain from the fallacious man-made system or to

find an alternative while defining a way forward, a road map, blue print or line of action to solve the existing problems.

The Islamic viewpoint:

Democracy is a system of governance that emanated from the Kufr Aqeedah (doctrine) called Secularism. Secularism emphasizes that religion and God cannot play any role in political affairs of the society and empowers the people of the society to legislate laws based on their own mind. Thus, people elect their representatives to form the government in order to carry out legislation for the society on their behalf. Therefore, sovereignty and authority are endowed to humans and not to Allah. While Allah (swt) clearly mentions in the Qur'an: ﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ﴾ **“Sovereignty belongs to Allah alone.”** [Surah Al-An'am 6:57]

In Democracy, humans legislate and, thereby, they undertake a role that none other than Allah (swt) can undertake. With this viewpoint of life and secular doctrine (Aqeedah), the Ruboobiyyah (Lordship) of Allah is limited to individual affairs and excluded in societal matters as humans with their limited mind are made to legislate and to decide upon Halal and Haram for the society. It is this precise action that was prohibited by the Prophet (saw) as reported in the hadith of Adi bin Hatim.

Adi bin Hatim (ra) reported: “I heard him (saw) reciting the verse in Surah at-Tawbah, ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾ **“they (Jews and Christians) have taken their priests and monks as lords (Arabic: arbaab;**

plural for rabb) besides Allah.” (9:31), the prophet (saw) said, **«بَلَى إِنَّهُمْ حَرَّمُوا عَلَيْنَهُمُ الْحَلَالَ، وَأَحَلُّوا لَهُمُ الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ أَيَّاهُمْ»** **“As for them, they did not worship them, but**

rather when they made something lawful for them, they considered it lawful and when they made something unlawful for them, they considered it unlawful.” [Sunan at-Tirmidhi]

From this, it can be understood that giving the authority to legislate into the hands of others than to the Shari'ah from Allah (swt) amounts to taking Lords beside Allah (swt). This is the Shar'i ruling on Democracy. The Islamic Aqeedah, on the other hand, mandates that Allah (swt) should be taken as the only legislator in all matters of life from societal to individual. In Islam, Sovereignty and the right to legislate belongs to Allah (swt) alone, and the authority to elect the ruler (i.e. the Khalifah) belongs to the people. This is the basic difference between Democracy which is based on the Aqeedah of Secularism and the Khilafah which is based on the Aqeedah of Islam.

How should Muslims respond?

First and foremost, Muslims in India must give up the inferior feeling emanating out of ‘the minority tag’ assigned to them after the so-called Indian independence of 1947. Under this tag, Muslims

have come to live in an inferiority complex and an unnecessary fear psychosis. They must give up this inferior feeling of being tagged as minority and they must proudly define their

Muslims should always carry the vision that Rabe'e ibn Amir (ra) carried in front of Rustum, the Persian army commander, who asked Rabi as to what was their mission and why had they come to Persia? Rabe'e said, **“Allah Azzawajal has sent us to deliver you from worshipping the creation to worshipping the Creator of the creation and to deliver you from the constriction of this world to the vastness of this world and the after-life and from the oppression of the religions to the justice of Islam. Allah Azzawajal has sent us to save you from worshipping each other.”**

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Q&A: The Administrative Laws, Including The Laws Of Traffic And The Islamic Ruling On Them

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

Assalam Alakum Wa Rahmatullah Wa Barakatuh

I ask Allah s.w.t that you are in the best of health and that Allah s.w.t's blessings are upon you, our Sheikh, and May Allah s.w.t grant you and us, the Islamic rule under the Khilafah state on the method of Prophethood.

There have been many traffic accidents in our country, which have also led to the deaths of many. We are also advised not to violate the traffic laws for the safety of drivers as well as passengers. Some argue that these laws are not Islamic and neither have they any basis from Islamic texts, as all the laws that govern us are Un-Islamic, including the traffic laws. Some respond in regards to this, that these laws are actually based on Shariah and cannot be violated, and this fueled the said discussion.

Is it prohibited to violate the traffic laws in the countries that rule with other than Islam, whether in the Muslim countries or in the Kufr countries? Are there evidences for this? May Allah s.w.t bless you.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh,

Firstly, I would like to thank you for your kind Du'a and I ask Allah (swt) bless you with the good and grant the victory and empowerment to all Muslims.

Regarding your question, following is the explanation in all its aspects by the permission of Allah:

1- The law is defined as: "the collection of rules which the authority imposes upon people to follow in their relations". This means that the ruler or the state takes certain rules and adopts them and orders that they be followed, and these rules, after their adoption by the ruler or the state, become binding upon the citizens.

2- The enactment of laws in the sense referred to is permissible by Shari ah, and is carried out by the Khalifah (Caliph), because the Shariah grants him the right to adopt the rules and to oblige people by, to the Khalifah. We have explained this matter in details in our books, and I quote to you some of what came in this regard in the "Introduction to the Constitution" book, Volume 1, part A, Article 36 (English version) "which speaks about the powers of the Khalifah (Caliph):

(A. He is the one who adopts the Shari'ah rules derived by a correct Ijtihad from the Book of Allah (swt) and the Sunnah of his Messenger necessary for managing the affairs of the Ummah so that they become laws (Qawanin) which are obligatory to obey, and it is not permitted to oppose them.

The evidence for paragraph "A" is from the Ijma' of the companions, since the law (Qanun) is a technical term which means: The command which is issued by the authority in order to govern the people according to it, and it is also known as "the collection of rules which the authority imposes upon people to

follow in their relations". In other words, if the authority orders specific rules, these rules are laws which the people are bound by, and if the authority did not order them, then they are not considered laws and the people are not bound by them. The Muslims act according to the rules of the Shari'ah and, therefore, they act according to the orders and prohibitions of Allah (swt) and not the orders and prohibitions of the authority. So they act according to the rules of the Shari'ah and not the orders of the authority. But, these Shari'ah rules were differed over by the companions, so some of them understood one thing from the Shari'ah texts whereas others understood something different from them, and each of them proceeded according to what they had understood, and their understanding would be the rule of Allah (swt) for them. However, there are Shari'ah rules that the Muslims would all have to proceed according to one opinion in order to facilitate the management of the affairs of the Ummah, as opposed to each one following their own Ijtihad. This actually happened; Abu Bakr (ra) thought that the wealth should be distributed amongst the Muslims equally, since it was their right collectively. As for Umar (ra), he thought that it was incorrect to give the one who had previously fought against the Messenger of Allah the same as the ones who had fought alongside him, or to give the poor the same as the rich. However, as Abu Bakr (ra) was the Khalifah and so ordered the implementation of his opinion, i.e., the adoption of the equal distribution of the wealth. The Muslims followed his opinion and the judges and governors acted according to it, and Umar (ra) submitted to the opinion of Abu Bakr (ra) and he acted according to it and implemented it. When Umar (ra) then became the Khalifah, he adopted an opinion which contradicted the opinion of Abu Bakr (ra). In other words, he ordered his opinion which was to distribute the wealth according to preference rather

*than equally. Therefore, he distributed the wealth according to those who embraced Islam earlier and according to need and the Muslims followed his opinion and the judges and governors acted according to it. So, there was an Ijma' of the companions that the Imam could adopt specific rules and order their enactment, and that it was upon the Muslims to obey that even if it went against their own Ijtihad, and they had to leave acting according to their own opinions and Ijtihad. These adopted rules are the laws. Consequently, the passing of laws is for the Khalifah alone and no one else possesses that right at all) **End quote.***

3- The Laws enacted by the Khalifah are two types:

A- Those that are Shariah rules, which the Khalifah adopts and make them binding upon the people, such as the rules of transactions, penalties, etc. Rules of this type must be observed by the citizens for two reasons: They are Shariah rules, and due to the obligation of obeying the legitimate authority (ruler).

B- The other type is the administrative arrangements established by the Khalifah for the interest of the Muslims, in accordance with his powers to look after the affairs, such as traffic laws. For this section, the citizens must abide by them due to the obligation of obeying the legitimate authority as described above.

4- Regarding the illegitimate authority and the ruler who governs with man-made laws, his obedience is not an obligation in Shariah and his laws are not binding on Muslims because he does not have the right of obedience by Muslims. The laws issued by the illegitimate ruler in our days are three types:

A- Laws taken from Shariah rulings, such as the "Personal Status Laws" that regulate marriage, divorce, inheritance and so forth are

derived from Islamic jurisprudence. These laws are followed as long as they are in accordance with the Shariah laws, because following them is in reality, following the Shariah rules.

B- Laws that are contrary to Shariah, like many laws that permit usury, adultery, drinking alcohol, forbidden sales, laws governing the property and their distribution, and laws that regulate the economic life and education and others. These come under the ambit of ruling by other than what Allah s.w.t has revealed, which is Haram. Muslims are not allowed to follow the laws under this section. It is severely prohibited for them and they must make an effort to change these laws and convert them to be in accordance with the Shariah rules.

C- Laws relating to administrative arrangements, such as the laws regulating traffic, organization of teaching, building of roundabouts and roads, and other matters included in the administrative arrangements section, it is not binding upon the Muslims to follow these laws according to Shariah because they are issued by a party that Shariah does not oblige to obey. Although these laws are not prohibited in Shariah, but are permissible to follow, because they are part of the administrative arrangements.

But if the failure to comply with these administrative laws entails damage and harm to one's self or to others, such as not observing stopping at the red signal, resulting in traffic accidents and damage to one's self or others, then it becomes an obligation to follow these laws, but not because of the obedience of the illegitimate ruler, but rather from the angle of the consequences of harm due to non-compliance. The Prophet (saw) prohibited harm, Al-Hakim narrated in Al-Mustadrak from Abu Saeed Al-Khudri may Allah be pleased with him that the Messenger of Allah (saw) said: «لَا ضَرَرَ وَلَا ضِرَارَ، مَنْ ضَارَّ ضَارَّهُ اللَّهُ»

«There is no injury nor return of injury. Whosoever harms others, Allah (SWT) will harm him; and whoever causes hardship to other Allah will cause hardship to him.»

He said, "This is a Saheeh hadith on the condition of Muslim, and he did not narrate it." Adh-Dhabi commented on it with: "On the condition of Muslim." In such cases, the obligation is not due to obedience of the administrative laws enacted by the illegitimate ruler or the non-Muslim ruler; rather, the obligation is due to the prohibition of harm and causing injury and harm.

5- Accordingly, compliance with the laws of traffic in the Muslim countries where they aren't governed by Shariah and in non-Muslims countries; I say that the adherence to these laws and administrative arrangements is permissible in Shariah. It is neither Haram nor is obligatory. But this obligation is not due to the obedience of the illegitimate ruler or non-Muslim ruler, but rather it is due to the prohibition of harm and causing harm.

These days, it is noted that in many cases, damage is caused due to the violation of the administrative arrangements, especially in regards to the traffic laws. Compliance with these laws that removes harm is observed in order to prevent the harm caused by the violation.

I hope that the matter has been clarified in all its aspects. ■

Your brother,
Ata Bin Khalil Abu Al-Rashtah
7 Shawwal 1440 AH
10/6/2019 CE

Q&A: The Hukum Regarding Acting And Watching Movies That Depict The Prophets And The Companions

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh O Shaikh.

What is the Hukum regarding watching movies and serials that depict the Prophets (as) and the Companions (ra)?

Answer:

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

Films and serials in their current reality are not permissible according to Shara', because they involve lying, pervaded by mixing, and Awrahs are revealed because foreign (non-Mahram) men portray the roles of husbands and Mahrams, and then women's Awrahs are exposed to them. Therefore, violations of the Shariah rules take place one after the other. Thus, these films and serials are not permissible according to the Shara' because of the violations of the Shariah. What is more and even more severe violation of the Shariah is when the Sahabah (ra) are depicted.. Then the most severe and the greatest sin is when an ordinary man represents the prophets and the messengers, without shame or fear of Allah Almighty.

We have previously issued an Answer to Question about the topic on 23/09/2009 and we again mention it to you for your benefit:

(As for acting and serials, they are pervaded by many violations of the Shariah:

A- They involve lying, because a person pretends to be another person and speaks as if he's the other person that he is representing,

so mayor says whatever his role demands, even if it was required for him to swear because the person he represents has sworn, and on top of that, a proclamation of divorce passes his lips if the person he's representing was divorcing someone. We must bear in mind that a person is held accountable for what he proclaims falsely, even if he says that jokingly.

B- They involve free mixing, as men and women are together without a need approved by the Shariah.

C- Revealing of 'Awrahs, as foreign (non-Mahram) men represent the roles of husbands and Mahrams, with what it requires of not covering the awrahs as the women should in front of non Mahrams, as well as what happens other than the covering of awrahs, such as other relations between men and women, who represent the roles of husbands and Mahrams.

It is clear from these great violations of the Shariah, and what is even greater than that and the most severe in the legal violation, is when the roles of the prophets are represented. For the Prophet has been chosen by Allah Almighty through Prophethood and the Message, and it is a privilege for him alone, and it is not for any other human being. So, the representation by an ordinary man of a Prophet (as) or the Messenger (saw) is an aggression against the Message, and it is a failure to give the Prophethood its right, and not giving the Message its worth, and that is a great injustice to the Message and the Messenger. This is in addition to other violations of the Shariah that pervade the

stages of acting of the relationships of men and women ... etc.

Therefore, these serials and dramas are not permitted.

As for the position of the Khilafah (Caliphate) state when it is established, with Allah's permission, it will not allow such representations and serials that contain violations of the Shariah, but as for the details of that, and how the matter will be at the time with regard to such actions, we will explain it at the time, Allah willing. On 23/09/2009). I hope this sufficiently answers your question, and Allah Ta'ala knows best and He is All-Wise.

Note:

To all the brothers and sisters who commented on the Answer to the Question on watching TV serials and movies, and had said that that answer was about acting and not about watching, I say: I have just answered the prohibition of representation mentioned in the question (i.e., showing people representing the Prophets and the Sahabah) and I stated that this is not permissible and that the state, when it is established, will prevent it. I did not give the answer about watching, but I left that issue to the questioners to do ijihad on the issue or to imitate any worthy Mujtahid on whose Ijtihad they trust. In other words, I did not outweigh an opinion on the matter.

I hope that the matter is clear. ■

Your brother,

Ata Bin Khalil Abu Al-Rashtah

28th Rabii' II 1441 AH

25/12/2019 CE

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congregations, then it would have committed a great sin for disrupting the Friday and congregational prayers.

In conclusion, it is truly painful that the rulers in Muslim countries follow the steps

of the colonial Kuffar (disbelievers), handspan by handspan and arms length by arms length, and if those countries were troubled in finding treatment of a specific disease, they follow them, and if they proposed a solution, even if it was not suitable, the rulers in Muslim countries would applaud them, and consider that in it is health and cure! It is painful that this epidemic (Coronavirus) brought the country and the people into standstill and stagnation, even the public life is almost stopped. This is so even though the Muslim countries have gone through many similar situation like this: It was plagued by plague as it waged a fierce war with the Romans in Ash-Sham in the eighteenth year after Hijra, and the Ummah was tested in the middle of the sixth century after Hijra with the scourge of "Al-Shaqfa" and is now called Carbuncle, which extended from Ash-Sham to Morocco, and it is now considered one of the sores that result from the skin being infected with staphylococcus bacteria (a type of bacteria). Muslims were also tested in the middle of the eighth century of after Hijra (749 AH) in what is called the Great Plague in Damascus, and in all these cases the mosques did not close and the Friday and the congregation prayers were not stopped. And the people were not locked up in their homes, but the sick were isolated, and the healthy people carried out their work, with jihad and building the earth. They went to the mosques to pray and supplicated to Allah to protect them from the evil of this disease, in addition to the health treatment they followed in caring for the sick. This is the truth **﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾** "And what can be beyond truth except error?" [Yunus: 32]. ■

02nd Sha'ban 1441 AH

26/3/2020 CE

Q&A: The Ramifications Of The Coronavirus

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

China announced for the first time on 4/1/2020, especially in Wuhan, that dozens of people were infected with Coronavirus disease, named COVID-19, then it spread to almost all the countries of the world, and many countries imposed closure of the borders and curfew, and then they stopped the Friday and congregational prayers. This disease gave a blow to the global economy, and America began to exchange accusations with China.

What is the source of this epidemic? What is the extent of its actual impact on the global economy? And what is the correct solution for it? Is it permissible to stop the prayers, Friday and congregational because of this disease?

Answer:

The Coronavirus is given this name in English (crown) and it means the crown in Arabic, because its shape is like a crown when it is viewed by the electron microscope, and it was first discovered in 1960 as Coronaviridae. From the family of this virus, one appeared in 2003 in the Chinese region of Hong Kong, a virus called SARS, and recorded 8,422 infections, including 916 deaths, and in 2004 and 2005 new strains appeared, and thus began to appear in the following years, especially in 2012 and 2014, but it was limited in some countries and in few percentages. It appeared again in the beginning of December 2019 in Wuhan, China, and it resembles the SARS 2 virus by 96%. Many of the initial infections were associated with sea and animal food market in Wuhan, in China. It spread to

many neighboring countries, and appeared similar to the Coronavirus of the bats by 96%, which most likely made its origin from bats.

The number of deaths increased, most of them in China until the number of those infected reached more than 81,193 cases, with more than 3000 deaths, followed by Italy, Iran, Spain, France and the United States, and terror spread throughout the world because of its rapid spread until the number of infected reached about 404,000 confirmed cases, and deaths are close to 20,000 on 24/3/2020 (Deutsche Welle, 25/3/2020), and the United Nations Secretary-General Antonio Guterres said: "The Covid-19 epidemic may kill millions if its spread is not controlled " (Euro News, 19/3/2020). That is why many countries have banned schools, universities and gatherings, and called for curfews, collective quarantine, and for cancelling Friday prayers and congregational prayers. This has resulted in matters requiring clarification:

First: Has this disease been caused by an effective action [actor], or is it like other diseases, Qadaa (Divine fate) from Allah caused by the hands of people?

Second: Did the Capitalist world properly address this issue? What is the Shariah treatment in such a case?

Third: What is the impact of this Coronavirus disease on oil prices and the global economy?

Fourth: Is it permissible due to this disease to prevent congregational prayers and Friday prayer?

First: Emergence of this disease and those behind it:

1- The beginning of the spread of Coronavirus [COVID-19] was from China, and scientific and medical studies say that it moved from animals to humans, because in China, it is common to eat all kinds of animals even the filthy, since they are pagan Kuffar (polytheists) who do not distinguish between the malicious and the good. As we mentioned earlier, the media reports pointed out that the Chinese city of Wuhan in Hubei is a center of trade for these filthy meats, and is the epicenter of the outbreak of this disease.

Thus, Coronavirus disease spread in China and then moved to Iran through the Chinese working there for the Chinese Railways Corporation, which is building a railway through the city of Qom. Iran is considered the epicenter of the outbreak in the Middle East. Italy has also opened a group of sectors for Chinese investment, from infrastructure to transportation. Reports indicate that Lombardy and Tuscany are the two regions that witnessed the largest amount of Chinese investment. The Lombardy region witnessed the first Coronavirus infection on the 21st of last February, and is one of the most affected areas.

2- America attacked China for its failure to fight the epidemic and for concealing it since its inception and its failure to combat it. So, Chinese Foreign Ministry spokesman Zhao Li Jian responded angrily and wrote on his Twitter account on 13/3/2020 saying: "The American army may have brought the Coronavirus to the Chinese city of Wuhan"... (Al-Sharq Al-Awsat, 13/3/2020). US President Trump repeated his attack on China, saying: "The world is paying a very big price for what they did (referring to China's slow

pace in providing information about the new Coronavirus) " (Euro News, 19/3/2020) Trump described the Coronavirus as the Chinese virus when he posted a tweet on 16/3/2020 on Twitter: "The United States will be powerfully supporting those industries, like Airlines and others, that are particularly affected by the Chinese Virus." China responded through its Foreign Ministry spokesman on 17/3/2020 and said: "This comment distorts the image of China. We are very angry and we strongly reject it." (Russia Today, 18/3/2020)

And when China began spreading accusations that initially mentioned that America was behind the spread of the virus, Washington summoned its Beijing ambassador on 13/3/2020 and a State Department official said: "China is seeking to deflect criticism for its role in 'starting a global pandemic and not telling the world.' Spreading conspiracy theories is dangerous and ridiculous." The official said, "We wanted to put the government on notice we won't tolerate it for the good of the Chinese people and the world." Xinhua agency confirmed "that Beijing's actions, including imposing strict quarantine on millions of people, have given the world "valuable time" to prepare, which is recognized by the international community." (Russia Today, 15/3/2020).

3- Thus, a war of words broke out between America and China because of the outbreak of the Covid19 virus (SARS-CoV2), and both countries accuse the other of being the direct factor in the spread of this disease, and although both systems applied in China and the United States are not excluded from being behind the spread of the virus, however, after research, it is likely that there is no concrete evidence that the United States nor China was the one that transmitted or

manufactured the virus and then proceeded to transmit it to other countries for two distinct reasons:

The first is that both countries are drowning to their ears in this disease!

In China, in addition to what we mentioned about it previously, the last statistic of Coronavirus disease is: the number of the affected reached 81272, and the number of deceased are 3273 as stated in the announcement of the National Health Committee in China. (Youm7, 23/3/2020), **even if it were China who was behind the spread of the disease, it would have at least protected itself.**

As for America, according to the statistics of those affected by the Coronavirus disease according to CNN Health, the number of deaths from the virus has increased to 704, while the total confirmed cases reached 52976 (CNN Arabic, 25/3/2020). The United States ranks third in terms of the number of infections by the virus after China and Italy. Under the recent measures, a third of Americans are subject to orders to stay at home in seven states, as the states of Louisiana and Ohio announced on Sunday an expanded curfew, thereby joining the states of New York, California, Illinois, Connecticut and New Jersey. (Al-Jazeera, 23/3/2020), **and likewise, if it were**

America who was behind the spread of the disease, it would have at least protected itself from it.

“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]” [Ar-Rum: 41].

We are all aware of what evil the capitalists and their like committed in the world, for they do not value except their interests and ambitions. The rulers of America, China, Russia, Europe, etc., are the cause of the world's misery and the misery of their people, and their crimes against humanity are many.

The second is that it is incorrect to say that either country manufactured it, because there is no evidence that the virus was manufactured in the laboratory. *The Nature Medicine* says, "By comparing the genome sequencing data available for known Coronavirus strains, we can strongly confirm Coronavirus has originated through natural processes." The magazine also says, "This view was supported by data on the virus's backbone and its overall molecular structure, and whoever wanted to manufacture the virus in vitro, this would show in the backbone of the virus." (<https://www.npr.org>) The same applies to any other country such as Russia, Europe, Iran and other Muslim countries, as it is likely affected by one of the two countries, China and America, in terms of transmission of the disease.

Therefore, only what Allah Almighty says remains:
﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمَلُوا﴾
﴿لَعَلَّهُمْ يَرْجِعُونَ﴾ **“Corruption has appeared throughout the land**

and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they

have done that perhaps they will return [to righteousness]” [Ar-Rum: 41].

We are all aware of what evil the capitalists and their like committed in the world, for they do not value except their interests and ambitions. The rulers of America, China, Russia, Europe, etc., are the cause of the world's misery and the misery of their people, and their crimes against humanity are many. They are the ones who bombed unarmed people with nuclear bombs, depleted uranium, and burning napalm bombs and they brutally enslaved African tribes and made them fields for their biological and chemical experiments. The wars of extermination of the Native Americans are marks of shame on their foreheads, **and the crimes of China against the Uighurs Muslims have reached the globe.** The crimes of Russia and the Serbs against Muslims in Central Asia, the Balkans and Ash-Sham are still continuing, and Britain's crimes in India against Muslims and non-Muslims still have its repercussions to this day. These crimes confirm that these rulers who control the peoples of the world are the cause of the misery of humanity. So, yes, as the Mighty in Power (swt) said: **﴿فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ﴾** **“And the evil consequences of what they earned struck them. And those who have wronged of these [people] will be afflicted by the evil consequences of what they earned; and they will not cause failure” [Az-Zumar: 51].**

Second: The mistake of the capitalist solution and their likes to this issue, and that the correct treatment is that of the Shariah:

Capitalists and their likes have dealt with this issue in three stages:

The first is to conceal the subject:

1- (A Chinese report revealed that the Chinese authorities have hidden from the Chinese and the world the truth of the fatal disease that the authorities learned of its spread before mid-December 2019, but they kept the matter a secret and did not recognise it until the end of the year after the increase in the number of cases. The Chinese-American media reporter Shang Wei Wang stressed that the authorities did not close a market for selling seafood in Wuhan, from which the disease spread until January. The report revealed that 8 citizens were arrested for transmitting information about the disease at the beginning of the crisis and considered them outlaws by spreading unconfirmed information. He continued that the local authorities in Wuhan still claim that things are normal and allowed the rituals of one of the local traditions to be held on January 18th, which was attended by about 40 thousand families." (Ibid 01/02/2020)

2- Likewise, [Chinese officials did not warn the people of the gravity of the crisis in December until December 31, when Beijing informed the World Health Organization. At the time, the Chinese government said, "The disease is preventable and controllable." On January 23, the authorities closed down the city of Wuhan, and a complete travel ban was issued. (Masrawy, 23/3/2020)]

The second is quarantine and partial isolation

1- [Officials from the health department in the United States confirmed, on Saturday, an eighth case of the new Coronavirus , and the US Department of Defense said that it will provide shelter for foreigners arriving who may be required to be quarantined... The city of Wuhan and Hubei Province in central

China, where the virus appeared, are subject to for an actual quarantine (Sky News, 21/2/2020)]

2- In the United States, the Governor of the New York State, Andrew Cuomo, said, "We are in quarantine," stressing that it is "the most stringent measure we can take." With the imposition of quarantine in New York, California, New Jersey and Illinois, more than 85 million people now have to stay home, except for shopping and a short walk (Deutsche Welle, 21/3/2020)]

The third is almost complete isolation in homes

[Hundreds of millions of people around the world are isolated in their homes in the hope of curbing the spread of the Coronavirus, which has killed more than eleven thousand people. This strict measure, that is unprecedented in the history of humankind, is being implemented in varying degrees depending on the countries... more than 800 million people in more than 30 countries were requested to stay in their homes, whether due to public quarantine decisions, recommendations, or curfews, according to a census conducted by AFP... In Germany, the authorities are considering tightening measures to restrict public life and obligate most of the population to abide by their homes ... Italy, the country most affected by the virus in Europe, that has killed 4,000 people and was the first country on the old continent to order the population to be quarantined, is working to strengthen its measures in the face of the spread of the disease. It will close all parks and reserves to the public this weekend, and other restrictions will be imposed to push Italians to stay in their homes, after the authorities announced that 627 people have died of the virus within 24 hours in the

country, marking a peak since the beginning of the crisis (Deutsche Welle,21/3/2020)]

• By organizing these three treatments, it turns out that they do not solve the problem, but rather they increase the failure of the economy further, then it increases this disease and the boredom and impatience that afflict people, as we have heard about cases in the Capitalist society.

Therefore, the correct treatment for this disease is, as stated in Allah's law (swt), that the state follows the disease from its beginning and works to limit the disease to its place of origin, and healthy people in other regions continue to work and produce.

Narrated by Bukhari in his Sahih from Usama Bin Zaid from the Prophet (saw) that he said: «إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا وَإِذَا سَمِعْتُمْ بِه بِأَرْضٍ فَلَا تَخْرُجُوا مِنْهَا» **"If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are, do not leave it."** In another Hadith in Bukhari and Muslim, and the version is from Muslim from Usama Bin Zaid, that the Prophet (saw) said: «الطَّاعُونَ رَجَزٌ أَوْ عَذَابٌ أُرْسِلَ عَلَى بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا «Plague is a calamity which was sent to Bani Isra'il or upon those who were before you. So when you hear that it has broken out in a land, don't go to it, and when it has broken out in the land where you are, don't run out of it." In another narration by Bukhari from Aisha (ra), the Prophet's wife (saw), that she said "I asked Allah's Messenger (saw) about the plague. He told me that: «أَنَّهُ عَذَابٌ يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ».

Punishment sent by Allah on whom He wished, and Allah made it a source of mercy for the believers, for if one in the time of an epidemic plague stays in his country patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr.'"

This is a kind of quarantine in a state that was ahead of all countries, and in a civilized state of a first class, whose leader is the Prophet of Allah and His Messenger (saw), who received Revelation as he implemented Islam to set a good example in application. Ibn Hajar mentioned in Fath Al-Bari that Umar, may Allah be pleased with him, went out to the Ash-Sham, when he reached Serg, he was informed that the epidemic occurred in Ash-Sham, and Abd al-Rahman bin Auf told him that the Messenger of Allah (saw) said: «إِذَا سَمِعْتُمْ بِهِ بَأْرَضٍ فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَإِنَّمَا كُنْتُمْ فِيهَا فَارًّا مِنْهَا» **"If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are, do not leave it."** Then Omar bin al-Khattab returned; meaning, when the news came that the plague had spread, he returned with the Muslims.

Accordingly, the state in Islam has to restrict the disease to its place and its residents remain in it and other residents do not enter upon them, and to perform its Shariah duty, for it is a state of care and honesty. Just as it performs these measures during outbreaks of infectious diseases, it provides health care from medical care and medicine free of charge to all its citizens and builds Hospitals, medical laboratories and other basic needs of the citizens of the country, such as education and maintaining security.

Thus, the correct procedure is to isolate the infectious disease in its place and quarantine the sick and provide a follow-up with care and treatment free of charge, while the healthy continue in their work, and the social and economic life continues as it was before the infectious disease. It does not stop the general people's lives, they are not isolated in their homes causing the economic life to paralyze or almost does, increasing and worsening the crisis in, and other problems arise.

Third: The effect of this disease (Coronavirus) on oil prices and then on the global economy:

The growth of world economy was slowing down even in the normal circumstances without the pandemic. So how is it when the world's measures are heading towards quarantine and to total and partial isolation? These measures will further slow the global economy if it does not lead to its collapse:

The virus has paralyzed global trade and caused oil prices to fall rock bottom, as oil prices have fallen to very low levels. And it created a price war between Russia and Saudi Arabia, because Russia had to raise its oil production as it relied heavily on it, and America moved Saudi Arabia to raise its production to confront Russia. On 19/3/2020, American President Trump threatened Russia, saying, "He will interfere in the price war between Saudi Arabia and Russia at the appropriate time" (Al-Hurra (American) 19/3/2020)

Saudi Arabia is fighting a battle for America against Russia over market shares, after its previous agreement, which lasted three years, to curb production collapsed this month. The two countries are pumping oil to

their fullest capacity at a time when global demand is falling sharply due to the spread of the Coronavirus virus, so prices have fallen to their lowest levels in nearly 20 years this week. The price of a barrel fell to \$ 28.75 for the Brent futures mix. And despite the Russians' awareness of Saudi Arabia's links with America, (Rosneft spokesman, Mikhail Leontyev told the Russian Information Agency (All oil quantities, which were reduced as a result of the extension of the OPEC + agreement several times, were completely and quickly compensated in the global market with American shale oil) Reuters 8/3/2020]

However, they could not take any action on that. Indeed, Saudi Arabia exacerbated the crisis towards Russia by deciding not to extend the previous agreement (reducing 2.1 million barrels) and decided to raise production (oil prices lost up to a third of their value on Monday in their biggest daily loss since the Gulf War In 1991... Thus, Brent crude futures fell 22 percent at \$37.05 a barrel, after dropping earlier 31 percent to \$31.02, the lowest level since February 12, 2016. (Reuters 9/3/2020)) Then it reduced the price of oil to its clients in Asia by \$6! Today, Russia is looking for a way to return to the OPEC Plus agreement and it is showing flexibility for a new reduction!

Thus, the world economy was severely shaken by the spread of the Coronavirus and then the drop in oil prices. If this continues to be the case, the world economy may be about to collapse.

Fourth: Is it permissible to prohibit the Friday and congregational prayers in mosques?

Stopping Friday and congregational prayers in the event of spread of infectious

epidemics is not carried out in general, but rather the sick are isolated and are not allowed to enter the mosques for the congregational or Friday prayers, and all measures are taken from hygiene and sterilization and wearing masks if required, and so on. **Then the healthy people continue to pray Friday and congregational prayer without stopping them**, and if there is a need for medical teams in mosques to check who is suspected of the illness amongst the worshiper, then that measure can be taken, but without disrupting the Friday and congregational prayers for healthy Muslims. **The evidences on the congregational and Friday prayers do not include permanent disruption, but rather they do not require a large number for their performance as in what we will explain, and some Muslims are excused from attending them, for reasons that concern them, as follows:**

1- As for the congregational prayer, it is an obligation of sufficiency (*kifayah*):

The congregational prayer is an obligation of sufficiency that must be shown to people, because Abu Darda, may Allah be pleased with him, narrated that the Prophet (saw) said: «مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، عَلَيْكَ بِالْجَمَاعَةِ فَإِنَّمَا يَأْخُذُ الذَّنْبُ مِنَ الْعَنَمِ الْفَاصِيَةِ» **“If there are three men in a village or in the desert among whom prayer is not offered (in congregation), the devil has got the mastery over them. So observe (prayer) in congregation, for the wolf eats only the straggling animal.”** It was narrated by Abu Dawood with a Hasan Isnad (chain of transmission), and it is about congregational prayer. It is an obligation of sufficiency; some Muslims have delayed the prayer of the congregation with the Messenger (saw) and the Messenger left them after threatening them

with burning. Al-Bukhari narrated that Abu Huraira said that the Messenger of Allah (saw) said, «وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِحَطَبٍ فَيُحَطَّبَ ثُمَّ أَمُرَ بِالصَّلَاةِ فَيُؤَدَّنَ لَهَا ثُمَّ أَمُرَ رَجُلًا فَيُؤَمِّمُ النَّاسَ ثُمَّ أَخَالَفَ إِلَى رِجَالٍ فَأَحْرَقَ عَلَيْهِمْ بُيُوتَهُمْ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرَقًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ» "By Him in Whose Hand my soul is I was about to order for collecting firewood (fuel) and then order Someone to pronounce the Adhan for the prayer and then order someone to lead the prayer then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the 'Isha' prayer."

And if it was a fard Ain for every Muslim, he would not have left them, and it is was from the congregational prayers since it mentioned the Isha prayer. And the congregation should have at least two members, an imam (leader) and ma'moom (one who is lead) due to the Hadith of Malik bin Al-Houwarith, who said: «أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَصَاحِبٌ لِي فَلَمَّا أَرَدْنَا الْإِقْفَالَ مِنْ عِنْدِهِ قَالَ: «لَنَا إِذَا حَضَرَتِ الصَّلَاةُ فَأَدْنَا ثُمَّ أَقِيمَا وَلْيُؤَمِّمَكُمَا أَكْبَرَكُمَا» I came to the Messenger of Allah (saw) along with a companion of mine, and when we intended to return from him, he said: 'When there is time for prayer, announce prayer, pronounce Iqama, and the oldest amongst you should lead the prayer.'" Narrated by Muslim. And the congregation is not waived except with a Shariah excuse, in which there is a text like a cold or rainy night, for the Hadith of Bukhari that the Messenger of Allah (saw) said: «كَانَ يَأْمُرُ مُؤَدَّنًا يُؤَدِّنُ ثُمَّ يَقُولُ عَلَى إِثْرِهِ أَلَا صَلُّوا فِي الرِّحَالِ فِي اللَّيْلَةِ الْبَارِدَةِ أَوْ الْمَطِيرَةِ فِي السَّفَرِ» "Allah's Messenger (saw) used to tell the Mu'adhin to pronounce Adhan and say,

"Pray at your homes" at the end of the Adhan on a rainy or a very cold night during the journey."

2- As for Friday prayer, it is *Fard Ain* (individual obligation) prayer, and it is not waived except with an excuse, and the evidence for that is abundant, including:

The Speech of Allah (swt) (إِذَا نُودِيَ لِلصَّلَاةِ) «O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade.» [Al-Jumu'a: 9] The request in this verse is obligatory due to the evidence of the Qareenah (indication) of the prohibition from what is permissible, indicating the decisive request (jazim). And Al-Hakim narrated in Al-Mustadrak on Al-Sahihain on the authority of Tariq bin Shihab, on the authority of Abu Musa, from the Prophet (saw) that he said: «الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً: عَبْدٌ مَمْلُوكٌ، أَوْ امْرَأَةٌ، أَوْ مَرِيضٌ» "The Friday prayer in congregation is a necessary duty for every Muslim, with four exceptions; a slave, a woman, a boy, and a sick person". Al-Hakim said: "It is a Sahih hadith on the condition of the two sheikhs." And it is not obligatory on the one who is in fear, due to what was narrated from Ibn Abbas, may Allah be pleased with them, that the Prophet (saw) said: «مَنْ سَمِعَ النِّدَاءَ فَلَمْ يُجِبْهُ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عَذْرٍ،» "He who heard the call must answer it, there is no prayer for a man except with an excuse. They said: O Messenger of Allah, what is the excuse? He said: Fear or disease" It was extracted by Al-Bayhaqi in Al-Sunan Al-Kubra. Thus, Friday is obligatory for every Muslim, except for those who have a Shariah text that excludes them, whereas other than those who do not have a text to exclude them, Friday is obligatory (*fard Ain*) upon them. These are the Shariah excuses and analogies are not measured on them. The Shariah excuse

is what is stated in the Shariah text and does not include the acts of worship, because they do not include divine reason ('ila) so that analogies are drawn from them. And it is required for Friday prayers to have a number of Muslims, and the Companions agreed that there must be a number to perform Friday prayers, so they must be in a number (of people). A certain number is not required, so any number is called a group and is considered a number and will make the Friday prayer valid as long as it is considered a group, because being in a group for Friday prayer is fixed by the previous hadith of Tariq: «الْجُمُعَةُ حَقٌّ وَاجِبٌ» "The Friday prayer in congregation is a necessary duty for every Muslim." And because the number is fixed by the consensus of the Companions, and there was no hadith in the status of consideration indicating a specific number to carry out Friday prayer. However, because achieving the group and the number were necessary, and this can only be achieved by three or more, because two are not considered a number of a group. **Accordingly, three of those who are obliged to perform Friday prayers are required so that the Friday prayer is valid.** If there are less than that, it is not valid and it is not called Friday prayer because there is no number, and the consensus was on that there must be a number (of people) for the Friday prayer.

In conclusion, it is truly painful that the rulers in Muslim countries follow the steps of the colonial Kuffar (disbelievers), handspan by handspan and arms length by arms length, and if those countries were troubled in finding treatment of a specific disease, they follow them, and if they proposed a solution, even if it was not suitable, the rulers in Muslim countries would applaud them, and consider that in it is health and cure! It is painful that this epidemic (Coronavirus) brought the country and the people into standstill and stagnation, even the public life is almost stopped.

Thus, in the Khilafah (Caliphate) state, the Friday or congregational prayer is not stopped. Rather, he who is legally (by Shariah) excused does not attend and the rest attend. As for saying that it is likely with least amount of doubt that everyone is vulnerable to infection and it cannot be prevented no matter what measures or precautions were taken, it is a weak possibility, **especially since the lowest number for the congregational prayer is two and for the Friday prayer is three,** and this is most likely achievable. If we assume that this possibility exists, it will be taken in its region accordingly, therefore, the matter must be strictly and sincerely controlled. If the number is attained with least amount of doubt, then Friday and congregational prayers are not stopped, but all measures and precautions are taken. Taking precaution does not mean leaving the obligation, but rather it is carried out together with taking precautions and measures to prevent the infection.

This is the most likely outweighed ruling in the matter. If the state closes the mosques without making every effort to verify the least amount of doubt (ghalabat adh-Dhan) as we have shown above, then it prevents people from attending the mosques for Friday (prayer) and

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Hizb Ut Tahrir / Wilayah Turkey Held A Huge Khilafah Conference In Istanbul: "From Family To The State - Building An Islamic Society"

Press Release

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

On 3rd of March, 2020, Hizb ut Tahrir in Wilayah Turkey held a huge conference titled, "From Family to the State - Building an Islamic Society" which was attended by hundreds of Muslims. The conference held in Istanbul was part of the campaign, "Islam protects Family, Generations and Society". <https://youtu.be/hcxMx1LKODE>

Topics of the conference were, "The Devastating Impact of the Istanbul Convention and Related Laws on The Family", "The Importance of Family in Islam", and "How to Protect Society and Family".

Speakers at the conference were theologian Dr. Abdurrahim Şen; founder of the Siyer Vakfı (foundation) Muhammed Emin Yıldırım, and theologian Abdullah İmamoğlu.

The conference was moderated by M. Emin Yıldırım, author at Köklü Değişim Magazine, and commenced with the Qur'an recitation of Hafidh Burak Balta. Media Representative of Hizb ut Tahrir in Wilayah Turkey, Mahmut Kar, held the opening speech of the conference.

#أقيموا_الخلافة

#ReturnTheKhilafah

#YenidenHilafet

#AileyiNesliToplumuKoru

#3Mart1924

Delegate of the Central Media Office of Hizb ut Tahrir
in Wilayah Turkey



NUSSRAH

Nussrah is the Hukm Shara upon which the political future of the Muslim Ummah depends. It is through Nussrah that a state will be established which will end the chain of treacheries faced by the Ummah, beginning ruling by all that Allah (swt) has revealed, unifying the entire Ummah under a single state and spreading the message of Islam to the world through Dawah and Jihad.

The divine evidence of Nussrah is established in the Seerah of RasulAllah (saaw). When the society of Makkah became rigid before the message of Islam, Allah (swt) ordered RasulAllah (saaw) to present himself to various tribes, to seek their Nussrah. After the death of his (saaw) uncle Abu Talib, RasulAllah (saaw) started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him (saaw). Through the Nussrah of the Second Pledge of Aqabah, the first Islamic State was established. So the leaders of Aus and Khazraj were named as Ansar, to be remembered by this honored title until the end of the life of this world.

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah (swt) has revealed. They must uproot the Kufr capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah (saaw) when he (saaw)said,

ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ

“Then there will be a forceful rule and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the the Method of Prophethood. Then he (saaw) became silent.” (Ahmad).