

NUSSRAH

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Issue 53

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Rajab/ Shaban 1441 AH

**Time For
Khilafah**

**The Liberator
of
Constantinople
Sultan
Muhammad
Al-Fatih, Is An
Inspiration For
The People Of
Power**

**The U.S.-China
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**Campaign: Rallies, In
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Time for Khilafah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This Rajab, 1441, it will have been 99 years since the abolition of the Khilafah, through the collaboration of traitors amongst the Arab and Truks, with the colonialist enemy. Throughout the Muslim World, the absence of the ruling by all that Allah (swt) is felt, plunging us into despair. Pakistan is no exception, as the last hope in the ruling system in Pakistan has been dashed and smashed to pieces. Indeed, the government of “change” has failed to stop corruption, our economic ruin and slaughter of our security by the colonialists of today.

We despair as corruption has found new life, with not a single dollar retrieved from the line of corrupt generals and politicians, who have filled their bellies to bursting from our wealth. We despair as Pakistan has been drowned beyond neck deep into loans, with cursed interest, which is an invitation of war from Allah (swt) and his Messenger (saaw). We are frustrated by the colonialist conditions on foreign loans that exploit our resources, whilst hammering our local industry, agriculture and currency into the ground, to maintain foreign economic dominance.

We shake our heads in sorrow as the cries of the Muslims of Occupied Kashmir are met with “restraint,” toothless statements and token measures, in line with the US policy to allow the Hindu State to rise as Akhund Bharat, “Greater India.” And we are unsettled as the regime drops a hammer on our feet, by acting as hired facilitators to secure a stay for the American “Raymond Davis” private

military contractors in Afghanistan, within reach of our nuclear assets, under the cover of a deal and much trumpeted partial withdrawal of regular troops.

There is no end to our despair, unless we look beyond the man-made system to our Great Deen, revealed by the Lord of the Words, Allah (swt). We have seen how a single man, backed by our military leadership, cannot fix the inherently flawed Democracy. It is as if we have become stuck, we can neither go forward with the current leadership, nor go back to the previous leaderships. In this situation, we must ask: is not the only way out for our military to grant its Nussrah to Hizb ut Tahrir for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood?

Indeed, the Khilafah is the method of ruling in Islam, looking after our affairs in strict accordance to the Quran and Sunnah, such that its every law and article of constitution is backed by divine evidence.

Indeed, the Khilafah is the method of ruling in Islam, looking after our affairs in strict accordance to the Quran and Sunnah, such that its every law and article of constitution is backed by divine evidence. Moreover, RasulAllah (saaw) established the Obligation (Fard) of the Bay’ah (Pledge) to a Khaleefah, by tying it's absence to the worst of all deaths, dying upon other than Islam, **مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةَ جَاهِلِيَّةٍ** “Whosoever dies without the Bay’ah on his neck dies the death of Jahilliyah.” (Muslim) It is Fard upon every one of us that a Bay’ah to a Khaleefah exists, in our time. Indeed, it is time for Khilafah. ■

Tafseer Al-Baqarah:197 - 199

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

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَغْتَلَمُهُ اللَّهُ وَتَزُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِي يَا أُولِي الْأَلْبَابِ (البقرة: 197). لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ (البقرة: 198). ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (البقرة: 199)﴾

“Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding (197). There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafat, remember Allah at al-Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray. (198). Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful. (199)”

Allah (swt) clarified in these verses as follows:

1) (الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ) “Hajj is well known (during) months”. This is the Cause (سبب Sabab) for Hajj, hence it is not allowed in other than Hajj months and they are, *Shawwal*, *Dhul Qa'da* and nine days of *Dhul Hajj* in addition to the night of *Nahr* (sacrifice). (Abdullah bin Umar, the mass of the Companions and *Tabiyeen* said, Those are

Shawwal, *Dhul Qa'da* and (first) ten of *Dhul Hajj*. It is Sahih based on the condition of the two (Imams: Bukhari and Muslim) and comes in *Mustadrak*). Ten of *Dhul Hajj* does not include the tenth day. This is the outweighed opinion as we will explain with the permission of Allah.

As for why we said that Hajj is not allowed in other than the months of Hajj, it is because, الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ “Hajj is well known (during) months” i.e. the time for Hajj is well known months, as it is the opinion of grammarians. These months are assigned from all the months of the year and it is a Cause (Sabab) for Hajj, just as the timings of Salah are causes for Salah, whilst the arrival of the month of Ramadhan is the Cause (Sabab) for Fasting.

Ibn Abbas (ra) said, من السنة أن لا يحرم بالحلج إلا في أشهر الحج “It is Sunnah of not to take *Ihram* except during the months of Hajj” [Al-Durr Al-Manthur: 2/526, Tafseer Al-Qurtubi: 2/406, Tafseer Al-Tabari: 2/257]. The saying of the companion: ‘such a thing is Sunnah’ is the Hukm raised (*Marfu'*) about RasulAllah (saaw), particularly in the saying of Ibn Abbas, as he is the Interpreter of the Quran (ترجمان القرآن).

As for why we said that the end of Hajj months is the ninth of *Dhul Hajj* in addition to the night of *Nahr*, this is because the ninth of *Dhul Hajj* is the day of *Arafah*. And Messenger of Allah (saw) said: الحج عرفة من جاء قبل صلاة الفجر من ليلة جمع فقد تم حجه “Hajj is *Arafah*, whoever came before the dawn prayer in the night of *Jam'u*, He has completed the Hajj” [Tirmidhi: 814]. It is said in the narration of Abu Dawood, من أدرك عرفة قبل أن يطلع الفجر فقد أدرك الحج “Whoever reaches the *Arafah* before dawn, he has attained the Hajj” [Abu Dawood: 1664]. It is said in the narration of Dar Al-Qutni, الحج عرفة “Hajj is *Arafah* and *Arafah* is Hajj” [Al-Daraqutni: 2/241]. This means whoever misses the day of *Arafah* until the dawn (يوم النحر) (طلوع فجر) on the Day of *Nahr* (يوم النحر),

without standing in *Arafah*, there is no Hajj for him. The Night of *Jam'u* means the Night of *Muzthalifah*.

As the months of Hajj are the Causes for Hajj, and because the Hajj is missed by missing the day of *Arafah* until the dawn of the tenth day, without standing in *Arafah*, this means Months of Hajj end with the dawn of the night of *Nahr*.

2) (فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ □) (So whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. ” i.e. Whoever committed himself to perform Hajj and took *Ihram* for Hajj therein, then it is forbidden for him the *rafas* (sexual relations), *Fusuq* (disobedience) and *Jidal* (disputes) during Hajj.

The word *rafas* (الرفث) means sexual intercourse or speaking of that in front of women, and what accompanies that, and obscenity in the speech.

The word *Fusuq* (الفسوق) is disobedience or reviling due to RasulAllah (saaw): (سباب المؤمن فسوق) “Reviling a Muslim is *Fusuq*” [Al-Bukhari: 46, Muslim: 97]

The word *Jidal* (الجدال Altercation) is a dispute of a person with companions and those who involve in Hajj, until it makes them angry, with quarreling and shouting in speech. (Enjoining the good and forbidding the evil does not fall within *Jidal*.)

As for why we said that it is Haram (Forbidden), this is because Allah (swt) says, (وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ) “And whatever good you do - Allah knows it.” This Literal Wording (منطوق Mantuq) has an Intended Meaning (مفهوم Mafhum) indicating that the above mentioned matters in Hajj i.e. **فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ** “No sexual relations and no disobedience and no disputing during Hajj”) are not optional, i.e. these are amongst what angers Allah (swt). In addition to this, some of the matters, such as *Fusuq*, are of an

understood description that gives Decisiveness in Prohibition (الجزم في النهي) and this is the *Qareenah* (قرينة Indication) for Decisive Prohibition (النهي الجازم). Hence the Prohibition is Decisive for these matters and doing such actions is Haram (حرام Forbidden) in Hajj.

It can be asked that these matters, or most of them, are Haram (Forbidden) whether during Hajj or other than Hajj. Then why is the Prohibition specified here, as in *Fusuq*, for example?

The answer to this is: This is the indication for the magnitude of the sin and severity of its crime, in this rite (of Hajj) during the months of Hajj. This is like the saying of Allah, وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ “Whoever intends [a deed] therein (Masjid Al-haram) of Deviation or Wrongdoing - We will make him taste of a painful punishment.” [TMQ 22:25]... (الإلحاد) Deviation (of deed) or Wrongdoing, whoever commits it, will have a painful punishment, same as during Hajj and other than Hajj.

This is like the saying of Allah (swt), مِنْهَا أَرْبَعَةٌ حُرْمًا ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ “Of these (twelve months), four are sacred. That is the correct religion, so do not wrong yourselves during them (i.e. during four months)” [TMQ 9:36]. Wrongdoing is Haram (Forbidden) for both sacred months and other months. Here it is mentioned to explain the magnitude of sin during that time.

3. (وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِي يَا أُولِي الْأَلْبَابِ) “And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding”

Bukhari reported from Ibn Abbas (ra) that people from Yemen used to perform Hajj, while they did not take their provisions and they said ‘we are dependent on Allah (Mutawakkil)’, then when they reached (Mecca), they used to beg from the people. So Allah (swt) revealed the verse (وَتَزَوَّدُوا) “And take provisions.” This comes with the Real Meaning (المعنى الحقيقي) which is ‘Taking food for travelling’.

When Allah (swt) mentions the

provisions for travelling, He (swt) alerts the necessity to accompany this materialistic provision, with the other provision, which is the best of provisions and here the word (زاد) ‘provision’ comes with the Metaphorical Meaning (المعنى المجازي) i.e. the best provision and support for you, which is *Taqwa* (piety), which comes with the Sharia Meaning (المعنى الشرعي) i.e. fearing Allah and obedience to Him.

And it is a guidance from Allah (swt) for the Hajj to take the material provisions that help him during the travel, so that he will not beg the people during Hajj, and to include the provision, which is better than the first, in addition to the material provisions of food and expenditure, which is the Piety of Allah, obedience of Him, fearing Him, adhering to His commands and abstaining from His prohibitions.

Then Allah (swt) concludes with public address to all the people of understanding to fear Allah. Allah (swt) directs the address to the people of understanding, as they are those who know goodness from evil, Allah’s Mercy from His Punishment, what benefits their life from what harms them, such that they distance themselves from Disobedience of Allah and draw closer to Allah, through obedience, in order to become pious people.

4. Allah (swt) clarifies that the trade activities and their ruling, such as renting a riding animal or car, are all permissible for a person, who is in a state of *Ihram* during the months of Hajj and it will not nullify his Hajj, as long as he made an intention (niyyah), took *Ihram* of Hajj to Allah (swt) and performed it with its conditions and pillars.

It should not be said that Hajj is *Ibadah* (worship) and intention is a condition for its validity! If Niyyah (Intention) is made for Hajj i.e. *Ihram* is taken for hajj, it is not allowed for the *Muhrim* (one who is in a state of *Ihram*) to deal with any activity other than Hajj, just as the one who is in *Salah* (prayer), must not do any action other than prayer.

It cannot be said that as there is no *Qiyas* (analogy) in worships, rather what is to

be originally followed is the divine texts that have come for the worship and restricting it to what has come. Hence Hajj cannot be analogized with *Salah* (prayer). Hence, the time during which *salah* is performed, cannot accommodate actions other than *Salah* and it is limited to this condition. However, the time during which *Ihram* for Hajj is taken, can accommodate actions other than Hajj, as is applicable for the duration of Hajj months, and for the duration needed for the rites of Hajj.

This is in addition to the divine text about the permissibility of trading during Hajj season, as comes in the aforementioned verse of the Quran, لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ, “**There is no blame upon you for seeking bounty from your Lord [during Hajj]**” i.e. seeking Rizq (provision) from your Lord such as profit in the trade and others.

Similarly, it has also come in the Sunnah as reported by Ahmed from the authority of Abu Umama At-taimi: “He said, I said to Ibn Umar (rali) that” We are drowsy, do we have Hajj?” He said, Didn’t you say *Talbiya*? Didn’t you make Tawaf around the Ka’ba? Didn’t you make Sa’ee between Safa and Marwa...so and so? I said: yes. He replied: A person asked RasulAllah (saaw) about what you are asking, and RasulAllah (saaw) did not reply until the following verse was revealed, “**And remember Him, as He has guided you, for indeed, you were before that among those astray.**” [Surah al-Baqarah 2:197]. Then RasulAllah (saaw) called him and recited the verse that was revealed and said, **أنتم الحجاج** “**You are pilgrimages.**” [Al-Tialy P.O. 259, No. 1909, Al-Durr Al-Manthur- 2/535].

5. After that, Allah (swt) clarifies in this verse that when the Hujjaj (pilgrims) hasten on from *Arafah* to *Muzthalifa*, let them remember Allah (swt), near *Mash’ar Al-Haram* and let them praise Allah (swt), for He (swt) guided them to the right path and blessed them to perform the obligation of Hajj and taught them its rulings. Let them remember as they were previously, during *Jahiliya* (Days of Ignorance), on misguidance and they used to perform Hajj without

guidance, whilst associating partnerships with Allah (swt). **وَأَذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الصَّالِينَ** “**And remember Him, as He has guided you, for indeed, you were before that among those astray.**”

“**But when you hasten on (afadthum) from Arafah (Arafathin), remember Allah at al-Mash'ar al-Haram.**” i.e. when you push yourself heavily from Arafah, (it is said) as (فاض الماء) ‘Faadh al Ma’u -water overflows,’ when the water flows gushingly. Hence, (إفاضة الماء) *Ifadathul Ma’u*- pouring the water heavily) is pouring the water heavily.

هنا ليست جمع لعرفة، بل نفس المعنى للمكان المعروف في الحج وهي اسم من لفظ الجمع فلا تجمع ولا واحد له، أي ليست هناك أجزاء في الموقف كل واحد منها تسمى (عرفة) ثم جمعت (عرفات) بل (عرفة) و(عرفات) بمعنى واحد علم على المكان المعروف، و(التاء) في (عرفات) ليست تاء التأنيث ولهذا صرف

And *Arafaathin* (عَرَفَات) here is not the plural of *Arafah*. It itself means the well-known place in Hajj. It is a noun from the plural word and there is no plurality or singularity for it, i.e. there are no partialities in the place, each part of the place is named as ‘*Arafah* (عرفة).’ Then they are pluralised as (عرفات) (*arafathin*). However, ‘*Arafah* (عرفة) and ‘*Arafaath*’ (عرفات) have the same, denoting the known place. The letter (ة) in *Arafaath* (عرفات) is not the (ة) denoting the feminine case. This is with respect to the Morphology (صرف).

“**for indeed, you were before that among those astray.**” i.e. You were misguided before the arrival of the Messenger of Allah (saw) who brought you the guidance, and clarified the Legal Rulings (*Ahkam Sharia*) for Hajj and other matters.

‘*Masha’ar Al-Haram*’ is the whole *Muzthalifah* as stated by Ibn Umar (ra). *Muzthalifah* is also called as ‘Jam’u (جَمْع)’

6. And in the last verse, Allah (swt) commanded the Muslims, whether they are from Quraish or other than Quraish, to hasten from *Arafah* to *Muzthalifah* and not from *Muzthalifah* i.e. their stay must be in *Arafah*, and not in *Muzthalifah*. It is the invalidation of what the Quraish practiced during *Jahiliyaa* (days of Ignorance) by staying in *Muzthalifah*,

and not in *Arafah*, unlike the rest of the people. Quraish did not stay in *Arafah* where *Al-hil* (Boundaries where pilgrimages enters in the state of *Ihram*) is located, rather they stayed in *Muzthalifah* as it is inside the *Haram*. They said ‘we are the traders of cotton (قطن) for the noble house of Allah, so we will not leave from *Haram*.’ And they named themselves as ‘*hums*’ and they particularly stayed in *Muzthalifah*, unlike other people. Allah (swt) says in this verse, addressing the Quraish and all the Muslims that ‘make your stay in *Arafah* where the rest of the people stay’ and seek repentance from Allah (swt) for your previous mistakes, in your Hajj without guidance. Allah (swt) is All-Forgiving to his sincere servants and Most merciful to them.

It is reported by Bukhari and Muslims on the authority of Aisha (ra) who said: Quraish, and those who followed their religious practices, stayed at *Muzthalifah*, and they named themselves as *Hums*, whereas all other Arabs stayed at *Arafah*. With the advent of Islam, Allah, the Exalted and Glorious, commanded His Prophet (saaw) to come to *Arafah* and stay there, and then hurry from there, and this is the significance of the words of Allah, **ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ** “**Then hasten on from where the people hasten on**”. [Al-Bukhari: 4248, Muslim: 1219, Abu Dawood: 1910, Al-Tirmidhi: 884]

Based on this meaning, the word (ثُمَّ) (then) comes attached to the verse (preceding verse) (وَاقْفُونِي يَا أُولِي الْأَلْبَابِ) “**Fear me, O you of understanding**” i.e. there are advancing and deferring in the verses according to the meaning. Therefore orderliness meaning (ترتيب) (for the above three verses) is as follows: “Take your provisions and the best of provisions is piety. Fear me O’ you of understanding, then haste on from where people haste on from *Arafah* and not from *Muzthalifah* as done by Quraish during the days of *Jahiliyya* (ignorance), when you hastened on from *Arafah* and fulfilled the command of Allah (swt), go to *Muzthalifah* and remember Allah near *Mash’ar Al-Haram*- i.e. *Muzthalifah*- and praise Allah for the guidance given to you before that you were on *Misguidance* without guidance”.

Here some may ask: How come that what is mentioned after the word (تَمَّ) “Then” is in orderly (ترتيب) occurs before what is previously mentioned in the previous verse?

We know that the word (تَمَّ) ‘Then’ gives the orderliness (الترتيب) of actions with Tarakee (التراخي) i.e. what follows after the word ‘then’ occurs after a while) and it means what follows after the word ‘then’ occurs after what precedes it with tarakhee i.e. after a while.

And in the previous verse, فَإِذَا أَقْبَضْتُمْ مِنْ فَرَسٍ **“But when you hasten on from Arafah, remember Allah at al-Mash'ar al-Haram.”** i.e. near *Muzthalifah*. Hence Hujjaj have reached *Muzthalifah*.

And it comes in the last verse as تَمَّ أَفِيضُوا **“Then hasten on from the place from where [all] the people hasten on”**. The meaning that comes to the mind from the word (تَمَّ) ‘then,’ is: You have reached *Muzthalifah* and after your remembrance of Allah and Salah of Fajr, go to *Mina* i.e. the meaning comes as تَمَّ أَفِيضُوا مِنْ **“Then hasten on from the place from where [all] the people hasten on”** i.e. hasten on from *Muzthalifah* to *Mina*.

Then how is it that the meaning of the verse, تَمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ **“Then hasten on from the place from where [all] the people hasten on,”** according to the causes of revelation, is that ‘your hastening on is from *Arafah* and not from *Muzthalifah*’ with the knowledge that, as we said before, the word (تَمَّ) ‘then,’ gives the order of occurrence, as what follows it occurs after what precedes it, and not before it?

The answer to this is based on two matters:

1. What has come in the narration of Bukhari and Muslim about the revelation of the verse outweighs that the meaning of the verse, تَمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ **“Then hasten on from the place from where [all] the people hasten on,”** is to hasten on from *Arafah*, and not from *Muzthalifah*.

2. The word (تَمَّ) ‘then,’ means the orderliness with Taraakhee (tardiness), hence what follows the word ‘then,’ occurs after what precedes it. However, this is not its entire meaning. Instead, this word is used with

other than this meaning, where its usage means ‘what follows the word ‘then,’ occurs before what precedes it’ in the sentence. However, this usage is infrequent in the language of the Arabs. Arabs used to say ‘أعجبنى ما صنعت اليوم ثم ما صنعت أمس أعجب’ ‘What you have done today amazed me, then amazed by what you have done yesterday’

Here there is a Conjunction (عطف) of ‘what he did yesterday,’ over what he did today i.e. the subsequent is attached to the previous, without sequential order. However, the well-known meaning is that the subsequent, occurs after the previous, whilst having a time delay between them. Therefore, an Indication (Qareena) is needed to use the Conjunction in the other way. And the intention of using this type is to highlight the focus of required matter. This is because the differences of usage order in Classical Arabic, is for purpose and it will not be used without purpose.

Upon studying the above statement of the Arabs, we can find that the *Qareena* indicates that what follows the word ‘then’ is preceding to what precedes it. This is an explicit usage, due to the word ‘yesterday,’ which is used after the word ‘then’ and ‘today’ is used before the word ‘then’.

As for the intended of its highlighting in their speech, it is the undermining of the value of what he has done today. The apparent sentence praises what he did yesterday and its reality is the dispraise of his abilities, so that he makes progression in action ahead, in order to return to the likes of before. Hence today’s action was inferior to yesterday’s action.

And in the noble verse, the Indication (Qareena) is the cause of revelation, as reported by Bukhari and Muslim.

As for the intended purpose to highlight, it is the invalidation of what the Quraish were accustomed to do, which was staying in *Muzthalifah*, without going and staying in *Arafah*. So Allah (swt), after mentioning in the previous verse about the hastening on from *Arafah* to *Muzthalifah*, He (swt) again mentions them, regarding this hastening on from *Arafah* to *Muzthalifah*, as it is Obligatory for the Quraish, as it is for those other than them amongst people. ■

The Liberator of Constantinople, Sultan Muhammad Al-Fatih, is an Inspiration for the People of Power, who Will Liberate Occupied Kashmir, Al-Aqsa and Rome

Musab Umair, Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It was narrated by Ahmad in his Musnad and by Al-Hakim in Al-Mustadrak, on the

authority of Abdullah ibn Amr ibn Al-As, who said, “When we are around the Messenger of Allah (saw) writing, the Messenger of Allah was asked, which of the two cities will be opened first, Constantinople or Rome?” RasulAllah (ṣaaw) said, «مَدِينَةُ هِرَاقْلَ تَفْتَحُ أَوَّلًا، بِعَنِي، قَسْطَنْطِينِيَّةُ» “The city of Heraclius will be opened first, meaning Constantinople.” It was in the

Islamic month of Jumada Al-Awwal, that the Khaleefah of Muslims, Muhammad Al-Fatih was honored with the Conquest of Constantinople, on 20 Jumada Al-Awwal 857 AH. The fulfilment of the glad tidings of RasulAllah (saaw) smashed the resolve of the enemies, forcing them into retreat, after depriving them of their formidable capital. The Sultan Al-Fatih thus further extended Islam’s global dominance, consolidating the position of the Islamic State as the unchallenged leading state. In our times, for the sincere in the people of power, whose hearts are torn by foreign policy humiliation, unmet enemy aggression, occupied lands and

open slaughter of Muslims, the life of Sultan Al-Fatih, is truly an inspiration.

As the Islamic political and military leader, the Sultan Muhammad al-Fatih was well versed in Islam, taught by the eminent

Sultan al-Fatih, knew exactly how to regard the glad tidings of RasulAllah (saaw). He did not regard the glad tidings of the Conquest of Constantinople passively, limiting his effort to making Dua alone. Being from the people of power, he felt his weighty responsibility, due to the capability that was granted to him by Allah (swt). He yearned for the honor of being the leader of the armed forces that Allah (swt) would honor with achieving the glad tidings.

Ulema of his time. Indeed, in the Khilafah, the training and education of the people of power, both military and political, is founded upon the knowledge of Islam. Islam is the sole basis for individual conduct, as well as military and political action, for any action devoid of Islam is rejected. As an aware and sincere believer, Sultan al-Fatih, knew exactly how to regard the glad tidings of RasulAllah (saaw). He did not regard the glad tidings of the Conquest of Constantinople passively, limiting his effort to making Dua alone. Being from the people of power, he felt his weighty responsibility, due to the capability that was granted to him by Allah (swt). He yearned for the honor of being the leader of the armed forces that Allah (swt) would honor with achieving the glad tidings.

Ahmad narrated on the authority of Abdullah bin Bishr Al-Khathami from his father that he heard RasulAllah (saaw) say, «لَتُفْتَحَنَّ الْقُسْطَنْطِينِيَّةُ فَانْتَعِمَ الْأَمِيرُ أَمِيرُهَا وَلِنَعْمَ الْجَيْشُ ذَلِكَ الْجَيْشُ»

“You will open Constantinople, its Amir is the best Amir, and the best army is that army.” Thus, let the people of power take inspiration from Al-Fatih and prepare themselves. In the coming Khilafah, the political and military leadership will spare no effort to achieve the glad tidings of RasulAllah (saaw), whether it is the liberation of Rome or the Conquest of India or the resounding defeat of the Jews.

As the military leadership of the Islamic Ummah, the Sultan Al-Fatih ensured that the Islamic State was self-sufficient and mighty in military force. The Islamic economic system ensured that the Islamic State was not dependent on aid from any foreign power, but had ample funds and resources for full preparation for war, as mandated in the Deen. Allah (swt) said, وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ مَنْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ **“Make ready against them all you can of force including steeds of war, to cast terror into the hearts of your enemy and the enemy of Allah and besides those whom you do not know but Allah knows.”** [Surah Al-Anfal 8:60]. Since he was ruling by Islam, Al-Fatih never even considered borrowing military might or bases from the entities of the kuffar. RasulAllah (saaw) said, لَا تَسْتَضِيئُوا بِنَارِ الْمُشْرِكِينَ **“Do not seek light with the Fire of the polytheist.”** (Ahmad, Nisai). Fire is a Kinaya (Metonym) for War and accordingly Islam prohibits all relations with the independent kafir warring entity, whether it is to do with intelligence sharing, troop movements, logistics, tactics or weaponry.

Thus, Al-Fatih crossed the Dardanelles, leading his troops along the Asian side of the strait to the Bosphorus and crossing over to the European side from Anadolu Hisarı, to the place that came to be known as Rumeli Hisarı, where he had decided to build a fortress for

the Islamic State. Al-Fatih hired a Hungarian military engineer named Urban, who built a large cannon for the Islamic State the likes of which had never been seen before. As soon as the fortress was finished, on 31 August 1452, the cannon was placed on one of its main towers. Al-Fatih then set in motion an ingenious stratagem that he had devised to get his fleet into the Golden Horn. At the beginning of his siege he had ordered engineers to build a road that led over the hills from the Bosphorus to the Golden Horn, passing behind the town of Galata. On 22 April, the Muslim engineers used teams of oxen to drag seventy-two ships on greased rollers up this road and then down to the shore of the Golden Horn at the Valley of the Springs (Kasımpaşa), where they were mounted with guns that had been stored there. The kuffar forces in Constantinople were shocked by the surprise entry of the Khilafah’s warships into the Golden Horn, which now exposed the northern side of Constantinople to attack. The European historian Kritoboulos writes that the Greeks, seeing the Turkish fleet in the Golden Horn, “were astounded at the impossibility of the spectacle, and were overcome by the greatest consternation and perplexity. They did not know what to do now, but were in despair.” Striking fear in the heart of the kuffar was only possible because the Islamic State did not depend on the kuffar for any matter, but was truly independent in its affairs, depending upon Allah (swt) alone.

So, let the people of power take inspiration from Al-Fatih and prepare themselves. In the coming Khilafah, the political and military leadership will ensure that the Muslims are independent in economy and industry, as well as in military equipment, logistics and tactics, so that they can perform their duty to liberate lands for Islam, without obstacles or excuses.

As the political leadership of the Ummah, the Sultan Muhammad al-Fatih ensured the consolidation of the Conquest of Constantinople, for the spreading of Islam through Dawah and Jihad is an obligation. It is upon the Khaleefah to ensure the continuous expansion of the territories of the Khilafah, liberating new lands from the oppression of ruling by kufr, so that Islam can be implemented over the non-Muslims. Thus, the non-Muslims can see and experience, firsthand and unobscured, Islam's splendor, majesty and justice, paving the way for them to embrace Islam both willingly and in droves. Indeed, this is how the current Islamic Ummah expanded from the time of the Khulafa'a Rashideen, until the decline and eventual abolition of the Khilafah in 1924. Allah (swt) said, **هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ** "It is He Who has sent His Messenger (saw) with guidance and the religion of truth (Islam), to make it dominate over all other ways of life." (Surah at-Tauba 9:33)

On the Friday following the Conquest of Constantinople, the Muslims were summoned to prayer, with the Sultan declaring 'Praise be to God, the Lord of all the world,' upon which the victorious Muslims lifted up their hands and cried with joy. The mosques and other structures built by the Islamic State marked the first phase of the transition in which Greek Constantinople, capital of the Byzantine Empire, became Islamic Istanbul, capital of the Islamic State. The city saw the construction of castles of Rumeli Hisari and Yedikule, the Mosques of the Conqueror and Mahmut Pasha, the palaces

of Eski Saray and Topkapı Sarayı, the Covered Bazaar, the naval arsenal on the Golden Horn, the cannon foundry on the Bosphorus, and even the minaret on what was now the Great Mosque of Haghia Sophia.

As a Sultan, Muhammad al-Fatah ensured that the non-Muslims were secured and represented as citizens, so that their hearts could be softened towards accepting Islam. The non-Muslims were grouped into millets, or 'nations', according to their religion. Thus the Greek millet was headed by the Orthodox patriarch, the Armenian by the Gregorian patriarch and the Jewish by the chief rabbi. The millet system formed the core of the Islamic State's multi-ethnic character, allowing the non-Muslims to take care of their religious affairs, whilst demanding their rights from the Khilafah.

So, let the people of power take inspiration from Al-Fatih and prepare themselves. In the coming Khilafah, the armed forces will boldly march for the continuous expansion of the Islamic territories, liberating people from the oppression of man-made law, easing their acceptance of the Deen of Truth, trampling all notions of Westphalian nation states, restraint and normalization, under their feet.

Yes, let the people of power take inspiration from Al-Fatih! Indeed, he was neither of the Prophets (as) nor the Companions (ra), but a pious and aware Muslim from later generations.

At a time when Occupied Kashmir is being defiled by Modi in the East, whilst glorious Masjid Al-Aqsa is under the occupation of the Jewish entity, the people of power of today, too, can achieve glad tidings of RasulAllah (saaw) through their implementation of Islam. So let the people of power come forwards and fulfill the glad tiding of the return of the Khilafah, by granting their Nussrah to Hizb ut Tahrir, under its Ameer, the eminent jurist, Ata Bin Khalil Abu Al-Rashtah.

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Criminal Indian Hindutva Rulers Alter The Status Of Muslims With Brutal Oppression

Bilal al-Muhajir , Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Students of the Islamic University in the Indian capital, New Delhi launched protests against the Citizenship Amendment Act that was passed by the parliament in December 2019. This act facilitates citizenship for Afghans, Pakistanis and Bengalis who lived in India for five years on the condition that they are not Muslims. The new act passed by the parliament opens the door for religious minorities, such as Hindus and Christians from Bangladesh, Pakistan and Afghanistan, who migrated to India before 2015, to obtain Indian citizenship, on the grounds that they faced persecution in those countries.

Since the formal independence of India from Britain in 1947, and the installation of agent rulers of Britain, who ruled India with canons and a constitution drawn from Britain itself. Britain was satisfied with the loyalty of India through a subservient political medium. Since partition, then, Muslims in India had been facing difficulties in trying to lead a normal life in its unIslamic environment, as they fondly remember the long history of their ancestors being ruled by Islam. The primary party that ruled India in its first few decades was the Indian National Congress, whilst the Bharatiya Janata Party (BJP) used to be a small opposition party back

The Bharatiya Janata Party (BJP) ascended to power with strong support from America in the year 1996; The US began to use India to implement its projects in the region. Among the important projects for the US were both the curtailment of the rise of China and prevention of the emergence of Islam in the surrounding nations, such as Pakistan, Bangladesh and Afghanistan.

then, along with some other small parties. The BJP was founded and allowed to function by the British within the same political medium, which attributed its loyalty to them, such that the length and breadth of the system became democratic in nature.

However, with the effective weakening of Britain's interests and its weakness in influencing the international situation, along with the American entry and its hegemony over the same, the US managed to win over the members of the political medium, particularly within the BJP, who present themselves as Hindu nationalists. This occurred during the tenure of Bill Clinton, through technology companies and their partnerships that blossomed in the global markets during his time. The city of Bangalore became an electronic hub, and was nicknamed the "Silicon Valley" of India. The Bharatiya Janata Party (BJP) ascended to power with strong support from America in the year 1996; It is

then that the American interests began to compete with the interests of Britain in India. The US began to use India to implement its projects in the region. Among the important projects for the US were both the curtailment of the rise of China and prevention of the emergence of Islam in the surrounding nations, such as Pakistan, Bangladesh and Afghanistan. In order for India to realize both of these aims, the US provided India with

various means to achieve power and regional hegemony. So India concluded various political, economic and military agreements with Bangladesh, until observers assumed that Bangladesh became little more than a subordinate to India, whilst India itself remained British wholeheartedly. America worked to normalize the relationships between India and Pakistan through its agent rulers in Pakistan, to the extent that Pakistan's rulers abandoned Kashmir in favor of India. This was in order to give India the regional impetus, where India gave an illusion of a strong nation, that proceeds towards what it sees as appropriate for its interest, without fear and reckoning from its sworn enemy, Pakistan, despite the superiority of Pakistan's military over India at various levels.

America encouraged India to increase its presence in Afghanistan after the US occupied it. After Modi won the latest elections, with Trump in the White House, and with the continuation of the global crusade against Islam under the leadership of Trump, circumstances encouraged the Indian government to carry out actions against Muslims to serve its as well as the American interests in the region. In this context, the stance and motive of India behind the enactment of this racist law against Muslims, as well as the annexation of Kashmir, become clear. Despite the large geographical size of India and its population, which is over a billion, India itself is a fragmented and weak state; A country which comprises of diverse ethnic groupings and hundreds of local languages and religions. This makes conflicts and disintegration in the social fabric ingrained in the general

characteristics of the state. Despite the country's vast natural resources, most of its people live in abject poverty as a result of the capitalist system being applied in the state. There also exists widespread corruption within the state machinery, a legacy of the corruption of the British colonialist era. Despite these weaknesses, America and Britain wanted India to play a regional hegemonic role and artificially augmented its power that enabled it to play this role. It was the inaction and treachery of the Arab and Muslim rulers, which paved the way for it to become "Greater India," and the Indian state gained sufficient strength against the Muslims there and against Occupied Kashmir.

Pakistan alone has the capability to put an end to the rising Indian aspirations, only if Pakistan's leadership is loyal to Allah (swt), His Messenger (saaw) and the Ummah. The Gulf States, which invest millions of dollars in India, besides millions of Indian workers and businessmen, can easily imposed the will of Muslims in India and outside, against this racist state. The Hindu State resembles the

The Hindu State resembles the apartheidist Jewish entity to a great extent and their treatment of the Muslims is almost identical. Both nations are artificial, as the Jewish entity was formed as cancerous foreign body in the heart of Islamic world, similarly, the Hindu State is like the cancerous body in the loin of the Ummah's body.

apartheidist Jewish entity to a great extent and their treatment of the Muslims is almost identical. Both nations are artificial, as the Jewish entity was formed as cancerous foreign body in the heart of Islamic world, similarly, the Hindu State is like the cancerous body in the loin of the Ummah's body. Neither the Jewish entity nor the Hindu State have social and cultural roots, nor do they possess a deep rooted political history in their regions. The current Indian state established upon the Hindu regional minority is based upon the political movement created by Britain in

India, just as Britain created Zionism in the world. Hinduism was originally an insignificant religion that had no influence in life or politics. However, the English with their wickedness politicized this group in order to confront Islam and the Muslims in the Indian Subcontinent. Thus following this erroneous belief, the movement is now lead by the Bharatiya Janata Party. BJP's state is too weak to become an independent state, what to speak of being a pivotal regional state.

It is true that this racist law will have no real religious repercussion on the Muslims in carrying out their religious rites or rituals either inside or outside India. Instead they just affirm and expose the racism of this state. However, these actions do carry political significance, as the passage of these laws will encourage the state to increase racist actions against the Muslims within. Islam does not in origin, recognize the legitimacy of the current Hindu State over the lands of Hind, as India was opened and ruled upon by the Muslims for many centuries. So how can Muslims merely bow down to the nationalism of this racist state? Is it not due to the submissiveness of the Ruwaibida (ignoble) rulers in the heart of the Islamic Ummah and the absence of a Khalifah Rashid (Righteous) which truly represents the Ummah and protects it, that the cow worshippers would have dared to alter the status of the best nation ever brought forth from humankind. This situation is another motive for Muslims in the Indian Subcontinent to work tirelessly to restore the Khilafah though their lands, so that they enjoin the justice of Islam and seek enlightenment from it, and make true to the Hadith of RasulAllah (saaw), «إِنَّمَا الْإِمَامُ جُنَّةٌ» **“Verily Imam is shield behind whom they fight and behind whom they get protected”**. ■

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He was true to his covenant with Allah (swt),

applying Islam strictly to his individual conduct, as well as to all the affairs of state, including warfare and dealing with citizenry. At a time when Occupied Kashmir is being defiled by Modi in the East, whilst glorious Masjid Al-Aqsa is under the occupation of the Jewish entity, the people of power of today, too, can achieve glad tidings of RasulAllah (saaw) through their implementation of Islam. So let the people of power come forwards and fulfill the glad tiding of the return of the Khilafah, by granting their Nussrah to Hizb ut Tahrir, under its Ameer, the eminent jurist, Ata Bin Khalil Abu Al-Rashtah. Ahmed narrated that RasulAllah (saw) said, «ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوَّةِ ثُمَّ سَكَتَ» **“Then there will be rule of force, and it will remain as long as Allah will it to remain. Then Allah will end it when He wills. Then there will be a Khilafah (Caliphate) on the Method of Prophetood.” Then he fell silent.** [Ahmed] And let the people of power look forwards to achieving the glad tiding of the dominance of Islam within the Indian Subcontinent, on the way to achieving the Conquest of Rome. It was reported by Abu Hurairah: وَعَدَنَا رَسُولُ اللَّهِ (ص) غَزْوَةَ الْهِنْدِ، فَإِنْ أَدْرَكْتُهَا أَنْفَقْتُ نَفْسِي وَمَالِي، وَإِنْ قُتِلْتُ كُنْتُ أَفْضَلَ الشُّهَدَاءِ، **RasulAllah (saaw) promised us the conquest of India. If I was to come across that, I will spend my soul and my wealth. If I am killed then I am among the best of martyrs, and if I return then I am Abu Huraira the freed.** [Ahmad, An-Nisa'i, Al-Hakim]. And reported by Thawban, RasulAllah (saaw) said, أُمَّتِي أَحْرَزَ لَهَا اللَّهُ مِنَ النَّارِ: عِصَابَةٌ تَغْزُو الْهِنْدَ، وَعِصَابَةٌ تُتَكَوَّنُ مَعَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ **Two groups of my Ummah Allah has protected from the Hellfire: a group that will conquer India and a group that will be with 'Isa ibnu Maryam.** [Ahmad and An-Nisa'i].

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Hizb ut Tahrir by

Musab Umair – Pakistan

How was the History of India Distorted?

Muhammad Umar, Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

One can recall that in the school exams of Pakistan Studies, other than the fourteen points of Muhammad Ali Jinnah, there was another question which was continuously asked. It was to mention the causes for the decline of Mughals. Just as the students had to memorize the fourteen points, they had to memorize sixteen causes for the decline. The causes included, the opulence of Mughal princes, palace intrigues, lack of focus on science and technology, not upgrading military power to modern technology, and the mutiny of the Marathas. To the day, children are taught the same.

In the book of Social Studies for Grade 7, it mentions the first cause for the decline of Mughals as the following; *“The ruling class, especially the Mughal Court, had rapidly grown corrupt both ethically and morally. After the death of Aurangzeb, his successors proved inept, abundance of wealth created problems, martial way of life became tough for rulers and drinking was the norm of the day.”* Some concession is given to Aurangzeb, with the impression that it was Mughal rule after Aurangzeb that led to decline. However, in the second cause, Aurangzeb is also criticized for his policies. *“The Mughal Empire lacked an ideological base. It was only Aurangzeb (1658-1707), a later Mughal ruler, who declared Islam as a state religion and tried to put state affairs in line with Shariah. But as such a belated stage, it only promoted the anti-Mughal resentment in minorities of the subcontinent. As a result, Aurangzeb got engaged in a series of local insurgencies including the campaigns against the Sikhs of Punjab and Marathas of South India. The central government weakened and the provinces grew autonomous which in turn*

resulted in a financial crunch for the center.” Here it is inferred that the whole of the Mughal Empire lacked any sound ideological footing and that Aurangzeb was first and only ruler who adopted Islam as the basis of the state. It is further implied that he attempted to run state affairs according to Shariah, but this resulted in the discontent of minorities, leading to the rise of mutinies of Sikhs and Marathas.

There is no denying the fact that the Mughal rule was in slow decline. However, the aforementioned two causes have contradictions. It is mentioned in the first cause that successors of Aurangzeb proved to be incompetent and the abundance of wealth led to problems. However, the second cause claims the weakening of center, due to autonomy of states and financial problems. So on one side, the implementation of Shariah is praised, whilst on the other, it is mentioned as the cause of decline. This leads to the development of a specific viewpoint about Mughal rulers which portrays them as absolute and powerful monarchs, busy drowning their lives in luxuries, and not concerned with the education or health of their citizens, and blinded by the lust of authority, while always fighting among themselves.

The British imperialist viewpoint about decline was slowly injected into the minds of Indians. Even if Mughal rule was undergoing an era of decline, it was being presented as the decline of Indian society. This viewpoint was promoted not only through historical books but also education curriculum texts. A famous Pakistani historian, Dr. Mubarak Ali, carries the same narrative in his book *“British Raj.”* Such books create the perception that Indian society was tearing itself into pieces during the Mughal decline, its economy was being destroyed, its moral values were coming to an end and its social and cultural institutions were breaking apart. It is further claimed that in this situation, the British government filled this

political vacuum and stabilized the situation in India. It is asserted that they ended the civil war, secured the roads from thugs and thieves, restored peace in the country and founded a strong functioning state which garnered political and economic stability.

The more the decline and its impact is mentioned, the more the importance of British rule is highlighted. It is as if the dark canvass of India was given light by the British, putting an end to an era of decline and bringing stability. The famous British writer and historian, Beverley Nicholas, wrote in the book "Verdict on India" that, *"sooner or later, the world will realize that the intellectual and cultural rule of Britain will never abate from India. There is no doubt that we committed some errors and mistakes. At times we even crossed the limits in overwhelming emotions and sometimes were erred by shortsightedness. Still we gave peace to India, which was not based on destruction. We gave order to India, which was not interfered by force. Most of all, we gave the wealth of freedom to India, because it was only due to great ideas of Milton, Locke, Mill, Bright and Gladstone that enlightened the minds of people of India and that they realized the true meaning of freedom."*

After conquering various regions, colonialist non-Muslims tried hard to cultivate the people of occupied lands as their intellectual slaves. One of those attempts was through rewriting their history. Historical facts were erased according to political objectives. History was rewritten in order to justify the subjugation of the occupied nations, to infect them with an inferiority complex, so that these nations would always be humiliated. These nations were made to realize that they are among those nations who achieved little in history, and that they will never achieve anything in the future.

We can definitively say that the history of India has been rewritten and modified to suit the colonialists. One can find multiple opinions regarding every era. The era of Muslim rulers was under special scrutiny of historians. From

Muhammad Bin Qasim to Ghaznavi and Ghauri and then Mughal rulers, all eras have been disputed upon. Differing opinions can also be found regarding Akbar and Aurangzeb. The blatant attempt at rewriting history is actually a notorious aspect of orientalism. If we understand orientalism, it will help us discern the reasons why history was played with in the first place. The terminology of orientalism is generally used to describe those western intellectuals and writers who study the east as a subject. Initial orientalists saw Asians and Africans as distinct from the European nations. This was the era when Europe was making leaps and bounds in scientific progress and industrial development. Orientalists presented the history of India to their society in a way that the people of the East were intellectually retarded, compared to the people in West, especially the people of India, who were not deemed worthy of running the affairs of the state. Based on this perception, the people of India, according to them, should have been proud of the fact that Great Britain had come to their aid in order to embark upon a journey of reformation and development.

This was the slant by which British colonialists wanted to rewrite Indian history. And in order to consolidate their authority over India, it was necessary for the British to get to know India first. To achieve this objective, the Asiatic Society was established in 1782. History, languages, religions and norms of India were discussed in the meetings of this society. These were to achieve colonialist objectives, which is why membership for Indians was not allowed for many years, even though many British scholars presented opinions that were obtained from local scholars. European thinkers and historians presented India as merely a Hindu and Sanskrit civilization, and rejected all historic documents written in Persian in the era of Turk, Afghan and Mughal rulers based on the argument that these do not comply with the civilization of India. This is even though these documents mentioned the politics and society of India. Moreover their writers also became part of the society after living. Yet, only

Hinduism and Sanskrit was promoted in history whereas other cultures and religions like Buddhism, Jainism and Islam were hardly accepted as contributing to civilization of India. According to the Indian historian, Romila Thapar, the historic reasons for animosity of Europe for Islam are understandable, with its origins in the Crusades.

Initially some orientalist, apprehensive of the European industrial revolution and the changes consequent of it, also mentioned their romance for India. These included the German writers Heder, Will Helm, August Shlegel and Novalis as well as the British poets Wordsworth and Coleridge. However by the 19th century, this passion for romance changed into expressions of bigotry by the Western civilization. It was proffered that these eastern civilizations had at some point in history achieved greatness, but have now declined. By the end of 19th century, these thoughts negatively affected the understanding that the middle class of India carried about their history. In Rumela's own words, "*There was an attempt to formulate Indian culture as uniform, such formulations being derived from texts that were given priority. The so-called 'discovery' of India was largely through selected literature of Sanskrit.*"

A significant group of European thinkers started criticizing the culture of India, with the names of James Mill and Lord Macaulay being on top of the list. James Mill was the first historian to divide the Indian history into three religion eras, i.e. Hindu, Muslim and Christian. Moreover, he depicted the ancient Hindu era as golden, the Muslim era as dark and British era as Modern era. The book by James Mill titled "History of British India" was used as a reference point for later history books as well. James Mill wrote a large volume on the history of India, but he never actually visited India. However, it is interesting to note that he secured a handsomely paid job in the East India Company as a reward of writing the book. Later on, his son and famous

philosopher, John Stuart Mill, famous for his book "On Liberty", was also given employment in the same company, retaining his job for almost 35 years. John Stuart Mill even surpassed his father when it came to defending the British occupation of India. Mill Jr. was of the view that the difference between civilized and uncivilized societies cannot be ignored. John Stewart thought that China and India both were developing countries which had become stagnant. In his book "On Liberty," he mentioned the boundaries of rights of society against individual freedom, he also mentions that this idea of freedom is not for all individuals or societies. According to him, the only way to deal with barbarians is through rule by an iron fist.

The role of Lord Macaulay is also known in expressing similar viewpoints. Macaulay, who introduced the so-called modern education in India, was of the opinion that the world is divided into civilized and uncivilized nations, whereas the British society is the epoch of civilized societies. It was Macaulay who proposed the English language as the medium of education in India and included Western thoughts in the curriculum. It is surprising that when the subject of English literature was being taught in Indian educational institutions, it was absent from the curriculum of all British universities.

While compiling the new history of India in British era, emphasis was given to presenting Muslim rulers as oppressive against non-Muslims. The allegations of forcefully converting local Indians to Islam were aplenty. This was repeated in history books till it started appearing to be true. It was alleged that Mahmood Ghaznavi conducted plundering and forcibly converted locals to Islam in Kashmir in 1015. Similarly, in later accusations, forcible conversions of religion in Rajasthan district Baran and current UP cities Mathore and Kanooj were mentioned. It was also mentioned that in these accusations, Mahmood Ghaznavi captured thousands as slaves and made acceptance of Islam as a condition for freedom. In the 14th century, the Muslims of Kashmir,

Sultan Sikandar, the smasher of idols, and the Mughal ruler, Aurangzeb, were also mentioned in a similar manner. Historians like Titus Murray, Ramesh Chandra Majomdar, K.S Laal and Shri Raam Bakhshi have mentioned such slanderous accounts.

Ramesh Chandra Majomdar was a professor of history in Calcutta University in British era. He was also vice chancellor of University of Dhaka from 1937 to 1942. After partition of the India, he was included in the official committee tasked to compile the history of the Independence Movement. The question then arose as to where to start the history of independence movement from. Some were of the opinion that it should start from the war of 1857, but Ramesh Chandra disagreed with the Indian Minister of Education, Molana Abu al-Kalam Azaad and resigned from the committee membership. Ramesh Chandra merely named the War of Independence as the Sepoy Mutiny. His opinion was that the movement for independence started in its true sense, when the British educated middle class of India entered politics. He attributed the beginning of the independence movement to the Banga Bhaanga movement against the partition of Bengal in 1905. Ramesh Chandra was also influenced by British education. His compiled books on history often mention the oppression by Muslims against Hindus and forcible conversions of religion. He has mentioned the research of Herbert Hope Risley, Beverly Nicholas and W.W. Hunter in his books. Resley and Hunter both were part of the Indian civil service and have mentioned the idea of forced expansion of Islam in their books.

No historian of the colonialist era has established the claims of forcible change of religion. Even if this idea of forcible conversions is assumed to be correct, this should have resulted in higher populations of Muslims in areas of strong authority. However, the reality was contrary to the assumption. Eastern Bengal and Western Punjab, where Islam spread the fastest, were areas where the authority of Muslim rulers was weakest. These areas had almost 70% to 90% total Muslim

population. In contrast, other areas like Delhi and Agra, where the authority of Muslim rulers was strong, Muslims only accounted for 10% to 15% of the total population.

Another important matter is that of the attack on Somnat by Sultan Mehmood Ghaznavi. This event has also been misrepresented in history books. There are so many maligning reports that a consistent narrative is evasive, but their false nature is clear. Last attack by Mehmood Ghaznavi on Somnat was in 1026 about which there are five contradictory narratives. These are Turkish and Persian sources, Sanskrit writings, Jainism sources, discussion of British parliament and Hindu nationalist revisions. It has been mentioned in some places that the idol in the Somnat Temple was a stone idol, whereas elsewhere it is cited to be of iron, suspended in air by magnetism. An account claimed that hundreds of kilograms of gold were discovered inside the belly of the stone idol, when it was smashed. Another account was that this was the idol of Manat, which was taken away from the Noble Ka'ba at the time of the conquest of Makkah. Yet, Mehmood Ghaznavi travelled thousands of kilometers from Ghazni to Gujrat, without disturbing any of the thousands of temples in India. Moreover, if there was indeed a violation in Somnat, why did it not result in clashes between Muslims and Hindus there?

The beneficiaries of the slanderous myths regarding Mehmood Ghaznavi were the British alone. In 1843, the Governor-General, Edward Law, 1st Earl of Ellenborough, claimed that doors were stolen from Somnat temple and installed in Ghazni and that this cultural heritage of India should be returned. After this announcement, it was raised in the British parliament that the destruction of the temple is an affront to the Hindu religion and the doors must be returned to restore its honor. An objective of this discussion was to recruit Hindus into the army to fight forthcoming war in Afghanistan, while another was to make Hindus and Muslims fight each other. However, when those doors were dismantled and returned to India, the verses of Quran

written on them proved that they were from Egypt!

Similarly, the personality of another great icon of India history, Aurangzeb Alamgir was maligned due to his commitment to Islam. Historians took the narrations of the French tourist and doctor, Francois Bernier, to criticize Aurangzeb. Bernier was the personal doctor of Aurangzeb's elder brother Dara Shikoh. He later attended Aurangzeb as well. Whilst Francois Bernier liked Dara Shikoh for his liberal ideas, he hated Aurangzeb for his religious devotion. Aurangzeb was accused of mistreating non-Muslims and of killing his three brothers for throne. However, scrutinizing the historical evidences are revealing.

There was no proper method for transfer of authority institutionalized in India. This made the power struggle common amongst successors after the death of a ruler. Sometimes this was done peacefully by the consent of the majority of influential elite. However, sometimes it was settled through war. All four sons of Shahjehan i.e. Dara Shikoh, Aurangzeb, Shah Shuja and Shah Murad were also Ummaal of various regions. Aurangzeb definitely fought his elder brother Dara Shikoh and killed him but the reason was his atheist mindset. Aurangzeb never wanted India to be ruled by some who was not even close to Islam. Aurangzeb's making Dara Shikoh's son his own son-in-law, forgiving the assistants and army of Dara Shikoh and extending kindness to his sister, Jahanara, who supported Dara Shikoh, all establish that the main motive for war was not opposition to Dara. The great focus of Aurangzeb was upon the implementation of Islam, after coming to power in order to strengthen it.

The colonialist revisionist history presented the Muslim ruling class in India as a sort of an authoritative kingship. Those who read this history, mostly historians, were affected by this British trap. For example, Dr. Mubarak Ali concedes in his book, the Mughal Darbaar (Court), that ideologically the foundations of Mughal rule were based on the idea that the

king is not above Shariah. That is why such titles were adopted which showed him as a protector of Islam, its defender and strengthener. Mughal rulers considered themselves as protector of both Hindus and Muslims in India. However, he also writes that these rulers enjoyed unlimited power in the administrative and constitutional matters of state and they were not bound by Sharia in these matters. These historians were themselves influenced by secular and western democratic ideas. Therefore, they adopted the colonial influences. Moreover, the absence of correct concepts of Islamic ruling made them interpret various historical incidences on the basis of secular concept of ruling and state.

Britain did its utmost effort to disseminate its understanding of the regional history in the local populace. The revised history was compiled in English but it was necessary to convey it to India minds. A comprehensive strategy was prepared for it. Learning English language was made compulsory for seeking government employment. Moreover, a network of schools, colleges and universities was established across India to teach the British education system. Starting from 1857, University of Calcutta, University of Bombay and University of Madras were established. Government College Lahore was established in 1864, which was initially attached to Calcutta University. Punjab University was established in 1882. Sir Syed was in the forefront of this British plan and Muhammadan Anglo Oriental College was established in 1876 in Aligarh, especially for the promotion of English language and the British education system amongst Muslims. The college was upgraded to Aligarh Muslim University in 1920. After this, universities were also established in Dhaka, Dehli, Mesur, Patna, Allahabad, Lukhnow, Naagpur, Aandhra and Kerala.

Many schools and colleges were also established other than these universities. The objective of all of them was to prepare an elite class, which was aligned with the Western culture and thoughts, fulfilling the responsibility of facilitating the consolidation

of the British colonialists system, within the minds of the Indian subjects. Selected students graduating from these universities were then sent to London for higher education. Interestingly all three leaders of the so-called “independence movement”; Gandhi, Nehru and Jinnah, were among those selected. Students in these education institutions were distanced from local civilization and culture, bringing them under the influence of the Western civilization.

Examples of how this brainwashing occurred are revealing. In the exam of M.A English in 1896, following paragraph was given for Urdu to English translation, “*The women of India are full of crap. All their ideas are stupid; their talks are stories. Their manners are dumb. What to talk about, the entire country is going to destruction because of them. The demise of nation is due to them. For example, a young man who passed B.A, said to his mother that let me go to London. Three years will pass in chatting; I will be back as a Barrister. Hearing this, the ignorant mother cried so much that women from neighbors came in. All women tried to talk her off but the mother could not stop crying.*” This exam is still available in the Central Library of Punjab University for viewing.

Similarly, was this paragraph given in M.A English in 1899, “*History shows that whenever men like Sikandar or Qaisar or Napoleon have come, they destroyed whatever came their way, and forced the countries and areas to their authority. But never before have such vast states prospered in the authority of a low abiding king. Last September I got a chance to speak on the topic that how the times have rid the council of Her Majesty, the Queen, from Her Majesty’s assistants, one by one, but neither will I talk a speech on this nor mention much of this grief which hurt the heart of Her Majesty, the Queen. But I would say again, that the ruling condition which a conquering king would consider as weakness, Her Majesty, the Queen, has made it respectable, stable and*

enforcing by always realizing the duty and by her wisdom and greatness as woman, such that no one can claim to equate the British crown in it.” Using words like wisdom and greatness for the British queen and contrasts strongly with the insult to Indian women. Another paper of same year 1899, relates a conversation between a Nawab and a Madam, “*Nawab: What can I say, you already know what is the situation of women education here. Firstly, one cannot find an educated woman who can teach properly. Secondly, the mothers here are so ignorant and careless that they do not care for it. What can I alone do? Where to look and where not to, I cannot free myself from daily matters so that I myself could teach my girl. Madam: But if you cannot find an educated woman, you have Molvis here. You could have had them as teacher. Nawab: This is also not possible due to two reasons. First that when a girl comes to age, she cannot go in front of Molvi. Second our Molvis are also not very intelligent, they are not good at teaching.*” Here along with Muslim women, Molvi (Uleman) and hijab are targeted in one shot. Women are portrayed as an ignorant, hijab as an obstacle in education and Molvis as not very intelligent. After solving these papers, it isn’t surprising that the thinking of M.A English youth of India turned out secular advocates like Hassan Nisar and Mubarak Ali. The following is from the English entry test to university for 1899, “*A priest used to issue open sermons in Chandni Chowk. Looking at the crowd from college, I also used to stand there. The priest also carried a huge collection of books and often gave books to people from it. Many boys from our college also brought books. They extracted the binding of the books and threw away the pages after tearing them, seeing the good bindings of books, I also thought to ask the priest for books. I got up from college and went straight to the priest. He was surrounded by many people. A few boys from our college were also among them.*

People were debating on some religious matter with him. I was not fond of it, but it was interesting that the priest was alone on one side against hundreds of Hindus and Muslims on other side. People used to say harsh words to him. Had it been someone else, he would have quarreled but the priest never minded. He returned harsh words with a smile". This paragraph teaches that college students are stupid and ignorant, not valuing books. Even when they took books, it was for the greed of bindings. The priest is shown as a wonderful man, depicting patience and tolerance through Western civilization, whilst local Indian people were using harsh words, instead of debating religion.

The following paragraph appeared in 1900, in the M.A. English paper, on the War of Independence. It states, *"It was the fourth day of treachery, that Ibn Al-Waqt was going to the castle sometime before midday. He was accompanied with two servants, all three were armed. These days when two men used to talk, it was always the discussion of treachery, they were also discussing the same on their way. As they approached the open area which was between the magazine and college after the dock of Mohsin Khan, they saw some British dead bodies on the left of the road. The heart of Ibn Al-Waqt sank to this sight. Ibn Al-Waqt stopped by the dead bodies for some time, and said to his companions in anger and grief, 'Look what the oppressors have done. It seems that a big torment is about to come on the city. We have never heard innocent blood spilt without consequence.'"* So here in the War of Independence, the British blood stood innocent. Here the very concept of independence is in question. The ruling of the queen has already been declared as a blessing for Indians.

Such is an insight into Urdu papers in the library of Punjab University. There are many such texts which were made part of the curriculum, not just in Urdu but also English, Arabic, Persian and Sanskrit languages. It

produced a generation of those who were mesmerized by the British and considered their own values and civilization inferior. This educational curriculum ensured that generations remained intellectual slaves of the West for decades to come.

The basis with which we perceive history is critical. The wrong evaluation leads one upon the wrong path. India was a peaceful and prosperous country during Muslim rule. India's share of the world economy was 23 per cent, as large as all of Europe put together. It had been 27 per cent in 1700, when Aurangzeb's treasury raked in £100 million in revenues alone. By the time the British departed India, it had dropped to just over 3 per cent. Although agriculture was the primary source of revenue during the Mughal rule, India was far ahead of the rest of the world in industry as well. Up until the 18th century, 25% of global industrial production was in India. India was also a world leader in the construction of roads and buildings. The amazing architectures developed during Mughal era are still wonders for the rest of the world, even centuries after their completion. Mughal India represented the zenith of arts, sciences and literature of that time. Due to the knowledge loving Mughal rulers, scholars and intelligentsia from Central Asia, Iran, Turkey and Arab were attracted in droves towards India. The combination of Arabic, Turkish, Persian and Sanskrit in the Mughal court gave birth to a new language, Urdu. With all this, it is incomprehensible to a sane mind that Mughal India should be considered a dark era. The reason for this is definitely that perception which was injected into the minds of Indians by British rulers in their era. Today, changing this wrong perception is a challenge. However, the time is near, when the successes and victories under the banner of Second Khilafah ar-Rashidah, would wipe out the effect of western slavery from the Muslim minds of this region. ■

The Economic Hitmen of Pakistan – The Treachery Continues

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The economic hitmen of Pakistan, Dr. Reza Baqir and Dr. Hafeez Shaikh, continue their unabated destruction of the economy of Pakistan through their allegiance to the Kuffar via the IMF. On December 4, 2019, press conferences were held detailing the so-called success of their economic policies. The discussion during the press conferences revolved around the reduction in the current account deficit, the flow of foreign direct investment (FDI) and the positive statements given by the international financial institutions and ratings agencies such as the IMF, World Bank and Moody's. In order to understand how the program is proceeding, it is important to digest the essence behind the IMF program and the role of Dr. Hafeez Shaikh and Dr. Reza Baqir.

The IMF and other international lending agencies are essentially profit making institutions, who will lend dollars based on the ability of the recipient country in delivering a return on investment in dollars. The simple implication is that whatever the PTI government does, it must return back dollars. The difference between the IMF and other lending agencies is that the

The IMF and other international lending agencies are essentially profit making institutions, who will lend dollars based on the ability of the recipient country in delivering a return on investment in dollars. As a precondition to the loan, the IMF insisted that the government implement policies to show their commitment to the program. The specific preconditions included a free-floating exchange rate, key interest rate rise, revise utility tariffs among others.

IMF carries political heft behind it, i.e. of the US, which ensures that the recipient countries are able to comply; that is, the need to have an IMF sponsored finance, as well as ensuring that it is managed by the officials fully aligned with them, i.e. Adviser to PM on finance and the governor of the State Bank of Pakistan.

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The free-floating exchange rate and the interest rate rise had no positive effect on improving the health of the overall economy. Their role was merely to provide an incentive for investment banks, domestic and international, to make money as detailed in an article by Sakib Sherani¹. In summary it works as follows. By increasing interest rates way above international norms, investment banks borrow at lower rates from Western banks, invest in short term Pakistan T-bills, and

make a big profit.

Pakistan has received over \$1 billion worth of inflows under the head of foreign

¹ <https://www.dawn.com/news/1520739>

direct investment. The three-month London Interbank Offered Rate (Libor) is around 1.9 per cent, and the three-month Pakistan government Treasury bill is offering an interest rate of 13.6pc, the difference yielding a return rate of 11.7pc. Further the return is enhanced by the fact that the rupee has appreciated nearly 5pc since the beginning of July.

So to illustrate with figures, if an investor borrows \$1 million from a European bank, and buys 3 to 6 month treasury bills, he will effectively invest Rs160 million based on the exchange rate of Rs160 to the dollar. With an 11.7 per cent return, this will become Rs178.7 million. With the so-called economic stabilisation that is being trumped around, the dollar has devalued to Rs154. Hence, the Rs178.7 million, on withdrawal, will then be converted to \$1.160 million dollars, providing \$160,000 return. As soon as the interest rates are reduced, this money will flow out, which is why it is referred to hot money, as well as the reason the government does not want to reduce interest rates. Charles Robertson, chief economist at Renaissance Capital, said the case for buying Pakistan's bonds was straightforward. "Where else can you get double-digit yield on an undervalued currency?"²

Given that these are short-term loans, the government not only has to hold the \$1million, it also has to arrange for the extra \$160,000 that it would need to be paid as interest. Since the government does not print dollars, where will the extra come from? The obvious answer is the dollar revenues from export, meaning it is the Muslims that pay for attracting this type of investment. Further, this

benefit at the expense of the Muslims will go exclusively to the investment banks, national and international.

This type of FDI circulates within the banks and hence does not benefit the Muslims at all. Hence the PM's advisor on finance and governor of the state bank act as guardians of the wealth of the western elite.

During the press conference on December 4th 2019, Dr. Hafeez Shaikh, Dr. Reza Baqir, Hammad Azhar and Shabbar Zaidi, detailed some of the steps towards stabilisation. They stated that:

1. "...the current account deficit reduced by 35 percent and has seen more improvement in the last five months". **But the current account deficit has been reduced simply by devaluing of the rupee. Was commitment to the IMF program, and the subsequent crises, required to initiate this change? Further, the price of oil was around \$72 per barrel in July 2019, and over the next 5 months, it averaged around \$62 per barrel. So part of the reduction in deficit has nothing to do with policy.**

2. "...portfolio investment and Foreign Direct Investment (FDI) are also seeing an upward trajectory." **Indeed, but the bulk of the FDI has come in the form of short term loans, referred to above as hot money. Which industry has it been invested in to actually benefit the economy of Pakistan? Even more fundamental, other than a saturated textile industry, do we have any industries we can invest in to increase exports?**

3. "...the World Bank's President during his visit to Pakistan appreciated the economic performance." **Of course they will, for the return of investment for their partner**

² <https://www.ft.com/content/e2fb378a-1103-11ea-a7e6-62bf4f9e548a>

lenders is almost 16%. But more fundamentally, is the commendation of the World bank something to be proud of or ashamed of? Was it not under the auspices of the World Bank that the 1994 power policy was devised, leading to the exorbitant power rates that are being faced by the Muslims. Was it not under the auspices of the World Bank that the 1994 power policy that has led to the circular debt crisis?

4. "...said that world renowned rating agency Moody's has upgraded Pakistan's credit rating from negative to stable." The Guardian reported³ that Moody's agreed to pay nearly \$864m to settle with US federal and state authorities over its ratings of risky mortgage securities in the run-up to the 2008 financial crisis. So Moody's was guilty of supporting the defrauding of US citizens during the 2008 financial crisis. If the US government cannot trust them, how can our economic hitmen?

The burning question is how does this actually help our economy, and how will we pay back the extra dollars? Large-scale manufacturing has been

So the nature of the conspiracy being implemented by our economic hitmen is clear. They actively work to enrich the Western nations, engaging in usurious agreements, in which the nation is enslaved. They then work even harder to privatize our energy assets, so that our basic necessities, such as gas and electricity, are in the control of the Western nations. The ironic thing is that the economic hitmen of Pakistan do not do this for money, but they actually believe in the economic theories of the West.

on the decline since the late 1990's so there is no prospect of increasing exports, and the world textile industry is saturated. The IMF together with our government have already laid the plans for this. As mentioned above, the IMF insisted on certain preconditions for the loan. Gas and electricity were raised prior to the IMF loan agreement to test the ability and commitment of the government to implement the policies. Subsequent to the IMF agreement, the power utility rates have been increased persistently. Electricity prices have been increased 15 times this year with a cumulative increase of 18%, and gas prices have been raised a colossal 55%. The reason why this specific condition was placed by the IMF is the need to resolve the circular debt that plagues the utility companies, a necessary condition preceding privatization. Privatization will involve international bidders, who will be welcomed for bringing in FDI, which will then be used to pay back the IMF for the interest payments.

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<https://www.theguardian.com/business/2017/jan/14/moody-864m-penalty-for-ratings-in-run-up-to-2008-financial-crisis>

the economic hitmen of Pakistan do not do this for money, but they actually believe in the economic theories of the West.

The tragedy is the system that facilitates the likes of Dr. Hafeez and Dr. Baqir to freely go about with this conspiracy. From the perspective of Islam, this conspiracy could not have been initiated, let alone been taken to completion.

Allah (swt) said, **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ﴾** **“O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.”** [Surah Aali Imran 3:118]

The hukm from this verse indicates that the Kuffar will work hard to ruin us. So how could a Muslim trust the World Bank and their policy suggestions on something as critical as the power policy. Hence, the 1994 power policy would have remained wishful thinking in the minds of the world bank policy makers. Further, the Prophet (saw) stated that, **«الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَالِ وَالنَّارِ»** **“Muslims are partners in three things: water, pastures and fire.”** [Ahmad]

This is evidence that people are partners (associates) in water, pastures and fire, and that the individual is prohibited from possessing them. But it is noticed that the Hadith mentioned them as three, and they are Jamid (non-derived) names, and there was no mentioning of Illah (reason) in the Hadith. The Hadith did not include Illah (reason) and this could imply that these three things are the

only ones that represent public property with no consideration given to their depiction for the community's need for them. However, if one scrutinised the issue, he would find that the Prophet (saw) allowed the possession of water in At-Taif and Khaybar by individuals, and they actually possessed it for the purpose of irrigating their plants and farms.

If the sharing (association) of water is just because it is water and not because of the consideration of the community's need for it, then it isn't allowed for individuals to possess it. From his (saw's) permission to individuals to possess water, it can be deduced that the 'Illah (reason) of partnership in the water, pastures and fire is their being of the community utilities that are indispensable to the community. So the Hadith mentioned the three (things) but they are reasoned as being community utilities. Therefore this Illah (reason) goes along with the reasoned (rule) in existence and in absence. So anything that qualifies as being of the community utilities is considered a public property, whether or not it was water, pasture or fire i.e. whether it was specifically mentioned in the Hadith or not.

Thus this includes any natural resources which are used to produce heat and energy, a community need, such as wood, coal and oil. Hence the privatization of any resource is not permitted, let alone to privatize it such that it is under the ownership of the Kuffar. Hence, the current energy predicament would have been prevented at its conception, by preventing the collaboration with the World Bank as well as the specific privatization. From a system perspective, the viewpoint about economy from Islam is very different. Whilst in Islam the gold and silver standard would eliminate the fiat money, the potential imbalance of imports and exports causing a flow of wealth out of the country is resolved

in a much more fundamental economic manner.

The state in Islam is a state of caring, not a state of concentrating wealth in the hands of the few. The concept of caring is that the state takes care of its subjects as the father takes care of his children; feeding the hungry, clothing the naked among them and lodging them where he dwells. It provides education for them, delivers treatment for their patient, and saves them from every fear. This is the reality of caring in Islam which is obligatory on the state by the words of the Prophet (saw): «الإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ» **“A ruler is a guardian and is responsible for his subjects”** (Bukhari). The duty of the state in Sharia is to provide for all those who carry its citizenship. And the Prophet (saw), the head of the state, has made maintenance of the poor person who has no relative capable of maintaining them to be upon the State due to his (saw's) words, «مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ وَمَنْ تَرَكَ كَلًّا» **“If somebody (dies among the Muslims) leaving some property, the property will go to his heirs; and if he leaves dependents (orphans), we will take care of them.”** [Bukhari]. Healthcare and access to food are basic rights that must be enjoyed by all citizens, the Messenger of Allah (saw): «مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مُعَافَى فِي يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا» **“Whoever wakes up secure in his family with a healthy body, having food for the day, it is as if the entire world is given to him”** (Narrated by al-Tirmidhi)

The responsibility of the state is to focus on the distribution of wealth such that basic needs are satisfied. The policy implications are very clear in that land will be used to produce crops to feed the population, and the natural resources used to benefit the Muslims, not to line the pockets of corrupt rulers or

exported for foreign exchange. Pakistan has enough arable land to be the bread basket for the whole Muslim world, with oil and mineral resources to be self-sufficient in fuel and manufacturing activities. Hence the policy imperatives would be to develop these to ensure that wealth is distributed within the Muslims. There would be no issue of importing our basic needs or machinery for our textile and other heavy industry. Hence it is only through the Khilafah Rashida (Rightly Guided Caliphate) on the Method of Prophethood that we will gain in this dunya and the Aakhirah.

Allah (swt) said,

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾

“But seek the abode of the Hereafter in that which Allah has given you, and do not neglect your portion of worldly life, and be kind even as Allah has been kind to you, and seek not corruption in the earth. Verily, Allah likes not the Mufsidun (those who are mischief-makers, corrupted).” [Surah Al-Qasas 28: 77] ■

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What Is Jihad? Part (2)

Mohammad Imran

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Is Permission from the State Necessary For Jihad ?

The rules of Jihad are absolute and not conditional to anything, as mentioned in Quran, **كُتِبَ عَلَيْكُمُ الْقِتَالُ** “**And fighting is enjoined upon you...**” (Surah Al-Baqara 2:216)

Therefore, the obligation of Jihad has nothing to do with the existence of Khalifah or Islamic State. Jihad’s obligation will remain whether the Khalifah state exists or not. For some time,

the West has been trying to sow confusion in this matter because it is afraid of the pro-Jihad emotions carried by the Muslims. This is the reason why the West could not rest even after occupying Muslim lands completely, having faced stiff resistance, which continues to this day. So the West tries to repeatedly spread propaganda that Jihad is not permissible without a ruler and Jihad requires the permission of the Khalifah or the ruler of the time. Some of the Muslims were smitten by this propaganda and consented to the consequences. Some even declared Jihad without the permission of the rulers as Haraam (Prohibited), although the ruling elite consisted of American agents, like Musharraf and Karzai. Why would these rulers allow any resistance against the US? This is how America made a failed attempt to limit the resistance against them, by linking Jihad to these rulers. It should be clear that the Ummah does not have any Shari contract with

In Islam, a ruler is lawful only when the Ummah contracts obedience to him on the condition that he would implement Islam upon them. Therefore, none of these rulers is to be obeyed, or that he could forbid us from fighting against America or that we would need their permission for waging defensive jihad.

these rulers for ruling. In the absence of a Bayah for ruling by Islam, the current rulers are not legitimate rulers according to Sharia, whose obedience is mandatory. Indeed, they are usurpers of the rule. In Islam, a ruler is lawful only when the Ummah contracts obedience to him on the condition that he would implement Islam upon them. Therefore, none of these rulers is to be obeyed, or that he could forbid us from fighting against America or that we would need their permission for waging defensive jihad. The rulers of Pakistan removed Ayaat of Surah at-Tauba from the education curriculum under American instructions so that the resistance against foreign occupation weakens in the minds of the new generation. In history, the British cultivated groups within Muslims, who in turn proclaimed loyalty to the British Crown by denying Jihad. Their current generations still continue this effort, with the Qadiyanis, carrying the nullification of Jihad as a core idea, taking them outside of the fold of Islam, along with their denial of the Finality of Prophethood.

Thus, the obligation of Jihad is neither conditional upon the existence of Khalifah, nor connected to the permission of any current ruler because. The rules of Jihad in Quran and Sunnah are absolute and cannot be constrained or altered. However, it should be clarified here that although the obligation of Jihad is not conditional upon the existence of an Islamic authority, if a Khalifah is contracted according to Shariah, the organization of Jihad is determined by the Khalifah, just as other collective obligations are organized through him. The Khalifah will organize Jihad

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according to his Ijtihad, even if he is oppressive or unjust, but whilst he is in his post, it remains solely his responsibility. It is compulsory for the citizens to follow his opinion. Abu Dawood narrated from Abu Huraira that RasulAllah (saaw) said, (الْجِهَادُ) “Jihad is obligatory upon you with every Ameer, whether oppressive or unjust.” This

however, does not mean that the obligation of jihad is lifted in the absence of the Khilafah State. It is mandatory for the Khalifah that he leads the army and directly takes control of its affairs. It is not allowed for him to be just a symbolic commander in chief.

“Smaller (Asghar) Jihad and Greater (Akbar) Jihad”

It has widely been spread among Muslims that to fight against the non-Muslim enemy is smaller Jihad, whereas to fight against one’s own self is bigger Jihad. A Hadith of RasulAllah (saaw) is generally presented as evidence, رَجَعْنَا مِنْ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ

“We have moved from smaller Jihad to greater Jihad.” They asked, “What is bigger Jihad”? Prophet (saw) replied, “This is Jihad against one’s own self.” The ascribed of Hadith is rejected both in narration and meaning. In narration, this hadith is fabricated. Hafiz Al-Iraqi and Ibn Hajr Al-Asqilani who are experts in the knowledge of Hadith, say that this is not a Hadith of RasulAllah (saw), rather a saying of a person named Ibrahim Ibn Abi Eela. Imam Syuti has also rejected this “hadith” in his famous compilation Al-Ma’jam Al-Sagheer. Moreover, in meaning, this contradicts the

rules of Quran and Sunnah which regard the Jihad against non-Muslim enemy as the best of actions. Mua’d Ibn Jabl have narrated that he (saaw) said, ((رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةٌ)) (سَامِيهِ الْجِهَادُ) “Fundamental matter is Islam, Salah is its pillar and Jihad in the way of Allah is its peak” (Tirmidhi)

Actually the objective of propaganda regarding greater Jihad and smaller Jihad is to make people content with abandoning the obligation of Jihad. It provides them with a false hope that they do not need Jihad in the way of Allah, if they just keep away from drinking, adultery, lying and betrayal.

Fighting between Muslims is not Jihad

Fighting between Muslims is not Jihad nor is there any martyrdom in it, although the reward like that of martyrdom is possible when one party supports truth and the other supports falsehood, such as the fighting by the Islamic Khilafah State against Muslim rebel. Yet, this fight is not Jihad and the one dying in it is not considered a Martyr (Shaheed) though there is reward similar to it. The rules pertaining to this fight are distinct from Jihad and there is neither war-booty within it nor can anyone be enslaved. Similarly, to fight against a usurper of authority, who becomes a ruler by force, deposing him by using force is

called Khuruj. Khurooj is also not included in Shariah Jihad. Similarly if a Muslim is attacking the life, wealth or honor of another Muslim, then the other Muslim has the right to defend himself, but it is also not Jihad. Therefore Jihad is only fighting against the

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non-Muslims to raise the Word of Allah (swt) as the highest, fighting against the Muslims is not Jihad, even if it is correct according to Islam. The definitions of Jihad written by scholars have clearly mentioned the condition of fighting against non-Muslims. Thus, Khuruj and defending one's life, wealth and honor have not been discussed by scholars in the chapters of Jihad.

Asides from the above mentioned exceptions, fighting between Muslims is Fitnah and the dead on both sides are bound for Hellfire. Messenger of Allah (saw) said, **((إِذَا اتَّقَى الْمُسْلِمَانِ بَسِيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بِالِ الْمَقْتُولِ قَالَ إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ))** **“When two Muslims fight each other, the killer and the killed both are in hellfire. Sahabah asked: O Messenger of Allah! For killer it is so, but why will the killed be in hellfire? He (saw) replied: This is because he wanted to kill his Muslim brother.”** (Bukhari). The life, wealth and honor of all Muslims is unlawful for another Muslim, except with a Sharai evidence. In case of a conflict between two Muslim groups, the responsibility of Muslims is to revert them to obedience of Allah. Allah (swt) said, **وَأِنْ طَافْتَانِ مِنَ الْمُؤْمِنِينَ أَتْتَلُوا فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِئَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ** **“If two groups of the believers fight each other, seek reconciliation between them. And if one of them commits aggression against the other, fight the one that commits aggression until it comes back to Allah's command. So if it comes back, seek reconciliation between them with fairness, and maintain justice. Surely Allah loves those who maintain justice.”** (Al-Hujrat 9).

Therefore Muslims fighting Muslims is Fitnah, as occurred in the Iraq-Iran war or in the war between the Pakistan Army and those tribal militias who attacked the army all over Pakistan.

In the recent situation, when the treacherous and agent rulers of Pakistan under the influence of non-Muslims, used Muslim troops

against Muslim mujahideen and in response the Jihadi factions attacked these armies, it created an atmosphere of Fitnah for the Muslims. It is obligatory upon Muslims to revert both these groups to the rule of Allah (swt). And the method for it is to uproot these rulers following the Method of RasulAllah (saaw) and establish Khilafah and then eject America from the region by giving the responsibility of Jihad to these Muslim armies. In Islam, Qisas is against an individual and not against an institution. So whosoever transgressed, Qisas will be taken from him. Shariah has given detailed rules and it cannot be left to the will of public. Taking revenge from Muslims outside the battlefield in cantonments and various institutions, because they are indirectly linked to this massacre is also incorrect evidence. If this logic is assumed to be correct, then every citizen can be declared a facilitator in this war because he is forced to pay tax to the state, which is then utilized by these treacherous rulers for previously sending the Pakistan army into the tribal areas. Even the mujahideen are contributing to it, in the form of indirect taxes to these traitors, by using mobile phones and paying utility bills. Both the army and the Muslims of the frontier tribes are assets of this Ummah. Killing more army personnel or fighters is not the solution but a service to kaafir crusaders.

Jihad is not the Method to Establish the Khilafah State:

As mentioned earlier, Jihad is the pride and peak of Islam, it is a great obligation and carries immense reward. Similarly, the obligation of the re-establishment of the Khilafah is a foremost obligation. It is the foundation of establishing Islam. It will resume capital punishments, Jihad will return to its original reality, the life, wealth, creed, honor and land of Muslims will be protected and Muslims will once again assume leadership of the world. However, it is important to elaborate that these two obligations are separate from each other. Each has distinct

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requirements, methods, resources and styles. As far as establishing the Khilafah is concerned, its methodology is extracted from the life of RasulAllah (saaw) in Makkah, when the first generation was busy in trying to establish an Islamic State, a land of migration. In this era, RasulAllah (saaw) explicitly forbade armed conflict and when he (saaw) was asked for permitting it. He (saw) elaborated the method of it by saying, **“It is not allowed yet.”** At-Tabaqat for Ibn Saad (الطبقات الكبير لابن سعد). Indeed, all the Sahabah (ra) were definitely more honorable and deserving of more respect than all other Muslims. Yet, RasulAllah (saaw) only carried out intellectual and political struggle. He (saaw) never responded with material (armed) response to torture, boycott, propaganda, threats, murders and defaming. Eventually he (saaw) established a state in Madina by seeking Nussrah, convincing the people of power, establishing public opinion through Mus’ab bin Umair (ra). In contrast, Jihad fundamentally employs uses of sword, horses, bows and arrows, with the current contemporary means including fighter jets, bombs, missiles, tanks and tactical nuclear weapons. Jihad is not carried out through protests, press conferences, seminars, peace conferences and dialogue. Jihad is carried out in battlefield as Prophet (saw) carried out in Badar, Uhud, Khandaq, Mu’tah, Tabook and other wars. Therefore Muslims cannot achieve their objectives by mixing these two obligations.

Today some scholars, who are associated with Jihad, have declared armed struggle against

rulers of Muslim world, as the method to establish Islamic State. They use the nomenclature of “Jihad” for this armed struggle, and include all those people in rulers who are part of the government setup. Their thought is based on the following four assertions.

1. Current rulers have defected from Islam. These rulers are implanted according to colonial plans, their Islam is only symbolic, whether they apparently pray and fast, but actually they have defected from Islam. Hence peace is for Muslims only and Jihad is for non-Muslims and apostate rulers. Therefore fighting them is allowed.

2. The principle, **ما لا يتم الواجب إلا به فهو واجب** “Whatever is required to accomplish a Wajib, is itself a Wajib”. According to them, since establishing Islamic State is an obligation, therefore anything required to accomplish this obligation becomes an

obligation itself, even if it is fighting the rulers.

3. Evidence of Occupation. Colonialist states have actually occupied our countries and these rulers are their agents. So as Jihad becomes obligatory in the case of non-Muslim occupation, similarly, fighting these rulers is obligatory, as they are representing occupying forces.

4. Evidence for explicit Kufr: They mention the saying (Fatwa) of Qadhi Iyad where he said, “If the ruler insists on implementing Kufr, changing the Sharia and innovating traditions, then his obedience is ineffective and it is necessary to rebel against him, remove him and replace him with a just ruler, if possible.” Since these rulers have carried out these actions and are not willing to give up their authority and have large armies to

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protect their rule, therefore there is no other way to establish Islamic State except fighting them.

As far as these evidences are concerned, their brief responses are as following.

1. Evidence of apostasy: The evidence of apostasy is actually taken from verse 44, 45 and 47 of Surah Al-Ma'ida which mean that whoever does not rule by what Allah (swt) has revealed, they are unjust, sinners and infidels (kafirs). Indeed this is a clear verdict from Allah (swt). According to the explanation of these verses by Ibn Abbas, anyone who denies any definite rule of Quran in Shariah, he is an infidel, and anyone who says that rule of Allah (swt) should not be implemented, he is an infidel, and anyone who says that man-made law is better than rule of Allah (swt), he is an infidel, and anyone who does not deny rule of Allah (swt) but says that it is allowed to implement something from other than rule of Allah (swt), then he is an infidel because he is not limiting the rule to Allah (swt), even if he says that rule of Allah (swt) is better. However, if someone rules and judges from other than rule of Allah (swt) but he does not believe in the rule of kufr rather detests it, this is "Kufr other than Kufr" which means this is kufr but somewhat less than kufr. However, indeed it is a great sin and definitely forbidden. Hence he will be called unjust and sinner but not an infidel. Moreover, definite evidence is required to prove apostasy. In a hadith narrated by Ubadah Ibn Samit, Messenger of Allah (saw) said, "... except when you see explicit Kufr for which you have an explicit evidence from Allah". Explicit evidence means definite proof. Therefore, declaring apostasy of all rulers, their ministers, advisers and all senior officials with a stroke of the pen is not correct.

2. The principle of "Whatever is essential for a wajib..." is a general principle and this can only be used when there is no direct evidence about the reality for which the ruling is being extracted. Hence the principle cannot be used when a direct evidence exists. Since there exists a detailed methodology in the

Seerah pertaining to establishing an Islamic State, use of this principle for the same is not correct. Therefore to uproot the rulers implementing Kufr and replace them with a Khalifah having authority according to Sharia, the rulings derived from the Seerah must be followed. They do not allow material struggle. He (saaw) did not allow any sort of material struggle in the effort to establish the Islamic State in Madina. Therefore, even today, we are bound to follow the rulings of intellectual and political struggle and the seeking of Nusrah for establishing an Islamic State. Violating the rulings is similar to violating rules of Sharia.

3. The evidence of occupation is based on the understanding that these rulers are acting as agents of non-Muslims and non-Muslims colonialists have established their control on Muslim countries, which individually obligates the defensive Jihad on Muslims. The error in it is misunderstanding the reality i.e. the reality of the control of colonialism. If their control is military, then it is a military fight against an army. However if the reality of their occupation is not military but political and economic neo-colonialization, then the required action is different. Hence the question arises that is the reality of Pakistan similar to the reality in Palestine and Afghanistan? In countries like Palestine and Afghanistan, armies of non-Muslim countries destroyed Muslim authority to establish military occupation, whereas their control on countries like Pakistan, Turkey and Egypt is due to political influence, and not due to military occupation. The security in these countries is still in the control of Muslim armies and non-Muslims only have political influence here. The Muslim armies exist in these countries in reality and security is in their control.

In this situation, instead of ending the political influence of these non-Muslim states and convincing these Muslim armies to implement rules of Islam, killing our own Muslim troops and destroying state infrastructure is a sin and harm. Islam again solves this problem through the Method of RasulAllah (saaw) which

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teaches us to expose the plans and schemes of colonialism, along with the conspiracies of these agents with non-Muslims through political struggle in the public domain. This results in weakening of colonialist influence through the weakening of these agents in front of people. The last nail in the coffin of their evil rule, is the seeking of Nussrah from people of authority, such that those sincere in the people of authority give their support in establishing the Khilafah by uprooting this system. Thus, the vast resources of the state are utilized by the authority of the Khalifah, including the strong command of Muslim armies, which are being exploited nowadays by colonialists through these agent rulers.

4. As far as the evidence of explicit Kufr is concerned, these evidences have been used out of context because the evidences commanding the use of the sword against the ruler are for an Islamic land, not for an un-Islamic land. The Ahadith are clear in the matter that an Imam is being followed when the rule of disobedience is being given, due to explicit Kufr. The obedience is only for the Imam who has contracted legally.

Moreover these Ahadith forbid using the sword whilst “he is establishing Salah (meaning Sharia),” which takes place only under a Khalifah. Therefore, applying a rule pertaining to Dar ul Islam to an Abode of Kufr is a clear mistake.

Moreover, studying the “Jihadi method” shows that this “method” is contrary to the method of the RasulAllah (saaw) i.e changing false ideas, thoughts and emotions of society and winning over the people of power through Dawah.

The responsibility of the Khilafah state is to implement Islam internally and extend it to the world through Dawah and Jihad. This is the objective and justification of this state. The Jihad is a great responsibility upon this Ummah to free mankind from brutality. Today a Hindu of Shudar cast or Harijan is forced to live worse than an animal in India. An ordinary citizen of Europe is suffering from the capitalist system and 30% to 50% of his wealth goes to a small capitalist elite in the name of tax.

Consequently, those following the “Jihadi method” are convinced on using force, coercion, compulsion and punishments to implement system. Hence this “method” is incorrect from both Shariah and reality angles. It appears that this “method” is adopted by some Muslims, as a reaction to the horrible and horrific atrocities of non-Muslims upon Muslims, how desire to respond the brick by stone due to intensity of Islamic emotions, but are justifying this “method” through Sharia evidences after adopting it. To run any state, it is required to have a clear picture of its systems and people who understand them completely. Alas, those desiring change through Jihad neither present any Islamic system nor any team with political acumen and vision capable of running the Khilafah State. These Muslims also lack the deep study of circumstances and events, as a result of which sometimes they would announce “Imarah” in one town and another time advertise the officials and leaders of the “Islamic Imarah” in another village, under the control of occupying forces. Indeed, Jihad is a great

obligation and the best of actions. However, confusing it with other obligations results in incorrectly fulfilling any obligation according to Sharia.

Invitation to Islam is the center of the foreign policy of the Islamic State and Jihad is its practical method

The basis of the foreign policy of the Khilafah State is to present Islam to the entire world. This was the foreign policy of the Khilafah State which lasted for 1300 years. It is only a

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matter of time before it returns to the international arena. Allah (swt) said, وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ **“And it is nothing else but a Reminder for all the worlds;”** (Al-Qalam 52) And He (swt) said, وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ **“We did not send you (O Prophet) but to the entire mankind, as a bearer of good news and as a warner, but most people do not know”** (As-Saba 28)

It is clear from these verses that Islam is for all of humankind, not just for Muslims. Therefore, presenting this blessing to other nations is our responsibility. After the establishment of the Khilafah, it is obligatory upon the Khaleefah to remove any state or authority which stops the Islamic Dawah from reaching people, even if it requires use of force. Therefore presenting the Islamic Dawah is the basis of mutual relations of the Khilafah state with other states. Moreover, practically implementing the system of Islam on non-Muslims is the optimal way of presenting Islam to them. Hence, the organized offensive Jihad, with aforementioned evidences, under the Khilafah is the practical method spreading the system of Islam and presenting Islam to non-Muslims, by placing it in front of them its practical shape. The responsibility of the Khilafah state is to implement Islam internally and extend it to the world through Dawah and Jihad. This is the objective and justification of this state.

The Jihad is a great responsibility upon this Ummah to free mankind from brutality. Today a Hindu of Shudar cast or Harijan is forced to live worse than an animal in India. An ordinary citizen of Europe is suffering from the capitalist system and 30% to 50% of his wealth goes to a small capitalist elite in the name of tax. Women have become an objectified market commodity in the name of freedom in the West. In the midst of all of this, who will free all these humans from such oppression? Should we leave them to this suffering on the basis of the false principle of “peaceful co-existence”? Never! Islam advises us to liberate them from this subjugation, which is only

possible when they are given their rights through the implementation of Islam, the system which liberated man from the slavery of man 1400 years ago. Islam gave rights to women, slave and weak and lifted the weak from poverty. Today, again in this modern day backwardness, Islam will liberate people from an animalistic life. This is why the Khilafah state carries out Jihad, to bring mankind out of this darkness. Jihad is not to force the non-Muslims into Islam, rather it is to end this Kufri system which oppresses man.

Allah (swt) has clearly mentioned un-Islamic laws as a cause to oppression. Allah (swt) says, **“Those who do not rule by what Allah has revealed, they are the oppressors”** (Al-Maida 45)

Therefore if we are really worried about mankind, then we should start the organized Jihad through establishing Khilafah Rashida, which will spread the system of Islam and save mankind from the oppression of the Kufri system.

Today, Jihad is not carried out as it should be and “offensive Jihad” cannot even be imagined, as there is no Khalifah ruling over the Ummah today. The Khalifah will resume Jihad from where it was left in the time of the Ottoman Khilafah so that, this time, the Muslims open Europe and America as well, for Islam. According to the glad tidings of RasulAllah (saaw), there will not remain any cottage or house where Islam will not enter, giving respect to the respectable through accepting Islam and giving humiliation to the dishonored, through paying Jizya. The system of Allah (swt) will dominate the East and the West inshaaAllah. Indeed this action is better than this world and everything in it. Allah (swt) said, هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ، لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ **“He is the One who has sent down His Messenger with guidance and the Deen of Truth, so that He makes it prevail over every other Deen, no matter how much it is resented by the Idolaters.”** [At-Tawbah 33] ■

The Visionless Bajwa-Imran Regime Chokes Our Economy to Lifelessness, by Implementing the IMF's Colonialist Policies

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O Muslims of Pakistan!

We were shaken by the highest inflation we have seen in twelve years, a staggering 14.5%, in January 2020, with food inflation standing at a crushing 20%. Our backs have been broken; our hard earned notes flying from our hands, with little to see in return. As our intolerable pain escalated to the point of our letting out screams, the IMF-selected Advisor to the Prime Minister on Finance and Revenue, Dr. Abdul Hafeez Shaikh, claimed on 3 February 2020 that, "the nation will see that soon the prices start falling down." However, the regime lies to pacify us, so we do not oppose its continual collaboration with the colonialist tool, the IMF, which has laid waste to economies of resource-rich countries around the world.

Blindly implementing the IMF demand to devalue our currency, the regime steeply weakened the rupee against the dollar to a rate of Rs. 154.2 by January 2020, when we were all drowned by overwhelming inflation. The regime weakened our currency, re-orientating our economy to earn dollars as foreign exchange, only to secure interest payments to colonialist creditors. However, by weakening the purchasing power of the rupee, the prices of

everything that we buy with the rupee, rose sharply. Weakening the rupee also raised costs of essential imports for our transport, agriculture and industry. And weakening the rupee raised the cost of debt and increased Pakistan's foreign debt. Moreover, the

To ensure interest repayments to the colonialist are uninterrupted, the regime worked with the IMF to implement increase in taxation and remove subsidies, increasing the costs of many essential commodities. It ruthlessly imposed taxation on fuel to such an extent that even the falling prices of oil internationally did not reduce the price of fuel.

accompanying increase of interest rates by the State Bank massively increased interest payments, when already a third of the budget is spent just on the interest upon debt, let alone the original principal of loans.

Submitting to IMF instructions regarding energy, the regime ordered large hikes in gas and electricity tariffs between July and September 2019. The regime did so to secure profits for the private owners of the energy sector at our expense. Privatization of energy resources deprives the state treasury of huge revenues from the energy sector, which are instead handed over to private interests in the form of guaranteed returns on investments, making Pakistan even more dependent on interest based loans to fulfill state

expenses. And, since energy is essential to transport and production, rises in energy prices raised the prices of many other commodities, worsening our hardship.

To ensure interest repayments to the colonialist are uninterrupted, the regime worked with the IMF to implement increase in taxation and remove subsidies, increasing the costs of many essential commodities. It

ruthlessly imposed taxation on fuel to such an extent that even the falling prices of oil internationally did not reduce the price of fuel. It implemented oppressive capitalist taxation across the board, indiscriminately, without taking into consideration our ability to fulfil our basic needs. It thus choked our economy to lifelessness, until our markets emptied, our factories closed, our businesses collapsed and our youth roamed the streets, wide-eyed in frustration, without meaningful employment anywhere to be found.

O Muslims of Pakistan!

Arrogantly dismissive of our immense suffering, the visionless Bajwa-Imran regime is intent on seizing the last morsel of food from the mouths of our children, just to ensure repayment of interest based debt to the colonialist financial institutions, which circle like vultures over our dying economy, extending usurious loan after usurious loan, to prolong and worsen our anguish. Clearly, we can never be successful, neither in Dunya nor Aakhira, whilst we are ruled by rulers that ignore the guidance of Allah (swt). Allah (swt) said, ﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴾ **“And whoever turns away from My remembrance - indeed, he will have a miserable life. We shall raise him blind on the Day of Resurrection.”** [Surah Ta-Ha 20: 124].

Ruling by all that Allah (swt) has revealed alone will establish a strong and stable currency on gold and silver, solving the problem of inflation from its root. RasulAllah (saaw) consented to both the gold Dinar, weighing 4.25 grams, and the silver Dirham, weighing 2.975 grams, as currency, and

A ruler governing by Quran and Sunnah alone, will implement the Islamic ruling for energy and minerals, which is that they are public property, supervised by the state to ensure its entire benefit is for all of us, and not a few of us, as happens after privatization. He will do so because RasulAllah (saw) said, « الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَلِّ وَالنَّارِ » **“The Muslims are partners in three things, waters, feeding pastures and fire (energy).”** (Ahmad).

Shar'a linked financial rulings to gold and silver, such as Diyah and the Nisab of Zakah. Gold and silver backed currency provides intrinsic value to the currency, granting it stability. It is the Khilafah alone that will

establish our currency on gold and silver, build gold and silver reserves, use barter transactions to conserve reserves and insist that gold and silver are used as the basis for international trade, smashing the oppressive hold of Western currencies over international trade. A ruler governing by Quran and Sunnah alone, will implement the Islamic ruling for energy and minerals, which is that they are public property, supervised by the state to ensure its entire benefit is for all of us, and not a few of us, as happens after privatization. He will do so because RasulAllah (saw) said, « الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَلِّ وَالنَّارِ » **“The Muslims are partners in three things, waters, feeding pastures and fire (energy).”** (Ahmad). Indeed, our land is blessed by Allah (swt) with an abundance of public properties, including coal, gas, solar energy, oil, gold and copper, which will allow us

to stand firmly on our own feet, without the endless affliction of interest based loans.

In our great Deen, revenues are generated from those of us who are financially capable, such as Zakah from those owning trading merchandise above Nisab and Kharaj from those owning agricultural land, whilst revenues are distributed to our impoverished and indebted. Thus, ruling by Islam will raise revenues without choking us to lifelessness, ensuring a strong vibrant economy, as it did for centuries before, such that the Indian Subcontinent under Islam had a 23% share of

the world economy, peaking at 27% in the time of Aurungzeb Alamgir.

And, Islam has forbidden the taking of loans from the colonialists. Not only are the loans on forbidden interest, such loans allow the kuffar to have dominance over our affairs, causing us great harm. RasulAllah (saaw) said, «لَا ضَرَرَ وَلَا ضِرَارَ» **“There should be neither harming nor reciprocating harm.”** [Muwatta Imam Malik, Ibn Majah]

O Muslims of Pakistan!

Let us end our suffering at the hands of a visionless leadership, by working now with Hizb ut Tahrir to call for the Khilafah (Caliphate) upon the Method of the Prophethood. And let us demand from our lions in the armed forces to grant their Nussrah to Hizb ut Tahrir, under its Ameer, the eminent scholar, Ata Bin Khalil Abu Al-Rashtah, so that the practical ruling by Islam begins. It is then, and only then when we will rejoice at a leadership that secures our properties, lands, lives and honour by Islam. Allah (swt) said, **«وَيَوْمَئِذٍ يَقَرِّحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ»** **“And that day the believers will rejoice * In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.”** [Ar-Rum: 4-5] ■

**Hizb ut Tahrir
Wilayah Pakistan**

20 Jumad ul-Thani 1441 AH
14 February 2020 CE

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and that this will be achieved with such and such. Du'aa is not a new composition that is not in Allah's knowledge or not written in AL-Lawh Al-Mahfouz, as well as the response. Rather all that will take place is recorded in AL-Lawh Al-Mahfouz; Allah knows the unseen and knows what the servant does in word or deed, and everything is already written previously since eternity. Du'aa made by the servant is known to Allah and is

recorded as it is. As well as His (swt) answer as desired by Allah (swt) is recorded since eternity. Du'aa and the answer are not above the knowledge of Allah, but they are recorded in AL-Lawh Al-Mahfouz as they are and as how they will happen. Allah is the Knower of the unseen and the seen **«لَا يَغْرُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ»** **“[Allah is] the Knower of the unseen.”** Not absent from Him is an atom's weight within the heavens or within the earth” [Saba: 3]

B- It is stated in Sharh As-Sunnah by Abu Muhammad Al-Hussein Al-Baghawi Ash-Shafi'i (died 516 AH): [(Abdul Wahid ibn Ahmad Al-Malihi told us...from Abdullah Ibn Abi Al-Ja'd from Thawban, he said: The Prophet (saw) said: **«لَا يَرُدُّ الْقَدَرَ إِلَّا الدَّعَاءُ»** **“Nothing turns back Divine destiny (qadar) except supplication”** ...I said: Abu Hatim Al-Sajistani said (that one who continues to do du'aa (supplication) will accept the receipt of the qadaa', as if it is averted)].

C- It is stated in “Murqat Al-Mafateeh Sharh Mishkat Al-Masabih” by Abu Al-Hassan Nur ud-Din Al-Mullah Al-Harawi Al-Qari (deceased: 1014 AH):

[His Saying: **«لَا يَرُدُّ الْقَضَاءَ إِلَّا الدَّعَاءُ»** **“Nothing turns back the Decree destiny (qadaa') except supplication”** **Qadaa' is the decreed matter ... or he meant by “averting” of qadaa' if he meant easing it and making the matter light, as if it has not been sent...]**

**I hope that this is sufficient, and
Alhamdulillah, Lord of the Worlds. ■**

**16 Rabii' Al-Awwal 1441 AH
13/11/2019 CE**

Amulets and Duas for Healing

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا، أَوْ سَبْعُمِائَةَ أَلْفٍ مُتَمَاسِكُونَ، أَخَذَ بَعْضُهُمْ بَعْضًا (صَفًّا وَاحِدًا بَعْضُهُمْ بِجَنْبِ بَعْضٍ). لَا يَدْخُلُ أَوْلَاهُمْ حَتَّى يَدْخُلَ آخِرُهُمْ (أَيَّ أَنْ دَخُولَهُمْ يَكُونُ فِي وَقْتٍ وَاحِدٍ) وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ

It is narrated from Sahl ibn Saad (RA), that the Prophet (SAW) said: Seventy thousand, or seven hundred thousand of my Ummah (Abu Haazim, who is the narrator of this hadith did not remember whether Sahl called seventy thousand or seven hundred thousand) will enter Jannah, together, holding on to each other (that is, with one's hand in the other, and moving in the same row) and not one of them would enter before another (That is, all of them will enter Paradise simultaneously) and their faces will shine like the moon of the fourteenth."

Ibn Abbas reported from the Prophet (SAW): "Prophets and their Ummahs were shown to me; A Prophet was such that the people of his Ummah were numbering less than ten, while some prophets were with just one or two men, and still there were some Prophets who had not a single Ummati with them. Meantime, an Ummah having huge numbers appeared (ie a great number of people started approaching from a distance). I thought that this was my Ummah, but I was told that they were Musa (AS) and his Ummah. Then I was told to gaze at the sky. When I looked at it, I saw another group of people in even greater numbers, I was told to look to the other edge (As narrated by Bukhari, the number of people was such that the whole sky got covered by their numbers). Then I was told that this is the Ummah of Allah (SWT), and among them are seventy thousand, who will enter Paradise without any reckoning and punishment. " According to the narration, the Prophet (SAW) then got up and left for his house.

Then the people started discussing about what the Prophet had said (discussion started heating up, and voices rising) i.e. regarding those who entered Paradise. Someone said that maybe they may be companions of the Messenger of Allah (SAW), while others said that they may be people who will be born Muslims and will have never associated anything with Allah, while others said something else. At this the Messenger of Allah (SAW) emerged from his house and asked: What are you arguing about? The people then told the Prophet (SAW) of the discussion. To which, the Prophet replied: "These are the people who neither puff after chants or use amulets nor believe in superstitions (because their trust and reliance on Almighty Allah is strong) and neither do they indulge in ominous practices i.e. discuss false omens which foretell an evil (this is derived from the word "طير", which essentially means discussing omens, which was a widespread practice during the times of ignorance, and it includes all manner of things, whether related to the ones who are seen or heard, or related to time and place) and they solely rely on their Lord and creator Allah (SWT), trusting Him only (this is the comprehensive principle from which all actions and characters are nourished, that is, seeking refuge in Allah (SWT) and submitting to Him with sincerity). Upon hearing this, Ukaashah bin Mihsan stood up, and said to the Prophet (SAW): "Please pray that Allah (SWT) makes me one of these people. He (SAW) replied, "You are one of them" (In the narration of Sahih Bukhari, the Prophet (SAW) said: "O Allah, make these people one of them"). Then another person rose up, and asked the Prophet (SAW) to pray for him to be counted among those people also. To which Prophet (SAW) said : "Akshayah has asked this before you." Imam Muslim narrated a Hadith from Imran (RA), and in this it is said that "They do not stain (through fire,

themselves, or others, for cure)". Bukhari has reported this Hadith from Ibn 'Abbas (may Allah be pleased with him).

It is stated In this Hadith, the elevated position of the one in Aakhirah, in front of Allah (SWT) of the person, who relies solely on Allah (SWT). That such a person would enter Paradise without any reckoning and punishment. As he relies only on Allah instead of puffing after chants, or indulges in omens, superstitions, staining (through fire). This is a sign of a high level of reliance on Allah (SWT). The hadith also mentions the virtues of the Prophet (SAW), by mentioning the abundance of his followers, and the superiority of this Ummah over other Ummahs, and that there would be people from among his (SAW's) Ummah, who would be highly reliant on Allah (SWT) only. There are many levels of Imaan, and the highest of which is reliance, and reliance in Allah (SWT).

As far as the Shara'i ruling on puffing after reciting Quran is concerned, it is permissible to do, but it is superior leave your matter with Allah (SWT). Puffing after reciting the divine names of Allah (SWT), or the duas narrated from the Prophet (SAW), are all permissible. But it is also important to believe that these actions are not effective in themselves, but their potency is only if Allah (SWT) wills it. The scholars are of this opinion that this is also evident from the Sunnah of the Prophet (SAW), as he used to recite Ayah and puff upon the sick. In the Sahiheen, the same is evident of the Hadith narrated by A'isha (RA), in which it is mentioned that Jibreel (AS) did this action on the Prophet (SAW). The Sahaba also used to recite Ayah and divine names and then puffed, and so did A'isha (RA). Like in the agreed upon Hadith narrated by Abu Saeed (RA) in which a Sahabi recited and puffed on a sick village commander. Upon knowing this, Prophet (SAW) asked Abu Saeed (RA), "How did you know that it could be done like this?" The scholars also carry this opinion that if someone does good to another, then why should it be asked from

him to withhold his kindness? A person asked the Prophet (SAW), "O Prophet of Allah (SAW), Can I recite and puff? He (SAW) said: "If any of you can benefit your brother, he should do so." It has been narrated by Muslim, that Prophet (SAW) said: "It does not matter if there is no associate shirk with puffing."

As far as the saying of the Prophet (SAW) "they do not recite and puff" is concerned, it means they do not demand a "recitation and puff" in anyone else's name other than Allah (SWT). This means that anyone who wishes to attain seventy thousand virtues, i.e. Heaven without punishment or reckoning, should not recite and puff, because in the hadith, the word استترقاء is mentioned. Here the words الف, س and ت indicate demand. This means that the people who will enter Jannah without judgement do not demand a puff after any recitation, despite it being permissible, which is a sign of complete trust and surrendering of one's self to Allah (SWT), and it is a sign of disassociating their faith from everyone else except Allah (SWT). Therefore, the practitioner of the puffing believes that it is permissible, and that there is healing in it only if Allah (SWT) wills it. Likewise, he also believes that Allah (SWT) alone is the Healer, and He (SWT) knows the person's true condition, it is Allah (SWT) who grants success in his work, and alleviates his condition. A Muslim who relinquishes puffing means that he is willing to do what pleases Allah (SWT), that is, he is submitting all of his affairs to the will of Allah (SWT), whether he gets healed or not, i.e. all of his matter rest with Allah (SWT).

As far as the Hadith is concerned, the words "لَا يَطَّيَّرُونَ" (this is taken from طير, which means bird), it actually means to prophesize bad omens from the actions of a bird, as was custom in ancient Arabia. It was generally well known in the old days that when a bird from the north appeared, or flew backwards, the Arabs would take it as a negative Omen, and if it turned rightwards, then it would be taken as a Good Omen. Which is why Omens

were generally known as **تَطِيرٌ**, i.e. related to a bird. But this was essentially generalized to be any Omen, whether related to a bird or not, for example, upon hearing an unpleasant noise, and it was a common practice to associate it with one's present or future destiny, and to continue spending their night and day waiting for that. It also happens, that a thing becomes known to the people, which itself has no grounding in reality, but they start believing it to be true and then they start taking it as being ominous. For example, considering certain days as being beneficial or harmful. The ruling of Islam on taking omens from a thing which is seen, heard or known is forbidden. The hadith quoted from Abu Hurairah in the Sahihin indicates its prohibition. Prophet (SAW) said: "There are no superstitions, no bad omens." The Prophet (SAW) was quoted by Anas (RA) as saying: "There are no superstitions, no bad omens, and I like good omens." The companions asked: What is a good omen? The Prophet (SAW) replied: "A virtuous thing" This Hadith is agreed upon. Therefore, the Hadith condemns bad omens. Belief in bad omens is also contrary to the faith in tauheed (oneness of Allah (SWT)), due to the fact that the practitioner of bad omens loses trust in Allah (SWT) and instead relies on other things, and builds a relationship with something that has no reality.

As far as this view (وَلَا يَكْتُونُ) is concerned it shows that staining (through fire) and healing through the act of staining (through fire) hinders in the pursuit of the attaining the virtue of the seventy thousand; There have been numerous arguments regarding the act of staining (through fire), some of them condemn it while others point to its permissibility. Consequently, Ibn Abbas (RA) was quoted in Sahiheen, the hadith of the Prophet (SAW) as saying: "Healing is in three things, in the scalpel of a hijama, or in consumption of honey or setting it on stains through fire, but I forbid my Ummah from staining (through fire)." In another narration of the Sahiheen, it is reported that the Prophet (SAW) that the Prophet stained (through fire) Saad ibn Ma'ad.

It is due to these Ahadith, that there is a disagreement within the scholars regarding the ruling on staining. It may be justified, especially on the occasion of need, and Allah (SWT) knows best. And what is giving an indication of it being abhorred upon in the Hadith means that abandoning this would be the better practice. Ibn Qayyim (RA) categorized all of these evidences very nicely. He said, "There are four types of Ahadith: One indicates it (staining through fire) being performed, the other hadith indicating that Prophet (SAW) disliked it, the third praises the one who leaves the practice of staining, and the fourth forbids it. But there is no contradiction or inconsistency between these Ahadith. Because the action of the Prophet (SAW) in staining Saad bin Muaadh justifies that it can be done, but that the Prophet (SAW) did not like it, doesn't indicate its forbiddance. And the praise of the one who leaves this practice indicates that it is best to leave it. As far as forbidding it is concerned, it either means abhorring it, or a causing a stain (through fire) when it is isn't necessary (to cure a sickness), but rather because of fear of (future) illnesses. (Zad al-Ma'ad, Li Ibn al-Qa'im al-Jawzia)

As far as the Prophet (SAW's) statement (وَعَلَىٰ رِيبِهِمْ يَتَوَكَّلُونَ) is concerned, it refers to the virtue of trusting in Allah and its elevated position, these are the words that are the essence of all the preceding attributes, that is, they (the seventy thousand who will enter Jannah without judgement or punishment) do not ask for amulets or (indulge in seeking) bad omens, and rely solely on their Lord (SWT). They avoid these matters because they have complete trust in Allah (SWT)

What exactly is reliance in Allah (SWT)? It is the true and sincere trust in Allah (SWT)'s mercy in a matter, and adopting the means necessary for that as well. The satisfaction that they have with the thought that Allah is

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Rabee'ah Bin Ka'ab (may Allah be pleased with him)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Rabee'ah Bin Ka'ab (ra) said, "I was young when the light of Iman shone in my heart and it filled to the brim with the Islamic thought. When I first saw the Messenger of Allah (saw), I felt love for him such that it encompassed every part of me. The link that I felt with the Prophet (saaw) made me inconsiderate of anything else except him (saaw)." One day he said to himself, "Rabee'ah you are destroyed! Why have you not dedicated yourself to serve the Messenger of Allah (saw)? Present yourself to the Messenger of Allah (saw). If he (saw) accepts, you will have good luck by his (saw) companionship and his (saw) love will lead to success of this world and hereafter. Then I presented myself to the Messenger of Allah (saw) at the earliest. I hoped that he (saw) would accept me for his service, and he (saw) did. He (saw) accepted me as his (saw's) servant. Since that day, I was attached to him (saw) more than his (saaw)'s own shadow, I went with him (saaw) wherever he (saaw) went, I summoned myself to him (saaw) as soon as he (saaw) looked at me. Whenever he looked at me for any of his need, he (saaw) found me hurrying to it. I stayed alert to his (saaw's) service during the day and when the day had passed and he (saaw) had offered Isha prayer and went to his (saaw) home, I also intended home but the heart used to say: Rabee'ah, where are you going? It is possible that the Messenger of Allah (saaw) may need something at night, so I used to sit at his (saw) door and could not leave his (saaw's) place."

"He (saaw) spent the whole night standing in prayer, sometimes he (saaw) could be heard of reciting Sura Fatiha. He (saaw) used to repeat it till a third of night or half

night or some part of it, till I got tired and then I left listening or drifted to sleep. Several times I heard him (saaw) saying (سَمِعَ اللَّهُ لِمَنْ أَدْبَرَ) (حَمِيدَةً), he (saaw) used to repeat it longer than Sura Fatiha."

"It was a habit of the Messenger of Allah (saaw) that if anybody favored him (saaw), he (saaw) liked to return more than it. So, when he intended to pay me for my services, one day he looked at me and said: O Rabee'ah Bin Ka'ab! I said: O Messenger of Allah (saw), I am here, at your service. He (saw) said: "Ask me for anything which I can give to you". I thought for a moment and replied: O Messenger of Allah (saw), let me think. So that whatever I ask for from you (saw), I want to have thought upon it well. Then I will tell you (saaw). He (saaw) said: It is fine, sure. I was young at that time and was poor too. I neither had family nor any wealth nor house. My dwelling place used to be the Suffah (stage) of Al-Masjid An-Nabawwi and people used to call us guests of Islam. Whenever someone brought Sadaqa to the Messenger of Allah (saaw), he (saaw) used to send it entirely to us, and whenever someone brought a gift to the Messenger of Allah (saaw), he (saaw) used to send a major part of it to us after taking some for himself (saaw)."

"One day I thought to ask some worldly thing from the Messenger of Allah (saaw), which can take away my poverty and I too can become wealthy and have a family like others. But immediately it crossed my mind that Rabee'ah, may you be destroyed, what are you thinking? Life of this world is a short-term commodity and the responsibility of your sustenance (Rizq) is taken by Allah Almighty who will ensure that it reaches you. Whereas the status of the Messenger of Allah (saw) in front of his Lord is such that no request is rejected. So, ask him (saaw) to ask Allah (swt)

for your blessing in the hereafter. This thought made my heart happy and content. Then I went to the Messenger of Allah (saaw). He (saaw) said: What do you say Rabee'ah? I replied: O Messenger of Allah (saw)! I ask you to ask Allah (swt) to make me your companion in Jannah. He said: Who told you that? I replied: Nobody told me that, when you (saaw) told me to ask you for something which you would grant, first I thought of asking some worldly benefit, but suddenly my mind realized the eternal over temporary, so I asked you to pray for me to be your companion in Jannah. Hearing this, the Messenger of Allah (saaw) paused for a while, then said: Rabee'ah! Anything else that this? I replied: Nothing O Messenger of Allah (saaw). Whatever I have already asked, there is nothing comparable to it in my sight. Then he (saaw) said: "Then support me in fulfilling this desire of yours by abundance of prostration (Sujood)". Then I strived in Ibadaat so that I may enjoy the companionship and friendship of him (saaw) in the Aakhirah, as I got the opportunity of his (saaw) service and companionship in this world."

"Not a long time after that, the Messenger of Allah (saw) called for me and said: Rabee'ah, do you not wish to get married? I replied: O Messenger of Allah (saaw), I do not like that anything should divert my attention from serving you. I do not have anything to give as dowry (Mehr) to the wife, nor do I have means to feed her. He (saaw) kept silent. When he

(saaw) saw me the second time, he said: Do you not wish to get married, Rabee'ah? I gave the same answer as I gave earlier."

"But thinking of this I regretted and said to myself: May you be destroyed O Rabee'ah! By Allah, whatever is good for your life and hereafter, indeed Prophet (saaw) knows it better than you, he knows you better than yourself. By Allah, if Messenger of Allah (saaw) asks me to marry again, I must say yes. Not a long time had passed when Messenger of Allah (saaw) said: "Go to those people and tell them that Messenger of Allah commands you that you get that girl married to me". So, I went to those people, I was a little shy, conveyed them the message of Messenger of Allah (saaw), that Messenger of Allah (saaw) has sent me to you with the message that you get that girl married to me. They asked, that girl? I said, yes. Then they said: We welcome the Messenger of Allah (saaw) and his (saaw) messenger is also welcome!"

"The the Messenger of Allah (saaw) called upon Burreedah Bin Al-Khaseeb (who was a leader from the leaders of Bani Aslam) and said to him: "O Bureedah! Collect gold equal to the date seed for Rabee'ah". It was collected."

"Then the Messenger of Allah (saaw) said to me: Take this to them and tell them, this is the dowry (Mehr) of your daughter. So, I went to them and gave them the gold. They accepted happily and said: This is a lot and great. So, I went to the Messenger of Allah

Then I went to the Messenger of Allah (saaw). He (saaw) said: What do you say Rabee'ah? I replied: O Messenger of Allah (saw)! I ask you to ask Allah (swt) to make me your companion in Jannah. He said: Who told you that? I replied: Nobody told me that, the Messenger of Allah (saaw) paused for a while, then said: Rabee'ah! Anything else that this? I replied: Nothing O Messenger of Allah (saaw). Whatever I have already asked, there is nothing comparable to it in my sight. Then he (saaw) said: "Then support me in fulfilling this desire of yours by abundance of prostration (Sujood)".

(saaw) and said: I have never seen such good and open-hearted people, whatever I gave to them, they agreed on it (since it amounted to very little) and said that this is a lot and great. O Messenger of Allah! Now I do not have anything for my wedding feast (Walima). Messenger of Allah (saw) said: "People! Collect the money of a sheep for Rabee'ah". Then people bought me a fat healthy sheep. Then Messenger of Allah (saw) said to me: "Go to Ayesha and tell her to give all the barley that she has". When I went there, she said: Take that sack, it has seven Sa'a of barley. By God, we do not have anything else to eat. Then I took the sheep and barley to my wife's family, so they said: We will prepare the barely but ask your friends for the sheep. Then I took help of few people from Bani Aslam to slaughter the sheep, take off its skin and cook it. So, we got ready the meal of meat and bread. Then I did my wedding feast (Walima) and invited the Messenger of Allah (saaw), and he (saaw) accepted the invitation."

"Then Messenger of Allah (saw) gave me some land adjacent to the land of Abu Bakr (ra). Then I became a man of this world when one day I disputed with Abu Bakr (ra) on a date palm, when I said that this is in my land. He said: No, this is in my land. So, when the dispute rose, he said something to me which I disliked. Shortly after, he regretted and said: O Rabee'ah, say same thing to me so that I am punished. I said: By Allah, no. I will not say it. On this he said: Then I will complain you to the Messenger of Allah (saaw) that you are not taking Qisas (retributive justice) from me. He started proceeding towards the Prophet (saaw), I followed him, people of Bani Aslam followed me and said: He was first to slander and now also going to the Messenger of Allah (saaw) to complain against you. I turned to them and said: Alas! Do you even know who he is? He is Siddique and an elder (a Sheikh and respected one) in Muslims, turn back so that he may not see you, otherwise he will think that you are coming to help me, and this will

displease him. This will then displease the Messenger of Allah (saaw) and the displeasure of both of them will make Allah (swt) angry. This will destroy Rabee'ah, so they went back. Abu Bakr (ra) came to Messenger of Allah (saaw) and mentioned his narrative, so Messenger of Allah (saaw) looked at me and said: O Rabee'ah! What have happened with Abu Bakr? I replied: O Messenger of Allah (saaw)! It was just that he wanted me to say the same which he said to me, and I denied. So, the Messenger of Allah (saaw) said to me: "Sure, if you do not say what he said but say that may Allah (swt) forgive Abu Bakr". So, I said: Abu Bakr, may Allah (swt) forgive you. So Abu Bakr (ra) left while there were tears in his eyes and he was saying, O Rabee'ah Bin Ka'ab, may Allah (swt) reward you in best. O Rabee'ah Bin Ka'ab, may Allah (swt) reward you in best." ■

(From al-Waie magazine, issue 399)

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سُفِيْعًا لِّهِ بِمَا عَمِلَ) وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ) "Whoever trusts in Allah (SWT), then Allah (SWT) is sufficient for him."

Reliance on Allah (SWT) demands that a person strives to attain the objectives, as inaction indicates laziness and not reliance on Allah (SWT). Ibn al-Qayyim has said: People are in agreement that reliance (on Allah SWT) is not contradictory to exerting efforts (for an objective). Reliance (on Allah SWT) would only be correct, if the person also makes an effort for such an objective. (Madarij As-Saalaken). It is also permissible that a person expresses his intentions that he has relied upon Allah (SWT) in such and such matter; Secondly, it is also a manifestation of one's devotion and obedience to Allah (SWT). ■

(From al-Waie magazine, issue 399)

Q&A: The U.S.-China Trade Deal

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

The United States President said: "The Phase One Trade Deal with China could be signed "shortly thereafter" on January 15, he announced last month. Trump added: I would like to complete phase 2 deal with China after the presidential elections in the context of efforts to end the ongoing trade war between the two largest economies in the world for months, which led to market turmoil and affected global growth ..." (Bawabit Al-Ain, 10/01/2020). And the Chinese Ministry of Commerce has officially confirmed "Vice Premier Liu He will go to Washington to sign the first phase of the trade agreement. This is the first official confirmation statement issued by China on the signing, which Trump previously said he will visit Beijing after signing the agreement to start talks on Phase Two..." (Trade Captain, 10/01/2020). Does this mean that the trade tension between America and China is over?

Answer:

In order to clarify the answer to the above questions and to understand the origin of the U.S.-China trade war, we will review the following:

First: Background of the issue:

1- A follower of America's policy towards China believes that America sought superiority in Eurasia (Europe and Asia), and does not allow China to advance ahead of it, because Eurasia is a vital region towards

which the United States has developed a strong foreign policy to ensure its hegemony over it, which continues to serve the interests of American institutions to date. Since the collapse of the Soviet Union in 1991, the political milieu in America has been divided into two main parts with regard to the design of American policy toward China:

A follower of America's policy towards China believes that America sought superiority in Eurasia (Europe and Asia), and does not allow China to advance ahead of it, because Eurasia is a vital region towards which the United States has developed a strong foreign policy to ensure its hegemony over it, which continues to serve the interests of American institutions to date.

The first: involves engaging or cooperating with China to become a stakeholder and responsible in the US-led international system.

The second: affirms that China's intentions cannot be trusted, and that it is ultimately a competing force that stands against the Western international order led by America.

In the mid-1990s, the U.S. foreign policy establishment settled on the classification of China as a rival force and adopted policies to restrict China's rise. In the era of Clinton and Obama's political administration, the containment policy of China was adopted, and in the era of Republican administrations of Bush Jr. and Trump, it took a more

aggressive policy of containing China. Trump has mobilized for an open trade war on China. ([Financial Times](#))

2- The U.S. containment policy had two main goals: first, to avoid China's emergence as a regional power, and second, to prevent it from changing any aspect of the Western-based international order. To achieve these goals, the United States has adopted a number of measures, including [raising Chinese human rights violations in Tibet, East

Turkestan, and Hong Kong ... keeping China preoccupied with the North Korean nuclear crisis and regional conflicts in the South China Sea ... using India, Japan, and Australia to restrict China's military ambitions and growth in the Asia-Pacific region ... obstructing China's access to the latest technologies ... and withdrawing from the Chinese Belt and Road Initiative]. The US political establishment has adhered to the containment policy with minor changes in some measures to curb China's power ambitions. However, after the 2008 global financial crisis and the American catastrophic wars in Afghanistan and Iraq, the United States realized that the policy of containment of China was not enough and decided to reinforce it. The goal of Obama's strategy in what is known as the "Pivot to Asia" was to transfer military equipment and soldiers from Europe to Asia and the Pacific, and to confront the Chinese military capabilities. Then Trump began targeting the Chinese economy directly, and his administration named China as a "currency manipulator" and started a trade war with Beijing, and this advanced the efforts to contain China in the "rules based international order" ([BBC](#)).

Second: The Trade War between America and China:

1- As we mentioned earlier, America started a trade war with China in order to limit the rise of China, and the trade war between the two economic powers accelerated due to trade deficit, as America imports 558 billion dollars of goods and services from China, and in return, China imports 179 billion dollars of goods and services from the United States ([Office of the United States Trade Representative](#)). However, a convergence was recently observed between them in order to achieve their respective interests first!

2- The United States and China have reached a partial trade agreement in recent months, "that would put an end to the escalating trade war between the two largest

economies in the world since last year. Trump previously said that phase one of the trade agreement would cover about 60% of the comprehensive agreement, and from it is assumed that it will include China's commitment to buy more American agricultural products, in exchange for the United States lowering its tariffs imposed on Chinese goods ..." (Al-Arabi Al-Jadeed, 05/01/2020 CE). Al Arabia Net had published on 15/12/2019 the following: "21 months after the start of the trade war between the two largest economies in the world, the United States reached a phase 1 agreement with China but will not be inked before next January. Under the agreement, the United States confirmed that it will reduce tariffs of 15% to half on \$120 billion worth of Chinese imports, but it will maintain the tariffs that amount to 25% on \$250 billion worth of Chinese imports. And the United States dropped plans to impose new tariffs of 15% on \$160 billion worth of Chinese products that were scheduled to come into effect today, which include toys and smartphones. Beijing also agreed to import additional US goods and services worth at least \$ 200 billion over the next two years. China will also suspend the application of additional tariffs on some American imports scheduled to start today as they will suspend the imposition of additional customs duties of 25% on cars and 5% on American spare parts. China has made clear that it will continue to suspend customs duties on about \$ 126 billion of American products, in addition to its pledge to increase the purchase of US agricultural products by up to \$ 50 billion annually". Trump has been keen to find a growing market for agricultural exports because he is running general elections this year 2020 and does not want to lose the votes of heavily indebted farmers because there are not enough export markets. Prior to that, Al Bayan News website published: "The Chinese Ministry of Commerce said - in a statement Friday evening - that the agreement was based the

principle of equality and mutual respect, and it includes nine chapters: the preface, intellectual property rights, technology transfer, food and agricultural products, financial services, exchange rate and transparency, trade expansion, bilateral assessment and dispute settlement, and the final terms." (Al-Bayan News, 13/12/2019).

3- However, this does not mean that these agreements on trade war will end the state of economic tension between the two sides, because the trade war is not the real motive for controlling China, but there is something behind it that is deeper and more dangerous for the U.S. economy and its international priority. China is the leader in fifth-generation technology, the next generation of wireless communications, and most importantly, the gateway to artificial intelligence. The US Defence Innovation Board that includes former Alphabet chairman Eric Schmidt, LinkedIn founder Reid Hoffman and Walter Isaacson, the author and a former chief executive of the Aspen Institute wrote: "The leader of 5G stands to gain hundreds of billions of dollars in revenue over the next decade, with widespread job creation across the wireless technology sector... The country that owns 5G will own many of these innovations and set the standards for the rest of the world. For the reasons that follow, that country is currently not likely to be the United States." ([ZDNet](#)).

4- For the information, the fifth generation "5G" is superfast, as (researchers announced that tests on the speed of communication via 5G technology achieved record speeds, 1 terabyte per second, knowing that this speed is 200 times faster than its current counterpart. According to the tests conducted by a research team from the 5G Innovation Centre at the University of Surrey in Britain, a file around 100 times larger than a full movie can be downloaded in just 3 seconds. The new speed is faster by about 65 thousand times than the average download speed in the 4G networks. The number of devices connected to the

Internet is expected to range from 50 to 100 billion devices this year, so there is a need for new and different frequency bands to meet this wide demand for Internet connectivity. As for how 5G works technically, a technology known as "MIMO" which stands for "multiple-input multiple-output" will play a role key in the operation efficiency standards of 5G networks, MIMO technology uses several small antennas to serve data flow individually. Samsung has relied on this technology to provide amazing data download speeds, and 5G networks are likely to use more broadcast stations". (Al-Arab 13/08/2017).

5- In 2017, Schmidt revealed at the World Economic Forum that "it won't be long before China overtakes the United States in the development of advanced artificial intelligence (AI)" ([World Economic Forum](#)). Artificial intelligence manifests itself in:

- The use of artificial intelligence chatbots to understand customer problems faster and provide more efficient answers.

- The use of artificial intelligence assistants to parse critical information from large free-text datasets to improve scheduling.

Experts point to the great interest and investments in artificial intelligence over the next few years, and Deloitte estimates that \$ 57.6 billion will be spent on artificial intelligence and machine learning by 2021, five times higher than in 2017.

6- It was not surprising that Trump publicly opposed Huawei, which is the most technically capable vendor in 5G technology, and has stated on several occasions the threat posed by the Chinese company. Trump said at the last NATO meeting, "I do think it's a security risk, it's a security danger". ([Business Insider](#)) For this reason, the United States pressed many Western countries (Italy, the United Kingdom, Germany, etc.) to exclude Huawei from bidding or activating 5G in their countries, all under a false pretext of security violations. The United States also asked

Canada to arrest Meng Wanzhou, Huawei's chief financial officer for allegedly violating US sanctions against Iran. America is interested in banning the Chinese 5G network, and Trump has also blocked sales of silicone chips to China.

7- The Chinese have long worked to become independent in technology under the China 2025 plan, but the way Americans have interacted with Huawei and other Chinese companies has accelerated China's efforts to gain full independence in key technologies. The Chinese had announced plans to completely shift from foreign operating system like Windows to their own indigenous ones by 2022, and this door was closed to IBM, Microsoft, Dell and other US companies. Moreover, China plans to build its own silicone chips. It has doubled the salaries of thousands of Taiwanese chip engineers and moving to China over the past few years. American analysts expect that within five to seven years, China will achieve independence in the chip industry. By following these measures, Beijing will make huge revenues from the new economy of artificial intelligence.

8- America is doing its best to restrict China's ability to take the lead in the "5G" system and artificial intelligence, because this technology is about to play a pivotal role in the global economy as the did the steam engine, electricity and silicon chip at different points in time previously. These technologies are the engines

of production and economic growth. Thus, the current trade war is more than just a trade war to confront the trade balance between America and China, but on top of that, it is a technology war, especially the 5G, and it is likely, according to the current data, that the world will have a bipolar technological system: the West led by America, and the rest of the world led by China. And if the Chinese technological system dominating Eurasia, the increasing possibility of China threatening US priorities in this area.

America is doing its best to restrict China's ability to take the lead in the "5G" system and artificial intelligence, because this technology is about to play a pivotal role in the global economy as the did the steam engine, electricity and silicon chip at different points in time previously. These technologies are the engines of production and economic growth. Thus it is a technology war, between America and China, but on top of that, especially the 5G, and it is likely, according to the current data, that the world will have a bipolar technological system: the West led by America, and the rest of the world led by China.

Therefore, the U.S.-China trade agreement, even if it were concluded and then signed in all its phases a year later, as Trump said: "His administration will start negotiating the Phase 2 U.S.-China trade agreement soon but that he might wait to complete any agreement until after November's U.S. presidential election... (Bawabat Al-Ain 10/01/2020). So, even if it were signed in its final stages, it is expected that it will not be more than a warrior's break, especially in the field of fifth generation technology because America does not accept to be a compeer of China; even if China accepts, America's arrogance prevents it from accepting!! ■

**17th Jumada I 1441 AH
12/01/2020 CE**

Q&A : How to Understand the Hadith - “Nothing turns back the Divine Fate”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

In the book *At-Tafkeer Al-Islami*, which is one of the adopted books, it mentions that supplication (du'aa) does not turn back the Divine Destiny (qadar) and does not change the Divine fate (qadaa') or the knowledge of Allah (swt)). However there are texts from the Qur'an and the Sunnah that seem to me to contradict this understanding; it has been narrated that the Prophet (saw) said: «لَا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءُ» **“Nothing turns back the Divine Fate (qada) except supplication.”**

There are other numerous Hadiths with this meaning, and they prove that supplication (du'aa) changes the Divine Destiny. So how can we reconcile between what is mentioned in the book and these texts? May Allah reward you with the good.

Answer:

I think you are referring to what is stated in the book *Al-Fikr Al-Islami (Islamic Thought)* and not *At-Tafkeer Al-Islami* which was a mistake in the question. Also another mistake in the question was stating that (it is one of the adopted books); it is not adopted and it is mentioned in the Administration file under (The nonadopted books that are published by Hizb ut Tahrir, whether they carry the name of the Ameer, or a name of another member for other considerations, and they are not taught in Halaqas (closed circles), and then it mentions from these books: (*Al-Fikr Al-Islami (Islamic Thought)*). In any case, as I mentioned previously, it seems that you are referring to what was mentioned in the book: (But it must be clear that supplication (du'aa) does not change what is in the knowledge of Allah, does not avert a Divine

fate, does not take away the Divine destiny, and nothing happens without its cause, because the knowledge of Allah is inevitably accomplished, and Allah's Decree will take place inevitably. If it was turned back by supplication (du'aa), then it would not be a Divine fate (qadaa'), and the Divine destiny is founded by Allah; therefore, it is not taken away by supplication (du'aa)). You said that this contradicts this Hadith: «إِنَّ الدُّعَاءَ يَرُدُّ الْقَضَاءَ» **“Supplication turns back the Divine fate (qadaa').”** In another narration: «لَا يَرُدُّ الْقَدْرَ إِلَّا الدُّعَاءُ» **“Nothing averts the Divine Destiny (qadr) but supplication.”** Your question is how to reconcile this contradiction?

Before I answer you, I will mention to you some related matters as an introduction to the answer:

1- The status of supplication (du'aa) in Islam and response to it, by Allah's permission. There have been verses and Hadiths on this subject, including:

- Allah (swt) says: «وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ» **“And your Lord has said, ‘Call upon Me, and I will respond to you.’ Indeed, those who disdain My worship will enter Hell in disgrace.”** [Ghafir: 60]

- Al-Hakim narrated in his *Mustadrak* from Abu Huraira (ra) that he said: the Messenger of Allah (saw) said: «لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ» **“There is nothing more noble to Allah than supplication (du'aa).”** Ahmad narrated in his *Musnad* from Abi Saeed that the Prophet (saw) said: «مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِيْمٌ وَلَا قَطِيعَةٌ رَحِمَ إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ إِمَّا أَنْ تَعَجَّلَ لَهُ دَعْوَتُهُ وَإِمَّا أَنْ يَدْخُرَهَا لَهُ فِي الْأَخِرَةِ وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا قَالُوا إِذَا نَكَّرُ» **“There is no Muslim who calls upon Allah with words in which there is no**

sin or severing of family ties but Allah will give him one of three things: either He will answer his prayer soon, or He will store it up for him in the Hereafter, or He will remove something bad from him that is equivalent to what he is asking for.” They said, “Then we should make a great amount of du’aa’.” He said, “Allah is greater.” It is also narrated by Al-Hakim in his Mustadrak from Abi Saeed (ra).

These evidences show that Allah loves that His faithful servant supplicates to Him (swt) and increase his supplication, and that there is an answer to the du’aa by one of three as in the Musnad of Ahmad. And the response is recorded in Al-Lawh Al-Mahfouz (protected Decree); everything that takes place is recorded since eternity as shown in the evidence of the Divine destiny (qadar) below.

2- **If there is a definite evidence on an issue that indicates to a particular ruling** and there is an indefinite evidence with Sahih narration (*sanad*) on the same matter that indicates another ruling in which there is a doubt (*shubha*) that contradicts the definite evidence, then in this case the two evidences are combined, because using the two evidences is more important than to ignore one of them. If it is not possible to combine the evidences then the definite evidence is taken, and the indefinite evidence is rejected in meaning (*diraya*) because its *sanad* (narration) is Sahih, but if its *sanad* is weak, it is rejected for its weakness.

3- **From the evidences of Divine Destiny (qadr):**

- Allah (swt) says: ﴿وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا﴾ “And ever is the command of Allah a destiny decreed” [Al-Ahzab: 38]. The meaning of ﴿قَدْرًا﴾ 'Divine Destiny' here is any matter that has been decreed in eternity, and the meaning of ﴿مَقْدُورًا﴾ is that it will take place inevitably. Therefore it means that it is a decreed judgment that must happen. ﴿وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ

﴿And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register” [Yunus: 61] ﴿عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ [Allah is] the Knower of the unseen.” Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register” [Saba: 3] ﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ “No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy” [Al-Hadid: 22]

- **Also there are Hadiths on the subject of Divine destiny (qadr) or the writing on Al-Lawh Al-Mahfouz (Protected Decree), including:**

On the authority of Abu Huraira, he said, the Prophet (saw) told me: «جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ» “The pen has dried after writing what you are going to confront” [Bukhari]; that is, everything you will face that which has been written in eternity for it.

The Hadith of Umar from the Prophet (saw) about the arrival of Jibreel who asked about Islam and Iman; the Hadith states: "Inform me about Iman (faith)." He (the Prophet) answered, «أَنْ تُوْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُوْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ» “It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects.” [Muslim] i.e., to believe that Allah has decreed the good and the bad before creating the creation.

On the authority of Jabir, he said: The Prophet (saw) said: «لَا يُؤْمِنُ عَبْدٌ حَتَّى يُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَأَنَّ مَا أَحْطَاهُ لَمْ يَكُنْ لِيُصِيبِهِ» “A slave (of Allah) shall

not believe until he believes in Al-Qadar, its good and its bad, such that he knows that what struck him would not have missed him, and that what missed him would not have struck him.” [Tirmithi]

On the authority of Abi Al-Abbas Abdullah Ibn Abbas (may Allah be pleased with them) that he said: One day, I was riding behind the Prophet (ﷺ) when he said: «يا غلام، اِتِي أَعْلَمُكَ كَلِمَاتٍ، أَحْفَظُ اللَّهُ بِحِفْظِكَ، أَحْفَظُ اللَّهُ تَجِدُهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَتْ فَاسْتَعْنِي بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ» «O boy! I will instruct you in some matters. Be watchful of Allah (Commandments of Allah), He will preserve you. Safeguard His Rights, He will be ever with you. If you beg, beg of Him Alone; and if you need assistance, supplicate to Allah Alone for help. And remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained (for you); and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up”. [Tirmithi]

4- Now we discuss the two Hadiths; that Du'aa turns back the Divine fate and in another version, it turns back the Divine destiny:

- Al- Hakim narrated in Al-Mustadrak on the two Sahih from Ibn Abbas, from Thawban, that the Prophet (saw) said: «إِنَّ» «Supplication turns back fate (qadaa')» In another narration by Al-Hakim from Abdullah Ibn Abi Al-Ja'd, from Thawban (ra), he said; the Prophet (saw) said: «لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ» «Nothing turns back Divine Decree (qadr) except supplication.» Al-Hakim said: (this is Hadith has a Sahih Sanad, but they did not narrate it)

5- By studying what is mentioned on the Divine destiny (qadr), especially the verses of definite in meaning, it is understood from this evidence that there is nothing on the earth or in the heaven except that Allah has decreed and recorded it with Him. Nothing takes place in existence except that it has already been decreed by Allah and is in His record. What is already decreed must take place and is inevitable, that is, **nothing stops and prevents what is destined (qadr).**

It is understood from the aforementioned two Hadiths **that the du'aa averts Divine destiny (qadr), or the fate (qadaa')**. The meaning here is the same, so there is a doubt (*shubha*) that contradicts the definite evidence on the *qadr*, and as mentioned above, the first is to combine the two Hadiths with the definite evidence, if possible; otherwise, the meaning of the Hadith is rejected (*diraya*).

6- Hence, after studying this matter, I say with Allah's tafweeq:

A- The Hadith: «لَا يَرُدُّ الْقَدَرَ إِلَّا الدُّعَاءُ» «Nothing turns back Divine destiny (qadar) except supplication,” in the real meaning of the word (turns away qadr) i.e. removes it from Al-Lawh Al-Mahfouz (protected decree), this Hadith in this meaning is rejected by *diraya* (in meaning), because the decreed matter or destined is recorded in Al-Lawh Al-Mahfouz (Protected Decree), and it must inevitably take place and nothing will stop its happening , i.e. it will not be wiped out of Al-Lawh Al-Mahfouz (Protected Decree); therefore, the Hadith is rejected by *Diraya* (in meaning) if it cannot be combined (with the other Hadith), then the definite evidences on qadr are taken, i.e. the qadr must take place and is not averted. But before rejecting the meaning (*diraya*), effort must be exerted to combine all the definite and indefinite evidences, because using both evidences is of more priority than to ignore one of them.

B- In the Usul (of Fiqh) when it is impossible to find the truth due to a qareena

(indication), obstructing the real meaning, which here is the definite evidences on qadr mentioned above, therefore the metaphoric understanding of the Hadith is taken if it is possible according to the language. This is possible here; the word qadr or qadaa' in the Hadith is in the metaphorical sense and is understood by its consequences i.e. its effect; in other words, what is caused by it due to causation, so it mentions the reason, but the meaning is what is intended, like if you say: (the rain grew the earth) and you mention the cause (rain) and mean the result, the product, (the plant), and here qadr is also mentioned but what is intended is metaphoric meaning, i.e. its effect or what is its result, and therefore the aversion is not to the qadaa' or the qadr, but to their effect, for example, if a qadaa' or qadr befalls a Muslim, like an illness or a loss of a child, a loss of money, and a loss of trade etc, then the du'aa turns back the effect, as in the Hadith of Al-Hassan Bin Ali (ra) he said: that the Messenger (saw) taught me to say words in the Qunut of Al-Witr: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ... وَقِنِي شَرَّ مَا قَضَيْتَ...» **“O Allah, guide me among those whom You have guided ... and save me from the evil of what You have decreed.”** The believer, when he calls Allah in du'aa and increased the du'aa to protect him from the evil of the qadaa', then Allah will ease its impact and help him to endure it and be patient upon it. Then Allah will make his life comfortable even after the qadaa' has befallen on him. That is, Allah will ease the qadaa' on him and lighten its impact. it is as if his du'aa has averted the qadaa' metaphorically. That is, Allah has helped him to withstand the qadaa' and gave him patience. How many men are injured by thorns, and they are weakened and shaken?, And how many men undergo disasters and yet their tongues are moist with the Zikr of Allah; a man supplicates to Allah to protect him from the evil of the calamity and its impact, and he is granted patience and his matters are

straightened, as if his du'aa have averted the calamity metaphorically.

Thus, it is understood that qadr is inevitable and must take place, but the du'aa of the believer sincerely and faithfully will avert the impact on him, i.e. the impact will be eased and he will be helped to endure it and have patience dealing with it, and to lighten the weight of the calamity on him, and then he will enjoy the life as if the calamity did not occur. All that is recorded in Al-Lawh Al-Mahfouz; Allah has decreed it and knows it since Eternity. That is, it is recorded in Al-Lawh Al-Mahfouz, that it is destined that a calamity will befall on this slave and it will happen, and this slave will call on Allah (in du'aa) to protect him from its evil. Allah (swt) will respond to him and help him endure it and have patience dealing with it as if it did not fall on him metaphorically.

This is how the Hadith understood. this is what I see as stronger (in opinion) Allah Most Knowledgeable and Most Wise.

7- For further information, I will mention the following:

A- In my book (At-Tayseer Fi Usul At-Tafseer) it states:

[Answering the du'aa (supplication) does not mean a change in fate or what is written in the Al-Lawh Al-Mahfouz (protected Decree) or in the knowledge of Allah, i.e. Allah's response does not mean that He (swt) did not know about the du'aa of his servant and that Allah will answer it, and therefore is not recorded in Al-Lawh Al-Mahfouz, but rather Allah knows it and it's recorded since eternity. Qadar is the knowledge of Allah, that is, what is written in Al-Lawh Al-Mahfouz and everything that will take place is written in it since eternity. Allah (swt) knows that someone will supplicate to Him. If Allah decreed to answer, it is written that someone will call in supplication with such and such

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Rallies On The Kashmir Solidarity Day

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Among its activities regarding Kashmir Solidarity Day on 5 February 2020, Hizb ut Tahrir Wilayah Pakistan undertook a country wide campaign of gatherings, protests and public addresses, as well as a Twitter campaign. The call was for the Pakistan Armed Forces to mobilize immediately for the liberation of Occupied Kashmir, uprooting any ruler that stands in the way. The Twitter campaign, with the hashtag #PakArmyLiberateKashmir, became the number one trend in the country within quarter of an hour and generated strong discussion on social media.

Alhamdulillah

Media Office Of Hizb Ut Tahrir In Wilayah Pakistan



The Befitting Manner Of Observing Kashmir Solidarity Day Would Be the Raising Of the Flag Of the Khilafah In Srinigar, By The Lions Of Pakistan's Armed Forces

Press Release

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is no surprise that the Bajwa-Imran regime's grand announcement, on 16 January 2019, of observing Kashmir Solidarity Day in "a befitting manner," has been met with scorn and apathy. Indeed, on 5 February 2020, Kashmir Solidarity Day, it will have been six months since the Hindu State began to rip Occupied Kashmir to pieces, so it can swallow it whole, whilst the Bajwa-Imran regime actively prevented any effective armed response. The Bajwa-Imran regime criminalized all practical support for the Kashmir resistance, denouncing it as "terrorism," whilst the Hindu State converted Occupied Kashmir into the world's largest prison camp of eight million prisoners, guarded over by 900,000 troops, seized 13000 youth, enforced laws to end the Muslim majority and raised a call de-radicalize the Kashmiri Muslims, in the footsteps of the ruthless Chinese purge of the Uighur Muslims. Through lip service, token measures and shedding of crocodile tears, the Bajwa-Imran regime granted the Hindu State ample time to consolidate its military occupation of Occupied Kashmir, in spite of the fact that for seven decades, its cowardly troops were forced into retreat by brave Muslim fighters, who were fully supported by the noble Muslims of Pakistan. And the criminal Bajwa-Imran regime has restrained the lions of the Pakistan armed forces, who on 27 February 2019 sent the Hindu forces scurrying in fear, after a small, controlled strike of their powerful limbs, leaving them to the torture of watching Hindu forces overrun the pure Muslim lands of

Kashmir, well within their vigilant gaze and powerful, crushing reach.

O Muslims of Pakistan! Truly, the greatest burden upon us is the Bajwa-Imran regime, whose weight is crushing us now in all manner of ways and demands to be thrown off. Despite our abundant resources and youthful population, it has made us poor and destitute, by implementing the kufr laws and conditions of the IMF. Despite our willing and able armed forces, it has rubbed our noses in humiliation before a lowly enemy, through obeying the kufr orders of Trump for restraint. Indeed, it is the Bajwa-Imran regime's ruling by all that angers Allah (swt) that has crippled our huge potential, denying our right to become the deserved leadership for the Indian Subcontinent, as our forefathers were for centuries, giving India a level of prosperity and security that had never been seen before Islamic rule and has not been seen since. So, strive now with the brave shebaab of Hizb ut-Tahrir for the re-establishment of the Khilafah Rashida (Rightly Guided Caliphate) on the Method of Prophethood, which was given glad tidings of by RasulAllah (saaw). And let us raise our voices in demand for the lions of our armed forces to grant their Nussrah to Hizb Tahrir under its Ameer, the eminent jurist, Ata Bin Khalil Abu Al-Rashtah, so that they can finally raise the flag of the Khilafah over Srinagar and Masjid al-Aqsa. Allah (swt) said, ﴿فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ﴾ "Be not weary and faint-hearted, crying for peace, when you are the uppermost: for Allah is with you, and will never put you in loss for your (good) deeds." [Surah Muhammad 47:35]. ■

Media Office of Hizb ut Tahrir
in Wilayah Pakistan

Sultan Al-Fatih Achieved the Glad Tidings of RasulAllah (saaw) of the Conquest of Constantinople. It is Now Upon Us to Achieve the Glad Tidings of the Return of the Khilafah, Defeating the Jews Decisively and Conquering Rome

Press Release

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By the permission of Allah (swt), Hizb ut Tahrir / Wilayah Pakistan undertook a strong, country-wide public contact and social media campaign, as part of Hizb ut Tahrir's world-wide campaign, "Conquest of Constantinople Glad Tidings was Achieved... to be Followed by Glad Tidings!" It distributed the leaflet entitled, "The Speech of the Ameer of Hizb ut Tahrir, Eminent Scholar, Ata Bin Khalil Abu Al-Rashtah, On the Occasion of the Anniversary of the Conquest of Constantinople in 857 AH – 1453 CE," to the influential by delegation, in public places and via the social media. It undertook a campaign on Twitter on 11 January 2020, which became the second largest national Twitter trend, generating debate, and distributed seven short extracts of the speech, in the voice of the Ameer, with English and Urdu subtitles. It undertook public addresses with the banner, "O Lions of Pakistan's Armed Forces! Sultan Fatih conquered Constantinople, showing you the way to liberate Kashmir and al-Aqsa."

And on 15 January 2020, which fell this year on the anniversary of the conquest of Constantinople, 20th Jumada ul-Awwal, it organized talks regarding the speech of the Ameer of Hizb ut Tahrir, in which he said, "The Prophet (saw) gave the glad tidings of conquering Constantinople, conquering Rome, the return of the Khilafah (Caliphate) upon the method of the Prophethood, and fighting the Jews and powerfully defeating them... The Sunnah (way) of Allah is that we support Allah and He sends His victory to us, so that we

establish His law and elevate the edifice of His state and prepare what we can of strength and then strive in His cause."

Indeed, it is upon us to achieve the glad tidings of the return of the Khilafah, so that we can strengthen ourselves by ruling by all that Allah (swt) has revealed. Through its institutions, it is the Khilafah that will unleash the full potential of the Ummah's resources. The Khilafah's military will be independent from colonialist influence, so that it is mobilized to secure Islam and Muslims, without restraint. The Khilafah's political medium and judiciary will be pure from the corrupting Western civilization, so that its rulers can be held to account solely on the basis of the Quran and Sunnah. The Khilafah's economy will be free from colonialist exploitation, so that the abundant resources of the Ummah are used to build a strong economy that cares for the needs of all its citizens, as well as a strong industry that is the basis for an effective military force. So, let us usher in a new era of glory and victory, by demanding from our lions in the armed forces to grant their Nussrah to Hizb ut Tahrir, under its Ameer, the eminent scholar, Ata Bin Khalil Abu Al-Rashtah. Allah (swt) said,

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

"And that day the believers will rejoice * In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful." [Ar-Rum: 4-5] ■

Media Office of Hizb ut Tahrir
in Wilayah Pakistan



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).