

# UQAB

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Press Release

## New Islamic Year Has a Wide Ideological Message Not only a Ceremonial Issue

Following arrival of the Hijri New Islamic year of 1445 whereby for the first time the Revolutionary Government of Zanzibar has officially made the first day of Muharram to be a public holiday making Muslims to undertake various activities on marking and commemorating it, we in Hizb ut Tahrir / Tanzania despite fully participated in some of those activities with the Ummah, we would like to make clear on the following:

1. It is due to wisdom, Islamic scope and broad political vision that made the Sahabah (companions) (ra) in the year 16 Hijri under Caliph Umar Khataab to unanimously agree between them (ijmaa) to establish the Islamic Calendar as well as to select the event of 'Hijra' from many events as a starting point of the Islamic calendar.
2. The Sahabas' selection of the event of 'Hijra' as the starting point of the Islamic Calendar is because via it (Hijra), Muslims were able to set up their first Islamic state in Medina prevented them from weakness and humiliation to power and authority (izzah) that enabled them to implement Islam in practical way after being in theory in Mecca without any authority whatsoever. Thus, 'Hijra' marked as a demarcation line between early life of Muslims under Dar ul-Kufr rule in Mecca towards happy and glorious rule of the Darul Islam in Medina.
3. The Companions' selection of 'Hijra' intended to firmly paste and remind in Muslim minds until the Day of Resurrection on the obligation of having a single Islamic State. In absence of it, Ummah has responsibility and obligation to undertake task of dawah, seeks a Nusrah to re-establish it.
4. The issue of 'Hijra' should be understood in its right perspective and accuracy, and it should not be associated the Prophet (saw) that he had left Mecca to Medina in fear, cowardice or as asylum seeker at Medina, ignoring the fact that he (saw) had previously reached an agreement with the leaders of Medina of being given support/nusra and entrusted with the reins of leadership in Medina. So he (saw) arrived in Medina as a leader who was expected to arrive. Or (Hijra) it should not only be highlighted as an issue of miracles, such as happened during his (saw) hiding in cave, issue of Ummu Maabad, Suraqa etc. We accept and believe these miracles as part of our Aqeedah, but the point at issue is that, the heart and reality of 'Hijra' is to bring about Islamic change, and this is the main and vital lesson that the Ummah needs to be reminded.

We pray to Allah Taala to Grant our Ummah a proper understanding of this a vital and glorious event of Hijra as well as to and also to make this year 1445 Hijri a year of Nusra and Victory by re-establishment of Khilafah Rashidah (rightly-guided Caliphate) upon the method of the Prophethood. Ameen.

**Masoud Msellem**  
Media Representative of Hizb ut Tahrir  
in Tanzania

Press Release

## Quran Burnings and the Hypocritical Political Reactions

The recent burnings of the Quran in Denmark and Sweden, and the subsequent reactions at home and abroad, call for important realizations:

- Freedom of speech is an instrument of political power and a poor cover for the lack of true values.
- It is the continuous anti-Islam policy of successive governments which has fostered hatred of Islam in segments of society and created tension and polarization between population groups.
- Since the politically motivated, hateful drawings in 2005, the Danish state has instigated and facilitated the most vulgar acts of hate directed at Muslims, despite the obviously harmful effects on society.
- The government's deeply untrustworthy attempt to wash its hands with a "condemnation" by Foreign Minister Lars Løkke Rasmussen, after major global protests, is both hypocritical and easily discernible.
- Empty measures and declarations from the regimes in the Muslim countries are worthless. These regimes are committing crimes against the Quran day and night.
- The appropriate measures against these continuing violations at the state level; diplomatic, economic, and if necessary military, are nowhere to be seen in the absence of a political power in the Muslim world which actually represents the will of the Muslim populations.

**Elias Lamrabet**  
Media Representative of Hizb ut Tahrir  
in Denmark

# NEWS & COMMENTS

## Financial Burden

### News:

Kenya: After the financial bill was passed and adopted by the State, the tax policy drastically raised all spectrum of the economy. This adoption has produced strong opposition and especially controversial on the 8% tax increase on VAT on fuel products, 1.5% tax house levy on income, also 1.5% tax on digital content and more.

### Comment:

The opposition from Azimio La Umoja and other individual activists has only ended in opposing the adoption without tabling any alternative, indicating the bankruptcy of the capitalist system in relieving people of this huge financial burden. On the hand the political opposition lacks sincerity in fighting for the interest of the people but rather merely for cheap political significance.

Taxation as the main source of revenue of any Capitalist State leaves the Kenya Kwanza government with no choice especially after a huge national debt hitting almost 70% of the GDP. To make matters worse all public properties like electricity, oil, etc., are owned by private corporations whose aim is to make profit from misery of the people. High tax and privatization of public properties has indeed made public utility bills a financial burden with no mercy at all.

Taxation in essence discourages production, the very solution that capitalism believes in due to scarcity of resources. This raises the question why tax the solution to an economy that is the basis of livelihood? The flaws in the system make it in capitated in managing the affairs of the people. Why tax income that has been labored to contribute to the GDP? The answer is simple all that is public has been made private leaving citizens to the mercy of corporations whose sole aim is PROFIT.

As much as Kenya Kwanza administration believes, huge tax collection is the solution, the result on ground is different from gloom of political rhetoric as unemployment will increase, poverty will increase also loan default too will rise as financial burden will make it difficult for individuals to pay and honor the debt. This in turn will distort capital market as most will hoard cash in fixed deposits rather than invest in the market. Commercial transactions as unit of economy will hit low many will reframe the expenditures to attains basics and payments of huge utility bills.



Islam, the mercy from the Creator of man, life and universe, stands as historical prove of how humanity was elevated from the shackles of enslavement of usury and political entities of their times to high functional society that eradicated poverty and made livelihood easily attainable without restriction from the Khilafah (Caliphate) State upon the method of the Prophethood but rather became the main facilitator to honorable livelihood.

Allah (swt) says:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

**“Whatever spoils from the dwellers of the township Allah has bestowed on His Rasool, shall belong to Allah, His Rasool, Rasool's relatives, and to the orphans, the needy and the travellers in need; so that it may not become the property of the rich among you. Whatever the Rasool gives you, take it and from whatever he forbids you, refrain from it. Fear Allah; for Allah is stern in retribution.”** [Quran 59:7].

Written for the Central Media Office of  
Hizb ut Tahrir by

Ali Omar

Member of the Media Office of Hizb ut Tahrir in Kenya

# Allahu Akbar... Allahu Akbar... Allahu Akbar



Allah is greater than the Jews and their corruption and aggression... Allah is greater than America and its arrogance... Allah is greater than the agent Muslim rulers and their abandonment and betrayal.

Allahu Akbar... In the blessed days, our blood is shed and our homes are destroyed, and the rulers of disgrace issue statements of denunciation.

Allahu Akbar... When will the zeal of men in the Muslim armies move to see their legions grow in the courtyards of Al-Aqsa Mosque?!

Allahu Akbar... Isn't Egypt's army capable of eradicating the Jewish entity from its roots in an hour of a day?! Is the Jordanian army not capable of crushing the Jewish entity and removing it from existence?! ... Aren't the armies of Turkey and Pakistan capable of liberating Jerusalem and fulfilling Allah's promise and the glad tidings of His Messenger?!

Allahu Akbar... Didn't their souls yearn for jihad in the path of Allah and martyrdom on the Blessed Land?!

**O Muslims:** In Jenin, the land of heroism, a few heroic Mujahideen stood firm in the face of planes, armored vehicles, and thousands of soldiers, and they did not abandon their weapons, so what about you, O soldiers of the Muslim armies?!

The steadfastness of these Mujahideen enraged your enemy, where it came out clothed with shame, and this reveals the strength and determination of the believers in confronting their enemies.

The steadfastness of these heroes, despite their small number and equipment, exposes the rulers of the tyrant who shackle the Ummah's armies from carrying out their duty in support of Islam and Al-Aqsa Mosque.

Those who are angered from desecrate Al-Aqsa Mosque morning and evening, destroy homes and shed blood, then someone comes out to us saying we warn "Israel" against crossing the red lines! What red lines are you talking about?!

Are there red lines left after the destruction of homes, the displacement of people, the bloodshed, and the desecration of Al-Aqsa Mosque?!

As for those who are in a worst position are those who beg the international bodies and demand them to provide international protection, so will Britain and America provide protection for the people of Palestine?!... Why don't you address the owners of the cause to move to protect the people of Palestine, or does collusion and betrayal prevent you from seeking the assistance of the Islamic Ummah and its armies to liberate Bayt Al-Maqdis?!

Why are all the statements issued and all the speeches published and the media covers them completely, as for the real liberation speech and the call of the Islamic Ummah and its armies, has no place for them?! Will the media convey our message in these stands to the Islamic Ummah and its armies? Or will they practice obfuscation and siding with the enemies of Islam who do not want this voice to be raised in Muslim countries?!

*Cont... page 6*

**O Muslims:** There is international and regional collusion on the liquidation of the Mujahideen in the Blessed Land, and what is happening in Jenin, Nablus, and other places is one of the fruits of the security meetings sponsored by America in the region, it is the fruits of the ominous Aqaba Summit.

It is criminal complicity of regional states and the Palestinian Authority, whose leaders claim to have stopped security coordination.

Why do the Palestinian Authority's apparatus enter their headquarters, with every campaign launched by the Jewish entity?! And how do the souls of their affiliates accept humiliation while they are sitting in their headquarters while the enemy is killing their brothers and displacing their families?! How can they feel pleased by themselves by arresting the Mujahideen and confiscating their weapons?!

The Western and Arab countries want the people of Palestine to surrender to the Jewish entity and coexist with it in humiliation and insignificance. Our rulers do not care about Al-Aqsa Mosque, nor do they care about the people of Palestine. Therefore, they consider every movement of struggle in the Blessed Land as a movement that disturbs their sleep and arouses the spirit of struggle that they work day and night to kill in the hearts of Muslims.

**O our Islamic Ummah:** We are from Palestine addressing you and telling you, if the people of Palestine are the spearhead, would the living Ummah accept that its spear be broken?! And if the heroes of Jenin are your sons, will the Ummah fail its heroic sons?! Is not betrayal punished by abandonment from Allah?! The Messenger of Allah (saw) said:

مَا مِنْ أَمْرٍ يَخْذُلُ مُسْلِمًا فِي مَوْطِنٍ يُنْتَقَصُ فِيهِ مِنْ عَرْضِهِ وَيُنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلَّا خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نَصْرَتَهُ وَمَا مِنْ أَحَدٍ يَنْصُرُ مُسْلِمًا فِي مَوْطِنٍ يُنْتَقَصُ فِيهِ مِنْ عَرْضِهِ وَيُنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نَصْرَتَهُ

**“No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honour aspersed without Allah deserting him in a place here he wishes his help; and no (Muslim) man who will help a Muslim in a place where his honour may be aspersed and his respect violated without Allah helping him in a place where he wishes his help.”** (Narrated by al-Tabarani with a good chain of transmission).

Will you leave your Aqsa and your Masrah, your children and your brothers in Deen and belief under the bombardment of the Jewish entity and their criminality and oppression while you're just looking?!

**O People of the Blessed Land:** be patient, and endure;

be united, and you will be supreme with your faith and steadfastness, and turn to your Ummah and seek its assistance for your victory, and be the catalyst of its revival and the source of glory. Trust in your Deen and your Ummah, trust in your Lord, in Whose hand alone is your victory, and renounce the surrendering projects and agent regimes, and do not despair of the Spirit of Allah.

**“for no one loses hope in Allah's mercy except those with no faith.”** [Yusuf 12:87]. Do not despair of your Ummah for they are the substance of the heroes and men, for the calls of the Blessed Land that seek the assistance (Nusrah) of the Islamic Ummah and its armies to establish the Khilafah (Caliphate) and liberate the Blessed Land, Allah will make a way for them to reach the hearts of Muslims, where hearts that yearn for the Day of Victory and Empowerment will listen to them. Do not stop calling them with the words of Allah Almighty:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اتَّقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ \* إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَصْرُوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to 'your' land?1 Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter. If you do not march forth, He will afflict you with a painful torment and replace you with other people. You are not harming Him in the least. And Allah is Most Capable of everything.** [At-Tawbah 9:38-39]. The mobilization of the Ummah's armies and the liberation of Bayt Al-Maqdis will take place, Allah willing, that is an earnest promise.

Oh Allah, convey this good (khair) on our behalf, and open the hearts of Muslims for what is in it of goodness and wisdom, and give us a victorious leader from You, O Allah, accept our martyrs and heal our wounded, and let us achieve Your victory that You promised us.

Oh Allah, punish those who incurred Allah's wrath and those who conspired with them. Oh Allah, make their destruction in their management, and their deceit against them, and protect our Ummah and our Deen and make us among those whom You have chosen to establish Your Deen and raise the status of your call. Alhamdulillah Rabb Al Alamin.

H. 17 Dhu al-Hijjah 1444

M. : Wednesday, 05 July 2023

Hizb-ut-Tahrir

The Blessed Land Palestine

# India Sceptical over US Relations

Written for the Central Media Office of Hizb ut Tahrir by

Adnan Khan



The US pulled out all the stops as Indian Prime Minister Narendra Modi visited at the end of June US on an official state visit. Modi, who was once denied a visa to travel to the US because of concerns over human rights, was wined and dined at the White House and even addressed a joint session of Congress. The US has coveted deep and strategic relations with India ever since partition, which has only taken on more importance with the rise of China. But the US-Indian relationship has not lived up to its potential as New Delhi continues to harbour a variety of misgivings.

When the US emerged as a world superpower after World War 2 and as the Cold War was beginning, in South Asia US policy makers came to see India as the power in the region and a critical nation the US needed to contain the spread of communism. But India's founding fathers didn't want to take a side in the Cold War and sought cordial relations with both the US and the Soviet Union. Both Gandhi and Nehru envisaged an India that was secular and followed European enlightenment ideas, whilst on the economy they were impressed with the Soviet model, and they envisaged deep economic relations with her. On foreign policy the founding fathers hid behind non-alignment in order to not take a side in the Cold War.

As a result of this the US was forced to settle with Pakistan as its ally in the region who then joined US led Cold War organisations and received US military aid and equipment. US officials however continued to reach out to India in order to gain her trust and integrate her into her Cold War alliance structure. When India went to war with China in the Himalayas in 1962 the US flew in arms to India to aid her war effort.

When the Soviet Union collapsed in 1991, India's main trading partner was now gone which precipitated an economic crisis, which forced New Delhi to turn to the IMF. Due to the IMF conditions that required liberalisation and India's need for capital and investment during the 1990's India underwent a major liberalisation drive. In the peace dividend after the end of the Cold War US policy makers saw a new opportunity to win over India.

With the rise of China in the 2000's, the importance of India became more urgent for the US. In 2005, the then US Secretary of State Condoleezza Rice stated that helping India become a global power was an American policy objective. By 2006, the US Congress passed the historic India—United States Civilian Nuclear Agreement that paved the way for transferring civilian nuclear technology to India. This also removed all US sanctions on India after the 1998 nuclear tests.

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But despite the US drive to normalise relations with India, there have been many challenges. India and the US do not have a free trade agreement between them. US companies have for long wanted access to India's huge domestic market and successive administrations in New Delhi have protected the domestic market with protectionist policies. The primary US complaint against India is her use of tariff and non-tariff barriers to shield agricultural producers and select manufacturing industries.

But despite these problems the US has in recent years made many tentative economic agreements which she hoped will pave the way for a deeper relationship. The US has said it plans to provide funding for Indian technology startups and infrastructure projects from its \$200 billion Partnership for Global Infrastructure and Investment (PGII) Fund. In January 2023 the national security advisors of India and the US announced the launch of the U.S.-India Initiative on Critical and Emerging Technologies (iCET). This strategic technology partnership is obviously related to US concerns about China, which India seems to share. But it remains to be seen if India will integrate its technologies with those of the US and shun Chinese and Russian technology altogether.

As Modi visits India, the US finally is in a place where it has deepened relations with India, after decades of being left in the cold. But this relationship, despite all the economic and military agreements, is not an alliance and still suffers from many problems. India just doesn't see the world as the US does. For a long time, the major obstacle to closer India-US ties was that both countries have a history of being friendly with each other's adversaries. India resents continuing American material support to Pakistan. It is also sceptical of current US attempts to simultaneously contain and engage with China. Whilst India has a border dispute with China it also has economic relations with her and wants these to continue. India doesn't look at China the way the US does. India in fact doesn't see many things the way the US does, but it wants to benefit from US investment, technology and trade.

India rulers historically have not become American agents like many of the Muslim rulers did. Many of the Muslim rulers either joined the US for their own personal gains or were brought to power by the US. They justify the US presence and promote its necessity, whilst other nations see the reality of the US and are sceptical of supporting her.



**Question:**

Assalam Alaikum Wa Rahmatullah Wa Barakatuh

First of all, I would like to thank you and praise you for your blessed efforts, and I ask Allah (swt) to support you with His victory, and to prepare for this call supporters such as Saad bin Muadh, and we ask Him that by that to relieve the hardship of the Ummah, and to restore it to its former era.

I have two important questions, and I hope that the answer will be as detailed as possible, knowing that the answers that are published are always detailed, but I would like many Shariah evidences with detailed explanations so that the understanding of these issues is comprehensive. As for my question:

**The first**, why is it not permissible to rely on the oppressor (or any person who has authority and influence and has useful capabilities, whether he is a hypocrite, a sinner, or even a kaffir) by asking him for money or help so that the Muslim can fight an occupied jihad, or even to support the Deen?

**The second**, if you are in a country, most of its people are Muslims, and there are elections for the presidency. All the candidates do not want to rule by what Allah has revealed except one, who wants to rule by some of what Allah has revealed, knowing that this candidate

will preserve some Islamic manifestations. The other candidates may displace some of the inhabitants of that country and destroy many manifestations of Islam, and they will spread vice and immoral values. So, is it permissible for me according to Shariah to elect the least evil person from among them, as the colloquial saying goes: (a calamity is less than a calamity) and at the same time the Muslims have no power to stop this humiliation and it is an imposed reality. Therefore, if I allow the evil (leader) rule, he will make people displaced and may slaughter my Muslim brothers, and if I give my vote to the less evil person, then I would have accepted to be ruled by a person who does not want to rule by what Allah has revealed.

**Answer:**

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh,

**First: Regarding your first question, the answer is in the question:**

1- You ask [Why is it not permissible to rely on the oppressor (or any person who has authority and influence and has useful capabilities, whether he is a hypocrite, or a sinner, or even a Kaffir), by asking him for money or help so that the Muslim can fight an occupied jihad, or even to support the Deen?], as if you are referring by your saying (reliance to the oppressor) to His saying, the Most High:

*Cont... page 10*

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

**“And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped”** [Hud: 113] It is clear from the verse that you refer to the prohibition of relying on those who have oppressed, so how do you ask about the permissibility of that?

2- The following was stated in Al-Qurtubi’s tafseer of this verse:

[...It contains four issues: the first - His saying: (And do not incline) the reality of inclination is to depend, rely, comfort with the thing and be satisfied with. Qatada said: It means do not be friendly to them and do not obey them. Ibn Jurayj (said): Do not lean towards them. Abu Al-Aaliya (said): Do not be satisfied with their deeds, and they are all convergent...

The third – Allah’s saying:

إِلَى الَّذِينَ ظَلَمُوا

**“to those who wronged”** it was said: the people of polytheism. And it was said: it is general about them and the disobedient in them, as in Allah’s saying:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا

**“And when you see those who engage in [offensive] discourse concerning Our verses”** [Al-An’am: 68]

This was explained previously. And this is correct in the meaning of the verse. it indicates abandoning the people of disbelief and disobedience from the people of innovation and others. Their company is Kuffr or disobedience, because company can only be out of affection.

Fourth – Allah’s saying:

فَتَمَسَّكُمُ النَّارُ

**“So the fire will touch you”** that is, it will burn you; by mingling with them, accompanying them, following their objections, and agreeing with them in their affairs...] End.

**It is clear from the tafseer of this verse that relying on the oppressor is strictly forbidden, and there is no doubt about it, whether the oppressor is a kaffir or a disobedient Muslim. So, relying on the oppressor through his affection, obedience, inclination to him, dependence on him, praising him, and remaining silent over his oppression...etc, they all come under reliance, which is prohibited due to the text of the noble verse.**

3- Also, according to your question, the oppressor may be a kaffir ruler, and he may be a disobedient ruler or a hypocrite who rules by other than Islam, as is the case of the rulers of the Muslims today.

a- If the ruler is a kaffir, then seeking help from him is not permissible according to Shariah, even if it is by taking money from him to carry out jihad because taking money from him undoubtedly leads to giving him authority over the party that took the money from him, which is a tangible scene, especially when it comes to the fighting factions and militias. They become a hostage to the countries that finance them, and their decisions are of no value, because whoever has the slightest knowledge of the facts of things realizes that countries do not give charity, so all the money that any country in the world gives to a party other than its citizens is to achieve certain goals for it, and it does not care about the interest of the party to which it provides aid. When individuals, groups, and factions take money from foreign, kaffir countries for the sake of jihad and fighting the occupier, it is certainly an association with the foreigner and political suicide, and it gives the kuffar authority over the Muslims, and Allah (swt) says:

[وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا]

“...and never will Allah give the disbelievers over the believers a way [to overcome them]” [An-Nisa: 141]

b- But if the ruler is disobedient, like the reality of the current rulers in Muslim countries, he also does not give money to any external party except to achieve certain goals, and often these goals are within plans drawn by the kaffir countries because Muslim rulers are agents of the kaffir colonial countries. Therefore, the party which is linked to any ruler in Muslim countries and receives help and support from him becomes a tool in the hands of that ruler who directs it as he pleases. What we saw in Ash-Sham is not far from us, in terms of the dependence of many factions and organizations on the dirty political money that the countries of the region offer them, not to mention the praise which is directed by the parties linked to the oppressive rulers and their allegiance, polishing their image and not rejecting them... etc. All of this is undoubtedly forbidden as well because it leads to neglecting the rights and goals of Muslims and makes the money-taker a servant of the oppressor and a traitor to his Ummah and his Deen.

4- Moreover, jihad in the way of Allah (swt) and the support of the Deen is not by seeking the help of the kaffir rulers or the oppressive rulers, because the kaffir rulers are the enemies of the Muslims and they are the ones that the Ummah must fight and confront. It is not imagined that their jihad is by taking aid and money from them, for this is a clear contradiction. Rather, the jihad and the support of the Deen is by relying on the Ummah

and making it the source of strength and giving.

Moreover, the oppressive rulers in Muslim countries are tools in the hands of the kuffar, so how can it be imagined that a Muslim would take aid and money from them in order to fight the kuffar and support the Deen, as long as they are cheap tools in the hands of the kuffar, the enemies of the Ummah, and they subject the Ummah to the most severe punishment, and fight the truthful mujahideen and the sincere Dawah carriers?!

**Second: As for your second question:**

**We have already answered in detail on 29/8/2010, about the principle of the lesser of two evils (or as you say in your question: (a calamity is less than a calamity), and this is its text:**

[The Principle: “The Lesser of Two Evils or Lesser of the Two Harms”

This is a Shariah principle adopted by many jurists. And according to scholars who adopt it, it has one meaning which is the permissibility to carry out one of two prohibited actions, which is the lesser prohibited action of the two **if the person assigned by Allah (Al-Mukalaf) has no choice but to carry out one of the two prohibited actions and he cannot abstain from both of them, because it is out of his ability in every way.** Allah (swt) says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

**“Allah does not charge a soul except [with that within] its capacity”** [Al-Baqara: 286]. Allah (swt) says:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

**“So fear Allah as much as you are able”** [At-Taghabun: 16].

That is, this principle according to those who adopted it is only applied if there is no way out of committing one of the two prohibitions, when you cannot get rid of both prohibited actions except by committing a bigger prohibited action, then the lesser of the two evils is taken. These scholars also do not define the lesser of the two evils according to the whims, but rather according to the Shariah rules. For instance, protection of two souls takes precedence than preserving one soul, and preserving of three souls is better, and so on. Preserving of a soul comes before preserving the wealth. Preserving of Dar ul Islam comes under preserving the Deen which is of greater importance than preserving the soul and wealth. Likewise, Jihad and the great Imamah fall under preserving the Deen which is the top and most important of necessities. The scholar Ash-Shatibi said in Al-Muwafaqat: “Souls are respected and preserved and must be saved, if a choice comes between allowing the

soul to live or lose the wealth over it, or to kill the soul and keep the wealth, then keeping the soul alive takes precedence.”

Examples mentioned by these scholars in the application of this principle include:

1- If a woman faces danger in labour and it becomes difficult to save both mother and baby and a quick decision is needed: either to save the mother which leads to the death of the baby, or to save the baby which means the death of the mother, and if the situation is left and one of the two is sacrificed to save the other or one is saved by the death of the other, this could lead to the death of both. In this situation we can use “the lesser of two evils, or two prohibitions, or two harms, which is to carry out the action of saving the one required in this case, which is the mother, even if this same action kills the second one.

2- That a person is subjected to drowning or murder by another person, or to severe harm to his body and organs, or a woman assaulted with fornication, in the presence of a person assigned by Allah (Mukalaf) who can prevent these evils and he has an obligatory prayer that he may miss its time; either he prevents that prohibited action and he misses the performance of the duty, or if he performs the duty on time, then that forbidden action falls, and time is not sufficient for doing both things together. Here comes the application of the rule, and the balance is also decided by the Shariah, which made the lifting of these aforementioned prohibitions of precedence than of performing the aforementioned duty, but if it is possible to perform both duties together, then that becomes an obligation.

3- These are other examples mentioned by Imam al-Ghazali and Izz al-Din ibn Abd al-Salam, may Allah have mercy on them, that show the application of the principle of “the lesser of two evils”, according to them, and also show the balancing between rulings. Al-Ezz said in his book “Qawa'id Al-Ahkam Fi Masalih Al-Anam”: “If sheer evil is combined, if it is possible to prevent it, we will prevent it. If it is difficult to prevent all evils, we prevent the most harmful followed by the most harmful and the worst and worst,” that a person is coerced to kill a Muslim, and if he declines it means that he will be killed, so, he must avoid the harm of murdering (the Muslim) by having patience for being killing, because his patience for being killed is less harmful than carrying out the killing (of a Muslim) ...” This is a clear example that it is a choice for the lesser of the two harms or the two prohibitions, because he cannot avoid both, and if he can prevent the two harms, he must do so.

And he said in another example: “Likewise, if he is compelled to kill someone by making false testimony or a false judgment (against a Muslim), or he will be killed. If the one who is forced to testify or make judgement that

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leads to the killing of someone, or to dismember him, or to commit Zina then the testimony or judgment is not permissible, because to surrender to being killed takes precedence than causing the killing of a Muslim without a sin committed, or dismembering him without a crime, or to commit Zina ... ", that is, if he will be either killed or testifies falsely against another that leads to his killing or dismembering him, or assaulting his honour, then it is not permissible for him to testify but rather he should be patient with being killed, because surrendering to his killing takes precedence over killing another Muslim.

In other words, the situation when one resorts to applying with the lesser of the two prohibitions or the two harms is when one is unable to avoid or prevent all of the two forbidden matters.

These are examples of the application of the principle of "the lesser of two evils", according to what the scholars who adopt it. However, what 'the government scholars' promote or those who want Muslim to turn away from the Shariah rules by misleading and falsehood is not from the examples of this principle.

Those who use the principle to do this forbidden action instead of that forbidden action, justifying their actions by their fear of imprisonment or being fired from their job, this is not an example of this principle.

Likewise, those who say we participate in the ruling of disbelief even though it is prohibited, so that we do not leave all the positions of ruling to the transgressors, because leaving it to them is more prohibited ... this is not one of the applications of the principle, rather it is like someone who says we open a bar (for alcohol) and earn money from it instead of letting the kaffir open it and earns the money.

It is not among the application of the principle that a person is presented with two prohibited matters and he chooses the lesser one when he is capable of abstaining from both of them, such as saying those who say elect so-and-so, even if he is a secular kaffir or a transgressor, or to support so-and-so and do not support the other, because the first helps us and the second does not help us, or anything like that, but what is said here: The two issues presented before us are prohibited, so it is not permissible to elect a secular person and it is not permissible to delegate him to represent a Muslim in opinion, because he does not adhere to Islam, and because he performs forbidden actions that are not permissible for the delegate to carry out like legislation and approving prohibited projects, and calling for forbidden things, accepting them and following them, i.e. he forbids what is good and enjoins the evil. Therefore, neither of them should be elected; because electing either of them is forbidden. And refraining from the election of either of them is within one's ability.

It is not one of the applications of the "lesser of two evils" that a Muslim faces two prohibited actions, and he is able to abstain from both, yet he chooses the easier according to his desire, and he carries it out claiming that it is difficult to stop both prohibitions...! Rather he must abstain from all prohibitions as long as that is possible for him according to the Shariah rulings.

This is a brief picture of "the lesser of two evils" or "the lesser of two harms"] End of quoting the answer to the previous question

I hope this is sufficient, and Allah is All-Knowing and Most Wise.

**Your Brother,**

**Ata Bin Khalil Abu Al-Rashtah**

**23 Dhul Hijjah 1444 AH**

**11/7/2023 CE**