

UQAB

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Press Statement

Ramadhan Enters as the Ummah Faces More Sufferings

Hizb ut Tahrir / Kenya is pleased to congratulate the Muslims in the country and across the globe in general on arrival of the blessed month of Ramadhan. As we enter this month of mercy, forgiveness and redemption from Hellfire, we would like to remind Muslims in this, to read the Qur'an by internalizing the meaning and also to steadfastly abide by its teachings.

Ramadhan is entering while some regions including the Capital Nairobi are put under cessation of movement in the fight against Coronavirus, which definitely has hurt many Kenyans economically. Furthermore, our Muslim brothers and sisters in the areas will be unable to perform any congregational prayer in this entire month. We say limiting the number of worshippers in Mosques is an audacity against Islam and Muslims. We wish to reiterate in the wake of spread of pandemic disease, the noble Shari'ah of Islam requires not to shut the mosque, but the infected persons should be isolated and barred from entering it. Additionally, measures such as sterilization, wearing of masks, mass testing and washing hands should be also taken to prevent the infection.

In an already stagnant economy, Ramadhan comes while the Government's external borrowing appetite remains high. Nairobi has entered a deal with IMF – a three-year financing package to 'support' the next phase of the authorities' COVID-19 response and its plan to reduce debt vulnerabilities. The IMF lending with its deadly prescriptions will not raise the economy rather will add more economic pain to the millions of Kenyans. Since the beginning of this year the prices of basic commodities such as wheat flour, milk, cooking fat, paraffin and sugar have tripled! Unscrupulous economic policies founded on Capitalism, which state that price is the determinant factor in the production and consumption of the commodities, makes the capitalists control the production and the distribution of commodities. This indeed should be a stark reminder that Capitalist regimes do not care for the interests of its own citizens.

Indeed, Ramadhan should bring good to the entire Muslim population, but the situation of the Ummah especially in the Muslim world is horrific. The Muslims in Myanmar, Syria, Palestine, and Yemen are still facing longstanding oppressions. Indeed, these sufferings are due to the absence of the Qur'an's application in their entire lives. The Muslim Ummah should understand the sufferings will only end when they implement one of the compulsory obligations by re-establishing the Khilafah (Caliphate) upon the method of the Prophethood in one of the great Muslim nations.

As we live today in a secular liberal society that has viewed religion as a part-time issue, we should understand that Islam is a comprehensive Deen of life hence we are commanded to fully implement it in all political and socio-economic matters.

We finally ask Allah (swt) to give us the strength to attain the objective of fasting mentioned by Allah (swt) which is Piety, the highest rank for a Muslim compelling him/her in abiding Allah's commands.

Shabani Mwalimu
Media Representative of Hizb ut Tahrir in Kenya

Press Statement

Announcement of the Result of the Investigation of the New Moon of the Blessed Month of Ramadan for the year 1442 H

In the name of Allah, the Most Gracious, the Most Merciful, and praise be to Allah, Lord of the worlds, the Creator of humankind and the Sender of the prophets with the messages, the Conqueror of the mighty and the Dominant over the servants, and prayer and peace be upon the master of the creation and the bearer of the message, the one who was sent with the Revelation to establish the Khilafah (Caliphate) system, the one who warned of its destruction and gave glad-tidings of its return, our master Muhammad and upon all his family and companions.

Al-Bukhari reported in his Sahih on the authority of Muhammad bin Ziyad, who said: I heard Abu Hurairah, may Allah be pleased with him, say: The Prophet (saw) said, or he said Abu Al-Qasim (saw) said:

«صُومُوا لِرُؤْيَيْهِ وَأَفْطَرُوا لِرُؤْيَيْهِ فَإِنْ غُبِيَ عَلَيْكُمْ فَأَكْمَلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ»

“Start fasting upon seeing it [the new moon of Ramadan], and give up fasting upon it [seeing the new moon of Shawwal], and if the sky is overcast (and you cannot see it), complete thirty days of Sha’ban.”

After investigating the new moon of the blessed Ramadan on this night, the eve of Monday, the sighting of the new moon is not confirmed according to the Shariah sighting requirements, therefore tomorrow, Monday, is the completion of the month of Sha’ban, and Tuesday will be the first day of the blessed month of Ramadan for the year 1442 Hijri.

On this occasion, I convey my greetings and congratulations of the Head of the Central Media Office of Hizb ut Tahrir and all those working in it, to the Ameer of Hizb ut Tahrir, the eminent scholar, Ata Bin Khalil Abu Al-Rashtah, asking Allah to support him and to hasten the victory for us and the empowerment by his hands.

Ramadan this year visits us and the world increases in confusion and preoccupation with crises. The failure of the capitalist system has become a perceptible matter among the ruling and opinion-makers’ circles in the capitals in which the capitalist ideology originated. The people of Western countries view with suspicion all of their governments’ behaviour, while the countries occupied by the West - directly or indirectly - are plunging into crises, instability and even chaos. And the people of the Muslim countries in particular are paying double the price for the past hundred years, collectively.

The first price is the continued international humiliation of the Islamic Ummah since the Khilafah was destroyed. The symbolism of this humiliation began when General Gouraud kicked the tomb of Salahuddin, may Allah have mercy on him, and not the last is the scenes is France’s insistence to insult our master Muhammad (saw). Allah (swt) says:

قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

“Hatred has already appeared from their mouths, and what their breasts conceal is greater” [Aal-i-Imran: 118].

As for the second price, it is living a life saturated with crises and tragedies. Under the rule of the capitalist system, most Muslim countries have come under the burden of severe crises. Thus economic, security and social crises has stricken the living standards of hundreds of millions of Muslims. Today, migration and fleeing the country have become the trend for the people of the Islamic Ummah!

The past hundred years have proven that the kaffir colonizing West will not lift this humiliation and misery from the

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shoulders of the Islamic Ummah as long as it is in control of its fate. Allah (swt) says:

وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً

“... if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection?” [At-Tawba: 8].

From the persecution of the Uyghurs and the massacres of the Rohingya, to the destruction of Ash-Sham and the occupation of Al-Aqsa; the starting point of all these crises was the loss of Muslims' ability to govern their affairs due to the absence of a state that represents these interests.

But the hundred-year's throes, with the presence of the Dawah carriers, made the Ummah realize, rationally and tangibly, that it lost its pride when it lost its Khilafah, and this realization made the Khilafah a **public opinion among Muslims**, looking and yearning for its return.

Also, the result of the throes, is that the Ummah became aware of its rulers' subordination and their betrayal to it. Their concern is to serve the interests of the kaffir colonial West, and they helped it to plunder the Ummah's wealth, destroy its lands and kill its sons. This made the Ummah **realize that its power was usurped and needed to be liberated. Today, its people have become angry and explosive, ready to offer their blood in order to regain their authority.**

As for the sovereignty of the Shariah, the Ummah is still undecided towards this obligation. We see it in many situations and events hesitating to make the sovereignty exclusive to the Shariah, so it introduces other laws with the Islamic Shariah in the matter of governance. The reason for this is lack of confidence in the ability of the Shariah to govern life, in addition to feeling inferior towards the power of the kaffir colonial West.

Here comes the role of those Muslims who assumed the pulpits, councils, groups, platforms and media, and those Muslims whom Allah (swt) enabled them to be in positions of power and protection in the Islamic Ummah.

O Owners of Pulpits, Platforms, Councils and Groups ... O Servants of Allah:

You have accepted the responsibility to formulate public opinion, and Allah will ask them about what He entrusted them with thus making the Ummah steadfast in its confidence in the Islamic law and its ability to manage life affairs is your duty, as also educating it on the prohibition of mixing other laws with the law of Allah is your responsibility. Allah (swt) says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

“It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error” [Al-Ahzab: 36].

O People of Power and Protection ... O Servants of Allah:

We urge you, during this noble month, to fulfil your responsibility assigned to you by Allah (swt) of power and protection, and put it into practice in order to establish the law of Allah. By giving support to Hizb ut Tahrir, the frontrunner that does not lie to its people, the West's domination will be lifted from the Muslim countries, and the Ummah's authority will be restored. Allah (swt) says:

إِنْ تَتَصَرُّوا لِلَّهِ بِتَصَرُّكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

“O you who have believed, if you support Allah, He will support you and plant firmly your feet” [Muhammad: 7].

May your month be Mubarak, Wassalamu Alaikum Wa Rahmatullah Wa Barakatuh.

The eve of Monday is the completion of the month of Sha`ban for the year 1442 AH.

Eng. Salah Eddine Adada
Director of the Central Media Office of Hizb ut Tahrir

Ramadhan: Let us Intensify the Efforts in Calling for the Khilafah

Ali Nassoro Ali
Member of the Central Media Office of Hizb ut Tahrir

Ramadhan 1442 AH is approaching while Muslims and humanity in general remain orphans. Surrounded by all forms of calamities including political, economic, social, educational etc. Foolish rulers (ruwaibidha) continue to rule by using corruption in partnership with Western colonialists. Corruption - submitting to the secular (ilmaniya) creed. Furthermore, presiding over peoples' affairs as per the capitalist ideology and its evil systems especially democracy.

Democratic system is a crucial pillar after that of economy in the capitalist ideology. It gives people the power to take over the duty of Allah (swt). A duty which is a right to the Creator of creations (universe, human being and life), which is that of legislation. Instead, today human beings are legislating for themselves as per their limited minds and which cannot comprehend the essence of Allah (swt). They permit and prohibit as per their whims!

Via the implementation of the secular capitalist ideology and its systems, we continue to witness the rapid decline and catastrophic tragedies. There is no even a single sphere of life that has be spared by the nightmare.

Muslims and non-Muslims are engrossed in perpetual worry. In addition, everybody is striving to emancipate him/herself in whatever means. All adopting the thinking that is limited to referring to the dangerous box of secular capitalist ideology and its systems.

The imperative thing to know is that the root cause of all these problems that people face today is because of not heeding the saying of Allah (swt):

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى
“And whoever turns away from My remembrance (Islamic Shari’ah)- indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.” [Ta Ha 20: 124].

After understanding that we are supposed to revert back and evaluate where we went wrong and rectify very fast and urgently.

It is saddening despite the fact of knowing the root cause of the problems, hitherto human beings are giving themselves fake hope by seeking solutions in the same

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rubbish which is definitely the problem! Since they have put efforts in approving, replacing and amending their constitutions and laws that they fabricated. Others have put efforts in putting or removing leaders into or from power! However, all the steps have not reduced the speed of decline and devastations instead there is an upsurge in insecurity, bustle and poverty.

Certainly, every thoughtful person understands that a poisonous tree will continue to produce poisonous fruits. No matter what kind of efforts and energy he puts in controlling the tree including for instance cutting its branches and removing the leaves. Alas! The tree will continue to produce poisonous fruits since its roots still exist! The only step is to uproot the tree and its roots and in its place plant another tree that produce fruits with no poison. Through that new tree humanity will benefit and be secured.

This Ramadhan will be an 100th without the presence of the Islamic State, Khilafah (Caliphate) led by a ruler, Khalifah (Caliph). A ruler that use the Qur'an and Sunnah in governing over peoples' affairs. A ruler who will be a guardian, shield and protector of the Ummah without considering the religion, tribe or colour of the ones he governs.

إِنَّمَا الْإِمَامُ خُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيَنْقَى بِهِ

“The Imam (Khalifah) is a shield for them. They fight behind him and protected by him.” [Muslim].

It is an auspicious opportunity in this month full of blessings where Muslims souls are filled with desire and enthusiasm to be forgiven their sins by Allah (swt). It is a month where men and women compete in seeking the blessings of Allah (swt). Souls exceed in softening and become faster in responding to Allah (swt) when He calls for the believers. This is a season of harvesting lovers of good who love their Deen of Islam especially during these hard times.

The call for the resumption of the Islamic way of life via the reestablishment of the Khilafah on the method of Prophethood is a fortunate process. Indeed, it needs the lovers of good who are ready to sacrifice themselves in helping Allah (swt) and the Prophet (saw). In order to join and work together to liberate humankind in general from the claws of the secular capitalist ideology and its dirty systems. Let us intensify the efforts in calling for the Khilafah since it is the mother of all obligations.

It is only the Khilafah that will unite us and become one Ummah, one State under one Ruler. Its existence will genuinely protect people's respect, dignity, blood and property. Ultimately we will have tranquility, prosperity and development as a result of implementing the Qur'an and Sunnah in spheres of life.

NEWS & COMMENTS

BATUK - A Colonial Tool to Protect Colonial Interests and Agenda

News:

On Tuesday, 6 April 2021, the United Kingdom Chief of Defence Staff (CDS) General Sir Nick Carter visited Kenya and paid a courtesy call to the Chief of the Defence Forces (CDF) General Robert Kibochi at the Defence Headquarters in Nairobi. The two engaged in bilateral talks regarding cooperation between militaries of the two nations.

Tuesday afternoon, Gen Sir Nick delivered a lecture on International Security Dynamics at the National Defence College, hosted by the Commandant, Lieutenant General Adan Mulata. Finally, on Wednesday, he concluded his tour by visiting the British Army Training Unit in Kenya (BATUK) in Nanyuki where he was briefed on joint military training and exercises that the UK troops partake while in Kenya. (<https://mod.go.ke>)

Comment:

Certainly the visit was a calculated move by the British colonial master to appease her subservient agent managers. This is after three crucial incidences emanating from the UK. First - it was the incidence of British soldiers bringing the Covid-19 UK variant, known as B.1.1.7 to Kenya when coming for training. Second – a huge fire that began on Wednesday, 24 March 2021. British soldiers under the British Army Training Unit in Kenya (BATUK) caused a huge fire with an alleged explosion of an improvised device used while training. The inferno that took almost 5 days to be quelled, destroyed over 12,000 acres of the Loldaiga Hills.

This prompted an environmental lobby group, African Centre for Corrective and Preventive Action (ACCPA) to sue the British Army for the incident. Furthermore, ACCPA petitioned BATUK and Loldaiga Conservancy to compensate the locals affected for the environmental damages caused by the fire. Third – inconceivable travel directives to Kenya by UK that precipitated a tit for tat by the Kenyan government!

Kenya is an independent nation on paper but UK's colony in reality context. A part from Kenya being a member of the Commonwealth of Nations, it has ratified numerous agreements that shackles it to her colonial master. Some of the deals are Defence Cooperation Agreement with the UK that is more than 40 years long! In the said pact British soldiers are to be stationed in Kenya for 'training purposes.'

Consequently, it has led to over 10,000 British troops to train in Kenya every year! In readiness for deployment in areas with similar climate such as Afghanistan and Iraq. Hence, BATUK is a permanent training support unit stationed essentially in Nanyuki with a small detachment base in Kahawa. Furthermore, the UK has British Peace Support Team East Africa (BPST-EA). Its main purpose is to coordinate British military assistance to armed forces in Eastern Africa such as AMISOM Pre-Deployment Training etc.

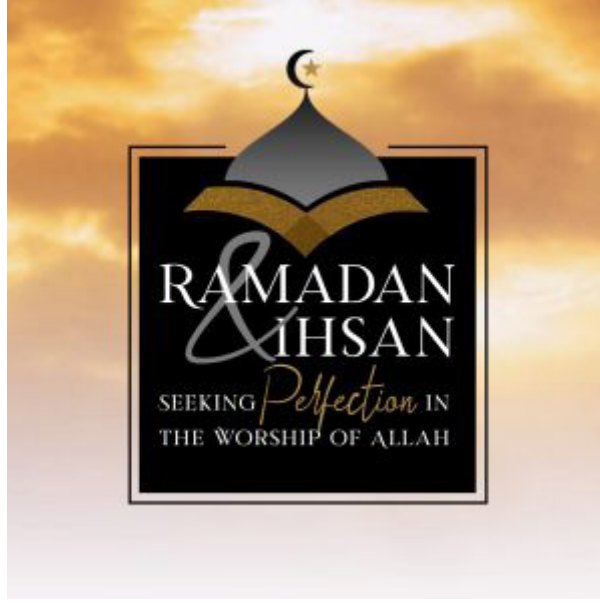
It is not lost that whoever controls the army controls the nation. Since Britain exploits its colonial ties to Kenya and whose influence permeates the ranks of the Army structure whose foundation and building blocks were laid by it. Ultimately its purpose is to protect its colonial interests and agenda in Kenya and the wider East African region. Hence, the war against 'Terrorism' and 'Extremism' provide the urgently needed opportunity for further escalation of military maneuvers especially now that Britain left the European Union (EU).

Britain currently is on an overdrive to put all its acts in order to realign her policies and tactics to shore up its dwindling stakes as a lone ranger today. So this latest blunders emanating from the UK side are just tea-cup headwinds that needed just a two-day visit by the United Kingdom Chief of Defence Staff to pacify her colonial farm managers. Status quo prevails as confirmed by the total silence of the Ministries of Defence and Environment in relation to the latest outcry on the ravage caused to the ecosystem. In addition, the raging diplomatic tiff will dwindle down.

Ali Nassoro Ali

Member of the Central Media Office of Hizb ut Tahrir

Ramadan & Ihsan: Seeking Perfection in the Worship of Allah



Allah (swt) says in the Noble Qur'an:

[لِّلَّذِينَ أَحْسَنُوا أَجْرًا زَيْدًا وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ]

“For the people of Ihsan, there will be the best reward, and something extra. No darkness will cover their faces, nor humiliation. They are companions of Paradise; they will abide therein eternally.” [Yunus: 26]

In this beautiful verse of the Qur'an, Allah (swt) promises the most amazing rewards for the Muhsineen – the ones who practice IHSAN. Indeed, Allah (swt) has promised so many blessings for those who are the Muhsinun, including earning His Love, His Mercy, His Support and His Care.

Angel Jibreel (AS) once asked the Messenger (saw) – ‘What is Ihsan?’. He (saw) replied:

«الإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

“Ihsan is that you worship Allah as though you see Him, for though you see Him not, He certainly sees you.” (Bukhari and Muslim). The classical scholars of Islam have also defined Ihsan as striving for perfection, sincerity, completeness and excellence in the obedience of Allah.

Ramadan is an excellent time for us to understand and reflect on this important subject, for in this blessed month, we try to revitalize our relationship with Allah and make a change for the better in our lives and for our Akhirah. So, during these blessed days, as the Women's Section in the Central Media Office of Hizb ut Tahrir, we hope to explore this issue further in our theme: “Ramadan & Ihsan: Seeking Perfection in the Worship of Allah.”

Dr. Nazreen Nawaz

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

ANSWER

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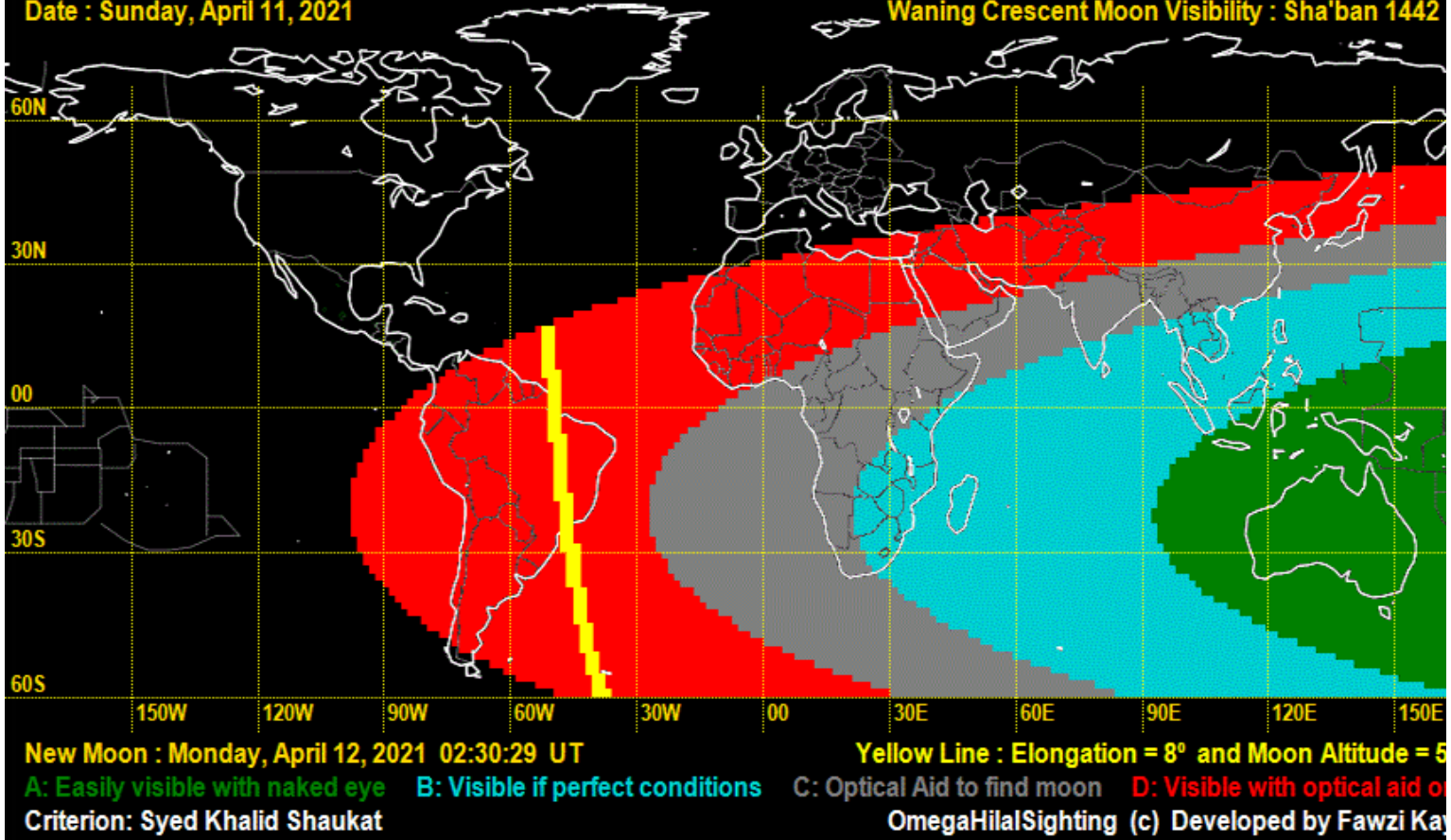
QUESTION

Ikhtilaf (Difference) in Jurisprudential Opinions

Ascertaining the Start of the Fast of Ramadan, as an Example

Date : Sunday, April 11, 2021

Waning Crescent Moon Visibility : Sha'ban 1442



Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh,

Question to our Ameer and our Sheikh, Ameer of Hizb ut Tahrir, Eminent Scholar Ata Bin Khalil Abu Al-Rashtah, May Allah (swt) protect him and grant the victory and glory of Islam by his hands and the hands of the believing group of the Shabab of Hizb ut Tahrir with him.

Our glorified Sheikh, I have a question about the jurisprudential (Fiqhi) opinions of the four imams and other mujtahids who disagree with us regarding the adopted jurisprudential opinions in the party, which are included in what is called the jurisprudence of Ikhtilaf (difference). Example: ascertaining the fast (sawm) of the month of Ramadan through astronomical calculation, in which some ancient jurists, such as Ibn Sarij al-Shafi'i, said in detail his opinion, and other jurists such as Sheikh Ahmed Shaker al-Masri and Sheikh Mustafa al-Zarqa al-Halabi al-Hanafi, I think. The question is: How do we deal with opinions that are contrary to those adopted by us in the party, especially if they are of senior and diligent imams? For example, do we accept in the issue of

ascertaining the fast by way of calculating the astronomy, that there are two opinions in the matter and that the opinion of the majority is that it is permissible and not obligatory, and we accept the saying that "Do not oblige me in a matter in which there is a disagreement among the jurists, and whichever I follow is permissible?"

The purpose of the question is to crystallize my understanding of the jurisprudence of the disagreement, and when is the second opinion outweighed, for example, and when is the second opinion a denied opinion that must be fought. And when, for example, does the second opinion tolerate the disagreement even if it is unlikely from our point of view? For example: What is the difference between the issue of ascertaining the fast (sawm) of the month of Ramadan using astronomical calculations, in terms of accepting the other opinion, and for example, woman's Awrah before men which says that the face and hands are Awrah, which contradicts the opinion of the party??

I apologize for the long question, but please explain why the viewpoint was different, of course from my point of view, and "I apologize if I'm wrong". Is the reason the

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closeness and distance of these rulings to the unity of the caliphate (Khilafah) unification of the view of it or otherwise?

May Allah reward you with good, Wa Assalam Alaikum wa Rahmatu Allahi wa Barakatuh.

Answer:

Wa Alaikum Assalam wa Rahmatu Allahi wa Barakatuh,

May Allah bless you for your kind supplication for us, and we also pray the best and blessings for you.

The ruling derived from the Shar'i evidence with a correct Shar'i Ijtihad is a Shar'i verdict upon its owner, and it is an Islamic opinion even if it contradicts the opinion which we say and the opinion we adopt, especially if this opinion is the opinion of a mujtahid of the imams of schools of Fiqh (madhabs) who are famous for their knowledge and piety, such as the Ijtihad of the imams of the four jurisprudential schools of thought and the Mujtahids of those schools. And we have shown how to deal with Fiqhi opinions that contradict the Fiqhi opinion that we adopt in more than one of the party culture books, and I quote for you from two positions what would be an answer to your question, Allah willing:

1- The book "Concepts of Hizb ut Tahrir" (Mafahim Hizb ut Tahrir) states the following:

[Iman in Islam is different from understanding its rules and legislations. Iman in Islam is established through intellect or through evidences proven by intellect. Therefore, there is no room for any doubt, whereas understanding the rules does not depend on the mind alone but also on knowing the Arabic language, having the ability to make derivations and being able to distinguish authentic ahadith from the weak ahadith. **Therefore, the da'awah carriers should consider their understanding of the rules as correct, with the possibility that they may be wrong, while the understanding of other people as wrong, with the possibility that they may be correct. This is in order to proceed with the da'wah for Islam and its rules according to their understanding and derivation of them, trying to change the opinions of others which they consider wrong, but could possibly be correct. It is totally incorrect for the da'wah carriers to view their understanding as if it is the opinion of Islam, rather they have to present their opinion as an Islamic opinion. The mujtahids who established the schools of Fiqh (madhabs) used to consider their deduction of the rules as correct, accepting the possibility of it being wrong. Each one of them used to say; إذا صح الحديث فهو مذهبي واضربوا بقولي عرض الحائط; "If a hadith was correct then it will be my mazhab, and don't consider my opinion." Likewise the carriers of the da'wah should also consider their opinions which**

they adopt or derive from Islam in terms of their understanding of such opinions, as being correct but open to error....] End.

2- The Access to Society (Dukhul ul -Mujtama'a) booklet states the following:

[... As for the entry itself, only Islam should be allowed to enter, a pure Islam that is flawless, for the Kuffar, the rulers and the politicians would attempt to introduce non Islamic thoughts to society under the name of Islam, in order to generate fluidity in society towards Islam itself. Therefore, Muslims should be fully aware about this issue, so they should attack any thought that contradicts Islam the same way any thought of Kufr would be fought for being a flagrant Kufr.

However, this attack should be aimed at the political or the legislative thoughts, i.e. on the thoughts related to the relationships in society which are subject of study by the state, the attack must take place when these thoughts are proposed or when they are ratified. An example of this is the "Prohibition of polygamy", the "Legitimizing of co-operatives", the "Participation in governments", the "Affinity between the rulers of the states currently established in the Islamic world about the preserving of the status quo of each ruler", the "Islamic League", the "Raising of the living standards" the "Introduction of foreign capitals to the country" and the like. All these thoughts are non-Islamic, and they enter society on the basis that they are Islamic, or on the basis that they do not contradict Islam. These thoughts must be attacked and fought, and they must not be allowed to enter society, lest it caused fluidity in it.

As for the Islamic thoughts which contradict what the party has adopted, these would not be attacked, but the error in the understanding would be explained, and they should be declared as being Islamic opinions but carrying a weak evidence. For instance, there are some Mujtahideen who prohibit the Khalifah from being other than Qurayshi, or from "Aal Al-Bayt" (the Messenger's (saw) family), while others regard it as prohibited for the woman to be a judge. Some of them deem it permitted to hoard gold and silver once their Zakat had been paid; others also deem it permitted to lease farming land and the likes. These opinions are Islamic and they would not be prevented from entering society for they would not cause fluidity in society, simply because they are Islam, just like the opinions adopted by the party, and they are based on an evidence or a doubtful evidence. It would be sufficient to merely explain the error of these Islamic opinions.

However, the party would absolutely not carry in its magazines, leaflets and debates any opinions which contradict those which it had adopted. However, it would be permitted to publish opinions which

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the party had not adopted before as examples of the Fiqhi or the legislative understanding, without making any reference to their source, but by simply mentioning their evidences. This is for the opinions which the party publishes. However, if an Islamic opinion was published by other than the party, and this opinion contradicted the party's opinion, this opinion would merely be discussed if this were necessary, otherwise the party would ignore it. By undertaking all these measures, the party would prevent the threat of fluidity from creeping into society. The battle between Islam and Kufr would continue until Kufr is vanquished and Islam becomes victorious.] **End.**

It is clear from what was quoted above that the Hizb does not deny others to say Fiqhi opinions that contradict what it adopts as long as they are derived through correct Sharia Ijtihad. If this is the case, it does not deny to them, but discusses these opinions with them and tries to convince them of the error of their opinions and the validity of its opinions which are based on evidence. It does not fight their opinions and does not attack them, but is content to explain their error, and allows their presence in society because they are Islamic opinions even if they are unlikely and their evidence is weak according to the party.

- An example of this is the saying that a woman's face and hands are Awrah, and it is an Islamic Fiqhi opinion that some fuqaha (jurisprudents) and Mujtahids say, and we do not deny those who say it, but we call them to our opinion that the woman's face and hands are not Awrah, and we show them with Sharia evidence the validity of our opinion, but we do not attack these opinions of theirs, and we do not deny them following them because they are Islamic opinions that were stated by Mujtahid jurisprudents.

- As for the saying of the use of astronomical calculation, it has more than one saying according to those who say it. Some of them see that the crescent if it appeared at night, then that night is the first night of Ramadan. And some of them say that if the crescent appeared during the day and is absent after sunset regardless of the period of absence, then this is the night of Ramadan. And some of them try to reconcile between calculation and sight, and say that if it appears during the day and is absent after sunset for a period with which it is possible to see, then that night is from the first of Ramadan. Then they differ in the duration of this period, is it 10 minutes, 15 or 20, and so on. And I do not tend to say that this is a correct ijthad. The texts are clear linking fasting and breaking the fast with the sighting, «صُومُوا لِرُؤْيَيْهِ وَأَفْطَرُوا لِرُؤْيَيْهِ» **“Fast on sighting of the crescent (of Ramadan), and give up fasting on sighting of the crescent (of Shawwal).”** [Extracted by Muslim], so how do they turn from that to the calculation? especially since the Messenger (saw) has made the absence of the sighting due to cloud cover for example,

even if the crescent was present behind the clouds, but it was hidden by the clouds and could not be seen. He made the absence of the sighting in this case necessitates the completion of Shaban 30 days even if the crescent was present behind the clouds but could not be sighted, «فَإِنْ غَمِيَ عَلَيْكُمُ الشَّهْرُ فَعِدُّوا ثَلَاثِينَ» **“And if the sky is overcast (and you can't see it) then regard the month of Ramadan as of 30 days.”** [Extracted by Muslim], all of this to confirm that the sabab (cause) for fasting and breaking the fast is the sighting and not any other sabab (cause). Therefore, I have something in my mind against considering the astronomical calculation as being derived by a correct Shar'i Ijtihad. We have adopted the Shar'i sighting (ru'yah) based on a correct Ijtihad according to the correct Shar'i principles, Allah willing.

- In conclusion, we do not attack any Islamic opinion stated by the respected mujtahids as long as it is deduced from Islam with Shar'i Ijtihad, but rather we discuss with them in the best way that our opinion is the right opinion and we mention the evidence and hear from them. But we stand firmly in the face of those who want to introduce non-Islamic opinions and mislead people with them while they are far from Islam the distance between the east and west! For it is not correct to have slackness in explaining the falsehood of these opinions, such as the saying that interest is permissible, and the saying that it is permissible to participate in the systems of disbelief and the rule by other than what Allah has revealed, and the situation has even reached them to say that reconciliation (peace) with the Jews and normalization of relations with their entity is permissible {أَلَا سَاءَ مَا يَحْكُمُونَ} **“Unquestionably, evil is that which they bear.”** [An-Nahl: 25], and other similar opinions that have spread in our time. These are not derived by a valid Shari'ah derivation. Rather, some of them clash with the definitive evidence from the Book of Allah Almighty and the Sunnah of the Messenger (saw), so such opinions are not considered Shari'ah rules or Islamic opinions, and those who say them are denied, and it is denied to take them, and they are fought and not allowed to exist.

I hope that this will suffice, and Allah is Most Wise and He Knows Best.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

THE INJUSTICE AND OPPRESSION COMMITTED AGAINST THEM, IS ENOUGH



Ust. Ramadhan Moshi Kakoso
Islamic Teacher and a
Businessman

On 30/10/2017 Ustadh Ramadhan Moshi Kakoso was arrested at his home in Magomeni Makuti, Dar es Salaam in front of his family with people who identified themselves as security officers. After pressure from Ustadh Ramadhan Moshi Kakoso on the people who arrested him, that his case should be reported to his local elder, they passed by the elder's office, where the officials promised before the local elder that his information would be available at the nearest Police Station. Since his arrest, he has been in Lilungu Mtwara Prison and no evidence against him has been found. The case is not being heard, and the investigation has never been completed.



Omar Salum Bumbo
Builder / Mason

On 27/10/2017 Omar Salum Bumbo was abducted and by what are believed to be security officers, after one of the officers cunningly phoned him that he would offer Omar Salum Bumbo a construction job, when he reached the area promised to meet him in Tabata, he was abducted by what are believed to be security officers, dragged into the car, and disappeared with him, along with threatening the motorbike rider who brought him to the location, to leave immediately. Since his arrest; he has been in Lilungu Mtwara prison and no evidence against him has been found. The case is not being heard, and the investigation has never been completed.



Suleiman Mkaliaganda
Secondary School Teacher,
Mtwara Town

On 21/10/2017 Waziri Suleiman Mkaliaganda was abducted near his home in Kiyangu, Mtwara town. Since his arrest, he has been in Lilungu Mtwara Prison and no evidence against him has been found. The case is not being heard, and the investigation has never been completed. They are held in detention centers with poor humanitarian conditions, lacking health care and essential services in general.

“Let them Free”