

# NUSSRAH

## MAGAZINE

Issue - 72

Shawal – Dhu al-Qada' 1444 | May – Jun 2023

**The Enforced Disappearance of Naveed Butt**

**Democracy is the Root of all Problems**

**Federal Shariat Court's Interest Prohibition**

**Naveed Butt** was abducted by government security officials on **11<sup>th</sup> May 2012** in front of his family and neighbors



**Engineer Naveed Butt**

Official Spokesman of  
Hizb ut Tahrir in the  
Wilayah of Pakistan

# Index of Contents

<b>Editorial</b> .....	<b>3</b>
<b>Tafseer Al-Baqarah (2: 240-242)</b> .....	<b>7</b>
<b>The Enforced Disappearance of Naveed Butt Since 11 May 2012</b> .....	<b>13</b>
<b>Democracy is the Root of all Problems</b> .....	<b>18</b>
<b>Federal Shariat Court’s Interest Prohibition: A Fig Leaf for Capitalism’s Ugly Side</b> .....	<b>31</b>
<b>Perfecting Iman</b> .....	<b>37</b>
<b>A New Politics</b> .....	<b>40</b>
<b>A New State</b> .....	<b>49</b>
<b>The Looming Recession &amp; The Light of Islam</b> .....	<b>55</b>
<b>The Underfunding of Pakistan’s Armed Forces is to Allow the Rise of India as the Regional Hegemon</b> .....	<b>59</b>
<b>Q&amp;A: Al-QaDaa wal Qadar</b> .....	<b>66</b>
<b>Q&amp;A: Exchange and Conversion of Currency</b> .....	<b>71</b>
<b>Q&amp;A: China and the Peace Proposal in Ukraine</b> .....	<b>73</b>
<b>Media Activity: Online Conference – New Politics New State</b> .....	<b>81</b>

## Editorial

Before Islam emerged upon the world stage under the leadership of the beloved Messenger (saw), the major world powers, the Roman and Persian empires, were faced with crises and challenges, both domestically and internationally. In the current era, the world is witness to similar crises striking the leading world power, the United States, which is now expanding to crises in other major powers. It is an opportunity for the Muslim World that must be seized.

**Firstly, let the Muslims consider how, domestically, the US is crippled by a deep political division....** Bipartisan battles are fierce over abortion laws, the right to bear arms and immigration, with both parties focused on presidential elections in 2024. The competition between the Republicans and Democrats has now extended to involving the judiciary. Donald Trump has become the first former American president ever to be criminally charged, pleading not guilty to 34 counts of falsifying business records. The squabbling is crippling the ability to formulate coherent foreign policy, with fierce differences over Russia, China, Iran and Saudi Arabia.

**Is there not an opportunity to bring change in the Muslim World, whilst the US is engaged in internal political conflict?**

**Secondly, let the Muslims consider that the US is struggling economically...** Lisa DeNell Cook, member of the Federal Reserve Board of Governors, stated on 31 March 2023, in her remarks at the '2023 Midwest Economics Association 87th Annual Meeting,' Cleveland, Ohio, that, "Interest-sensitive sectors of the economy have slowed... Indeed, the inflation picture is less favorable than it appeared earlier this year... job gains slowed in January and February." The alarms are ringing over a deepening economic crisis.

Indeed, the American capitalist economic order is failing. The massive interest payments have become a burden on the economy. Its financial system is built upon riba (interest), whether in the form of loans or a multitude of financial instruments. Moreover, the financial crisis in the banking system has now become a currency crisis. To prevent the crash of the dollar, the US Federal

Reserve has raised interest rates to record levels. As business loans become more expensive with rising interest rates, industrial production is spluttering, businesses are struggling and the job market is thinning.

**When the US is facing economic challenges, does this not present an opportunity for the Muslim World to re-establish the Khilafah?**

**Thirdly, let the Muslims consider the domino effect of the US dollar around the world...** Global dependency on the US dollar for international trade and loans, as well as the strong connection between banks across borders, has meant that the US domestic crisis has effects around the world. It is clear that any state that is tied to the American dollar hegemony, suffers the effects of US domestic economic policies. As the dollar strengthens after the US Federal Reserve raised interest rates, national debts increase in states around the world, as do the costs of imports.

Moreover, in a bid to protect their own currencies with respect to the dollar, to stave off inflation, other states then raise their interest rates, creating crises within industry. On 23 March, the Bank of England's Monetary Policy Committee (MPC) raised the influential Bank Rate by 0.25 percentage points to 4.25%, its highest level in 15 years. Pakistan's State Bank raised its key interest rate to a record 21% on 4 April 2023. The situation is so severe, there is now discussion regarding "de-dollarization" around the world.

**Does the growing mistrust of the dominance of the US dollar not provide an opportunity for the Muslim World to make a clean break from the harmful capital Western order?**

**Fourthly, let the Muslims consider that as the US weakens, it resorts to igniting conflicts to exhaust its competitors on the world stage...** Today, the international scenario is characterized by struggle between the major powers that were previously aligned. The US is using Ukraine and Europe against Russia, through the destructive war on Ukraine. On 4 April 2023, President Joe Biden welcomed Finland to NATO, stating, "When Putin launched his brutal war of aggression against the people of Ukraine, he thought he could divide Europe and NATO."

With respect to China, the US is concerned about its economic vulnerability over the global supply chains that it established to exploit cheap labor and resources abroad. These chains are now a liability as the Chinese threat grows. In its press release of 3 April 2023, America's National Counterintelligence and Security Center repeated its concern that, "Nation states and other threat actors have ramped up their efforts to exploit critical supply chains that cut across U.S. government and industry," singling out China, in particular. The tensions between China and the US are now high over the Taiwan file, as well as South Korea and Tibet.

The US military has stressed on more funding, at a time that fires are raging globally, despite daunting economic challenges. On 29 March 2023, Chairman of the Joint Chiefs of Staff Army Gen. Mark A. Milley, who testified today about the Defense Department's fiscal year 2024 budget request at a House Armed Services Committee hearing said, "The United States must remain the most powerful nation on Earth if peace is to continue between the U.S., China and Russia."

### **Does the international conflict between the major powers not provide an opportunity for the re-establishment of the Khilafah?**

**Fifthly, let the Muslims also consider that the US is wary of re-entering the Muslim World, after being bitten in Afghanistan and Iraq.** American policy makers are internally debating the lessons of failures of Iraq and Afghanistan. On 6 April 2023, the White House announced the release of its report "US Withdrawal from Afghanistan." In the report, the Democratic government accused the previous Republican government of "four years of neglect." Yes, the report is a reminder of the bitter bipartisan divide in the US, but it is also confirmation that the US Army is crippled by cowardice. Its troops were driven to depression and suicide, when faced with highly motivated fighters, seeking martyrdom and victory.

In addition, America is trying to cool conflicts in the Middle East, because it wants to focus on competition with China. On 11 April 2023, the US National Security Advisor, Jake Sullivan, called the Saudi Crown Prince and Prime Minister Mohammed bin Salman Al Saud. The White House press release regarding this

call focused on “ongoing diplomacy related to ending the war in Yemen” and “broader trends toward de-escalation in the region.”

**Whilst the US turns its focus away from the Muslim World, is this not an opportunity for the re-establishment of the Khilafah?**

**Sixthly, and lastly, let the Muslims consider that this opportunity will not be seized, by the current rulers of the Muslims.** Their survival depends on the continuity of the American international order. This opportunity can only be seized, by the Islamic Ummah, through her sons in the armed forces. Let the Muslims not lose this window, before its closes. Let them demand from their sons, brothers and fathers in the Muslim armies to walk the path of the great Ansaar (ra). Let them grant Nussrah for the establishment of the ruling by all that Allah (swt) has revealed. It is the Khilafah (Caliphate) on the Method of Prophethood, that will raise the Islamic Ummah to its deserved position, a caring guardian for all humanity, as it was for centuries before. So, let the Muslims not sit as the opportunity passes them by. Let them work in obedience to Allah (swt) so that they earn His Nasr. Allah (swt) said, وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ **“Allah has promised those of you who believe, and do good deeds, that He will certainly grant them succession in authority in the land, as He did for those before them.”** [TMQ Surah An-Nur 24:55].

[Back to Index](#)

## Tafseer Al-Baqarah (2: 240-242)

From the book, Introduction to the Tafseer of the Quran, by the Ameer of Hizb ut Tahrir, the eminent jurist and statesman, Ata Bin Khalil Abu Al-Rashtah

﴿ وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ (240) وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ (241) كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴾

“And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable. And Allah is All-Mighty, All-Wise (240) And for divorced women, maintenance on a reasonable basis. This is a duty on Al-Muttaqūn. (241) Thus, Allah makes clear His ayaat (laws) to you, in order that you may understand.” [TMQ Surah Al-Baqarah 2:240-242]

In these verses, Allah (swt) explains:

1. Husbands must bequeath, before their death, to spend on their wives and provide them with housing for a full year. It is not appropriate for guardians to force them to leave their homes, and the maintenance continues for them until the end of the year. This is unless they leave the residence by choice, at which time the maintenance ends with them. After that there is no sin on the guardians and they are not responsible for what they did to themselves, such as cutting mourning, wearing beautiful clothes or perfume, and the like, according to what is known to people like them, within the legal rulings related to their public and private lives.

And Allah (swt), glory be to Him, concludes the verse by saying that He is victorious over His command and punishes those who violate His command. He commands only what is right for His servants **“And Allāh is All-Mighty, All-Wise”**

**“bequeath for their wives.”** That is, to make a will, and it is a Request (Talab) from Allah (swt), for those who are about to die, to make a will for their wives after them.

This Request is Decisive (Jaazim), as indicated by the Almighty, **وَالَّذِينَ يُتَوَفَّوْنَ** **“And those of you who die”** And this Text (ManTooq) contains an Evidence of Indication (dalaalatul ishaarah) that this Bequest (waseeyah) is binding upon them while they are dead, that is, it is their liability if they die without undertaking it. That is because Allah Almighty did not say “when death approaches them,” but rather He said, **وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ** **“And those of you who die.”** It was intended from the Literal Text **وَالَّذِينَ يُتَوَفَّوْنَ** **“those who die.”** Those who are about to die as a Metaphor (Majaaz), except that its use is an Evidence of Indication, as we said, of the consequence of this bequest upon their liability, if they died without having done so.

**إِخْرَاجَ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجِ** **“a year’s maintenance and residence without turning them out.”** That is maintenance for them and housing for the period of the year. It was in the beginning of Islam that a man must bequeath, upon his death, to his wife after him, maintenance and housing, for a period of one year. Maintenance and housing was obligatory for him for a period of one year, until the revelation of the Almighty’s saying, **وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا** **“As for those of you who die and leave widows behind, let them observe a waiting period of four months and ten days.”** [TMQ Surah al-Baqarah 2:234]. So Allah (swt) made it obligatory for women, after their husbands died, to have a waiting period of four months and ten days. That is the period in which the husband must provide maintenance and housing, because it is the iddah waiting period.

And Allah (swt) did not leave it to the bequeath of the spouses. So He did not assign the determination of the iddah waiting period, to the spouses by a will, as **إِخْرَاجَ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجِ** **“bequeath for their wives a year’s maintenance and residence without turning them out.”** Instead, Allah (swt) specified the waiting period, and made maintenance and housing obligatory within it and nothing more than that.

Then the verse, **وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا** **“As for those of you who die and leave widows behind, let them observe a waiting period of four months and ten days.”** [TMQ Surah al-Baqarah 2:234] abrogated the verse, **وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجِ** **“And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance and residence without turning them out.”** So,

then the iddah waiting period for the woman, in which maintenance and housing is obligatory with regards to the woman, became four months and ten days. Her inheritance is a quarter if she does not have a child, and an eighth if she does have a child, as it came in Surat An-Nisa'a, **وَأَلْهَنَ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ ۚ مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَأَلْهَنَ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ ۚ مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ** **“And your wives will inherit one-fourth of what you leave if you are childless. But if you have children, then your wives will receive one-eighth of your estate, after the fulfilment of bequests and debts.”** [TMQ Surah an-Nisaa 4:12].

It is not asked, how can the previous verse of Al-Baqarah in the recitation abrogate the subsequent verse in the recitation? This is not asked because, although it was before it in the sequence of recitation, it is after it in the sequence of Revelation. The Messenger (saw) commanded that it be placed in the recitation in this place, because the arrangement of the verses in the Surah chapter, is dependent on a wisdom that Allah (swt) Alone knows.

It is similar to the ayah, **سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا** **“The foolish among the people will ask, “Why did they turn away from the direction of prayer they used to face?””** [TMQ Surah al-Baqarah 2:142], it precedes in recitation, **قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبَلَهُ تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ** **“Indeed, We see you turning your face towards heaven. Now We will make you turn towards a direction that will please you. So turn your face towards the Sacred Mosque.”** [TMQ Surah al-Baqarah 2:144]. Note that it is revealed after it, just as it is fixed in its meaning, as we previously explained in its place of mentioning.

Ibn Jarir narrated from ibn Abbas (ra), who said, “Allah (swt) said, **وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ** **“And those of you who die and leave behind wives should bequeath for their wives a year’s maintenance and residence without turning them out.”** So if a man died and left his wife, she would spend a year in his house and he would spend on her from his money. Then Allah (swt) revealed His mention afterwards, **وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا** **“As for those of you who die and leave widows behind, let them observe a waiting period of four months and ten days.”** [TMQ Surah al-Baqarah 2:234]. This is the iddah waiting period for the woman whose husband has died, except when she is pregnant, in which case her iddah waiting period is upon her giving birth to what is in her womb. He (swt)

said of her inheritance, وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ “And your wives will inherit one-fourth of what you leave if you are childless. But if you have children, then your wives will receive one-eighth of your estate, after the fulfilment of bequests and debts.” [TMQ Surah an-Nisaa 4:12]. So Allah (swt) clarified the inheritance of the woman and discarded the bequest and maintenance. (Tafseer at-Tabari, Al-Bayhaqi).

Therefore, we say that this verse was at the beginning of Islam. It imposed on husbands who died, the obligation of maintenance and housing for their spouses, for a full year. It was forbidden for the heirs to evict them from housing, or prevent them from maintenance throughout that year, as long as they did not leave the house.

If they leave by their own choice and leave the designated residence, then the obligation of maintenance ends for them. There is no blame or sin, neither on the guardians, nor on them, for what they do to themselves regarding clothing, perfume, or the like, within the the limits of the Shariah. Allah (swt) said, فَإِنْ حَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ “but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable.” This continued until the verse was revealed, وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذُرُونَ أَرْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا “As for those of you who die and leave widows behind, let them observe a waiting period of four months and ten days.” [TMQ Surah al-Baqarah 2:234]. So it abrogated the obligation of the previous maintenance and housing. It limited it only to the iddah waiting period, “four months and ten days.” It made maintenance and housing obligatory for the woman, during her waiting period only.

Imam Malik said in his Muwatta, أَنَّ الْفُرَيْعَةَ بِنْتُ مَالِكِ بْنِ سِنَانَ وَهِيَ أُخْتُ أَبِي سَعِيدٍ، تَسَأَلَتْ أَنْ تُرْجَعَ إِلَى أَهْلِهَا فِي بَنِي حُدْرَةَ فَإِنَّ رَوْجَهَا خَرَجَ فِي ظَلْبِ أَعْبُدٍ لَهُ ۖ وَالْخُدْرِيُّ جَاءَتْ إِلَى رَسُولِ اللَّهِ أَنْ أُرْجَعَ إِلَى أَهْلِي فِي بَنِي ۖ أَنْبَقُوا حَتَّى إِذَا كَانُوا يَطْرِفُ الْقُدُومَ لِحَقْمِهِمْ فَفَقَتَلُوهُ قَالَتْ فَسَأَلْتُ رَسُولَ اللَّهِ نَعْمَ قَالَتْ فَأَنْصَرَفْتُ حَتَّى ۖ حُدْرَةَ فَإِنَّ رَوْجِي لَمْ يَتْرُكْنِي فِي مَسْكَنِ يَمْلِكُهُ وَلَا نَفَقَةٍ قَالَتْ فَقَالَ رَسُولُ اللَّهِ أَوْ أَمْرِي فَنُودِيَتْ لَهُ فَقَالَ كَيْفَ قُلْتَ فَرَدَدْتُ عَلَيْهِ الْقِصَّةَ ۖ إِذَا كُنْتُ فِي الْحُجْرَةِ نَادَانِي رَسُولُ اللَّهِ أَلَيْ دَكْرَتْ لَهُ مِنْ شَأْنِ رَوْجِي فَقَالَ امْكُثِي فِي بَيْتِكِي حَتَّى يَبْلُغَ الْكِتَابَ أَجَلَهُ قَالَتْ فَاعْتَدَدْتُ فِيهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا قَالَتْ فَلَمَّا كَانَ عُثْمَانُ بْنُ عَفَّانَ أَرْسَلَ إِلَيَّ فَسَأَلَنِي عَنْ ذَلِكَ فَأَخْبَرْتُهُ فَاتَّبَعَهُ وَقَصَى بِهِ. “that al-Furaya bint Malik ibn Sinan, the sister of Abu Said al-Khudri, informed her that she went to the Messenger of Allah, may Allah bless him and grant him

peace, and asked to be able to return to her people among the Banu Khudra since her husband had gone out in search of some of his slaves who had run away and he had caught up with them near al-Qudum, and they had killed him. She said, “I asked the Messenger of Allah (saw) if I could return to my people in the Banu Khudra, as my husband had not left me in a dwelling which belonged to him, and had left me no maintenance. The Messenger of Allah, may Allah bless him and grant him peace, said, ‘Yes.’ So I left. When I was in the courtyard, the Messenger of Allah, may Allah bless him and grant him peace, called me or summoned me, and I answered him. He said, ‘What did you say?’ I repeated the story about my husband. He said, ‘Stay in your house until what is written reaches its term.’ I did the idda in the house for four months and ten days.” She added, “When Uthman ibn Affan sent for me, I told him that, and he followed it and made decisions by it.” (Tirmidhi said of this Hadith that it is Sahih.)

Then, Allah (swt) concludes this verse by saying, **وَاللَّهُ عَزِيزٌ حَكِيمٌ** “**And Allah is All-Mighty, All-Wise.**” Allah (swt) prevails over His Affair and punishes those who violate His Command. He (swt) determines what is best for His servants and what is in their true interest.

2. In the second verse, Allah (swt) confirms the obligation of maintenance for the divorced women, who are not consummated, and who have not had named for them a mahr dowry. In the previous verse, **وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرَهُ مَتَاعًا بِالْمَعْرُوفِ ۗ حَقًّا عَلَى الْمُحْسِنِينَ** “**However, give them a compensation, the rich according to his means, and the poor according to his. A reasonable compensation is an obligation on those who do good.**” [TMQ Surah al-Baqarah 2: 236]. One of the Muslims said, ‘If I did well, I will, and if I did not do well, I will not.’ So, Allah (swt) revealed this verse to show that the maintenance of this kind of divorced women is obligatory, **حَقًّا عَلَى الْمُتَّقِينَ** “**This is a duty on Al-Muttaqūn.**” We have clarified this in the Tafseer of that verse.

This verse and the previous verse are connected to the verses of divorce before them. So the previous ayah, **وَصِيَّةٌ لِّأَزْوَاجِهِمْ** “**bequeath for their wives,**” abrogates the ayah preceding it, **يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا** “**let them observe a waiting period of four months and ten days.**” And this ayah, **وَلِلْمُطَلَّقاتِ مَتَاعٌ** “**And for the divorces women maintenance,**” to remove ambiguity over the ayah “their maintenance” and a clarification that this maintenance is also an obligation.

3. In the third verse, Allah (swt) makes it clear that He has sent down these rulings, so that you understand them, reflect on them and implement them. Within them, is the best for you in this world and the Hereafter. These are those that achieve a good life for you with your spouses, children and all your affairs. Allah (swt) said, كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ “Thus, Allah makes clear His ayaat (laws) to you, in order that you may understand.”

[Back to Index](#)

# The Enforced Disappearance of Naveed Butt Since 11 May 2012

Musab Umair, Pakistan

Naveed Butt, father of four, was abducted in Lahore, Pakistan, while returning home after collecting his young children from school. He was abducted by government security officials, as witnessed by neighbors and family. It has now been eleven years since his disappearance on 11 May 2012.

Over the years, Naveed's wife has continued to fight for the release of her husband. She has made multiple applications to various Courts in Pakistan.

On 4 January 2018, Pakistan's Commission of Inquiry on Enforced Disappearances issued a production order regarding Naveed Butt, with reference number ColoED ID No. 860-P. The order states that "On the basis of evidence collected during the proceedings of this case, it is suspected by the Commission that Missing Person Naveed Butt ... was picked up by the personnel of Secret (e)stablishment and is held in their illegal detention." The production order then states, "the commission is pleased to direct that Naveed Butt ... be produced before the Commission ... within a period of five weeks, failing which proceedings will be initiated according to the law."

Naveed remains in abduction at the hands of the Pakistani authorities, though they continue to deny holding him, or even being aware of his whereabouts!

Naveed Butt is an electrical engineer by profession. He studied in the US at the University of Illinois and returned to Pakistan after working in Chicago for some time. He is the Official Spokesperson of Hizb ut Tahrir in the Wilayah of Pakistan. Whilst free, he was vocal against injustices and slavery to American dictations. He criticized the corruption of Pakistani officials, while advocating for an Islamic system and leadership in Pakistan.

Naveed led demonstrations in Pakistan against former President Pervez Musharraf's support for US President George Bush's War on Terror in 2001. In 2004, he ran a media campaign against Musharraf's plan to send troops in

support of the US invasion of Iraq. In 2008, he raised awareness of the details of the Khilafah, including launching a manifesto for Pakistan. In 2011, he led a campaign denouncing the Pakistani ruler's facilitation of the US attack upon Abbotabad.

Indeed, Naveed is well-known within the people of influence in Pakistan, having met many of them personally. To this very day, they ask about his well-being, both out of fear of the tyrants and concern for Naveed.

### **O Muslims of Pakistan and their Journalists, Lawyers and Human Rights Activists in Particular!**

The Messenger of Allah (saw) said, **إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ** **"If the people witness an oppressor and they do not take him by his hands (to prevent him) then they are close to Allah covering them all with punishment."** [Abu Dawud, Tirmidhi, ibn Majah]. The ongoing abduction of Naveed Butt is a flagrant oppression about which we cannot adopt silence.

Moreover, Naveed's family is being punished along with him.

Naveed's wife, a qualified lawyer, has stated, "My husband Naveed Butt is a very soft hearted and loving person. He is the beloved of his whole family. His sisters and brother are devastated due to his prolonged absence. We have three sons and one daughter. Our youngest son was only two years old at the time of his abduction. Today when he asks questions about his father, I say to him that he is detained for the crime of advocating for Islam and only Allah will free him. My daughter misses her father more than ever and keeps on praying for his release day and night."

When his daughter Maryam was just ten years old, after four years of his disappearance she said the following, "I only want my father to come home. Everyone loves their parents. Sometimes one's father and mother scold them but mostly they love them. When my father used to go leave for work, I waited for him eagerly. When he returned home I used to run to him and sit on his lap. It has been four years but he has not returned...Whenever I see anyone's father showing affection to his children, I miss my father."

## **O Muslims of Pakistan and their Journalists, Lawyers and Human Rights Activists in Particular!**

Naveed spoke out for us and our Deen, and remains under punishment.

Due to Naveed's activism and speaking out against injustice in the country, he was constantly under threat from the state. He was arrested multiple times and was in constant danger. In the weeks leading up to his disappearance, Naveed received threatening phone calls from unknown numbers.

Naveed was abducted by suspected state security forces and taken away in a van, which was witnessed by three of his children, who were ten, nine and six at the time. Then, his youngest was only two.

He is being held by security forces though they refuse to confirm he is in their custody, or his whereabouts. The status of Naveed's physical and mental wellbeing is unknown, his family have not heard from him in eleven years. There has been no official confirmation of his condition.

Through unofficial channels the family have been informed that Naveed has been put through harsh interrogations. One official complained that Naveed has not changed his strong stance, despite being severely tortured.

## **O Muslims of Pakistan and their Journalists, Lawyers and Human Rights Activists in Particular!**

Enforced disappearance is a legacy of the British colonialist Raj, and is a pillar of the current American Raj.

The practice of enforced disappearance was widely used in the early days of the War on Terror, men and women were disappeared and renditioned to foreign countries. Pakistan has been no different.

In March 2022, the Commission for Enforced disappearance disclosed that 76 people were reported missing in that month alone.

Enforced disappearance is when a person is "secretly abducted or imprisoned by a state or political organisation, or by a third party with the

authorisation, support, or acquiescence of a state or political organisation, followed by a refusal to acknowledge the person's fate and whereabouts, with the intent of placing the victim outside the protection of the law.”

Defence of Human Rights Pakistan has been logging these disappearance cases over the years, and up to December 2021 they have identified over 2800 disappeared person cases, 1357 of whom are still missing, of those Naveed is one.

Both Amnesty International and Human Rights Watch have condemned the use of enforced disappearance and have called on the Pakistani authorities to end this oppressive policy.

The government has failed to comply with the production order to release Naveed. The family have escalated his case to the Islamabad High Court, who are currently reviewing the case.

## **O Muslims of Pakistan and their Journalists, Lawyers and Human Rights Activists in Particular!**

Naveed Butt's wife has said, “Raising the word of truth is my husband's only crime. That is why, I demand from the people of power and the rulers to release him immediately. He has already served years in illegal prison. We have run from pillar to post in search of justice. From Islamabad High Court to Supreme Court of Pakistan to Lahore High Court. Our case was even heard in the commission for enforced disappearances but despite the repeated orders of the courts, Naveed Butt was never presented in front of a court.”

Naveed's wife has also stated, “I appeal to the Pakistani government, army and state agencies to release my husband as he has been punished enough for his crime of speaking truth. Along with him, me and my kids have suffered in his long absence. Release him now as it's against all norms of humanity and justice.”

It is a duty for us to speak out against this crime, at every forum available to us, demanding Naveed's immediate release. So, let all Muslims, especially those of power and influence, seek the pleasure of Allah (swt) by demanding an end to the hardship of Naveed and his family. The Messenger of Allah (saw) said, **“مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ”** **“If anyone**

**relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection” [Muslim].**

[Back to Index](#)

# Democracy is the Root of all Problems

Naveed Butt –Spokesman of Hizb-ut-Tahrir in Wilayah Pakistan

Democracy has been propagated and spread in society, claiming that it can completely represent people in the political system, that rulers can be accounted, rulers can be elected by the popular choice of the people, laws are made in favor of the people and as per the wishes of the people and minority rights are protected. However, it becomes clear to us when we preview state of affairs in democracy that these are all false claims and are based on a flawed perception of reality. Let us see how instead of solving these issues, democracy actually creates a whole host of additional problems and further complicates these problems by increasing their gravity.

## **True representation of the population is not achievable in democracy**

Since rights to legislate are reserved within a particular group of people i.e. the parliament, to reach and enter such assemblies in such assemblies becomes the prime objective and motive of self-serving people. They seek to yield power and authority of legislation as a weapon to fulfil their own individual self-interests and objectives. That is the reason the agents of colonizing powers and agents of different lobbies do not hesitate to sacrifice investments in the order of tens of millions of Rupees and the lives of their party members to win elections for such assemblies. Consequently, representation of people and solving the problems of the people become secondary issues in their priorities.

Today people living in rural areas, i.e. the majority of Pakistan population, are forced to elect a particular section of people as their "representative" through their votes. A simple farmer does not hold material means to contest elections against the more privileged land lords. Or in the cities, the middle class government employee does not have the means available to a handful of big businessmen and industrialists. So, representation is skewed towards the materially privileged. This specific problem of representation of people is not unique to Pakistan democratic system. Politicians in America also require money, political backing and support from Capitalist multinational companies and powerful lobbies. Therefore, every nominee goes to such Capitalists and lobbies to collect funds before elections. Once they are inside corridors of power these

politicians protect the interests of those companies and lobbies, instead of championing the cause of people and solving their issues and their betterment. The Iraq war is one example, in which the American government told lies to people of that nation and rest of the world. Now companies which had endorsed President Bush are benefiting from this war, in terms of reconstruction and oil rights in that country. Therefore, it is a fact that in every democracy of the world that people elected as politicians in assemblies are not the people's representatives. Instead they are in the pocket of powerful lobbies and the companies.

In contrast to democracy, in Islam, the Majlis al Ummah in a Khilafah system is not legislative assembly. Instead, the people participating in Majlis al Ummah have the responsibility to account the ruler for his implementation of Islam and consult in administrative issues relating to organizing affairs of the public. These public representatives do not rule, nor are they provided with any developmental funds. They have no selfish interests that will influence their accounting and advising regarding the implementation of Islam.

Therefore, self-serving sections of the people do not find any attraction or motivation in entering into such a Majlis. Therefore, those people come forward to dispense this responsibility whose focus is only to seek the pleasure of Allah ﷻ through serving the people. Moreover, it is people who actually ask these representatives to contest elections and then elect them. Therefore, it is actually the Khilafah System alone in which it is truly possible to represent people completely.

### **True accountability is not possible in democratic system**

In democracy, whenever the ruling faction desire amendments in the constitution or modification in laws, they can make amendments and preserve their dominance, immune and protected from the judicial process and enquiry.

The Pakistan Constitution, according to its Article 248, grants the rulers immunity so the president, governors and ministers are absolved from presentation before a court in matters related to their responsibilities. Similarly, Pakistan subjects cannot go to court objecting against invalid government policies such as assisting America in its occupation of Afghanistan, shedding Muslim blood, deporting more than 500 Muslims in Guantanamo bay as

prisoners and providing bases to American military and intelligence. This was all possible because through the democratic process, the Pakistan parliament ratified the 17th Constitutional Amendment by two third majority of parliament. So, activities taken by the Musharraf government in the first three years cannot be challenged in any court of law. This also occurs in other democracies throughout the world.

Furthermore, in democracy, laws can be modified at any point in time. So, after looting the public treasury, the ruling elite can legally secure themselves through amendments in legal laws. That is the reason that accountability by judicial process is made into a mockery in democracy. Regardless of how independent a judiciary is, parliament can change the rules of the game.

The National Reconciliation Ordinance passed in October 2007 is to benefit the politicians by cleansing them of horrendous crimes. It is a living example of this ugly reality. Court cases for crimes ranging from murder to corruption to the tune of trillions of Rupees have been excluded from the so-called accounting process, to ease the passage of these criminals into the corridor of power.

Democracy contrasts sharply with Islam. In Islam, nobody is above the law and accountability in the Khilafah, whether he is in ruling or in judiciary. Accountability of rulers has been mandated by Islam. Therefore, neither the Khaleefah nor the majority of the public representatives would be able to nullify laws that account them nor make laws that position them above the law. Also people are not given freedom in Khilafah system to account rulers according to their wishes, so that when times are easy they abandon the accounting and when times become difficult, they turn to accounting rulers. Rather because of its obligation on Muslims, it is their duty to account their rulers and order them to the Good and forbid them from Evil, whether doing that is easy or tough, convenient or difficult.

### **Democracy is based on blackmail and is an unstable system**

Fear of remaining in government plagues the democratic system. Under threat of a no-confidence vote, rulers must focus on keeping members of legislative assembly happy. In Pakistan, rulers manage to maintain their government rule by bribing public representatives through development funds,

from which they can pocket, or appointing them as cabinet ministers and advisers. On the other hand, the politics of opposition parties is focussed mainly on bringing down the government, through gaining a majority in parliament and winning a no-confidence motion against the government. This produces a state of uncertainty and creates political instability, which negatively affects economy as well as the external and internal affairs of the state.

Apart from that, if a situation arises, where no clear majority is achieved by any party, then it becomes a difficult task to gain a vote of confidence, by gaining majority of the parliament. Such a situation consequently leads to inter-party dealings with political opportunism. Any government formed through such compromises are always prone to manipulations, instability and continuous political crises.

Similarly, smaller parties formed on the basis of race, language or region, with their small number of parliamentary members, create a pressure group which blackmails governments towards their ends and wishes. In order to save their coalition government, rulers fulfil demands of all hues. In this way, smaller parties, which represent far fewer people are able to maximize their influence and dictate policies to governments.

Again, the instability inherent in democracy is a far cry from the stability the Khilafah provides. In Islam's ruling system, after a person becomes Khaleefah, he is not the Khaleefah, for any specific section of people, rather he is the Khaleefah for the entire Muslim Ummah around the globe, regardless of School of Thought, race or language. Once he is elected and contracted as a Khaleefah, he cannot be removed simply because the public representatives wish his removal. The Khaleefah can only be removed either if he implements other than Islam or if he does not possess the legal Shar'i conditions to remain in his position as a Khaleefah. Therefore, without the threat of losing a confidence vote, the Khaleefah is not under any pressure from any group or individual from making policies that suit their interests. His central focus is the complete implementation of Islam. Therefore, the Khilafah system is stable enough for ensuring continuous looking after the affairs.

## **Democratic system gives rise to regional and sectarian bigotry**

In democracy, to continue in ruling government, the head of state has to again contest elections after a certain period of time. The head of state knows that to return to power again he must have the backing of the majority or an area with the majority population behind him. Therefore, he feels compelled to keep the people of areas of majorities happy, even if he has to deprive the rights of areas of minorities as a consequence. Also, areas with bigger populations become more significant in his mind than areas with smaller populations, such as the smaller districts or rural areas. This is the reason that even if the head of state may come from a province with a smaller population, his focus remains the bigger provinces. This bias in development and governmental activities towards majority areas leads to regional bigotry and communal resentment.

Since in the Khilafah ruling system, the Khaleefah is elected once and then contracted to rule by Islam. Without the pressure of re-election, the Khaleefah knows that as long as he is implementing Islam completely accomplishing what he has been entrusted, he does not have fear of the end to his rule. Therefore, he will not sway to any unjust demands from majorities. Therefore, he is not forced to take actions in favour of majorities. Consequently, the Khilafah state is free from regional, linguistic, district level bigotry.

An added complication in Pakistan is that its federal system itself promotes regionalism because concept of federation itself is built on a foundation of disunity. Acceptance of a region or district as part of federation is taken on conditions of authority, privileges, terms of subsidies and various compromises. Natural resources that are available in the district are considered as the region's wealth instead of Ummah's collective wealth. The interest of the region gets precedence over the collective interests of the Ummah. As a result, never ending disputes arise over distribution of privileges and resources between the federal and provincial authorities.

In the federal ruling system, provinces have autonomy but they are interconnected through a general central rule. Whereas Khilafah is a unifying system in which Nowshera in the north, would get same attention as that of Karachi in the south. If Islamabad becomes the capital of the Islamic state then, its organization and its development will be similar as that of Mianwali. Economy and budget for different regions are not biased and funds that are spent on people are also allocated according to needs. For example, if a region's revenue

is double its expenditure then fund would be allocated to it according to its requirement and will not be in proportion to its revenue generated. If a region's income is less than its requirement, than additional funds will be allocated from the collective budget for such a region, according to its requirement whether that region generates revenue sufficient for its requirement or it fails to produce enough revenues for itself.

## **Democracy cannot provide justice and it is not possible to safeguard the rights of minorities within it**

Since it is majority who decides on all matters in democracy, it naturally leads to the importance of majority and insignificance of minorities.

The majority legislates as per its wishes with little regards for minority's aspirations. Today, in America, the majority has signed for draconian legislation against the Muslim minority in the name of the Patriot Act. According to the Patriot Act any person can be accused for terrorism and sent to jail for indefinite period. In all the democratic countries even legislation related to justice and judiciary is at the mercy of the majority wishes. They are amended whenever majority wishes to change them. Therefore, keeping Muslims locked for years in Guantanamo bay without any prosecution, sending an accused to jail without informing him of his crime, using the excuse of national security, and not letting him appoint a defence lawyer according to his wishes have become norms of the justice of the so called "civilized" American society. All this injustice is accepted there because it is enacted on the basis of democratic principles. Similarly wearing according to Hijab in educational schools of some democratic countries of Europe has become a crime because their public representatives of the majority are unable to tolerate that additional piece of clothing.

In the Khilafah, legislating sovereignty does not lie with humankind. Therefore, legal amendments in legislation related to justice and judiciary are not subject to "approval" and "wishes" of majority or on the basis of need. Allah ﷻ is the Legislator and He alone is Sovereign over all humankind and determines what is legal and what is illegal. If Islam has forbidden to force a non-Muslim to become Muslim or granted him legal rights to appoint a legal representative as per his wish to defend him from any accusation against him, then no institution

or individual can deny him that right, neither the Majlis al Ummah nor even the Khaleefah himself.

Hence Allah ﷻ has protected and secured the rights of minorities and non-Muslims by taking away the sovereignty to legislate from humankind, providing them with peace and safety. It was only under the Khilafah that Jews and the Christian Arab tribes lived over generations in peace and prosperity.

### **Corruption and democracy are mutually dependent**

Political corruption is presented as a huge problem in all the democratic societies, around the globe and discussed time and again.

Most of the people have taken corruption as a problem of individuals only. They get involved into serious discussion and launch movements to clean such people from the democratic ruling system. However, corruption is integral to democracy and produced by democracy itself, because it is the fundamental principles of democracy which give rise to corruption. Since in democracy sovereignty to legislate lies with humankind, corrupt and self-serving people know once elected in a democratic system, they can make laws to legitimize corruption by him, so that it will not come under the scanner of judiciary and he will be safe. Thus he regards his “investment” of millions of rupees to become a public representative through election a wise one, as it will give a good “return.”

In this way, the most corrupt people of the population are attracted to and brought into assemblies. Practically, the assembly is no longer preoccupied with taking care of interests but is a platform for these corrupt elements of society to secure their own interests and those who brought them to power, the colonialists. Furthermore, the privilege given to these members of assembly to vote for no-confidence motion becomes another cause for political corruption. The rulers grant development funds and ministerial perks to keep these members happy and satisfied. The National Reconciliation Ordinance passed during Musharraf rule bars police arrest of any members of parliament for any kind of crime that they would commit or have committed, until a parliamentary commission approves such an arrest. Therefore, it is very natural for criminal and corrupt people to run towards assembly, like flies gather upon honey. And it is inevitable that in democracy, power corrupts and absolute power corrupts absolutely

In the Khilafah, since the Majlis al Ummah is not a legislative body, nobody can “launder” their loot and plundering through membership of this body. Similarly, public representatives do not possess the authority to remove the Khaleefah according to their whims and desires, so the Khaleefah is not forced to bribe them to keep them happy and satisfied. Therefore, corrupt elements do not find any benefit for themselves in the nomination to contest election for the Majlis al Ummah and become a public representative. So the Khilafah does not become the vehicle to produce or promote corruption in society in contrast to democracy.

### **Democratic system makes it possible for colonialists to interfere in our affairs**

The fundamental problem with Pakistan's ruling system is its colonialist nature which the colonialist British left behind for us and through which the American colonialist now controls the affairs of Pakistan. Democracy provides such colonialists with a back door entry into the ruling system for their interests, since legislative sovereignty lies in the hands of humankind. Therefore, it becomes possible for colonialists to control the system in order to exploit the country and its resources. In dictatorship, colonialists have secured the service of the dictator and his entourage in order to create laws and policies for their interests, whereas in democracy, colonialists secure the agency of a group of politicians for the same. In military dictatorship they secure services through kick-backs from military contracts and other similar matters, whereas in a democratic set up they employ funds and grants for the same. They have a market of corrupt people to choose from, people who are seeking to make billions after investing millions for election campaigns. So, using those democratic principles, constitutional sanctity was provided in the form of the Seventeenth Amendment to Musharraf's pro-colonialist laws and policies at the beginning of America's war on Muslims. In the name of national interests, his laws became sacred, whether he declared Jihad as terrorism or allowed America to build bases on Pakistan's territory or wage war against Islam and its teaching, in the name of addressing radical mind-sets.

Islam rejects such dictatorship by colonialists, whether it is single military person and his entourage or a group of civilian democrats. In the Islamic state, laws are implemented based upon the legal Islamic Shariah evidences related to it and it is mandatory for the Khaleefah to establish the divine evidences from

the Noble Quran and Sunnah of each and every law, which are being implemented. In this way sovereignty, actually lies with Allah ﷻ and it becomes impossible for colonialists to control the legislative process for their interests in the Khilafah state.

Furthermore, officials and politicians of the Islamic state are not allowed to make relations with Kafir states as happens in Pakistan's colonialist system, such as participation in their parties and dinners, contacting them during any unofficial visit. Consequently, the doors of the Islamic State are closed for colonialist powers and because Allah ﷻ alone is Sovereign, the source to exert colonial pressure and their control is uprooted.

### **Democracy and dictatorship are both forms of enslaving humans to other humans**

In democracy, sovereignty belongs to humankind not to Allah ﷻ, the Lord of Humankind, which means people are allowed to decide laws for themselves according to their whims and desires. Practically this legislation is made by a particular set of elected members of a legislative assembly, which is provided with the sovereignty to legislate laws. This group of people set Halal and Haram and decides what is forbidden and permissible for the people. The people are compelled to follow and act according to these laws. In this manner democracy enslaves humans to the whims and desires of others. As such a distinction between dictatorship and democracy is that dictatorship enslaves humans to one person and his entourage whereas democracy makes humans slaves of a particular group of elite men.

The system of the Khilafah makes the right of legislation exclusive to Allah ﷻ. In the Khilafah state, people are not bound to the whims and desires of other peoples, because they abide by the laws of their Creator. Obedience manifests in their practical worship and slavery to their real Master, Allah ﷻ, the Creator. This is the original purpose for the creation of humankind.

### **Democracy is incapable of producing correct solutions to the problems of life**

The source of legislation in democracy is the limited human reasoning. The reasoning of men is deficient to produce correct solutions for all of life's due

to the limits on his thinking. Today, the West has to arrive at a specific solution, let alone a correct one, for issues like cloning, abortion and mercy killings (euthanasia). because the mind is not capable of unerring comprehension of the reality of these issues, neither in their origin nor their implications upon human society. Therefore, human reasoning cannot arrive at whether they are good or harmful. This is the reason that the Western world is divided regarding many such issues and is far from reaching any definite solution. Solutions are advocated, flaws are found and then new ones are advocated or older ones are tried again. This circus is because the West has failed to acknowledge this natural human weakness in totality, and instead tries to paper over it by stipulating that the majority opinion should be adopted. However, majority opinion is not a guarantor of truthfulness of the opinion. This has been fundamental reason that Western society while trying to solve its problems on the basis of the philosophy of freedom has been plunged into misery. It has been transformed into a largely criminalized society due to the unjust distribution of wealth. Children born out of illegal relationships, barely raised by armies of overworked single mothers, try to find identity in gangs and drugs. Psychological disorders are very common. These are ugly consequences of limited minds trying to solve complex societal issues by subjugating them to majority choice, such that humanity is brutalized by injustice. This society has become a lesson before all of humankind, since they revolted against any laws ascribed to the Creator and made the whims and desires of men the criterion for action. Yet, the current rulers of Pakistan want this country plunge this entire country in the same abyss of misery. People have been compelled to suicide, after continuous starvation, robbery is rampant even in broad daylight and people are dragged through courts for decades seeking elusive justice.

In contrast, in the Khilafah, human reasoning is not the source of legislation, rather it is revelation (Quran and Sunnah) from Allah ﷻ. The role of the human mind is to understand what Allah ﷻ has ordered and forbidden. Since it is Allah who is Creator of men, earth and the universe therefore it is He only who has ability to provide solutions for all of humankind's issues in life. Therefore, the Khilafah would not only liberate Muslims from the clutches of injustice, rather it would liberate the whole of humankind from the brutality and injustice of capitalism, through implementing Islam.

**Democracy is the biggest hurdle to the implementation of Islam**

Today democracy presents the biggest hurdle in implementation of Islam. The vast majority of people in Pakistan desire the implementation of Islam and its thousands of blessed laws. However, since in democracy no single law can be passed according to democracy unless a minimum majority of 51% of the public representative sitting in assembly accept it. This is even though Islamic laws are mandated by Allah ﷻ. Therefore, despite the Ummah's aspirations, Islam is made to sit outside the corridors of power, because the majority of the public representatives are there for their self-interest and not for Islam. Furthermore, since these public representatives make law themselves, they cannot be punished for making anti-Islamic laws. Therefore, we see such people do not even hesitate to wage war against Allah ﷻ and His messenger ﷺ, violating countless laws of Islam governing all spheres of human life including ruling, economics, judiciary and education.

In the Khilafah ruling system, laws legislated by Allah ﷻ are the laws applied by the State. Neither the Khaleefah nor the public representatives within the Majlis Al Ummah have the right to suspend or revoke them, therefore the complete implementation of Islam is assured in Khilafah State. Also, since sovereignty in Khilafah lies with Allah ﷻ alone and not with the Khaleefah, therefore if he tries even to revoke and replace a single law with a kufr law, he would not only be accounted for it, his removal would be mandated should he insist on his kufr.

### **Collective wisdom is not always appropriate in many issues**

Many people prefer democracy over other systems of life because they think that in democracy decision are taken based on the collective wisdom and not on individual's wisdom. Furthermore, they think that the collective wisdom of a society is always better than an individual's intellect and wisdom. According to this basis, they consider following the majority opinion in whichever situation is the closest to truth as is possible. It cannot be denied that in few specific situations, majority opinion carries ability to direct the opinion to correct decision. However, at the same time it would be gross mistake to consider that the majority always is capable of providing the true opinion. For example, every individual has to understand the evidences that establish Allah ﷻ as the Cause of Existence and Creator and decide for himself. A single man would not choose a particular religion simply because the majority of world population consider a

particular religion as true. If majority view is considered as correct opinion then all Muslims would definitely need to leave their religion, because majority of the world today is not Muslim. Similarly, would be the case for other issues like Hijab. If the majority of women do not wear Hijab, should that mean those wearing Hijab should take it off since the principle of collective wisdom would ask for that decision? If the majority of the world population do not consider dealing in usury a problem, should Muslims adopt this idea, because the collective wisdom of the whole world demands it?

Therefore, we learn that belief and viewpoints for way of life cannot be accepted or rejected based on majority or minority view. Rather all these matters and viewpoints must be decided upon based on their correctness or falsehood. That is the reason in the Khilafah, that Islamic laws are not open to any vote or referendum or any debate because Allah ﷻ has already decided and mentioned regarding their rulings in the Quran and the Sunnah. The Khaleefah is merely responsible for their implementation. Whereas in democracy, even these matters remain at the mercy and acceptance of majority and without any support from the majority, these Shariah rules can never become the laws of land as has been the case in Pakistan for over sixty years.

This also holds for science, technology and technical matters, where the principle of collective wisdom cannot be accepted. If the majority of the scientists agree on an incorrect scientific view, so should a scientist reject his new view because majority of the scientist do not accept his view. Certainly no sane person would agree to such a principle.

Today, to expand Pakistan's energy production, should solar energy be used or dams constructed or use atomic reactors to generate electricity or wind energy should be utilized? All these matters are technical and require certain level of expertise to even offer an opinion. Therefore, we all know that the majority of graduate public representatives would not help to resolve the issue, through reaching appropriate solution. Rather only experts in these technical issues would be able to provide the strongest opinions in this regards and these people are not the majority in the society. In Khilafah System different members of Majlish al Ummah can give their opinions on such matters of expertise, but these opinions are not binding upon Khaleefah to decide this matter. In such issues Khaleefah would consult with the experts in these areas and decide on the

matter and implements the strongest opinion. On the other hand, in democracy the majority of the parliament has privilege to decide on this matter. Consequently, many such issues become victim to political point scoring and add to the woes of public.

[Back to Index](#)

# Federal Shariat Court's Interest Prohibition: A Fig Leaf for Capitalism's Ugly Side

Dr. Abdul Baseer, Pakistan

On 28th April 2022, the Federal Shariat Court (FSC) once again declared that *riba* (banking interest) was prohibited according to the injunctions of Islam and so it should be eliminated from the country within five years. The ruling established two clear sides; Islamists that became jubilant as they see this as a step towards the Islamization of our country and the Liberals that were critical considering this a regressive and impractical measure that will take the country backward and undo whatever economic development that has been achieved. Which side is right?

Prior to answering this, let's refresh a brief history of the FSC, its role, and its rulings regarding the prohibition of *riba*.

## Riba and the attempts to abolish it

First and foremost, it is ironic that the elimination of *riba* from the economy is, contrary to common knowledge, a constitutional requirement under article 38F which states, "The state shall eliminate *riba* as early as possible". However, the first practical steps in this direction were taken when the FSC was formed in 1980 via a Statutory Regulatory Ordinance (SRO). Ironically, upon its creation, its wings were clipped by permanently restraining it from judging in matters of the Constitution, Muslim Personal Law, or any law relating to the procedure of any Court or tribunal. Moreover, any fiscal law or any law relating to the levy and collection of taxes and fees or banking (*riba*/interest) or insurance practice and procedure were excluded from its ambit, originally for two, then another three, and finally for a total period of ten years. Knowing well that if it's not restrained, the natural outcome would be the abolishment of *riba*, thereby jolting the economic system, so these laughable delaying tactics were made part of the constitutional amendment 203B. There can be no better proof that whenever humans are given the right to make laws, they will always safeguard their personal interests even if that means going against clear injunctions of Allah (swt)!

As soon as the 10-year time bar expired, the FSC took up the case and announced its verdict regarding the abolishment of interest on 14th November 1991. It was decreed that the provisions of interest in a number of fiscal laws came under the definition of *riba*, and thus these legal provisions were repugnant to the Shari'ah. The court gave the government time till 30 June 1992, to eliminate all such provisions and make the economy *riba*-free. This decision was challenged in the Supreme Court's Shari'ah Appellate Bench (SAB) and was stayed till 23rd December 1999 when finally SAB upheld the FSC's 1992 judgment, giving the government till 31st March 2000.

In the meanwhile, an appeal of reconsideration of the verdict was filed in the SAB by United Bank Limited on which the SAB announced its judgment on June 24, 2002, in which along with deeming the previous verdict null and void, the FSC was advised to reconsider the case afresh and to provide judgment (redetermination) in the light of some identified issues. Since then, till around 2020 the case was held in abeyance for almost two decades by the various governments, only to be taken up by the FSC itself, in form of 7 questions with the objective to assess the performance of the government for the elimination of interest.

### **The 'unanswerable' questions**

The questions were related to the performance of Islamic Countries in promoting Islamic Banking, Islamic Financial System, and how these systems operate. And then came the landmark decision, declaring that the prohibition of *riba* is complete and absolute in all its forms and manifestations according to the Injunctions of Islam in accordance with the Holy Quran and Sunnah. Following the announcement of the FSC decision, Miftah Ismail, the then Finance Minister welcomed the decision in a tweet and sought "guidance and clarification from the FSC about the process, steps, and timeframe to implement this decision." This now brings us to the most important part of the discussion. Can a zero-interest policy be implemented within the capitalist economic system? The capitalist economic system, like other known non-Islamic economic systems, has two distinct roles of interest, in addition to being a source of income for those with capital. These two roles also form the basis of all subsequent questions raised by the FSC and therefore it is important to understand them thoroughly.

- Firstly, the interest rate, also called the policy rate is used to regulate the money supply; an increase in the policy rate would lead to more savings, thereby a cap on the money supply and resulting in an expected decrease in inflation. Conversely, a lower policy rate would lead to more spending and investment and also more borrowing from banks creating a larger supply of money and consequently 'too much money chasing too few goods', called inflation. Such boom and bust cycles are common all over the world and it's the prime responsibility of central or state banks to bring stability by constantly adjusting the policy rate. In western economies, just the announcement of a new policy rate is eagerly awaited and a downward adjustment is hailed by businesses and the stock market while an upward adjustment is welcomed by banks and other lending organizations.

- The second role of interest in a capitalist economic system is to serve as a tool for financing all kinds of economic activity. Paradoxically, a zero interest rate would mean a lot of cheap money available for businesses however practically it ends up in declining economic activity because there would be no monetary attraction for lenders to make their money available.

Another issue raised by the FSC is that the interest rate is partly utilized in offsetting inflation which is an integral part of this economic system. So even a child understands that if someone lends you say Rs.100 today, after a few years the same amount will not be worth the same, as its buying power will have reduced significantly. Some scholars have tried to justify interest in the garb of such inflation, instead of coming up with a solution for such cruel currency depreciation which happens primarily because of the endless minting of coins and printing of currency notes by governments whenever they are in need of money.

Another question raised by the FSC was regarding the financing of mega projects which require the private sector to step in however, they often raise money through bank loans. Similarly, smaller businesses too, are financed by bank loans taken by private business entities and thereby generate wealth for the economy. If interest is abolished, how will mega projects be financed?

International contracts, especially those which have already been concluded are another topic that is raised by the FSC. Lastly, International Trade is brought up as an issue that needs addressing. Now anyone who would read the 1100-page detailed judgment and the discussion around these topics would quickly realize that actually none of the issues has been convincingly addressed. That's actually not surprising at all because remaining inside the capitalist economic system, and trying to escape interest is just like tying someone's hands and feet and expecting them to swim across a river. If you want them to survive, the shackles need to be torn apart just like the current capitalist economic system needs to be done away with if we want to have an interest-free economy.

## Islam's economic model

Before understanding how Islam deals with the above problems, it is important to appreciate the fact that Islam provides us with a complete system to govern our personal and collective lives. The ruling system based on sovereignty belonging to Allah (swt) alone, the social system, based on the segregation of genders in general, the penal system based on implementing the hudood of Allah (swt) are just a few examples to mention. Similarly, Islam's economic system is a detailed and unique method to govern all kinds of economic transactions. The underlying principle is to avoid stagnation of wealth in a few hands. Zero interest is just one of the tools. Unfortunately, the destruction of the Khilafah at the hands of the British colonialists and the resulting weakened understanding amongst both scholars and general people has led to ignorance about such concepts among the Ummah. This however cannot be a justification for accepting foreign solutions and forgoing those from Islam. The results of this policy are visible in form of an extreme rich-poor divide, not only in Muslim countries [but even more in those western countries which are champions of the capitalist economic system](#). Coming to the Islamic economic system, one of its fundamental tenants is that currency needs to be backed by gold and silver, unlike the currently prevalent Fiat currency, which does not mandate any backing whatsoever and hence can be printed endlessly, causing spiraling inflation, [such as Pakistan has witnessed in recent years](#). Although using fiat currency for buying and selling products or services isn't prohibited for Muslims, an Islamic state can only issue currency that is backed by gold and silver. This is mandated because the criterion (nisaab) for Zakah, blood money (diyat), the minimum stolen amount that would be considered theft, and so on, are all tied to specific

amounts/weights of gold and silver. The fact that the Shari'ah textually connected gold and silver to the Shari'ah rules when these rules were related to currency is evidence that the currency can only be from gold and silver alone. Furthermore, the rules of currency exchange – which is a purely monetary transaction – addressed gold and silver exclusively, further strengthening the evidence. The Prophet (saw) said, «وَبِيعُوا الذَّهَبَ بِالْفِضَّةِ وَالْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْتُمْ» **“Sell gold for silver as you please”** (reported by Bukhari from Abu Bakra, and Muslim reported similar to it through Ubada Bin Al-Samit).

The hadith above is specifying gold and silver as money, and making them alone the measures of monetary value and the basis for all other transactions to be carried out. Though it might sound radical now, after a 100 years of capitalism, this was actually the standard worldwide not so long ago. For most of humankind's history, till 1971, when US President Nixon abruptly and unilaterally abolished the Bretton-Woods agreement, currencies were always tied to Gold either directly or through the dollar. It goes without saying that the sole beneficiary of this abolishment was the US government as all countries by then had already moved away from gold and most had pegged their currencies to the US dollar. A bi-metallic currency is almost inflation-free as it's free from manipulation by central banks and governments hence solving one of the biggest problems currently faced by most economies today. Another unique feature of Islam's economic system is that the State is the one undertaking mega-projects instead of the private sector, hence removing the need for funding by banks. Private ownership of certain resources, particularly energy ones, is strictly prohibited in Islam. The Prophet, peace and blessings be upon him, said, **الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ فِي الْكَلْبِ وَالْمَاءِ وَالنَّارِ** **“The Muslims are partners in three things: vegetation, water, and fire.”** (Sunan Abī Dāwūd 3477 reported through Abu Khidash).

Similarly, the private ownership of important infrastructure and sensitive services is also not permissible. This in turn grants economic independence to the state in form of revenues and saves the population from exorbitant taxation as is common under the capitalist economic system. With regards to small businesses dependent on external financing, Islam solves that problem through partnerships instead of interest-based investors. As for those international contracts which have already been made like those with the IMF and in the case of CPEC, the FSC judgment quotes a Hadith but incompletely, omitting the part

where the exception for the fulfillment of contracts is clearly stated: The Prophet [saw] said, **المسلمون عند شروطهم إلا شرطاً حَرَّمَ حلالاً أو شرطاً أَحَلَّ حراماً** “**Muslims are bound to the conditions they make, except one that makes forbidden what is permissible and lawful what is forbidden.**” (Al-Tirmidhi 1352, Ibn-e-Majah 2353).

From the above it should be clear that the attempts at abolishing *riba* by the FSC are insufficient at best. They are nothing more than granting a life-line to the already struggling capitalist economic system which has been widely rejected by Muslims as exploitative and cruel. If the FSC and government are serious in their claim and resulting concerns, the above can serve as a template for where to start. However, it must be highlighted that even the complete Islamic economic system is not allowed to be established in isolation. The economic system is a part of the collective system of Islam which is intertwined with Islam’s legal, judicial, educational, and political policies along with social and moral behaviors. As long as the other systems are absent the economic system won’t be fruitful in its entirety. Moreover, had Pakistan truly been an Islamic state, the process would’ve been completely opposite, i.e. those in favor of interest would’ve been the ones with the burden of proof that interest is justifiable in the light of Quran and Sunnah. The discussion above seriously begs the question, “What are we trying to achieve by such delayed, half-hearted efforts, and that too in patchwork?” Is this an attempt to pacify the growing demand by Muslims to return to the Islamic way of life by providing a fig leaf to hide capitalism’s ugly side?

[Back to Index](#)

## Perfecting Iman

We have heard these conversations before; talking about how Imaan is all in the heart, or who are we to judge?

As Rasool Allah, peace and blessings be upon him related,

أَنَّ رَجُلًا قَالَ : "وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِإِفْلَانٍ وَإِنَّ اللَّهَ تَعَالَى قَالَ : مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أُغْفِرَ لِإِفْلَانٍ، فَإِنِّي قَدْ عَفَرْتُ لِإِفْلَانٍ، وَأَحْبَطْتُ عَمَلَكَ"

A man said: By Allah, Allah will not forgive So-and-so. At this Allah the Almighty said: Who is he who swears by Me that I will not forgive So-and-so? Verily I have forgiven So-and-so and have nullified your [own good] deeds (or as he said [it]).

A similar Hadith, which is given by Abu Dawud, indicates that the person referred to was a goodly man whose previous good deeds were brought to naught through presuming to declare that Allah would not forgive someone's bad deeds. It was related by Muslim. We don't know what is in one's heart; that is not something one is capable of judging.

The Messenger of Allah peace and blessings be upon him also said,

ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ وَإِنْ صَامَ وَصَلَّى وَحَجَّ وَاعْتَمَرَ وَقَالَ إِنِّي مُسْلِمٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ "أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ"

Anas ibn Malik reported: The Prophet, peace and blessings be upon him, said, "Whoever has three traits is a hypocrite, even if he fasts, prays, goes to Hajj and Umrah, and claims to be a Muslim. When he speaks, he lies. When he promises, he breaks it. When he is trusted, he betrays it."

See, any of us could be a hypocrite, the one who prays, and the one who doesn't. The one who fasts and the one who doesn't. The one who wears the hijab and the one who doesn't. It is all in the heart. And Allah knows every atom's worth of faith in our hearts, or what is not in our hearts. But my questions then become, why do we care who has more "Imaan"? Why are we even comparing? Sometimes it seems like we compare finding faults in others to find comfort in

knowing that the other person isn't perfect either; or sometimes it gives us an excuse to not push ourselves harder. Sometimes... it truly is because we feel judged by someone who is observantly more "righteous".

What we need to know is this, only Allah can judge what is in our hearts. Only Allah knows why we do what we do. But that does not mean, Allah (swt) did not tell us to watch out for each other. To guide each other, to advise each other, as brothers and sisters. For Allah (swt) said in Surah At-Tawba, Ayah 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ (وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise."

We are allies of one another... We were meant to help each other, to point out what is right from wrong. To stand together as one body. See, yes we can't judge what is in each other's hearts. But what we will not disagree on this... when true Imaan fills one's heart, it pours into their actions. It is visible in the way they talk, the way they walk, the way they dress... in the way one carries themselves. It's apparent!

What will also be apparent, is that we were created sinners as well.

«كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ»

"All the sons of Adam are sinners, but the best of sinners are those who are given to repentance."

This is not a matter that Allah (swt) has left to people (insaan) to decide. It is not in the category of Mubah or even Mandub, rather Allah (swt) has made it an obligation so when we consider our thought on a deeper level - are we then suggesting that we know better? Astagfirullah! In fact, we know that these ideas exist as result of understanding of the Deen that has been eroded in society and the conflicting pressures we feel - especially in so-called liberal societies whether that is in the West or those who wish to imitate the West.

We are not perfect, none of us can be perfect. We must always try our hardest to establish the obligatory acts, Obligations (Furood), and follow the Messenger Muhammad's, peace be upon him, footsteps and truly repent for our neglects. What are the morals of Islamic character, khuluq, without the Furood, and the Furood without the morals of Islamic character, khuluq? Islam is not something we pick and choose from. All go hand in hand. May Allah (swt) assist us in Islam with obedience to our Creator in the way He (swt) commanded and for His (swt) sake only.

[Back to Index](#)

# A New Politics

Imran Yusufzai, Pakistan

The current politics of Pakistan is the politics of power politics. The entire nation is watching its spectacle. Whichever way the chessboard turns, the people of Pakistan will be the losing pawns. In the fight of these elephants, only the grass will be the loser. The war between the two wolves is over whose table the goat will be placed. Who will explain away the IMF to the public? Who will play the role of the local extortionist of the American gangster? This is Pakistan's democratic politics. The time has come to end this politics and replace it with a new politics based on Islam.

The current politics is all power politics. Whoever secures the majority, starts consolidating his power through appointment to the powerful posts. These appointments range from the Prime Minister post and extend to Chief Ministers, Governors, Ministers, Provincial Ministries, Chairmen of Standing Committees (including those of Public Accounts, Kashmir, Foreign Affairs, Home Affairs or any other, which have the same privileges as a ministry). These also include Police Inspector-Generals, judges of the Supreme Court and High Courts, Chief Secretaries, Chairmen of the National Accountability Bureau, the Chairman and the members of the Election Commission, Chancellors of Universities, Chairman of the Pakistan Electronic Media Regulatory Authority and other regulatory bodies, Governments of Gilgit-Baltistan and Kashmir, Control over Senate. The opposition party is always engaged in challenging the process, thus continuing the power politics all the time. This has destabilized the country in a continuous state of chaos and anarchy, restricting **the ruler's** focus away from people care.

By contrast, in Islam, the Khaleefah, after being appointed by the **Ummah's** Bayah of allegiance, is responsible for all the affairs under the Shariah. There is no power struggle. The Khaleefah controls all the powers. He is a strong decision maker and responsible and accountable for all the affairs. There is no confusion as to where the buck stops. There is no escape. This is the new politics of Islam, free from the destructive power politics.

In the current politics, being an elected representative means access to local funds, lavish security protocols, free tickets, diplomatic passports, petrol

allowances, free accommodation in hostels for representatives, free medical, ability to influence job allocations, ability to solicit bribe for election of senators, and at the time of a vote of no confidence. This is besides his influence in the local police station and local administration.

In current politics, there is a marriage of convenience.

If there is a military dictatorship, the MNA's deal with dictator is simple. **"We wouldn't interfere in all your policy decision and strategic direction, and in return, allow us to enjoy these privileges.** The elected representative is supposed to sign every bill, policy or law, even without reading, even if it is 17th Amendment, or the 21st Amendment or the National Action Plan.

If there is a democracy, then all critical decisions would be delegated to the kitchen cabinet itself, in collaboration with the military establishment and the United States. The elected representative is supposed to say to the party leadership, **"Sir, inform us, when to be present to approve the bill,** be it colonial Financial Action Task Force (FATF) bills, or whatever. We have nothing to do with policy making, legislation, or local and international establishments. That's the domain of the party kitchen cabinet. We must only get our share of privileges."

In contrast, in Islam, the Council of the Ummah has no legislative power. There is no senate election, an opportunity to recover "investment on election". There are no local funds for members of majlis-e-Ummah, nor salaries, nor free petrol, nor air tickets, nor the power to allocate jobs. Let this be a clear, membership of the Council of the Ummah is not a lottery ticket. It is a responsibility. Only the one who care for the affairs of the Ummah will come forwards. It is not a place to accumulate wealth and power, generation over generation. That is the politics Ummah needs today.

The current politics is the politics of elite capture, where laws, bills, policies are enacted for privileged classes. Those who used to call amnesty schemes ultimate injustice granted two amnesty schemes. Corruptions are forgiven under the National Reconciliation Ordinances and plea bargains arrangements for the elite classes. They grant "incentive packages" for stock market brokers and construction players, subsidies for exporters, reward the power sector, the car industry and the media. For powerful sectors, there are housing schemes and allocation of agricultural lands. Salary increments are easily

approved. This is whilst they increase taxation on the public besides the inflation tax that is eating up their savings by over 40 percent per annum and over 5000 billion in interest payments to the banking sectors, that never get late. Has the IMF ever objected to any of these privileges? No. But the subsidies for poor are cut first. This is a never ending tale of this one percent state.

In the current democratic politics, the powerful have devised separate easier mechanisms of accountability for them, be it military or judiciary, whilst politicians have devised amnesties, National Reconciliation Ordinances and plea bargain methods for themselves. In the Khilafah, the judges, military generals, administrative officers, city aamils, provincial walis, the Khaleefah and his assistants all are held accountable in the Court of the Unjust Acts. No department or office is allowed to do its own accountability, unlike today in democracy. The entire executive, judiciary and administrators are accountable, even upon the complaint of a common citizen. All of them are subject to the same Shariah laws that apply to any other citizen. This is the politics of Islam. It is the politics in which both Ali (ra) and Umar (ra) have to be accountable in the court.

The current politics is not politics in the sense of looking after the affairs. It is a sophisticated mafia war, sometime with reconciliation and mutual sharing of spoils and at other time in open war. The people are nowhere to be seen in it.

This constitution is past its expiration date. It has no sanctity left in it. The army violates it and secure its interest with the barrel of the gun, the judiciary through self-serving interpretation, lawyers through there solidarity, media through its ability to blackmail using the propaganda power, the traders through strikes, property dealers through protests, stockbrokers through link with military, exporters through manipulating current account deficits, Baloch tribes through militant struggle, same for the tribal areas. Even the urban centers that used to repose trust in it, no longer do.

The time has come to bury this politics. This is the time for the beginning of this new politics, which is the politics of Islam, Messenger of Allah (saw) mentioned in this hadith, when he said, **كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْفُرُونَ** **“Banu Isra’il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there**

**is no prophet and there will be Khaleefahs and they will be quite large in number.” [Agreed upon]**

This new politics, the politics of Islam is not the politics of power, money, privilege, position and bullying. This politics is the politics of taking care of the affairs of the Ummah by Islam. This is what the Prophets (as) used to do. It is politics that is a great worship, as the Prophets (as) did. It is the politics of responsibility, creativity and following Islamic principles. This is the politics that the Khulafaa’ Rashidoon did, and the Khulafaa’ after them.

So Abu Bakr Siddiq (ra) said in his first sermon, **وَالضَّعِيفُ فِيكُمْ قَوِيٌّ عِنْدِي حَتَّى أَرِيحَ عَلَيْهِ حَقَّهُ إِنْ شَاءَ اللَّهُ، وَالْقَوِيُّ فِيكُمْ ضَعِيفٌ عِنْدِي حَتَّى آخُذَ الْحَقَّ مِنْهُ إِنْ شَاءَ اللَّهُ** **“The weak amongst you is strong before me till I return to him his right, Allah willing, and the strong amongst you is weak before me till I take the right from him Allah willing.”** And he (ra) said, **فَلَا أَطِيعُونِي مَا أَطَعْتُ اللَّهَ وَرَسُولَهُ فَإِذَا عَصَيْتُ اللَّهَ وَرَسُولَهُ فَمَا أَطِيعُونِي** **“Obey me if I obey of Allah and His Messenger. And if I disobey Allah and His Messenger there is no obedience for me, upon you.”**

It was with this sense of responsibility that Abu Bakr Siddiq (ra) decided that the Muslim army would definitely attack the major power, Rome. This was even though the Islamic State faced rebellions. Abu Bakr (ra) said, **وَالَّذِي نَفْسِي فِي بَكْرِ بِيَدِهِ، لَوْ ظَنَنْتُ أَنَّ السَّبَاعَ تَخْطِفُنِي لَأَنْفَذْتُ بَعْثَ أَسَامَةَ كَمَا أَمَرَ رَسُولُ اللَّهِ ﷺ، وَلَوْ لَمْ يَبْقَ فِي الْقَرْيَةِ غَيْرِي لَأَنْفَذْتَهُ** **“By the One in Whose hand is the life of Abu Bakr, even if I thought that wild beasts would snatch me, I would carry out the appointment of Osama as the Messenger of Allah (saw) commanded. Even if there was no one left in the towns but me, I would have carried it out.”**

This was the politics of Islam. But how the current politics dealt our strategic issues?

What have these politicians planned for liberating Kashmir? Praying for Modi's victory in elections, opening the Kartarpur Corridor, making backdoor relations with India and enforcing cease-fire days on the Line of Control!

The Al-Aqsa Mosque calls out to Muslim forces and Pakistan. So what is the response of these politicians? Secret invitations from the Jewish entity, secret delegations and calling for selling more than 80 percent of Palestine to the occupier as a two-state solution!

The prices of oil and gas are breaking the back of the people, so what plan do these politicians have except to say, “These are international prices, what can we do? It is an IMF demand, what option do we have? It is a bitter pill, we have to swallow it. There is no other choice.”

What did they plan for industrialization? What plan did he make for self-sufficiency? What plan do they have for food security? In an agricultural country, people are dying in queues for flour.

They are nothing but IMF project implementers.

A devastating flood wreaked havoc in 2010. What was planned for the flood management afterwards? Last year there were floods again and one third of Pakistan was submerged. Where is the guardianship of the affairs of the people?

In the politics of Islam, the Islamic rulers attacked Constantinople 22 times to gain the honor of the glad tidings of the Prophet ﷺ. They succeeded in the 23rd attack. But the current politicians surrendered two major parts of the country.

When famine came in Madinah, Umar called for emergency grain supply from Egypt. He was so worried and anxious that it is said that the Companions prayed that Allah would remove this famine, otherwise Umar would die in worry and grief. The Khaleefah dug a 70-mile canal to the Red Sea in six months, whilst grain ships anchored at the port of Medinah and the famine ended. This was taking care of the affairs of the Ummah.

What has been the character of these rulers during earthquakes, floods and inflation? They engage only in optics for the sake of winning of the next elections.

It was the sense of Islamic politics and the responsibility of the Ummah that the Khulafa’a responded harshly to any attempt of blasphemy, without the need for any public protests. However, these politicians fired live bullets at protestors calling for expelling the French ambassador. They have nothing in their pockets but empty toothless condemnations.

This is the difference between this cancerous politics and the politics of Islam. Today we need the politics of Islam.

However, this politics of Islam is not possible in the current nationalistic, democratic state. We need a new state for this.

### **A New State:**

In the current democratic state, legislation power lies with the parliament. Parliament is sovereign. It has the power to legitimize, making something legal or illegal, be it payment of 5000 billion rupees interest payment to creditors or granting amnesties. This parliament legitimized regressive taxation and National Reconciliation Ordinances. Parliament legislate upon colonialist demands. The War on Terror was condoned, major infrastructure industry and the power sector privatization legalized. It is all elite capture.

However, the Council of the Ummah does not make any legislation in Khilafah. It simply does not have the power to legislate. Sovereignty is for the Law that Allah (swt) has determined. Islam blocks the elite capture. No Khaleefah can bring any law without a legitimate ijtiḥad behind that. The Khaleefah is bound to justify every executive order from Islam.

This is the Khilafah, the new state, the new politics, which the Ummah needs.

The current democratic state is based on the trichotomy of power, to balance the powers of different organs. The result is obvious for all to see, the tug of war is bare open, as has been the case for the last 75 years. Judiciary, parliament and the army competes over the powers. Former Prime Ministers, Army Chiefs and Chief Justices have long stories to tell about how the other two conspired against him or did not let him work. In the end, the people are the losers, without an iota of loss for these privileged people, for life.

The state of the Khilafah is based on the elected Khaleefah. Everyone else have delegated powers, be it the judiciary or the administration, be it the Amir of Jihad or the police, provincial wulaa, city aamils, the directors or the assistants. The question of division of powers does not simply arise. However, the Khaleefah is not an autocratic dictator. Obedience to the Khaleefah is conditional to

Khaleefah abiding by the Shariah in his role as ruler. The people of Pakistan are sick of this conflict over power and authority. This struggle over the balance of power has seriously crippled decision-making. The only solution to this systemic problem is a new state, which is the Khilafah alone.

The current federal republic, the democratic state, talks about electing a ruler for five years. In practice a ruler gets two to three years, on average. Last year is the election year, while the first is the honeymoon, the year of understanding the system. Later the rulers often complain that they did not understand the system for the first year or were too busy clearing the previous mess. When a ruler is worried about getting elected every two to three years, how will he do long-term planning for industrialization, or making a long term food security plan, or build critical infrastructure. He wouldn't be interested in the revamp the entire system of hospitals and schools or the liberation of Occupied Kashmir. Will he plan a long term agenda of building a new state, or conspire to win the next election by pouring concrete, left, right and center to build a showcase metro network? This five-year regime has ruined the continuity of policies. It has destabilized the entire political system. Long-term growth, planning and development have been strangled.

In Islam the Khaleefah is for life on condition of the implementation of Islam. No one can remove the Khaleefah through votes of no confidence. There is no need for optics and illusions. The Khaleefah's legitimacy depends on the implementation of Islam. The Khilafah is the state that will change the shape of the state in five to ten years with long term policies, as he is fully powerful. It will be the Khaleefah who will turn the Khilafah into the most advanced global power of the present age. His vision will not extend to the next election, but to accountability before Allah (swt) over sincerity to the Islamic Ummah. It will be the Khilafah that will develop engines, heavy machinery, jet engines, artificial intelligence, quantum computing, nanotechnology, computer microprocessors, stealth technology, beyond visual range avionics, nuclear fusion and fission and the web 3.0, leading the world in every field of technology, as it did before, for centuries.

This is the new state we all need.

The current state adopts a federal system. It means in one state, three governments. Federal, provincial and local bodies. Separate provincial governments means the state is not one piece land. They are separate, autonomous units with their own governments, laws, their own taxes, curriculum, obligations, rights, police and own resources. Thus, the gas of Baluchistan does not belong to Punjab, the wheat of Punjab does not belong to Balochis, and Sindhis have no right to Reko Diq mineral resources and the Thar coal reservoir does not belong to Khyber Pakhtunkhwa. This country is the house of chaos. One state with three governments means that no one is ultimately responsible for any issue. No one is responsible for inflation, because if monetary policy rests with the federal government, social security with the provinces, and price committees lie under the city government. Who is responsible for dealing with the flood is not known. Here, the buck never stops, to the extent that no one is aware who to blame for not picking up the garbage of Karachi. That is the current state of affairs.

In the state of Khilafah, there are wilayahs. Each wilayah has a ruler, the Khaleefah appoints his representative as a wali, who must be removed on public grievances. A Khaleefah is responsible for every problem of the entire state. There is no confusion in the matter of responsibility and accountability. If even a sheep slips and gets injured on the banks of the Euphrates, the responsibility will neither be on the city government, the highways authority, the department of livestock or the wali, but the Khaleefah himself. That is the crystal clear clarity in the matter of authority, accountability and responsibility. It is so because everyone in the Khilafah is using delegated authority. Responsibility and authority are delegated, but not accountability. This is the new state that we need.

On top of it all, the current democratic state is a product of the neocolonialist order, the Ummah was divided into 57 pieces. The Ottoman Khilafah was of 5.5 million square kilometers in 1683, the Ummah is now divided amongst dozens of pieces. Some parts has a sea of oil but no agriculture, other has agriculture potential but no oil, one has an industrial base but no minerals and another part has nuclear power but no industrial base. Some are rich in liquefied natural gas, but they don't have human resource, whilst some do not have sea coasts or fertile lands. Most of them are not sustainable on their own. Consequently, colonialist controls their affairs. This whole sovereign nation state

concept is a Western phenomenon, arising from the post-Westphalian, Christian world. It has abolished our sacred institution of Jihad, made us weak and vulnerable to the enemy, and enslaved us to the American order.

From the perspective of Islam, the Prophet (saw) said, إِذَا بُويعَ لِخَلِيفَتَيْنِ فَافْتُلُوا الْآخَرَ مِنْهُمَا "When oath of allegiance has been taken for two Khaleefahs, kill the one for whom the oath was taken later." [Muslim] We don't have the concept of Organisation of Islamic Cooperation (OIC). We have no justification for the division of countries in the name of Islamic brotherhood. We don't have the concept of confederation. This is the new state that will lead the Ummah to rise again. It is the time to resurrect our Khilafah state, the one mighty super state.

It is the Khilafah state, which will unify the countries of Indonesia, Malaysia, Bangladesh and Pakistan in the east and Afghanistan, Central Asia, Gulf and Africa in the west. In the heart of the world, Eurasia, will raise the flag of "There is no god but Allah (swt)." And with the help of Allah (swt), the Khilafah will expel America from the region. It will end the petro-dollar and re-establish the dominance of Islam once again. It will reverse the four-hundred-year plan of the Crusaders against the Muslims.

This is the new politics, the new state, the Khilafah that will bring us out of our present humiliation and slavery. The Messenger of Allah (saw) said, الْإِسْلَامُ الْيَغْلُو وَلَا يُغْلَى "Islam is superior and nothing else is superior to it." [Ad-Daraqutni]

[Back to Index](#)

## A New State

Engineer Shahzad Shaikh, Pakistan

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

**“Do not falter or grieve, for you will have the upper hand, if you are ‘true’ believers.”** [TMQ Surah Aali Imran 3:139]

Everyone now agrees that the present politics, the present system, the present state have completely failed. A great majority of us Muslims also agree that a new politics, a new state, the establishment of a Khilafah, alone is the only way to get the Ummah out of the present disastrous situation.

However, when it comes to achieving this goal, Muslims despair, saying that it is not possible.

And when they are asked as to why it is not possible, they say, have you seen our situation? They then say, “The economy is in ruins. We import everything. Despite being a nuclear power, we are forced to accept the conditions of IMF and FATF. More than half of the population is living below the poverty line. People are not in agreement with each other, they are divided on the basis of color, race, language. Who even wants to live in this country, let alone think about how to fix it? Education and technology are far behind the Western nations. We are far behind our enemy India.”

Here I want to say an English sentence: “There is an opportunity in every crisis and the deeper the crisis, the better the opportunity can be.”

Why is this to be said? Because when things get really bad, people are forced to think. So we should not give up on the current situation. Instead, we must think about how to get out of the current situation. Alhamdulillah, we belong to an Ummah with a long and glorious history. Our history reminds us that whenever Muslims faced severe difficulties or crises, they did not give up. They ended crises and difficulties by using the power of their Deen, Islam,

Remember the time when the entire Arabian Peninsula under the leadership of Quraish rushed to Madinah in the year 5 Hijri. The situation was so horrible that the Allah (swt) described it in these words, ﴿إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ﴾،

﴿رَتَّبْنَا بِاللَّهِ الظُّنُونَ﴾ **“Remember when they came at you from east and west, when your eyes grew wild in horror and your hearts jumped into your throats, and you entertained conflicting thoughts about Allah.”** [TMQ Surah Al-Ahzab 33:10]

Despite such a terrible situation, the Muslims did not leave the battlefield. Instead they prayed to Allah (swt) along with planning. And then the Muslims, with the help of Allah, defeated the infidels in such an overwhelming way that they left everything behind and ran away. Bukhari narrated that on the day of Al-Ahzab the Prophet (saw) said, **“(After this battle) we will go to attack them and they will not come to attack us.”** Instead, our army will now go towards them. Then within just three years, the Muslims conquered Makkah and in the next two years the entire Arabian Peninsula. And in the next fifty years, the Muslim authority spread to ash-Sham, North Africa, Persia, Central Asia and Andalus.

In 1099 CE, the Crusaders captured Palestine, Bait al-Maqdis, i.e. our first Qibla al-Aqsa. And this period is one of the worst periods in the history of Muslims, when the Muslim territories were being occupied by the crusaders from Europe. This was because the Khilafah was weak and the Muslims were divided. However, exactly 88 years later in 1187 CE, the Muslims liberated it from the Crusaders, and drove the Crusaders out of the region.

And there was a terrible period when the Mongols invaded the Muslim world in the 13th century CE, occupied the Muslim territories from Central Asia to ash-Sham, killed the Khaleefah in Baghdad, slaughtered hordes of Muslims, burned the knowledge of Muslims, turning it into ashes, which they accumulated over a period of thousand years, making them bankrupt in knowledge. The terror of Mongols was so intense that as soon people come to know that they are marching towards their city, they simply abandon their cities and move to other places in order to save their lives. It was so much so people started to believe that the Mongols are torment of the Allah (swt).

Even in such a situation, the Muslims did not give up and in 1260 CE in the month of Ramadan, they defeated the Mongols in such an overwhelming way that their advance stopped. And then after some time the Muslims got back their

lands from the Mongols rather Mongols started to embrace Islam in big numbers and so the Muslims regained their lost glory.

How were the Muslims able to do all this?

They achieved because the Muslims did not give up because of the situation. They always relied only on their Iman. They gained strength only from that Iman, and followed the command of Allah (swt), ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ﴾ **“Do not falter or grieve, for you will have the upper hand, if you are ‘true’ believers.”** [TMQ Surah Aali Imran 3:139]

If we place these examples of the past in front of us, then our situation today is not as bad as it is made out to be. We have two fundamental flaws today, which if we resolve, nothing can stop us from getting out of the current situation.

1. The Kufr secular capitalist democratic system

2. The division of Muslim areas under the concept of nation-state into such small and large regions that not a single country is completely self-sustainable, i.e. self-sufficient in food, security, energy, technology and does not need anyone else for their survival.

If we get a leadership that will overthrow the kufr secular capitalist democratic system and announce the establishment of Khilafah in Pakistan, then unifying Afghanistan, and Central Asia, under one state, then our situation will definitely turn around.

Pakistan is self-sufficient in terms of food and security, i.e. military power, but it is in dire need of energy. Similarly, Afghanistan is rich in minerals but not self-reliant in terms of food grains and security. Central Asia is rich in energy resources, but lacks security.

If only these three regions are unified in the form of Khilafah, a powerful state will come into being which will not need others for its survival. East and west trade will not be possible without passing through the sea of this state, the Arabian Sea. Even international internet cables also pass through here, which means international telecommunication will not be run without our security.

And if Kuwait, Qatar, United Arab Emirates, Oman, Yemen, Hejaz, Turkey and Egypt are included within the Khilafah, it will become the most powerful state in the world. The main reason for the terrible situation that the Muslims of Pakistan, and the Muslims of the whole world are facing today is that no Muslim country can depend only on itself for its survival. It needs the help of others. Qatar spent more than 200 billion dollars in 10 years to adorn the World Cup Football festival, but asked for help from Pakistan for the security for this festival. Pakistan has the sixth largest army in the world and is also armed with nuclear weapons, but suffers from a shortage of financial and energy resources. In this regard, Pakistan continues to ask for help from the United Arab Emirates, Qatar and Arab countries. The same is the case with major Muslim countries like Turkey and Egypt. So if the Muslim world is unified under the shadow of the Khilafah, it will not need any external support for its survival. Its army will be the largest army in the world. Its energy resources will be the largest resources in the world. It will have the most important routes in the world passing through it, without which trade between the East and the West would not be possible, such as the Suez Canal, the Strait of Hormuz, the Malacca Straits and the Arabian Sea.

Today, for the Muslims of Pakistan and the Muslims of the world, the establishment of a Khilafah is not only necessary for their own survival, its establishment is also a duty according to Islamic Shariah. Allah (swt) said, ﴿فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ﴾  
**“So judge between them by what Allah has revealed, and do not follow their desires over the truth that has come to you.”** [TMQ Surah Al-Maidah 5:48]

This verse mandates the establishment of an Islamic authority, ruling by Islam. The Khilafah is a system of governance in which the ruler is not a king. His will and whim is not the law. The ruling in the Khilafah is not according to the will of the people, where it is bound to make decisions as in a democracy.

The Khilafah is a unique system of governance in which people choose their own ruler, the Khaleefah, but that ruler, the Khaleefah, is bound to rule solely on the basis of the revelation of Allah (swt). Thus, this verse is clearly an argument for the obligation of Khilafah.

The obligation of Khilafah is also proven by the sayings of the Messenger of Allah (saw). Muslim narrated on the authority of Araj and he narrated on the

authority of Abu Huraira that the Prophet (saw) said, **إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُنْفَى بِهِ** “The Imam alone is a shield, who is fought under and grants protection.”

Muslim narrated that the Prophet (saw) said, **وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً** “Whosoever dies whilst there is no Bayah insitituted, dies a death of the days of Jahiliyyah.”

Muslim narrated that the Prophet (saw) said, **كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ فَتَكْتُمُ قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بَيْعَةَ الْأَوَّلِ فَلَأَوَّْلَ وَأَعْطَوْهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ** “Banu Isra'eel were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no prophet and there will be caliphs and they will be quite large in number. His Companions said: What do you order us to do? He said: The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights. Allah (Himself) will question them about the subjects whom He had entrusted to them.”

And Ahmad narrated a long ahadith, which mentions at the end, **ثُمَّ تَكُونُ** “Then there will be a Khalifah on the Method of Prophethood.”

And the Companions (ra) considered the duty of the Khilafah to be so important that after the passing away of the Messenger of Allah (saw), his burial was delayed for three days, until Abu Bakr Siddiq was chosen as the Khaleefah of the Muslims. And the Sahabah made Abu Bakr, Umar, Uthman and Ali the Khulafaa, which is the Ijmaa (Unanimous Consensus) of the Companions (ra) on this issue. Then in every era that came after the Sahabah, the Muslims appointed a Khaleefah. This process continued until 1924 when the Ottoman Khilafah was abolished by the traitor, Mustafa Kamal. So today we are standing in such a position that if we do not fulfill the duty of establishing the Khilafah (Caliphate) on the Method of Prophethood, by rejecting nation-states, democracy, and capitalism completely, then our destruction will not stop in any way. This work can only be done with the belief that it is the command of Allah (swt). when Muslims fulfill the command of Allah (swt), the Help of Allah (swt) is invoked. This is the Help is such that even if the whole world tries to stop the establishment of Allah's order, it will never succeed. Allah (swt) said, **إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ**

﴿يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾  
“If Allah helps you, none can defeat you. But if He denies you help, then who else can help you? So in Allah let the believers put their trust.” [TMQ Surah Aali Imran 3:160]

And it is the promise of Allah (swt) that He (swt) will grant the believers authority on the land, ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا﴾ “Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security—‘provided that’ they worship Me, associating nothing with Me. But whoever disbelieves after this ‘promise’, it is they who will be the rebellious.” [TMQ Surah an-Nur 24:55]

Indeed, no matter is difficult for Allah (swt), if we are true believers.

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

“Do not falter or grieve, for you will have the upper hand, if you are ‘true’ believers.” [TMQ Surah Aali Imran 3:139]

[Back to Index](#)

# The Looming Recession & The Light of Islam

Hizb ut Tahrir - America

This year, as we all deal with rising prices, increased cost of living, reduced savings and increased income inequality, it is widely believed that the global economy is heading towards a recession and the economic situation for millions of people will worsen. While the exact timing of a recession is difficult to predict, there are several factors that suggest a downturn is on the horizon.

One of the main indicators is the current state of the labor market, which has been showing signs of weakness in recent months. Even tech giants like Google and Amazon eliminated a combined 30,000 jobs citing an uncertain economy. Additionally, a slowdown in the housing market and decline in consumer savings are early signs of an upcoming economic slump. Credit card debt has increased by 15% over the past year, the biggest increase in over two decades, indicating loss of savings and further reliance on debt to cover the increased cost of living. Another factor that suggests a recession is coming is the current state of the stock market. The S&P 500 has been experiencing a significant correction in recent months, with many analysts predicting that the market could continue to fall in the coming months. Additionally, the bond market is also showing signs of weakness with yields on long-term bonds falling to historic lows.

Many experts are predicting that the upcoming recession will be different from the past ones. BlackRock, the world's largest asset manager, has warned of an impending recession. In a report titled 2023 Global Outlook, it stated policymakers will no longer be able to support markets as much as they did during past recessions and it will ignite more market turbulence than ever before. Even BlackRock has recently laid off 3% of its workforce citing "an unprecedented market environment." Also, Morgan Stanley, Bank of America, and Deutsche Bank have warned that US stocks can plunge by more than 20% this year due to an economic downturn and liquidity risks fueled by the Federal Reserve's interest-rate increases. Even the World Bank said that the "global growth has slowed to the extent that the global economy is perilously close to falling into [a] recession."

In the capitalist system, the government has the ability to print currency as needed which can lead to inflation if the money supply is increased too rapidly. For example, the US pumped trillions of dollars to shore up the economy after the COVID-19 market crash and it did the same in 2008 after the housing market crash. Subsequently, interest rates were lowered to almost zero to kick start economic growth. Now, with rising inflation, the Federal Reserve has raised interest rates to manage the inflation and control the money supply. Since the 2020 COVID-19 market crash, approximately \$16 trillion have been printed out of thin air to prop up a fragile 'toilet paper' economic system.

The cyclical nature of these booms and busts is inherent to the Capitalist system. Significantly, the amplitude and frequency of these cycles can vary, however, over the past few decades the frequency of these events have increased. Fiat currency and interest rates play a significant role in the nature of this global cyclical economic instability. Moreover, the volatility of the financial sector and the debt-fueled perpetual push to increase GDP doesn't take into account the distribution of income and wealth among the population. With inflation at a 40 year high, rising costs of living and food, declining savings and wages not at par with inflation, average people are unable to make ends meet and the disparity in the concentration of wealth continues to increase. The data demonstrates that these issues are at the core of Capitalism and not just 'bad policy.'

As such, as Muslims we have the Islamic economic system to offer the world as the sole solution for humanity. Islam's view on the economic problem and its solutions are built on a unique paradigm and are not equivalent to Capitalism. For example, under Islam, the monetary system is based on a bimetallic gold and silver standard. The evidence for this is that Islam has linked gold and silver with fixed Shari'ah rules like Zakat, blood money, theft, currency exchange, etc. Prophet Muhammed (saw) states: **وَأَنَّ فِي النَّفْسِ الْمُؤْمِنَةِ مِائَةَ مَنَ الْإِبِلِ «، وَعَلَى أَهْلِ الْوَرِقِ أَلْفُ دِينَارٍ»** **“and for the believing soul (if killed) it is one hundred camels, and for the people of silver one thousand Dinars”** (Ibn Qudamah, Al-Mughni)

The bimetallic gold and silver standard has an intrinsic value and hence eliminates credit creation, minting/printing of currency out of thin air and eliminates significant inflationary cycles. The money supply in the market is

controlled and is directly tied to the amount of gold and silver held in Bait ul-Mal's (State Treasury) reserves. Any inflation that may occur would be due to the supply and demand mechanisms and not due to monetary policies, as we see today. Additionally, since the value of the currency is tied to gold and silver, it provides a fixed exchange rate between different currencies and prevents sudden fluctuations in the value of a currency. In effect, the bimetallic standard brings economic stability, real value, and sustainable growth without the cyclical booms and busts.

The Islamic economic model focuses on the distribution of wealth rather than mere production. Emphasis is on the real economy and financial markets, as we see today, will be prohibited. Finance (raising capital) plays a part in the economy, of course, but it is done through business partnerships aimed at generating profit and sharing losses. The prohibition of Riba (interest) eliminates the current financial sectors that are built on debt and disastrous financial instruments. Moreover, prohibition of Riba helps eliminate the concentration of wealth. Zakat as well as prohibition of hoarding and monopolization all play a factor in redistribution of capital and thereby encourage economic growth. Islam has legislated that wealth should not be allowed to merely circulate amongst the rich. Allah (swt) states: **﴿ مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ﴾** **“As for gains granted by Allah to His Messenger from the people of ‘other’ lands, they are for Allah and the Messenger, his close relatives, orphans, the poor, and ‘needy’ travelers so that wealth may not merely circulate among your rich.”** [Al-Hashr: 7].

The above is just a brief look at the Islamic economic system that currently lacks practical application. The true fruits of the Islamic economic system cannot be realized until the complete system of Islam i.e. the Khilafah is established. This economic model works in tandem with the social, judicial, and political systems of Islam. Applying some Islamic economic policies within the current Capitalist system is irrational and devalues the Divine system of Allah (swt). Our Deen is applicable at all times and its Divinely mandated Ahkam are solutions to our global issues.

Hizb ut Tahrir has dedicated its efforts to resuming the Islamic way of life. Among its fortes is understanding the current global order and its economic system. Moreover, we offer plans on how to transition from the current

economic system to the Islamic system with its constitution and ruling structure. Our detailed literature on these matters presents a new vision for the world. A new vision for our Ummah and the world, living under the rule of Allah سبحانه وتعالى, leading the world in peace, prosperity, and salvation in the Akhirah. A new vision that seeks to bring the world out of the darkneses of Capitalism and into the light of Islam. Hence, we ask the Ummah to place its belief and fear in Allah (swt) Alone and dare to imagine a new future.

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾

**“And if only the people of the cities had believed and feared Allah, We would have bestowed upon them blessings from heaven and earth; but they denied [the messengers], so We seized them for what they were earning.” [Al-A’raf: 96].**

Rajab 12, 1444 AH  
February 3, 2023 CE

Hizb ut Tahrir  
America

[Back to Index](#)

# The Underfunding of Pakistan's Armed Forces is to Allow the Rise of India as the Regional Hegemon

Muhammad Seljuk, Pakistan

## Introduction:

The destruction of Khilafah state deprived Muslims of their strength and clouded their political vision. The chief among many calamities afflicting Muslims, post 1924, was the loss of ability to defend against foreign aggression. Making matters worse, artificial Muslim nation-states were absorbed in Western or Soviet alliances, which enabled Kaffir colonialist powers to fully control development of defense sector. Major Muslim countries like Pakistan, Iran, Turkey and Egypt organized their defense needs according to US or NATO priorities. On the one hand they were easing the labor of the Western alliance system against the Soviet Union, whilst on the other hand, at the regional level they were engaged with regional rivals. These rivalries were managed out of so-called decolonization and agent rulers bounded Islamic resources within the regions.

The Pakistan-India rivalry, born out of British managed partition of the Islamic subcontinent, has seen both nations field large armed forces, and allocate significant defense spending, to counter each other in South Asia. Pakistan, through the first 40 years of its existence, became part of the Western alliance system of SEATO and CENTO, while India was ostensibly aligned with the Soviet Union, though actually under British influence. With the global strategic landscape changing after the end of Cold war, the regional military situation in South Asia also began to shift.

Analyzing the recent comparative trends in the defense spending of India and Pakistan is critical. It is important to understand why Pakistan is spending less in defense in order to sensitize the dangers it carries to the people of power. The arguments are both strategic and data driven showing the growing differential in military capabilities, between India and Pakistan and how to solve the situation under a new paradigm. It is critical to increase awareness on an important subject, close to the people of power, from whom Muslims seek Nussrah (material support) of establishing the Second Khilafah Rashidah state.

## The US Agenda Post-Cold War

The US global agenda shifted towards consolidating post-Soviet sphere of influence in Europe, and to prevent any major power emerging in Asia, after 1991. During the cold war, the US allied itself with China, to contain and isolate Soviet Union. However, the US, being wary of China being a potential rival in the Asia-Pacific, sought to integrate China into liberal free market global institutions, in order to temper and control its rise. The second potential rival to US global hegemony is the unification of the vast Muslim World, under a single powerful Khilafah state. Muslim societies around the world are rejecting colonialist values of the West, and yearn to return to the Islamic way of life. It is a trend closely monitored by US and Western intelligence.

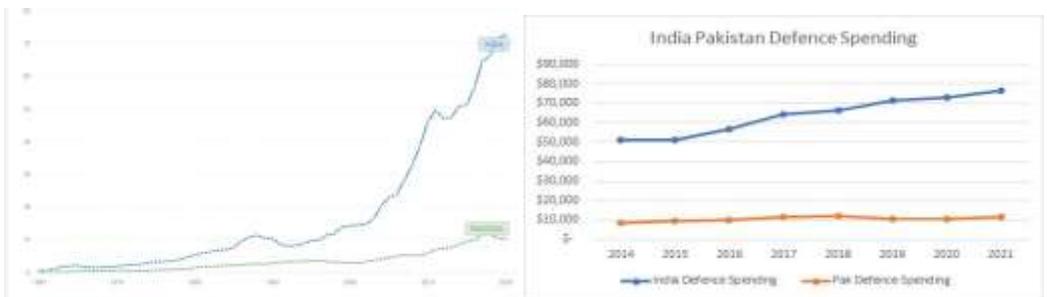
South Asia thus became a strong focus for United States during the mid-1990s. South Asian politics is traditionally defined by Pakistan-India rivalry, since the partition of Islamic Subcontinent in 1947. The United States no longer needed a strong Pakistan, as opposed to the cold war regional strategy, particularly its strong-armed forces, as she chose India as her strategic partner, to counter both rising China and threat of Khilafah. It is the Khilafah state that would unify Pakistan, Bangladesh, Afghanistan and Central Asia into single powerful Islamic state. To achieve these regional objectives, the US waged a twenty-year war against the warring Pashtun tribes in Afghanistan, in the name of the “War on Terror” from 2001 till 2021. The US led NATO alliance maintained its physical presence in Afghanistan, for twenty years, until it was no longer tenable for them to maintain a costly presence, amidst a strong resistance of Taliban-led Pashtun tribes.

To weaken the Pakistan Army and consume its resources, whilst focusing it towards internal security, the US through its agents in the Pakistani leadership made the Pakistan Army fight against Pashtun tribes, both inside and across the Durand line. Pakistan’s economic losses in the twenty years of America’s “War on Terror” amounted to 150 billion dollars, 82,000 casualties and a 3.5 million internally-displaced population. The Pakistani leadership deliberately focused away from the traditional Indian threat, thereby enabling India to increase her military potential against China.

## War on Terror and low Budget allocations for Pakistan Armed Forces

The institutional suspicion of Pakistan’s armed forces towards United States, particularly the Inter-Services Intelligence (ISI), had traditionally prevented US to generate a debate, within Pakistan, on reducing the size and budget allocation of Pakistani armed forces. However, as the Pakistan Army embroiled itself in tribal regions, US was able to gradually penetrate the argument of rationalizing the size, and the budget of, the army, as per the requirement of counterterrorism operations, internally, and not facing India, externally. On the other hand, India increased its defense spending, while Pakistan decreased its spending adjusting to war on terror focus.

Data shows a major surge in Indian defense budget during from 2000-2010, with a continuing increase, relative to Pakistan, subsequently. This is the same time when Pakistan intensified war on terror in tribal regions.



(Source: SIPRI International)

### ‘Bajwa Doctrine’ and its Impact on Pakistan’s Defence Spending

Pakistan’s armed forces saw steepest cuts made during the tenure of General Qamar Javed Bajwa (2016-2022), as the army chief. General Bajwa promoted the US narrative of economic security or geo-economics, to continue underfunding of armed forces, despite the conclusion of the ‘War on Terror.’ This was the time when the anti-Muslim radical Hindutva party BJP regained power in India, with Narendra Modi as Prime Minister. The BJP government in India adopted a proactive and aggressive approach towards Pakistan, with backing of successive American administrations. Apart from being aggressive at the diplomatic front, the Modi government escalated militarily against Pakistan. Despite these visible indicators, General Bajwa continued to exercise restraint, and advocated an ‘optimized army,’ that does not seek an arms race with India.

The basic premise of the Bajwa Doctrine was to place economic security at the center of Pakistan’s strategic thought, whilst subordinating geo-strategy and geopolitics to economy. This approach is disastrous for Pakistan in a multiple of ways.

**Firstly**, the defense spending gap between Pakistan and India will increase to a level that it will be impossible for Pakistan to qualitatively match Indian military capabilities. The Bajwa-Imran regime froze Pakistan’s defense budget for a consecutive two years (2019-2021), whilst marginally increasing over other years. All the while, India made leaps in increasing its defense spending as highlighted in the table below:

YEAR	PAKISTAN (\$ M)	INDIA (\$ M)
2014	8,655	50,914
2015	9,483	51,295
2016	9,974	56,638
2017	11,461	64,550
2018	11,732	66,258
2019	10,388	71,469
2020	10,376	72,887
2021	11,305	76,598

Similarly, Bajwa-Imran regime also froze spending for the nuclear and missile program. Pakistan also conducted a fewer number of missile tests as compared to India, which was part of the strategy of restraint, and normalization towards India under the Bajwa doctrine:

Year	Tests Conducted by Pakistan	Tests Conducted by India
2016	1	2
2017	3	10
2018	3	26
2019	5	22
2020	3	8
2021	4	5
2022	0	2
<b>Total (2016-2022)</b>	<b>19</b>	<b>75</b>

**Secondly**, the gap between the import of arms between India and Pakistan is widening. This directly improves the war fighting capability of India, over Pakistan. The US and other Western suppliers have ended their cold war era arms export ban on India, and have opened up their arms sales. The table below gives the import data of India and Pakistan in millions of dollars from 2014 to 2020, from SIPRI's arms transfers database:

Year	Indian Arms Import (Million Dollars)	Pakistan's Arms Imports (Million Dollars)
2014	3,347	828
2015	3,117	779
2016	3,003	837
2017	2,909	837
2018	1,485	799
2019	3,075	521
2020	2,799	759

The table above indicates that, on average, India has been importing around four times more than Pakistan, over the years under review. India remained the world's largest importer of major arms in 2017-2021.

**Thirdly**, the conclusion of the "War on Terror" and exit of United States from Afghanistan, provided Pakistani decision makers the opportunity to pivot the army away from counterterrorism, towards the conventional doctrine. However, the US backed leadership led by General Bajwa solidified counterterrorism institutions, while neglecting the need for the conventional doctrine, by using the precarious economic situation as an excuse. On the contrary, the history of Pakistan's development suggests that it successfully build a strong army and nuclear assets, under constrained budgets. It kept India at bay and defeated USSR in Afghanistan, under reasonable budgets. Freezing defense spending, which is actually reduction when settled with inflationary pressures, will have a disastrous effect on our war fighting potential. It is vital to establish the Khilafah, rallying the region around the Khilafah's Islamic leadership, and the military mobilization for the liberation of occupied Muslims lands.

## The Way Forward and a New Vision

Pakistan's decision makers, the people of Nussrah, must realize that the reduction in Pakistan's war fighting capabilities will not bring any geopolitical change, which is beneficial for the Ummah and the region. Moreover, no change can come about through the shallow paradigm of either choosing between United States or China, as both global powers are exploitative and colonialist in nature. They only require submission of our interests and place their priorities over ours. What we require is a bold vision that is global in nature, and fights evil (munkar) and enjoins goodness (khair). This is what our beautiful Deen Islam demands, to fight to eradicate oppressive ideologies and spread the Deen of Allah (swt), which is the salvation for Mankind.

With Islam as an enlightening vision and the Khilafah as a state executing that vision, the armed forces of Pakistan must be equipped to carry the Islamic Dawah through Jihad. That means a fundamental change from the current Western dominated military paradigm, to an Islamic paradigm, that ensures an allocation of appropriate budget for proactive offensive doctrine. It is the Islamic military doctrine that will take the war to our enemies, therefore ending externally supported insurgencies in our Islamic lands.

Pakistan has the requisite funds and capability to lead the change, if it implements Islam. Islam forbids interest (riba). The colossal chunk of approximately 45% of the expenditures being spent on interest payments, will be immediately stopped and redirected towards defense and industrial development. This will expand our industrial base which will result in building a world class defense and social sector. Pakistan does not require the 'Bajwa Doctrine,' which has only resulted in underfunding of our armed forces and therefore combat capabilities. We require Islamic Aqeedah to be the source of our new state: the Khilafah state, that will unify Islamic lands and resources to fund which will be the world most modern and feared military. A military led by the likes of Khalid bin Waleed, Sultan Muhammad Fateh and Tipu Sultan, which will not only liberate occupied Srinagar and Al-Masjid Al-Aqsa but will subjugate Washington, London, Paris, Beijing and Moscow to Islam.

It is then that the Ummah will be under the shade of Rayat Al U'qab (banner), the Rayah of La Ilaha illa Allah, and returns as before a noble Ummah, strengthened by its Lord and dignified by its Deen.

(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” [TMQ Surah Ar-Rum: 4-5]**

[Back to Index](#)

# Q&A: Al-QaDaa wal Qadar

(Translated from Arabic)

To: Mohammed Taher Hameedi

## Question:

In the name of Allah the Most Gracious the Most Merciful

From Afghanistan to our honourable Ameer!

Assalam Alaikum wa Rahmatullahi wa Barakatuh

I hope from Allah the Almighty that you are in good health and safety, and we ask Him to hasten our conquest, victory and empowerment. Our honourable Ameer! I have been reading the book The Islamic Personality these days, and I encountered an opinion on the issue of fate other than what I faced in the book, The System of Islam. I will quote these two phrases from these two books, in order to explain to us the reason for the difference, if it was a difference according to what I understood.

Sheikh Taqi al-Din al-Nabhani - May Allah have mercy on him - said in the book, The System of Islam on page 19, Sixth Edition, after he explained the characteristics of man: "These particular attributes that Allah has created in objects, instincts and organic needs are called al-Qadar. This is because Allah alone created the objects, instincts, and organic needs and predetermined (Qaddara) in them their attributes. These attributes are not brought about by the objects nor does man have anything to do with them nor an influence on their existence."

Then he defined Al-Qadar in the book The Islamic Personality, Volume I, page 31, sixth edition, where he said: "Al-qadar is the attributes of things, activated by man, such as burning by fire and cutting of a knife." (p. 14 PDF version)

Isn't there a difference between these two phrases; Who created the attributes and activated it in things and man? What is meant by what is stated in

the book, The Islamic Personality? Does the verb 'activated' mean something other than creation and bringing into existence? If you shed light on what we saw as conflicting and contradictory; you would remove the confusion from our hearts.

May Allah reward you on our behalf with the best reward and protect you from all harm.

**Answer:**

Walaikum Assalam wa Rahmatullahi wa Barakatuh

First: It was mentioned in The System of Islam - Chapter Al-QaDaa wal Qadar, p. 18-19 [As for Qadar, it is evident that the actions, which occur either in the sphere that dominates man or in the sphere that man dominates, occur involving objects in the universe, man and life. Allah created certain attributes in these objects. For example, He created in fire the attribute of burning, in wood the attribute of catching fire, and in the blade the attribute of cutting. He made the attributes indispensable in objects according to the law of the universe such that they do not change. When it appears that an attribute changes, it means Allah has eliminated the attribute of that object and such an event would be unnatural. These are miracles that happen to the Prophets.

As Allah (swt) created attributes in the objects, He created in man instincts and organic needs. He created in the instincts and organic needs specific attributes. Hence, He created in the instinct of reproduction the attribute of sexual inclination. He created in the organic needs attributes such as hunger and thirst and the like. He made these attributes inseparable from them according to the law of the universe. These particular attributes that Allah has created in objects, instincts and organic needs are called al-Qadar. This is because Allah alone created the objects, instincts, and organic needs and predetermined (Qaddara) in them their attributes. These attributes are not brought about by the objects nor does man have anything to do with them nor an influence on their existence.

Therefore, man must have iman that it is Allah who has predetermined these attributes in objects. However, these attributes have the capacity for man to perform by means of utilising them an action either according to the

commands of Allah (swt) and thus it is good, or contradicting His commands and thus it is bad. So when performing actions utilising objects with their attributes or in responding to the instincts and organic needs, if (these actions) were according to the commands and prohibitions of Allah (swt) they would be termed good actions, and would be termed bad actions if they were in disagreement to the commands and prohibitions of Allah.

Accordingly, all actions - good or bad - that occur within the sphere that dominates man are from Allah. All the attributes of objects and in the instincts and organic needs - whether resulting in good or bad - are also from Allah. Consequently, a Muslim must believe that QaDaa - good or bad - is from Allah, i.e. he should believe that actions beyond his sphere of influence are from Allah. He must also believe that Qadar - good or bad - is from Allah i.e. he must believe that the innate attributes of the objects are from Allah, whether they result in good or bad, and man, the created has no effect on them. Thus man's lifespan (ajal), provision (rizq), and soul (ruH) are all from Allah. On the same token, the sexual inclination, and inclination towards ownership existing in the instincts of reproduction and survival, together with thirst and hunger, existing in the organic needs, are all from Allah...]

In other words, al-qadar in the term “Al-QaDaa and Al-Qadar” is the attributes of the things that Allah created in them...

Second: It was mentioned in the first volume of The Islamic Personality - Chapter the Islamic Creed, p. 32-33

[As for al-qadā' wa'l-qadar its evidence is rational because al-qadā' is associated with two matters: first, that which is determined of the existing system and its evidence is rational since it is linked with the Creator, and the second matter being man's action that originate from him or occur to him against his will. It is a thing accessible to the senses and is sensorially perceivable; thus its evidence is rational. Al-qadar is the attributes of things, activated by man, such as burning by fire and cutting of a knife. These attributes are accessible to the senses and are sensorially-perceivable. Thus the evidence of al-qadar is rational...]

That is, al-qadar in the term “Al-QaDaa and Al-Qadar” is the attributes of the things that a person activates in them...

Third: It is also mentioned in the same book, The Islamic Personality Volume I, Chapter Al-QaDaa and Al-Qadar, p. 94-99:

[The question of al-qadā' wa'l-qadar, or in other words, the issue of al-qadā' wa'l-qadar, is the actions of the servants and the attributes of things. This is because the issue mentioned is the actions of the servant and what arises from these actions, that is, the attributes brought about by the servant in things: are they the creation of Allah? Is He the one who has created them and brought them into being? Or is it the servant? Is the servant the one who created them and brought them into being?...

As for al-qadar, it relates to the actions, whether they occur in the sphere which man dominates or in the sphere which dominates him, which occur from or on things through the matter of the universe, man and life, and cause an effect, that is, something results from the action; So this mechanism that man causes in things in terms of attributes, is it created by man or by Allah just as He has created the things themselves?

The one who scrutinises this issue will find that these matters which are caused in things are from the attributes of the things, not from the action of man, as evidenced by the fact that man is not able to form them (i.e these effects) except in the things which possess the (relevant) attribute amongst its attributes. As for the things which do not have the (relevant) attribute amongst their attributes, man is not able to cause in them what he wants.

Therefore these matters are not from the actions of man but from the attributes of the things. Thus, Allah has created the things and set [qaddara] in them attributes in a manner that nothing else is possible to come from them except what He has set in them...

Likewise, in the manner that Allah created attributes for the objects, He created in man instincts and organic needs and, as He created attributes in objects, He created in the instincts and organic needs specific attributes. Hence, in the procreation instinct Allah created the sexual inclination, and in the organic needs He created the attribute of hunger. He made these attributes adhere to them according to the laws of the universe. The particular attributes that Allah the Exalted has created in objects, instincts and organic needs are called al-qadar,

because Allah alone created the things, instincts and organic needs and determined in them their attributes...

That is, Allah created them and created particular attributes in them, thus they (the attributes) are from Allah and are not from man; man has nothing to do with them, nor can he effect them in any way. This is al-qadar, and it is thus said that al-qadar in the subject of al-qadā' wa'l-qadar is the attributes of the things which man causes in them. It is upon man to have imān in that the one who determined the attributes in these things is Allah...]

And as you can see, it was mentioned in the same book that al-qadar in the discussion of (Al-QaDaa and Al-Qadr) is (the attributes of the things that a person activates in them...). Then he explained the difference between the man's activation of it and Allah's creation of it so he said (the attributes brought about by the servant in things: are they the creation of Allah? Is He the one who has created them and brought them into being? Or is it the servant? Is the servant the one who created them and brought them into being?) Then he added to the clarification and said: (that is, Allah created them and created particular attributes in them, thus they (the attributes) are from Allah and are not from man; man has nothing to do with them, nor can he effect them in any way. This is al-qadar, and it is thus said that al-qadar in the subject of al-qadā' wa'l-qadar is the attributes of the things which man causes in them. It is upon man to have imān in that the one who determined the attributes in these things is Allah...]

By doing the experiments on things, man displays the qualities and characteristics of the things that Allah created in them, that is, he discovers them if those characteristics were created by Allah in that thing, but if that quality was not created in that thing, then man cannot create, manifest or discover it. What we have quoted from the above book clearly shows that, that is, the meaning of (man activates) is that he discovers it or reveals it if it is created in something.

I hope this is sufficient and Allah Knows Best.

**Your Brother,  
Ata Bin Khalil Abu Al-Rashtah  
24 Muharram 1444 AH  
22/8/2022 CE**

[Back to Index](#)

# Q&A: Exchange and Conversion of Currency

(Translated from Arabic)

To: Mohammad Az-Zaru

## Question:

Assalamu Alaikum Wa Rahmatullah Wa Barakaatuhu,

I hope from Allah (swt) that you are in good health, wellness, and doing well, and I hope that the glad tidings of the Mustafa (saw) have finally come. My question is: Is it allowed to exchange a currency with another without cashing in anything from it, and it transfers to another place? For example: I want to buy 1000 Dinars from the Exchanger having agreed on everything, and I have paid him as agreed on the spot and informed him to send the money to a specific location without cashing in the 1000 Dinars. Is this allowed or should the cashing in happen? May Allah bless you, aid you, keep you steadfast, and support you with victory.

## Answer:

Wa Alaikum us Salaam Wa Rahmatullah Wa Barakatuhu

This transaction doesn't stop at the exchange only, but it also includes an exchange transaction, since you are buying Dinars with another currency, so for example you give him 3000 Riyals for 1000 Dinars, and then he will transfer it to the location of your choice, that is first it has been exchanged and then transferred:

- As for the exchange between different monies, then it should happen hand to hand, that is it should be a direct exchange, else it would be Haram:

Bukhari reported from Suleiman bin Abu Muslim, he said: I asked Abu Al-Minhal about the hand-in-hand exchange, so he said: "My business partner and I bought something hand-in-hand and also on credit". Al-Baraa bin A'zib came and we asked him about this, so he said: "My business partner Zaid bin Arkoum and I did this, so we asked the Prophet of Allah (saw) about this and he said: « مَا كَانَ يَدًا بِيَدٍ، فَحُدُوهُ وَمَا كَانَ نَسِيئَةً فَذَرُوهُ » "What was bought directly hand-in-hand, take it, but what was bought on credit, leave it."



# Q&A: China and the Peace Proposal in Ukraine

(Translated from Arabic)

## Question:

On Al-Arabiya website on 27/2/2023 it was reported: (The Kremlin: We welcome the Chinese peace plan, but a settlement is far away). It was also reported on Al-Youm channel website on 27/2/2023 (The Kremlin said that Russia is looking with interest at the Chinese peace plan in Ukraine, indicating that the details of the proposal need careful analysis and calculations, as he described it). On 21/2/2023, Putin announced ("that Russia has suspended its participation in the New Start Treaty signed with the United States." (Anadolu, 21/2/2023)). These statements came after Biden's visit to Kiev on 20/2/2023 and his meeting with Ukrainian President Zelenskyy, where Biden said: (Ukraine will receive a new military aid package worth \$500 million to be announced on Tuesday. (Sky News Arabia, 20/2/2023)). These statements were preceded by Chinese Foreign Minister Wang Yi's announcement during the Munich Security Conference that China has an initiative for peace in Ukraine, and he said, ("This warfare must not continue." (CNN Arabic, 18/2/2023).

The question is: Is China able to stop the war in Ukraine? Why is China taking this initiative a year after the outbreak of the war? Why did Russia welcome the plan and then said that the settlement is far away? And what is its chance of success?

## Answer:

In order to clarify the answer to the above questions, we review the following:

### First: Influential Countries regarding the Russian-Ukrainian war

1- **America:** America, led by President Biden, has succeeded in removing European doubts about the American leadership in the Western world. The Biden administration has unified Western efforts to provide military and non-military aid to Ukraine so that it can withstand the Russian attack. It also united the West in

imposing economic sanctions on Russia, and succeeded in cutting off the Russian energy arteries from Europe. It even included countries far from Europe for the sanctions it imposes on Russia, such as Japan, South Korea, and Australia, and revived NATO after it became under suspicion during the previous Trump administration. Biden's administration began increasing weapons to Ukraine, and declared that its goal is to defeat Russia in Ukraine.

**2- The major powers in Europe:** While it was no longer possible to distinguish the British positions from the American positions against Russia, Germany and France joined those positions after that. With every cut off of Russian energy arteries from Europe, Germany was increasing its anti-Russian stances, even German Foreign Minister Baerbock said, in the context of her efforts to unify European positions regarding supplying Ukraine with tanks: (We are fighting a war against Russia, not against each other... (Al-Shorouk, 24/1/2023), to be described by former Russian President Medvedev as a "useful fool" (Anadolu, 29/1/2023), that is, it recognizes that Europe is a party to the Ukrainian conflict. As for France, which faced criticism from its allies because of its president's contacts with the Russian president, it finally started riding the same train that European countries rode before it behind the American trailer against Russia. Its president, Macron, said during his return from the Munich conference, according to Sky News Arabia, 19/2/2023: (I want Russia to be defeated in Ukraine and I want Ukraine to be able to defend its position).

**3- Russia:** After the aura of power that covered the Russian army internationally, the war in Ukraine revealed serious weaknesses that lowered the rank of the Russian army, which was defeated around Kiev, in Kharkiv, and finally in Kherson. After the Russian army was the pillar of Russia's greatness, there is nothing left of it except Russia's nuclear power as an international pillar of its greatness. As for the Russian economy, it is already weak. Politically, America and Europe have succeeded to a large extent in imposing international isolation around Russia, in addition to Russia's lack of internal consensus on the war. When it imposed compulsory conscription, many Russians fled abroad!

## **Second: The impact of all these international changes on China:**

**1-** China realizes that it is itself at the top of the list of American priorities, i.e., ahead of Russia. America challenges China regarding Taiwan and embarrasses it with that, and challenges it through unprecedented military maneuvers with South Korea, and challenges it if it compensates Russia for its losses due to the sanctions

imposed on Moscow, and challenges it if it has provided lethal military support to Russia. It has covertly besieged its economy, as in the economic war that America is waging against the Chinese company Huawei and the rest of the technology companies. Even publicly when it cut off electronic chips on the pretext of its military uses and that China threatens US national security. China considers the arming of Japan by America making it a pain in its side, if America did not develop it to be a pain in the heart of China, as well as other military alliances that America established in Asia such as AUKUS and Quad. **All of this poses enormous challenges to China and its army.**

2- As for the European countries, which constitute a major economic partner for China, just like America, they, that is, the European countries, have succumbed to Washington's desires for joint coordination. This joint coordination that came to life after Russia ignited the war in Ukraine and the emergence of Europe's urgent need for the American security umbrella to protect the continent from Russian threats. China has seen that the American leadership of the European countries, which was revived by the impact of Russia's war in Ukraine, has been dragging European countries to adopt American positions against China, and the term "like-minded" countries has emerged in reference to capitalist countries and their "Westernized" followers in East Asia. Rather there is talk that is being promoted about a role for NATO in East Asia, and this is a serious threat to China, that America is capable of drawing many countries against Beijing.

3- As for Russia, its weakness leads it to be a junior partner to China, especially since the international arena is gradually narrowing down on it. Europe has given up its oil and gas, and only a little of it is left after Russia was holding the energy nerve in Europe. While Europe and America close their doors to Russia, they are chasing it on the doorsteps of other countries, asking those countries to abide by the ceiling of oil prices imposed on Russia, and all of this makes Russia view China as almost the only door through which it can sell its energy sources and raw materials, which is what the West calls "Russian commercial pleading with China," and this situation is a cause of embracement to China with America and Europe, which represent the most important destinations for its trade.

4- As for China itself, and despite the continued ambiguity of its declared positions on the war in Ukraine, it must see that what results from that war does not please it. China signed an "unlimited alliance" document with Russia before it ignited the war in Ukraine. When America and the European countries asked China to take a position against the Russian aggression against Ukraine, China's positions

were ambiguous. On the one hand, it did not declare its support for the Russian war, nor did it declare support for its ally, Russia. It was content with holding America responsible for its outbreak because it did not agree to give Russia security guarantees, **as if China was waiting for Russia to impose a new reality in Ukraine, and security is established inside Ukraine, forcing Western countries to recognize a new international status for Russia, and this may tickle the feelings of the Chinese that it is implicitly considered a better international position for China, especially in Taiwan,** and with the emergence of the weakness of the Russian army and the defeats it received on the battle fronts in Ukraine, China's positions have been dominated by a state of fluctuation, as if it is retreating from its alliance with Russia.

5- All these Western positions that smell reek of hostility to China did not prompt China to adopt similar positions against America and European countries. China did not show its support for Russia, because the rise of China and the position of the new China depend entirely on its foreign trade, as the markets of America and European countries represent an original artery for the greatness of China. This differs from Russia, whose military legacy from the Soviet Union, and not the economy and international trade, represents the basis of its international standing. However, from another angle, China continued to conduct joint military maneuvers with Russia on the high seas in Asia and outside Asia, and perhaps it wanted to be in the middle, so as not to lose Russia, which it needs, if the problem occurs between it and America, and it does not want to lose the Western countries, with which trade is the lifeblood of its economy.

**Third: Thus, these positions have made China think of being a kind of mediator** who takes the initiative to resolve the crisis between the two parties, even if China's relations with the two sides are not balanced. The meaning of all this is that China is witnessing that many black clouds are gathering in its sky after Russia ignited the war on Ukraine, and all of these clouds constitute the first part, or the Chinese part of the Chinese initiative for peace in Ukraine. But this part would not have yielded any serious initiative except by joining it with the second part. i.e., the Russian part. By examining this section, we find:

1- Even if Russia declared mobilization and recruited nearly half a million new soldiers, as well as if it returned to the attack as is the case today around the city of Bakhmut in the Donbass, it has become aware of the impossibility of winning the war, because it stands not only in the face of the Ukrainian army, but also according to its name "in the face of the capabilities of NATO", which explicitly

provides Ukraine with lethal military support and with a clear goal of defeating Russia in Ukraine. It seems that Russia has realized that it is facing a solid American will by defeating it in Ukraine, and even internationally, as Finland and Sweden are about to become new members of NATO And they are the closest countries geographically to Russia, and Germany, Russia's sworn enemy throughout history, has become militarized at an accelerated rate, and in the east, the Japanese army may soon become a major threat to Russia, especially since Japan is asking Russia for the Kuril Islands that Russia occupied during World War II, and all these Ukrainian and international developments imposes great security burdens on Russia and exposes more of its weakness, especially as it imposes unprecedented economic sanctions.

2- These signs of Russian weakness, which represent a new Russian recognition of the outcome of its war in Ukraine, and the search for a way to stop the deterioration of its army and economy and stop the deterioration of international conditions around it, all of this is the second Russian part that is no less important than the first Chinese part of the Chinese peace initiative, meaning that Russia wants to stop the war in Ukraine, but it wants to save face.

**Therefore, the meeting of the two parts (the negative international effects of the war on China, and Russia's despair of victory in Ukraine) is what resulted in this Chinese initiative for peace in Ukraine. And this situation was not a year ago at the beginning of the war, so it seems that China was expecting Russia to quickly resolve the war in its favour. That is why China waited at the beginning of the war to present an initiative, but now, after Russia's near despair of victory and the emergence of Russia's tendency to negotiations while saving face, therefore China presented this initiative.**

This is the reality of China's peace initiative in Ukraine, and this explains its timing, especially what appeared in the initiative to stipulate respect for the sovereignty of countries to lure the West and Ukraine. In the initiative, China's foreign minister announced support for Ukraine's sovereignty, and he said, (the territorial integrity and sovereignty of all countries will be respected in China's proposal (CNN Arabic, 18/2/2023)), as an attractive entrance for the West in the negotiations.

**Fourth: As for the question about the success of this Chinese initiative, i.e., ending the war in Ukraine, this depends on several influencing factors:**

1- It depends primarily on the position of America, which is followed by the positions of the European countries supporting Ukraine, those positions that speak of the tough position emanating from the Ukrainian capital Kiev and the Ukrainian President Zelenskyy. These Ukrainian and Western positions are summarized in the need for the Russian army to withdraw from all occupied territories in Ukraine, including Crimea, as a condition for peace negotiations, meaning that negotiation with Russia will not be over territory, but rather over compensation and bringing war criminals to an international court, and these conditions are rejected by Russia, which alludes to the reality on the ground, that is, a cease-fire at the current front lines, then negotiations. Certainly, Russia wants to make concessions after the cease-fire in a way that saves its face on the one hand, and on the other hand, by giving it some gains on the ground, even if they are symbolic, in addition to lifting of sanctions and the release of their seized funds.

2- It appears today that Western countries are not interested in the Chinese initiative and they are planning and waiting for a complete defeat of Russia in Ukraine. European Commission

President Ursula von der Leyen said: (We need more evidence that China is not working with Russia, and we do not see that now. (CNN Arabic, 18/2/2023)), and the US Secretary of State accused China of supporting Russia: (In an interview broadcast on Sunday, Blinken said that China is "strongly considering" providing Russia lethal assistance in its nearly yearlong war with Ukraine. (Al-Quds Al-Arabi, 20/2/2023)), and these are sufficient indications that the West is continuing to support Ukraine in order to defeat Russia.

3- For all of this, the Chinese initiative for peace in Ukraine, and despite its suggestion of respect for the territorial integrity of countries, meaning that Russia can withdraw. **However, this initiative, according to today's circumstances, is unacceptable to America and its followers in Europe, as well as Ukraine, which does not have a direct or fair control over its affairs. America supports Ukraine steadily, increasingly and rolling in the quality of weapons provided.**

**And it announces through its President Biden that the Russian president will not be victorious in Ukraine,** and this solid American will is followed by a similar will in Britain as well as countries in eastern Europe such as Poland and the Baltic states that have a deep hatred for Russia... meaning that the Chinese peace initiative is neither accepted nor welcomed by America. It seems that these positions have embarrassed Russia, so its statements about the initiative began to be veiled with



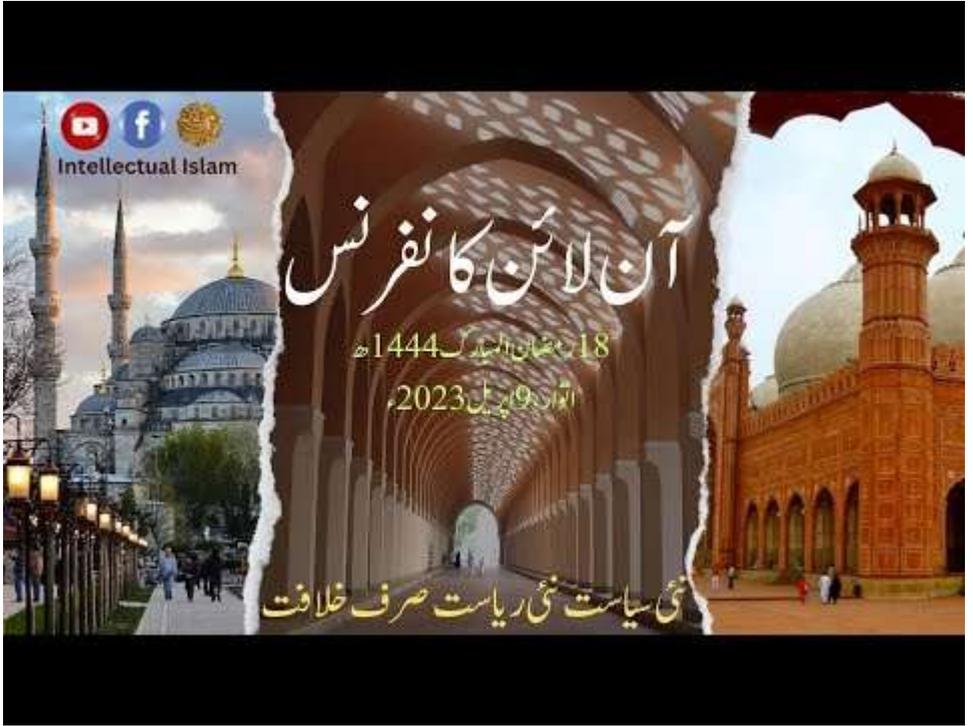
---

9 Sha'ban 1444 AH  
1/3/2023 CE

[Back to Index](#)



## Online Conference – New Politics New State



(Click to Play)

## NUSSRAH

Nussrah is the Hukm Shar'i 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 (saw). When the society of Makkah became rigid before the message of Islam, Allah (swt) ordered RasulAllah (saw) to present himself to various tribes, to seek their Nussrah. After the death of his (saw) uncle Abu Talib, RasulAllah (saw) started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him (saw).

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 (saw) when he (saw) said, **نُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ** **يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوَّةِ 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 (saw) became silent.”** (Ahmad).