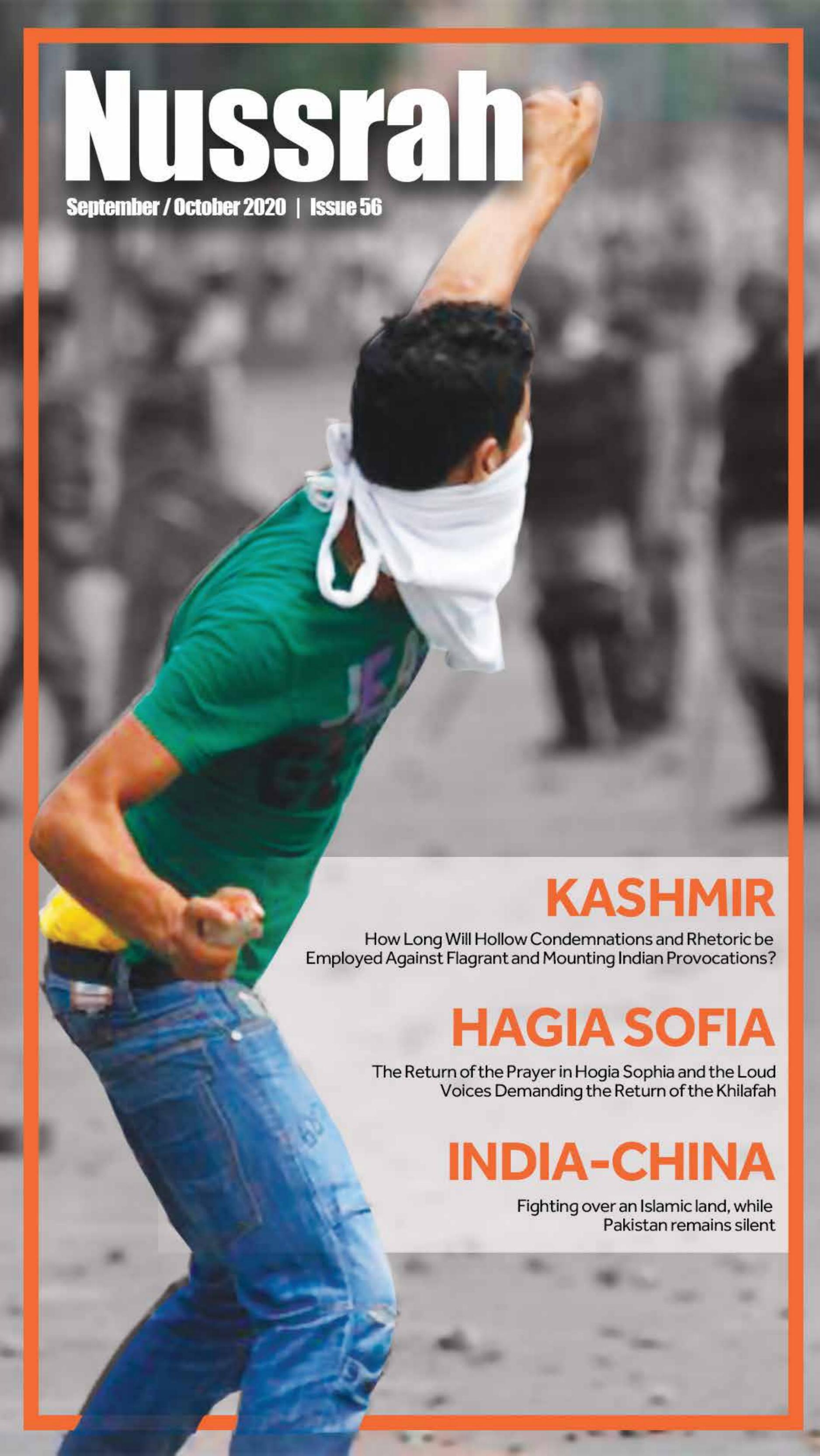


# Nussrah



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Occupied Kashmir Awaits a Khaleefah Rashid who Will Respond to its Children's Cries, with Military Troops Marching for its Liberation

# Forceful Annexation of Occupied Kashmir: A Shock to Incite True Independence from Colonialism

5th August 2020 marked a year since Modi initially laid siege to Occupied Kashmir. We have now entered the second year of Modi's forcible annexation, with brutal suppression of Muslims in Occupied Kashmir and numerous attacks upon Azad (Liberated) Kashmir, to mark his newly claimed territory.

Such an outcome after decades of principled and spirited resistance, predating Pakistan's independence on 14 August 1947, has been a shock to Muslims. The shock manifests as feelings of frustration and despair, in Muslims of Pakistan, as well as feelings of betrayal and abandonment, in Muslims of Occupied Kashmir. The shock has far from subsided and is beginning to concentrate on a single political viewpoint, through widespread and engaging debate about the why's and how's of this tragedy.

It is clear to us that the effective resolution of Occupied Kashmir does not elude us because of material considerations, whether economic and military capabilities. It eludes us because of the political viewpoint of the current rulers of Pakistan. Rather than mustering our own resources to secure our long-denied right, the current leadership defers to the colonialist

powers that steer the international community, through the United Nations' Security Council.

However, let us note that, today, Pakistan's leadership is on its own in its dependence on the colonialists. The Bajwa-Imran regime is clearly out of step with the masses, eliciting their derision and condemnation for its stance and the token measures that are an outcome of it. After all, the regime's stance collides with all that we know of our Deen and our history. The United Nations has repeatedly stung Muslims in their affairs, whilst adopting silence or extending support to those who aggress against Muslims, whether it was in Srebrenica twenty five years ago, or Occupied Kashmir today. Moreover, our longing for independence from the kuffar powers is not borne of nostalgia over the era of Islamic ruling. Our longing stems from a conviction in Islam itself, through understanding of the fundamental tenets of statecraft and international relations exemplified in the Sunnah of Rasul Allah (saw) and emulated by the Khulafa'a Rashideen (ra).

Fundamentally at odds with our sensations and thinking, the current political and military elite is incapable of leading us. It is a persistent relic of the colonialist era that started establishing its roots in the Indian Subcontinent in 1757, well before the destruction of the Khilafah in 1924. It is this elite that was nurtured by the colonialist himself, fed on the poison of Western values, customs, conceptions and lifestyle. This elite was established upon our heads through being

granted posts in the Government of the Crown and the British Army. Even post-independence, the current political and military environment are polluted by the colonialist poison. Inferiority complex persists in both the political and military elite, with a conviction that we amount to nothing without the assistance of the colonialists.

Clearly, under the current leadership, we will never know of independence from those that harm us and assist others in harming us. The brutal shock of the loss of Occupied Kashmir must spur us to taking care of our affairs by the laws of our Deen. It is only when we establish the ruling by all that Allah (swt) has revealed, that we will be ruled by a new leadership, the current advocates of the Khilafah. Then, and only then, will we taste the revival that has eluded us for too long, so that we can reclaim our rights, whether it is the lands of Occupied Kashmir or our position as the best nation brought forwards to humankind.

# TAFSEER AL-BAQARAH

BY AMEER OF HIZB UT TAHRIR  
ATA BIN KHALIL ABU AL-RASHTAH



سُورَةُ الْبَقَرَةِ

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الْمُتَّقِينَ الْعَائِدِينَ وَالْحَامِدِينَ السَّاجِدِينَ الْمُرْتَدِينَ  
الْمُتَّقِينَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُؤْمِنَاتِ  
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

وَعَلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Tafseer Al-Baqarah (2: 204-207)

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:

(وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ مَا  
فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ \* وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا  
وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ \* وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ  
أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ لَهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ \* وَمِنَ النَّاسِ مَنْ  
يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ)

“And of the people is he whose speech amazes you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is severely argumentative. (204) And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption. (205) And when it is said to him, “Fear Allah,” pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place (206). And of the people is he who sells himself, seeking the pleasure of Allah. And Allah is kind to [His] servants. (207)” [Surah al-Baqarah 2:204-207]

These verses are joined in conjunction (معطوفة) to the previous verses: وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ \* أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ (201). Those will have a share of what they have earned, and Allah is swift in account. (202).”

After mentioning the verses of Hajj, Allah (swt) clarifies that people who completed their rites are in two categories. The first category is the one who asks Allah (swt) for this world and he will not have a share in the Hereafter. And the other category is the one who asks Allah (swt) the reward of this world and the best reward of Hereafter. And the reward is in the Hajj.

Also, Allah (swt) clarifies that the aspiration for this world and the aspiration for the Hereafter exist amongst the categories of people, both during Hajj and outside of Hajj.

Allah (swt) has separated between the two Conjunctions (the categories of people during Hajj and outside of Hajj) by mentioning the hastening of two days (to depart from Hajj) or delaying to three days. The Separation (الفصل) between the two Conjunctions (المعطوفين) is with the Command (أمر Amr), the intention of doing so, according to the classical linguists, is highlighting this command. And it is emphasized so that people do not underestimate it. It is in the

Quran there as such. Hence after mentioning in the previous verse, (فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ... ) “And when you have completed your rites...” [Surah al-Baqarah 2:200], after the Onrush (الإفاحة) from Arafat to Mashar Al-Haram (Muzdalifah), Allah (swt) emphasized the obligation of staying at least two nights during the nights of Tahsreek, so that people do not underestimate the Overnight Stay (Al-Mubit المبيت) by sufficing themselves with the Onrush (الإفاحة) from Arafat to Muzdalifah and then the slaughtering without staying. Thus the mentioning of Al-Mubit between the two conjunctions is more emphatic than mentioning it without that.

After that Allah (swt) clarified the two other categories of people in this context:

1- One group who amazes you by his speech about worldly life. He is well spoken, with flowery words, strong style, shows you the sweetness of tongue and assures you by witnessing before Allah (swt) that what he conceals is same as what he reveals, whilst at the same time, he is very argumentative and malicious to Islam and Muslims.

And when he leaves you, he would rush to cause more corruption and chaos, bringing evil widely from all gates, by destroying the crops and udders, shedding the blood of men, animals and every living soul.

When you see and expose his bad actions, reminding him of Allah (swt) and fearing Him

(swt), pride and zeal would take hold of him. Then, he would go too far in his misguidance, instead of abandoning his oppression and bad action. So his fate will be in Hellfire and it is the worst of final destinations.

(فِي الْحَيَاةِ الدُّنْيَا) “in the worldly life” i.e. in the worldly affairs and the means of livelihood. What is intended from the word (الحياة) “life” is what constitutes life and living.

(أَلَدُّ الْخِصَامِ) “Severely argumentative” i.e. severe (شديد) argument in Falsehood as stated by Ibn Abbas (ra). The word (أَلَدٌ) is an adjective (صفة), like the word (أحمر) ‘Red.’ Its plural is (لُدٌّ) (Ludda) and its feminine is (لُدَاءٌ) Ladda. It is not in the pattern of أَفْعَلٌ as in the superlative noun. This is because the superlative noun (أَفْعَلُ التَّفْضِيلِ) is added to some of it, as in the saying, (زيد) “Zaid is the best of people.” Also this is because the word (الخصام) comes with the meaning of الخصومة i.e. argument and not with the meaning of the argumentative person, as some say, i.e. he is very argumentative. Then there are those who consider الخصام as a plural of (خصم) with the meaning of (الخصومة) “argument.” Thus it becomes “he is the severest of those who argue” with the meaning “he is the severest in argument”.

However, the Tafsir of Ibn Abbas (ra) gives preponderance to the meaning which we have mentioned initially i.e. severe argument in falsehood. The word (أَلَدٌ) appears as an adjective (صفة) and not as superlative noun (أَفْعَلُ التَّفْضِيلِ).

This is the دلالة إشارة “Evidencing of Indication” that severe argument is blameworthy, as mentioned in the hadith, «أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ أَلَدُّ الْخَصِيمِ» “The most despicable amongst people in the sight of Allah is the severely argumentative.” (Bukhari 2277, Muslim 4821, Tirmidhi 2902). This is amongst the traits of hypocrites as they love worldly life and so they are more argumentative over it.

(وَيُهْلِكُ الْحَرْثَ وَالنَّسْلَ) “(He goes away) to destroy crops and animals” i.e. the cultivation and every soul.

The word al-Harath (الحرث) means crops and the word an-Nasl (النسل) means “all that possesses a soul.” It is said: the morphology of the word (نسل ينسل نسولاً) refers to the emergence of (progeny) from the loin of its father and the womb of its mother.

(أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ) “pride in the sin takes hold of him.” The word glory (العزة) is opposite to humiliation (الذل). However it comes with the meaning of “pride” (الأنفة) and “zeal” (الحمية) metaphorically (مجازاً) i.e. he would rush to take hold of pride accompanied by sin. And this is a metonym (كناية) for obstinacy, stubbornness and persistence in falsehood.

(وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ) “And when it is said to him, “Fear Allah” pride in the sin takes hold of him”. It indicates the magnitude of the sin into which he falls. When you remind him to fear Allah (swt) and advise him, he would neither fear (Allah) nor take advice. Instead,

he would be annoyed for reminding him to fear (Allah) and presenting him the advice.

As for the verses, **وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ \* وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ \* وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ \* وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ** (Al-Ankabut: 20-24). “And of the people is he whose speech amazes you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is severely argumentative. (204). And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption. (205). And when it is said to him, “Fear Allah,” pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place (206). And of the people is he who sells himself, seeking pleasure of Allah. And Allah is kind to [His] servants. (207)”, they were revealed about Al-Aknas bin Shuraiq, an ally of Banu Zahrah: “He came to the Prophet (saw) in Medina and exhibited Islam to the Prophet (saw). The Prophet (saw) was surprised by this. Aknas said: “I only came for Islam and Allah knows that I am truthful.” He then left the Messenger of Allah (saw) and passed by the cultivation and donkeys that belonged to Muslims, and burnt the cultivation and hamstrung the donkeys.” (Durul Manthoor 2/572, Tafsir Tabari 2/312)

The wordings (of the verses) are general and so it includes Al-Aknas and all those who have

these traits and they will be included in the threat.

(فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ) “Sufficient for him is Hellfire, and how wretched is the bed” (مهَاد) i.e. the bed (الفراش). It is used sarcastically, since hell is the flaming fire. It is not the bed in which to get comfort, by taking rest or sleeping.

2- Another group of people are those who sell their souls and sacrifice them in the Path of Allah. And they only want the pleasure of Allah for that. So they will be in the gardens of delight in the Hereafter. They are not concerned with the world, as in case of the first group. Instead, the pleasure of Allah is their ultimate objective.

Then Allah (swt) concludes the verse by saying (وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ) “And Allah is kind to [His] servants.” i.e. to the believers. Allah (swt) is kind to them, loves them and guides them to what pleases Him, so that they will attain higher degree in the highest paradise, Al-Firdaus.

(يَشْرِي نَفْسَهُ) “He who sells his soul” i.e. he who sells and sacrifices it in Jihad and Dawah to Islam, same as the saying of Allah (swt), (إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ) “Surely Allah has bought of the believers their souls and their property for this, that they shall have the garden;” (Surah at-Tawba 9:111). This verse was revealed about the prominent Companion of the Prophet, Suhayb bin Sinan Al-Rumi, as stated by ibn Abbas, Anas bin Maalik and others (ra). When Suhayb (ra) became Muslim in Makkah and wanted to do Hijra to Madinah,

people prevented him to do Hijra, unless he left his wealth behind. He did so and got rid of them by giving them his wealth or guiding them to it, as came in the narration, and then he made Hijrah. So Allah (swt) revealed this verse. Umar bin Khattab (sa) and several other Companions (ra) met Suhayb (ra) at Al-Harrah, close to the outskirts of Al-Madinah. They said to him, “The trade has indeed been successful.” He answered them, “You too, may Allah never allow your trade to fail. What is the matter?” They told him that Allah (swt) has revealed this Ayah (2:207) about him and that the Messenger of Allah (swt) informed them so.

Haris bin Abu Usama reported in his Musnad and also by Ibn Abi Hathim from Saed bin Musaib who said: Suhayb (ra) set forth for Hijrah to the Prophet (saw) and he was followed by some Quraish men and so he descended from his camel and drew the arrows from his quiver and said: “O people of Quraish, you know that I am the best archer amongst you. By Allah, you will not reach me until I fire all the arrows of my quiver and then I will strike with my sword until it remains in my hand. So do whatever you wish. What would you say to leave me on my way if I guide you to my wealth which I left on Makkah.” They said: “Yes.” When he reached RasulAllah (saw). He (saw) said, «رَبِحَ الْبَيْعُ أَبَا» «يَحْيَى» “Successful is your trade O Abu Yahya.” And the verse was revealed, «وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ» “And of the

people is he who sells himself, seeking means the pleasure of Allah. And Allah is kind to [His] servants”. This was reported by Al-hakim in Mustadrik in a same way related to the narration of Saed bin Musaib.

Though this verse was revealed about Suhayb (ra), the words are general and so it is a glad tidings to all those who perform Jihad in the Path of Allah (swt) or call to Islam where he says the word of truth, faces harm either in this path or that for the sake of Allah and sacrifices himself seeking the pleasure of Allah (swt). He will have the glad tidings which Allah (swt) made And Allah is” (وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ) (for Suhayb (ra  
“kind to the servants

# The Pious Military Officers Love Jihad, Seeking Martyrdom or Victory for the Pleasure of Allah (swt)

Musab Umair

Islam not only established the Obligation (فرض) of Jihad, it built the desire for Jihad so strongly that it distinguished the Ummah from all other nations for thirteen centuries. It enabled the Ummah to bear huge losses willingly, in order to vanquish the enemies of Islam and Muslims. Depending on Allah (swt) alone, the armed forces of Muslims overwhelmed significantly larger forces that fought on the basis of corrupt beliefs, defense of territory or racial supremacy. Fulfilling their role to ensure Islam prevails, the Muslim armed forces removed the material obstacles to the practical implementation of Islam. Thus people entered Islam in droves, establishing the foundations of the vast, multi-racial Ummah of today.

Even after the destruction of the Khilafah in 1924 CE, the love for Jihad within the Ummah terrifies the enemies of Muslims. The 25<sup>th</sup> anniversary of the Srebrenica Massacre contains an example. Whilst around 8,000 Bosnian Muslim men and boys were murdered by Serbs over a period of eleven days, after Dutch UN troops abandoned the town of Srebrenica on 11 July 1995, Britain was anxious that Muslim troops present under the UN command would break ranks to fight

the Serbs. The love of Jihad that brought Soviet Russia to its knees in Afghanistan, has now compelled the United States to plead for a face saving deal. The love of Jihad in the Muslims of Occupied Kashmir terrifies the Hindu State, which forcibly annexed Occupied Kashmir on 5 August 2019, yet encounters fierce resistance till today.

Instead of nurturing the love for Jihad amongst the armed forces, the current rulers of Muslims are fighting a campaign on behalf of the Western powers and their allies, the Jewish entity and the Hindu State, against Fighting in the Path of Allah (swt). As for the rulers of Pakistan, they are actively undermining the burning desire of Muslims in Pakistan's armed forces to wage war for the liberation of Occupied Kashmir. Rather than rousing the Muslim officers and soldiers to fight and liberate Kashmir, they discourage fighting the enemy. They promote the idea that war is not an option, either because of the possession of nuclear weapons by the enemy or the weakness of our economy. As for the noble Muslims who fight occupation wherever they are, the despotic rulers of Muslims denounce them as "terrorists." However, like all colonialist projects, this endeavor to suppress Jihad will fail because the Ummah has always clung to Allah (swt) and His Messenger (saw) and the goodness within her extends to every part of her body, including her armed forces.

The military officer who is loyal to Allah (swt)

and His Messenger (saw) must fix in his heart and mind that Islam established Jihad as an Obligation (فرض), whose neglect invites the wrath of Allah (swt), whilst its performance yields great reward. Let him consider what has been mentioned of Jihad in the Quran. Allah (swt) said, (كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ) "Fighting is prescribed to you and you dislike it. But it could be you dislike something and it is good for you. And it could be that you love something and it is bad for you. Allah swt knows and you do not know." [Surah al-Baqarah: 216]. In this noble Ayah, Allah (swt) made it Obligatory for the Muslims who are capable to fight to undertake Jihad against the evil of the enemy who transgresses against Islam. At the same time Islam acknowledges that fighting is something that creates resistance in the souls and treats that resistance effectively. Allah (swt) said, (وَهُوَ كُرْهُ لَكُمْ) "though you dislike it" which means that fighting is difficult and heavy on hearts. Indeed, fighting is as the Ayah describes it. It entails being martyred, wounded, striving against the enemies and enduring the hardship of travel, whether in the severe cold of Siachen or the severe heat of the deserts of Thar. Allah (swt) then said, (وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ) "and it may be that you dislike a thing which is good for you" meaning, fighting is followed by victory and dominance over the enemy.

Let the Muslim army officer consider what

has been mentioned of Jihad in the Sunnah. The preeminence of Jihad is prominent in the Sunnah of RasulAllah (saw). It is reported in the Sahih, « مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِالْغَزْوِ، مَاتَ مِيتَةً » «جَاهِلِيَّة» “Whoever dies but neither fought (i.e., in Allah’s cause), nor sincerely considered fighting, will die a death of Jahiliyyah (pre-Islamic era of ignorance).” On the day of Al-Fath (when he conquered Makkah), the Prophet (saw) said, « لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا » “There is no Hijrah (migration from Makkah to Al-Madinah) after the victory, but only Jihad and good intention. If you were required to march forth, then march forth.” [Bukhari] The great authority of Ahadeeth, Az-Zuhri, explained, “Jihad is required from every person, whether he actually joins the fighting or remains behind. Whoever remains behind is required to give support, if support is warranted; to provide aid, if aid is needed; and to march forth, if he is commanded to do so. If he is not needed, then he remains behind.” Indeed, the Sunnah calls Muslims of the armed forces to that which must be loved, fighting in His (swt) Path, pursuing victory or martyrdom to the utmost. RasulAllah (saaw) said, « مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجَعَ إِلَى الدُّنْيَا، وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ، إِلَّا الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجَعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكِرَامَةِ » “Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of

the dignity he receives (from Allah).” [Bukhari]

Let the believing army officer consider that the first and best generation of Islam waged Jihad to liberate people from oppressive rulers, so that they can practically experience of Islam. Allah (swt) said, **يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ** (يا أيها الذين آمنوا قاتلوا الذين يلونكم) “O you who believe! Fight the Unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.” [Surah at-Tawbah 9: 123]. Allah (swt) commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. Thus, Messenger of Allah (saw) started fighting the mushrikeen in the Arabian Peninsula. When Allah (swt) gave him dominance over Makkah, Al-Madinah, At-Ta’if, Yemen, Yamamah, Hajr, Khaybar, Hadramawt and other Arab provinces, and the various Arab tribes entered Islam in droves, he (saw) initiated Jihad against the People of the Book. He (saw) began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the greatest right to be called to Islam. Thus, the Prophet (saw) marched until he reached Tabuk in the ninth year after his Hijrah, steering the Ummah towards confronting the leading states of the time.

Will the pious military officer not consider the actions of the Khulafa’a’ Rashideen (ra), in their pursuit of Jihad? After Allah (swt) chose for

the Messenger (saw) His (swt) Paradise, the Khilafah on the Method of Prophethood gave Jihad its full right. The First Khaleefah Rashid, Abu Bakr As-Siddiq (ra), started preparing the Islamic armies to fight the Roman crusaders and the Persian fire worshippers. By the blessing of his mission, Allah (swt) opened lands for him and brought humiliation for Caesar and Kisra. At the hands the Second Khaleefah Rashid, `Umar bin Al-Khattab (ra), Allah (swt) humiliated the disbelievers, opening the eastern and western parts of the world to the light of Islamic ruling. Then, in the Third Khaleefah Rashid `Uthman's (ra) era, the unequivocal truth of Islam was established in various parts of the world, including the Indian Subcontinent. And the Fourth Khaleefah Rashid, Ali (ra), consolidated the hold over a dominion spanning three continents. Thus, the Khulafaah Rashideen (ra) advanced Islam, bearing testimony to the saying of Allah (swt) that (وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ) "And know that Allah is with those who have Taqwa."

Let the aware military officer be mindful that when Jihad was neglected, the enemies became eager to attack the outposts of Islam, gaining control over many Islamic lands. Yet, whenever a just Muslim ruler or military commander fulfilled the command for Jihad, Allah (swt) helped him and made him victorious over the enemy. Indeed, the performance of Jihad brings honor, whilst its neglect only brings

humiliation. RasuAllah (saw) declared, «مَا»  
«تَرَكَ قَوْمُ الْجِهَادِ إِلَّا ذُلًّا»  
«No people abandon Jihad except that they are humiliated.” [Ahmad]. Thus Muslims were overwhelmed by the Mongols when they neglected Jihad and they eventually defeated them in Jihad in Ein Jaloot. Muslims who neglected Jihad were overwhelmed by the crusaders, until Salahudin led them in victory after victory. As for the Ottoman Caliphate, it advanced Jihad such that the capitals of Europe began to fall and those that had yet to be taken shook and trembled.

Let the military officer seeking Jannah consider the situation of the Ummah now. From all that has been revealed by the Lord of Creation and the history of the righteous and those who fell short in their duty of Jihad, where must he stand? Indeed since the Ummah lost its shield, the Khilafah, in 1924, she lost with it the Jihad to open new lands to Islam. In addition, enemies occupied her lands, whether it is the Jewish entity occupying Palestine in the west or the Hindu State occupying Kashmir in the east. Yet, when there is no Khilafah, fighting the Kuffar one who occupies our land, does not cease. RasuAllah (saw) said, «وَالْجِهَادُ مَاضٍ مُنْذُ بَعَثَنِي اللَّهُ إِلَى أَنْ يُقَاتَلَ آخِرُ أُمَّتِي الدَّجَالِ لَا يُبْطَلُهُ جَوْرُ جَائِرٍ وَلَا عَدْلُ عَادِلٍ، وَالْإِيمَانُ بِالْأَقْدَارِ»  
«And jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist). The tyranny of any tyrant and the justice of any

just (ruler) will not invalidate it.” [Abu Daud] Thus, fighting the Kuffar is Obligatory, whether the ruler of Muslims is the Khaleefah, or the ruler of Muslims does not rule by Islam. Therefore, it is Obligatory upon Muslim armies to mobilize in fighting the occupation forces. If the ruler agrees to move the army, then he would have acted in the right way. If he attempted to prevent the army from fighting, standing in its way, let there be a Salahudin from the army, who tramples the ruler under his feet, mobilizing the army to purify the blessed lands from occupation.

It is clear that current Muslim rulers are standing in the way of the military officer and his obedience to Allah (swt). Current Muslim rulers declare that war is not an option and declare the one who fights as an enemy of the Ummah. These rulers persecute those who take up arms themselves whether against the Americans in Afghanistan or the Hindu State in Occupied Kashmir. Worse, they undertook normalization with the occupiers, which only consolidates their occupation. This is even though Allah (swt) commanded, **وَاقْتُلُوهُمْ حَيْثُ** (وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ) “And slay them Wherever you catch them, and turn them out from where they have turned you out” [Surah al-Baqarah 2:191]. The noble Ayah applies to all those fighting the enemies who are engaged in fighting Islam and its people. It means that our energy must be spent on fighting them, just as their energy is spent on fighting us, and on

expelling them from the areas from which they have expelled us.

Thus, it is clear for the military officer that the current rulers will neither expel the occupying forces from Muslim Lands, nor restore the Khilafah so that the obligation to open new lands to Islam will resume. It falls upon every officer of the armed forces to remedy the dire situation. Each officer must side with the Ummah and the great obligation of Jihad upon them. It is a duty upon the military officers to depose the current rulers, extending their Nussrah for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood (saw). Then and only then, will they fight in the Path of Allah (swt), ending tyranny throughout the world. So, let the Muslim army officers of today be like the Ansaar who supported Allah (swt) and His Messenger (saaw), such that Allah (swt) praised them in His verses and the angels rushed to the funeral of their master, Sa'ad bin Muadh (ra). It was reported by Tirmidhi from Anas bin Malik (ra) that RasulAllah (saaw) said about the funeral of Sa'ad bin Muadh (ra), « إِنَّ الْمَلَائِكَةَ كَانَتْ تُحْمِلُهُ » “Verily, Angels are carrying him.” Blessed indeed are those military officers of today who follow the path of the Ansaar.

# In the Big Scheme of Reshaping the Subcontinent, India's Acquisition of S-400 Adds Little Strategic Value

Abdul Majeed Bhatti

## News:

After the deadly border clash with China, India has requested Russia to expedite the delivery of S-400 Triumph air defense system. Russia has provided assurances that it will provide some components like missiles and bombs for the Indian air force (IAF) to use. [1] The remaining components will be delivered next year, and it is anticipated that S-400 will reach full operational capability by end of 2021. [2] Indian military officials believe that the deployment of S-400 will discourage Chinese aggression and provide India with air supremacy against Pakistan. Some pundits even speculate that the induction of S-400 air defense system will prove to be a game changer for India.

## Comment:

Clausewitz once remarked that war was a means to a political end. There is a tendency amongst military officials to concentrate too much on military tactics and lose sight of political objectives. The S-400 saga appears to be one such example.

The S-400 air defense system was first introduced into Russian service in 2007, and it has evolved from the previously dated S-300.

The S-400 competes with America's THAAD and PAC-3 air defense systems, and in many ways is superior to the American versions. In 2017, The Economist paid glowing tribute to the S-400 and described it as "one of the best air-defense systems currently made". [3] Predictably, several countries are actively pursuing the purchase of S-400. In 2021, the Kremlin intends to launch the S-500 Prometey—a Russian surface-to-air missile/anti-ballistic missile system which will further augment the capabilities of S-400 and this poses a considerable challenge to America's air defense systems.

The S-400 consists of variety of components such as radars, launchers, missiles, interceptors and work extremely well as part of a multilayered integrated air defense (IAD). Both Russia and China are likely to see the full benefits of S-400, as they have highly integrated air defense systems where S-400 is the jewel in the crown. [4] Due to the lack of full integration with their existing air defense systems, it is doubtful that Turkey and India will avail full benefits of S-400.

India has ordered five S-400 batteries—two of which will be placed near the Pakistani border and the other three will be stationed close to India's long border with China—at a cost of \$5.2b. China already has S-400 integrated into its sophisticated aerial defense system and will hardly be deterred by India's placement of S-400. Besides, China is better equipped and prepared in other dimensions of warfare such as

land, cyberspace, and space. Additionally, China possesses a superior unity of command, better computing technology and intelligence (C4i) than India. Much of India's critical technology is either dependent on Chinese technological infrastructure or is easily prone to cyberattack from the Peoples Liberation Army (PLA).

India's military platforms are quite inferior to Chinese ones. This is principally due to India moving away from Russian military equipment to American military hardware, and interoperability is a major issue. [5] This is further compounded by India's decision to buy S-400 from Russia and replace its aging aircraft with French Rafale fighter jets. The wide array of equipment compromises the effectiveness of India's defensive and offensive military platforms. It also calls into question India's integration into America's quadrilateral security architecture (Japan, Australia, US and India) spanning the Indian Ocean and the Asia Pacific region. Disappointed, the Americans have on several occasions threatened India with sanctions over the purchase of S-400.

Furthermore, China has worked tirelessly to reduce India's influence amongst its satellites. China's standoff with India has emboldened Nepal to station troops adjacent to its border with India. China is Bangladesh's top trading partner since 2005, and recently waived off tariffs on 97% of Bangladeshi goods entering the Chinese market. [6] China is also constructing

a submarine base in Cox's Bazar and operates ports in Sri Lanka and Pakistan. This enables China's navy to station its ships at these ports and severely impede India's naval ambitions. From this perspective, it is difficult to see what strategic value S-400 bestows India's armed forces in current tensions over Ladakh, or in future military engagements with China.

Although the case for deploying S-400 to give India's air force supremacy over Pakistan appears more plausible, close examination reveals India may struggle to attain the full benefits of S-400. India's two S-400 batteries gives India's air force a maximum of 64 surface-to-air-missiles (SAMs), and the range is about 300 to 400 km. If the batteries are placed near the LoC, the high altitude and mountainous area is likely to impact the efficiency of sensors and radars thereby decreasing the operational range. In any case, the batteries will be vulnerable from Pakistani missiles such as Ghauri, Shaheen-1A, Ghaznavi, Abdali, CM-400 AKG, and other missiles as well as decoy drones. Pakistan can also use its MIRV Ababeel strike package to counter S-400. This means that S-400 batteries have to be deployed far away from the Pakistani border minimizing its threat to PAF. Based on early detection of S-400 equipment, the Pakistani army can employ other covert measures such as the insertion of commandos to disable S-400 operations.

If it comes to Pakistan liberating Kashmir the

S-400 is unlikely to play a significant role, as the Kashmiri population terrorized by Indian forces will immediately side with Pakistani soldiers against Indian troops. The emancipation of Kashmir will not be a repeat of 1971, when Pakistan had alienated Bengalis and India intervened to sever Pakistan.

Military officials all too often focus on tactics—acquisition of weapons and their use in the battle field—and fail to see the big strategic picture. Thus it is left to politicians with strategic foresight to frame and define winnable political objectives without expending too much military force. In this respect, the time is right for Pakistan to annex the whole of Kashmir. India faces hostile forces on three fronts namely: Pakistan, China and Nepal. Its satellites are a source of constant consternation rather than strength, and India's military platforms are in transition and efficacy is compromised. Throw into this perilous mix some twenty-odd secessionist movements and close two hundred million estranged Muslims looking for salvation, the probability of domestic upheaval dramatically rises. The inclusion of S-400 within this strategic context provides India with very little solace. If Pakistan plays its cards right, Islamabad will not only succeed in Kashmir's annexation, but will set off secessionist fires that will overwhelm India's military and reshape the subcontinent for the foreseeable future.

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# 5 August and the Politics of War in Occupied Kashmir

Khalid Salahudin, Pakistan

5 August 2020 marks the first anniversary after the revoking of Article 370 of the Indian constitution, effectively annexed Kashmir to the Indian Union. The liberation of Kashmir has posed interesting perspectives to the keen and observant believer. The focus is the how the concept of Fard (obligation) drives the believer to find solutions to problems that at face value do not seem possible. Allah(swt) says in the Quran, **“لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا** (TMQ 2:286) And implementing the Hukm of Jihad must be possible, otherwise Allah (swt) would not have made it an obligation (Fard).

Allah (swt) commanded, **وَاقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ** (يا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ، **وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُواكُمْ**) [Surah al-Baqarah 2:191]. It means that our energy must be spent on fighting the enemies, just as their energy is spent on fighting us, and on expelling them from the areas from which they have expelled us. Allah (swt) said, **يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ، وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ** (O you who believe! Fight the Unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear

Him.” [Surah at-Tawbah 9: 123], And RasuAllah (saw) warned, « مَا تَرَكَ قَوْمَ الْجِهَادِ إِلَّا ذُلًّا » “No people abandon Jihad except that they are humiliated.” [Ahmad]. RasulAllah (saw) said, « وَالْجِهَادُ مَاضٍ مُنْذُ بَعَثَنِي اللَّهُ إِلَى أَنْ يُقَاتَلَ آخِرُ أُمَّتِي الدَّجَالِ لَا يُبْطِلُهُ جَوْرُ جَائِرٍ وَلَا عَدْلُ عَادِلٍ، وَالْإِيمَانُ بِالْأَقْدَارِ » “And jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist). The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it.” [Abu Daud]

These and many other evidences make it clear to the believer that the law of Allah (swt) must be implemented. The thought process demanded by these and many other evidences is that Allah(swt)’s Hukm must be established. This defines the will to find a solution. Hence war and preparations towards liberation is a must. The talk of war opens up many question as to the possibility of success in war. Whilst victory and defeat is from Allah (swt), as believers we are required to look for the tangible outcome, that of victory. Let us consider this in the case for the options available to liberate Kashmir.

The presence of nuclear weapons on both sides means that war will be fought under conventional means, as any nuclear option will automatically lead to mutually assured destruction (MAD). The conventional equation does not favour Pakistan, at least on paper, with India outnumbering Pakistan almost three to one in all conventional aspects.

The theatre of war has no boundaries, so what prevents Pakistan from encouraging an armed insurgency in Kashmir, in parallel with the Pakistani army declaring war in Kashmir? Out of a total population of twelve million in Kashmir, nine million are Muslim, most of whom are now completely anti-Indian. So sniper attacks, IED's and ambush are now a real possibility in Kashmir, which the Indian forces have to contend with. So even if India were to put one million troops into Kashmir, they will not manage to suppress the insurgency, if these Muslims were supported militarily and with weapons. Until today, the Muslims of Occupied Kashmir have not lost hope in "Kashmir banagay Pakistan" (Kashmir will be Pakistan) and still enshroud their martyrs in the flag of Pakistan. The US has learnt costly lessons in Iraq and Afghanistan where home grown insurgencies have been difficult to control. If the US has not succeeded in these areas, how will India manage in Kashmir?

From India's perspective, it would consider increasing the number of troops in Kashmir. However, the internal situation of India is not one of stability, even compared to that of Pakistan. There are a myriad of insurgencies across India. There are estimates of as many as 68 major organisations, deemed as terrorist groups, within India. The range of numbers and spectrum can be debated, but what cannot be debated is their existence and the burden of

countering them via army operations. So India can move the troops from one region to another, but then the discussion moves from the realm of military to political. There is a political cost to movement of troops from one front to the other, even in a short conflict. Moving troops from the Naxalite insurgency to Kashmir may strengthen the Naxalite insurgency movement, who will deem this an opportunity to declare secession. So now, the decision has wider implications and either a political deal has to be made with the insurgency movements, which means ceding political space, inevitably weakening India's position or there is no military option to transfer the troops. Hence, internally, India is stretched and restricted by its own domestic problems. This is besides the almost two hundred million Muslims in India that the BJP government has decidedly alienated.

Externally, along its borders, India is similarly stretched with a wide range of border conflict, including disputes India has with China. These are the regions where for over a decade, Chinese and Indian troops have been involved in regular clashes. Indian troops located here cannot be transferred out. There is strategic consideration here. The recent Indian Chinese Conflict in Galwan Valley is a continuation of a broader strategic battle between the US and China, and hence potentially making the border with India part of China's vital sphere of interest. This means that China will not only

remain on the border and maintain tensions, but will be interested in weakening and pushing back India.

This conflict has its own dimensions. On June 13<sup>th</sup> 2020, Nepal's parliament unanimously agreed to change the map of the country to include territory claimed by its southern neighbour. India described the move as "untenable" and said it violated the understanding that boundary disputes would be solved through dialogue. The timing is interesting as it coincides with the heightened tensions between India and China. Hence a Chinese Indian conflict in the Galwan valley resulted in Nepal reconsidering its borders with India. Does India have the luxury of thinking others won't do the same in the event of a war in Kashmir?

Consider also the strategic region of the Chicken's Neck, known as the Siliguri Pass, the passage from India to the north-eastern states. The red region labelled stand of is called Doklam, part of the Doklam plateau. India has been trying to encourage Bhutan, since 2018, to deploy more soldiers in the disputed Doklam area. If China occupies this region it could control the movement of traffic along the Siliguri Pass, thereby choking supplies to the Seven Sisters states, or preventing the Indian army from suppressing a local inspired rebellion.

Given the current tension, if China takes a very aggressive posture with Bhutan in return for security and support, will Bhutan support

India or back off under pressure making the Siliguri Pass vulnerable to Chinese attacks?

These are practical examples of where a third country has chosen to take advantage of a China-India faceoff, for its own territorial designs. So if there was a wider conflict between China and India, would other countries also raise tensions with India? In political terms, it is hedging bets. So whilst Japan and South Korea are aligned with the US, they still maintain relationship with Chinese because the US has only been around in the past 200 years, but China has been their neighbour for the past 4000 years.

Wang Xianfeng, a press officer at the Chinese mission in Islamabad, on 11 June 2020 tweeted: "India's actions of unilaterally changing the status quo of Kashmir and continuing to exacerbate regional tensions have posed a challenge to the sovereignty of China and Pakistan and made the India-Pakistan relations and China-India relations more complex" and then promptly withdrew the tweet four days later. This is an evidence of China trying to bait Pakistan in to discussion of Kashmir in the current standoff. This is similar to the post US operation in Abbotabad, where the Chinese made a statement that an attack on Pakistan is an attack on China. The Chinese see Pakistan as a potential balancer against the Indians and the US. So what is China suggesting via this tweet? In the 1962 war, the Chinese Ambassador

in Islamabad visited General Ayub Khan and asked him why he had not taken advantage of the situation to seize Kashmir. The parallels are intriguing and compelling.

Thus the real use of political analysis is to help define policies that could be used to counter external enemies. Within this backdrop, if Pakistan were to declare war over Kashmir, all the above considerations have to be taken into account by the Indians in their response. So in reality, how is India going to face off this challenge? China's problem with India is not a border skirmish, rather it is India's alignment with the US, who is using the whole region to contain China. The possibility of China engaging in a limited war in any one of these regions at the same time as Pakistan entering Kashmir would be the end game for India. The Chinese timed the 1962 Indo China war to coincide with the Cuban missile crisis. Documents released from that period indicated the fear the US and India had to of Pakistan entering the war. The then US Ambassador to India commented "the nightmare of a combined attack by Pakistan and China, with the possibility of defeat, collapse and even anarchy in India, was much on my mind". Today, China is much stronger, and the US is not only weaker, but heavily distracted.

The above discussion poses a fundamental question, in the event of war, what is India's policy? India has no policy other than the US, and the US is not a viable policy. Trump is in

election year, and facing major problems. The economy which is normally the key issue in US elections, has fallen apart, and Trump has fallen back to the ultimate blackmail, national security, after the black lives matter movement. So other than providing similar political and diplomatic support, what else can it do? When Russia annexed Crimea, the US stood and watched and just imposed sanctions, primarily because this area was not part of the US vital sphere of interest. So is Kashmir and the tension with China really in the US vital sphere of interest? When black lives in the US don't matter, do brown lives, thousands of miles away matter?

The reality indicates that war is a real possibility, yet our corrupt civilian and military leadership do not undertake it. The above discussion applies to those who actually believe in Islam as a solution and are prepared to sacrifice to achieve the goals of Islam. However, the current leadership is so bereft of thinking, Islamic or otherwise, that it does not even consider a limited war. A limited war now over Kashmir would solve many problems for the current government, even from a narrow, nationalist point of view. First, the sagging fortunes of the army would go to an all-time high. Secondly, the current fractures in the political medium would disappear as anyone trying to counter war in Kashmir would be taken as a traitor. Third, the economy would be given a kick start as it is well known that the best solution

for depression is war. However, the current leaders are so bereft of independent thinking that they are unable to think this way. The reality is that the policies they pursue are thought up by their masters, the colonialists, and they just implement for personal benefits. They have not made war forbidden for themselves alone, they have made it forbidden for the decades-long Kashmir insurgency. Upon the order of the colonialists, they have imposed a stance that the Kashmir insurgency is “terrorism” and work to eradicate it, granting the Hindu State much needed relief.

The solution to Kashmir is Jihad and this will not occur via corrupt leaderships who seek solutions in the Kufr thoughts that originated the problem. It is only through the Khilafah (Caliphate) on the Method of Prophethood, that is sincere in the implementation of Islam and cares for the hardships of the Ummah, will not only Kashmir be liberated, but the whole Muslim world from this corrupt kufr **system**.

# Educational Decline of the Muslim Ummah

## Causes and Solutions

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ  
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ)

It is He who has sent His Messenger with guidance and the deen (ideology) of truth to manifest it over all adyaan (ideologies), although they who associate others with Allah dislike it. (9:33)

This Quranic verse indicates the intent with which Islam was revealed i.e. to create a world order according to the Islamic ideology. Islamic history shows us that the Prophet Muhammad SAW, his companions, and the generations that followed them had this goal deeply ingrained within them. It was this truly global mind-set that motivated them towards the establishment of an Islamic State and its subsequent spread across much of the known world.

It was this State that produced great works of knowledge in various scientific and non-scientific fields as well as numerous polymaths of the likes of al-Khwarizmi, Omar Khayyam, al-Battani, al-Biruni, al-Majriti, al-Idrisi, al-Mas'udi, al-Jazari, al-Razi, Ibn Sina and Ibn al-Haytham. It was also this State that produced philosophers of the likes of al-Ghazali who decisively refuted the ancient Greek philosophy.

All of this was when Europe was still in its Medieval Ages and there were continuous wars within the continent. It was only when knowledge started to diffuse into the European community because of the expansion of Islam towards it that scholars and intellectuals developed there.

However, unlike the encouragement that the Muslim scientists received from their government, the European scientists were fiercely persecuted by their governments for studying and advancing science. The Islamic State had set up great educational institutes from Iberia to India because it felt that the acquisition of knowledge was one of the most important steps towards achieving a complete Islamic personality and also because without the acquisition of technology the State would be unable to fulfil the requirements of the above quoted verse. In contrast, the Church believed that the spread of science and technology would strike at the very foundations of its power, namely, superstitions and irrationality. This was reflected in the literacy rates of the time: while illiteracy was virtually non-existent in the Islamic lands it was as high as 95% in Europe.

The famous prosecutions of Roger Bacon, Pietro d'Abano, Cecco d'Ascoli, Michael Servetus, Girolamo Cardano, Nicholas Copernicus, and Galileo Galilei by the Church led to the common Western belief that science negates religion. This was in sharp contrast to what was experienced during the Islamic Golden Ages.

Imam al-Ghazali wrote: “Great indeed is the crime against religion committed by anyone who supposes that Islam is to be championed by the denial of mathematical sciences.”

Since the fall of the Khilafah (Caliphate) in 1924, the Muslim Ummah has been rendered subservient to the political designs of the West. The West has employed education as an important neo-colonialist tool to the detriment of the successive Muslim generations. A brief overview of the fundamental problems inherent within this education system is necessary before posing solutions from the intellectual doctrine of the Ummah which is the Islamic Aqeedah.

The most fundamental issue is the linking of education with secularization resulting in the dissociation of the educated classes from the general Ummah because without the Islamic political thought they can no longer understand the problems of the people. Despite the advancement of science and technology, the educated classes are unable to relieve the problems of the Ummah rather they increase the crises it must face. Coupled with weak teaching methods and the Capitalist ideology, this has been the fundamental problem that has stemmed many more.

This disconnect between the intellectual classes and the problems of the society is an intellectual and cultural corruption of our systems by the colonialists. The masses have repeatedly in the form of a multitude of political activities, referendums and polls reaffirmed their allegiance to the core precepts of Islam.

This mandates that for the society to prosper it needs the implementation of the systems of Islam over it. However, the education being given in schools and universities is neither aimed at building the Islamic personality based on the Islamic creed nor does it create the Islamic political thought within students. It instead turns them into secular people who preach and defend the Western values of democracy and freedom as well as the patriotic and nationalistic bonds. Thus, the policies they devise and implement over the Ummah clash with her core ideals leading to stagnation in all fields of life.

The failure of the educated classes to recognize the problems of the Ummah and propose solutions relevant to them is also caused by the present teaching methods that lack rationality, creativity, diversity, and vitality, thus, fostering boredom among the students. Their sole focus is on the memorization of information to pass exams and obtain certificates instead of delivering knowledge in a manner that allows students to think, investigate, analyse and make connections between the knowledge and its applications. This basis of the system on mere instruction and theories rather than its link with reality or understanding and analysis also results in a lack of desire to learn. It is no wonder that such students continue to advocate Western solutions in all fields of life without realizing that the blame for all these problems lies on the adoption of Western ideas and thoughts in the first place.

The education system also suffers from the individualistic nature of Capitalism which views

education as a tool to achieve individual success, pursue individualistic dreams and short-term benefits, aimed entirely at the individual. This is because Capitalism narrowly defines success in terms of having a job in order to achieve financial stability. These secular values consider acquiring a profession the ultimate achievement of individual success.

The profit driven nature of Capitalism has also greatly damaged the education system. Globalization and the spread of liberal Capitalism has been associated with the privatization of education such that it has become a commodity for the wealthy classes. This is one of the major causes of widespread illiteracy and has deprived the masses of the knowledge required to deal with the problems of life pushing them further into the abyss of poverty and dismay.

It also directly facilitates the goals of the Macaulay system of education which aims to create an elite educated class that act as facilitators to the exploitation of the society by their colonialist masters. This is especially evident in all Islamic lands and other Third World Countries where the economic brains of the society push towards increasing IMF and World Bank loans programmes that concentrate the economic resources of the people in the hands of the Capitalist overlords.

The dangers of both individualism and profit making were pointed out by Imam al-Ghazali in the introduction of his book 'Bidayat al-Hidayah': "If in your quest for knowledge, your aim is rivalry, boasting, surpassing those who

are equal to you in age and merit, attraction of others' attention to you, and amassing the vanities of this world, then you are in reality trying to ruin your own religious nature and destroy yourself, to sell your [happiness of the] Hereafter for [happiness of] this life...”.

It is because of these and many other problems, as well as numerous evidences from the Quran and Sunnah, that the Ummah is collectively responsible for the reestablishment of the Islamic State that would rid it from the confines of the current World Order and elevate it through the Islamic ideology.

And thus, we have made you ummatun wasat (just and the best Ummah) that you will be witnesses over the people and the Messenger will be a witness over you. (2:143)

Such a revived Islamic State whose goal is to lead the world with the guidance and Deen of truth will need numerous intellectuals and scientists who will be able to carry it to the preeminent position among the world's states and guarantee its leading and influential role based upon the Islamic ideology.

It would be disastrous for such a State to maintain dependence on foreign lands for the development of its education, science and technology sectors which lays it open to manipulation by colonial governments. Instead of continuing the practice to import Western educational concepts this State will attempt to lead the global educational system with ideas and thoughts derived from Islam.

Foremost, the Islamic State would recognise

that education policy needs to be built on the Islamic creed. Thus, the curriculum of the State would be solely based upon Islamic canons. The purpose of such an education system would then be to form an Islamic personality in thought and behaviour, and provide people with the knowledge related to life's affairs. This would in turn prepare the Muslim generations to produce scholars with expertise in every field of life whether in Islamic sciences (ijtihad, fiqh, judiciary etc) or empirical sciences (engineering, chemistry, physics, medicine etc). The administrative details including the methods of teaching would then be designed to prevent a departure from this basis.

It is, thus, very important for policy planners to realize the distinctions between the empirical sciences and the cultural sciences. Whereas empirical sciences may be studied without restriction or conditions, the cultural sciences need to be dealt with care. The Islamic culture must be taught at all levels of education under the guidance of separate departments in all institutions. All cultural sciences at the initial stages of education must follow a specific policy guideline that does not contradict Islamic thoughts and rules. In higher education, these cultural sciences may be studied in greater detail like empirical sciences with strong refutations of canons that contradict Islamic ideas and thoughts. To avoid the increasing encroachment of Western cultural theories, for example, Darwinism, the State's curriculum must be taught exclusively.

Private schools and institutions having no foreign connections and based on the State

curriculum would operate freely. However, it is imperative to keep in mind that the providence of the means of obtaining and developing knowledge lies within the responsibilities of the Islamic State. This includes setting up and fostering libraries, laboratories and research centres in addition to schools and universities, all of which would cater to both the Islamic sciences and the cultural sciences. All of this would allow the masses to obtain knowledge rather than select groups who have the wealth for it.

The teaching method shall not merely rely on the scientific or logical methods to obtain information rather it would be based on the rational method. This means the rational address by the teacher and intellectual reception in the student. Thought or mind is the tool for both teaching and studying; and its presence elevates humans above other creations. Four elements come into play in this method: The brain (suitable for thinking), senses, the reality, and previous information regarding the reality. Thus, the rational method works such that sensations of the reality are transferred to the brain which uses previous information to interpret the reality and then issues a judgment upon the reality.

Teachers would convey knowledge to students via different styles of expression, principally language. The success of the teacher in conveying the thought would be judged by whether the student can link it with a sensed reality. This would mean the student has perceived the thought and accepted it intellectually. On the other hand, if the student understands the

meanings of the sentences but fails to link the thought to reality, it will result only in the mere conveyance of information producing educated persons without the capability to be original thinkers.

The scientific method would remain restricted to empirical sciences, however, conclusions reached via the rational method would take precedence. The logical method would be best avoided because it is neither based on thinking nor does it reach the level of scientific research.

Language is undoubtedly the principal tool for the rational address and intellectual learning, and thus special importance must be awarded to it by every teacher and curriculum devisor. The linguistic achievements of the students must be considered to facilitate intellectual discourse between the teacher and the student using the four elements of thinking. This is another area where the imposition of the colonialist's language as a means of providing education has had disastrous effects on the Ummah. The language most capable of connecting the students of the Ummah with their reality is the language of the Quran, Arabic. The State should, thus, plan to install Arabic as the medium in which education is delivered.

It is important to realize that whereas most of the above is based fundamentally on the understanding of the Islamic culture, the means and styles of teaching are not permanent. Teachers would be encouraged to innovate and use diverse styles related to the educational situation. These range from debates, discussions, narrations, storytelling,

problem solving, experiments and direct practical exercises. This means that where historically teaching (rational address and intellectual learning) was accomplished via writing or speech, it would now benefit from digital videos and audios. These means and styles also differ according to the capabilities of the students, and the teacher would need to recognize the differences in each student.

In a nutshell, the Islamic State shall employ innovative means and styles for the intellectual learning of students which will achieve the goals of building up their Islamic personality and developing them into experts in all fields of life. In nurturing the Islamic creed in the Ummah, education will ratify the Ummah's allegiance to Islam, protect its culture, develop its civilization, and achieve its high goals and objectives. Education will, hence, play an important role in raising the Ummah to the highest position in this world and establish its global order over all other 'adyaan' (ideologies).

(وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا)

“...And never will Allah give the disbelievers over the believers a way [to overcome them].”  
(4:141)

# Lessons from Ertugrul Ghazi's Era

**Abdul Majeed Bhatti**

The Turkish series *Dirillis Ertugrul* has shattered viewership records in Pakistan and is coveted by many in the Islamic world. The central theme of the drama is about the life of Ertugrul set in the 13<sup>th</sup> century. Ertugrul fights infidels and unifies Turks to lay the basis for his son Osman to establish the Ottoman state. The drama has caught the imagination of the Muslims of Pakistan to the point that some have erected monuments in Ertugrul's honor, while others have published songs praising him.

The small secular elite of Pakistan remains baffled by the success of *Dirillis Ertugrul*, and cannot fathom the show's appeal to millions of Muslims in Pakistan. Some have reacted strongly by calling for the strengthening of Pakistani nationalism. Others have suggested that more money must be poured into Pakistan's entertainment industry, so that quality Pakistani dramas can compete with foreign ones. Yet the simple truth is that *Dirillis Ertugrul* has ignited the Islamic feelings of the Muslims of Pakistan to binge watch the show and pay homage to the Ottoman Caliphate.

The Muslims of Pakistan no longer remain captivated by imported Hollywood and Bollywood productions. These productions are full of despicable Western values such as wrecked

families, exploitation of women, individual narcissism, dereliction of responsibility, disrespect for elders, sexual promiscuity and debauchery. In contrast, the Muslims of Pakistan are captivated by the pull of Islamic values, which consists of protecting the family unit, honoring women, longing for communal welfare, fulfilling pledges, respecting elders, and practicing morality rooted in Islam.

Episodes of *Dirillis Ertugrul* routinely convey such messages and this resonates with its Pakistani viewership. Additionally, the show goes further by drawing a straight-line between infidel and believers, extolling jihad and punishing traitors. All of this has aroused in Pakistanis the desire to return to a state of dignity and honor enjoyed previous generations of Muslims.

However, when the Muslims of Pakistan view their country through the prism of these feelings they become extremely sensitive to prevalent Western ideas and solutions, inciting them to change their situation. The Muslims of Pakistan know that democracy has divided them and subjugated them to Western domination. They long for a leader like Ertugrul, who will unify Balochi, Pakhtoon, Punjabi and Sindhi into a single polity, liberating them from the shackles of Western colonialism. Yet, some simultaneously tolerate traitors amongst them who stand in the way of realizing their dream. The Muslims of Pakistan lament the impact of western capitalist solutions on their

lives and know that Islamic solutions will safeguard their property, wealth and livelihood. Yet, some are prepared to give their Western imposed leaders more time in the vain hope that their lives will improve. The Muslims of Pakistan yearn for the liberation of Kashmiris from despotic Hindus, and they crave for a leader like Ertugrul to perform Jihad, crush the Hindus and annex Kashmir. Yet, some remain mute towards the stasis of their powerful army, which is more than capable of seizing Kashmir from the Hindus.

Staying quiet and hoping for change runs the risk of living under Western domination for a long time. The Quran warns us about being passive about changing our situation,

(إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ) “Allah will not change the circumstances of the people, unless the people change.” [TMQ: Al Raad: 11].

To ensure that the incitement of pure Islamic feeling by Dirillis Ertugrul leads to the restoration of Islamic rule, one needs to take a fresh look at Ertugrul’s era and draw important lessons for Muslims to implement in their political lives to produce the desired change.

The historical context of the 13th century in which the drama is set has seven major actors: the Crusaders (European powers), the Byzantines (Romans), the Mongols representing the infidel colonialists and the fragmented Muslim powers—the Ayubids, the Saljuks and the Abbasids. The Turkish tribes

escaping the tyranny of the Mongols in Central Asia and looking for a new homeland constitute the seventh actor. Against this background, the following points can be extracted and applied to our situation today.

1. There is very little difference from the Muslim power then and the Islamic countries of today. In the 13th century the Ayubids, the Saljuks and the Abbasids, came increasingly under influence of the Crusader kingdoms (Principality of Antioch, County of Edessa, County of Tripoli and Kingdom of Jerusalem) and the Mongols, until a point was reached that they became vassal states of the infidel powers. The situation then demanded liberation from the infidel colonialists and today the same ruling is applied. Pakistan is not an exception to this rule, as the country's internal and foreign policy is controlled by America. Subsequently, it is incumbent on the Muslims of Pakistan to liberate their country from the American Raj by working with the Pakistan Army to accomplish this feat.
2. The Crusaders restricted themselves to establishing four forward operating bases (FOBs) or four kingdoms in the Levant but never ventured deep into the heart of Al Sham. These kingdoms were close to the East Mediterranean Sea and they received regular supplies from Europe. Additionally, some of these kingdoms received support

from local Muslim powers and this aided the crusader kingdoms to cement their rule in Al-Sham. Today, the West has adopted similar tactics to recreate another foreign entity known as the Jewish state in Al-Sham. This entity is protected by the West and can only exist in collaboration with regional Muslim states such as Egypt, Jordan, Syria and other Islamic countries. Back in 13th century the Mamelukes used Egypt as a base to cut the supply lines to the crusader kingdoms, and subsequently proceeded to eradicate the crusader influence from Al Sham.

A similar action is required today, as the peace process is a false dawn that aims to consume Ummah in a cheap struggle for 70 odd years. The Muslims of Pakistan must resist all attempts by their rulers to normalize Pakistan's relations with the Jewish entity, and they must actively support the liberation of Palestine from the tyranny of the Jews. Furthermore, the Muslims of Pakistan must expunge US's forward operating bases on Afghani and Pakistani territory established by Musharraf and his successors in connivance with the US.

3. During the 5th Crusade (1217 to 1221) the Saljuks under Kaykaus I allied with crusaders against the Ayubids. Although the Ayubids won, the divisions of the Muslim world into numerous factions allowed the crusaders to stay in the region for another 50

years. Likewise, the same divisions allowed the Mongols under Gengis Khan to defeat Khwarazemia in 1221 and this weakened the Abbasid Caliphate.

Our situation today, is very similar. The infidel powers joined hands with Muslim states to destroy Iraq during successive Gulf wars. Over Syria, the infidel powers allied with Muslim states to put an end to the Islamic opposition against Assad. As for Pakistan, the infidel powers colluded with sell out Muslims and India to dismember Pakistan into two, and later collaborated with a coalition of Muslim countries to invade and occupy Afghanistan under the auspices of ISAF. It is vital that the Ummah learns from the painful history to stand together as one against the infidel powers. Hence, the Muslims of Pakistan must spearhead endeavors to break down artificial nation-state borders and unify the Ummah under the shade of the Caliphate.

4. Before Ertugrul and his son Osman could established the Ottoman state, they worked tirelessly to expose and punish the traitors amongst the Turkish tribes and amongst the Islamic powers. The Muslims of Pakistan must reject traitors in their midst, especially those in the civilian and military leadership. It is a great sin to remain quiet about their crimes and their alliances with infidel powers.
5. Ertugrul and his son Osman were able to exploit the weakened Byzantine forces, to

take much of present day Turkey from the Eastern Roman Empire. The early Kayi tribe had a global vision and its leadership was acutely aware of the differences between the Infidel colonialists, and exploited these differences to establish their state on the ruins of the Eastern Roman Empire. Therefore, it is important for the Muslims of Pakistan to recognize their own strength, develop a global view, and understand the strength and weakness of regional and global infidel powers.

For instance, both America and China are dependent on Pakistan to establish their regional hegemony. America relies on Pakistan to secure Afghanistan by leaning on the Taliban leadership to enter into peace talks with Washington. Also the US is contingent on Pakistan's support to foment or cool down the Kashmiris uprising to keep India firmly in America's orbit. Meanwhile, China is reliant on Pakistan to counterbalance India, and prevent Islamic movements from using Afghanistan to destabilize Xinjiang. In addition, China requires Pakistani assistance to complete CPEC, so that valuable goods and raw materials (including crude oil) can be transported from Gwadar to Kashghar thereby circumventing primacy of America's navy in the Malacca straits.

6. The Crusaders ransacked Constantinople in 1204 and occupied it for 57 years. They committed unspeakable horrors

and atrocities against fellow Christians. The Byzantines were able to take it back after the Mamelukes finished off the crusader kingdoms in the Levant. This also created bitter feelings between Europe and Constantinople, which Sultan Muhammad exploited 200 years later to liberate Constantinople. Likewise, there exists deep distrust between Europe and America, as well as between America and China that dates back to the opium wars of the 19<sup>th</sup> century. Rather than ally with either America or China as the current Pakistani leadership envisages, why cannot Pakistan employ its strength to exploit palpable tensions between the two infidel powers and establish supremacy for Islam.

7. It is claimed that when Pakistan becomes a Caliphate, it will not be able to contend with the great powers. Did the Mamelukes not take on the Crusaders and the Mongols simultaneously (two great super powers of the 13th century)? Did the Mamelukes not unify the ranks of the Muslims in Al Sham and hastened the retreat of the Byzantine forces to their barracks? A nuclear Pakistan has more than enough capability to establish dominance for the Caliphate, but first the people of Pakistan must work hard to establish it.

The Ummah of the Messenger of Allah (saw) has been blessed with many leaders like Ertugrul

who sought only to establish the supremacy of Islam by foiling the evil plans of infidel powers. Alauddin Khilji ruler of the Delhi sultanate and a peer of Ertugrul defeated the Mongol hordes a record five times (1297-1306), and kept the Indian subcontinent firmly in the grasp of Islam. During Aurangzeb's reign (1658-1707) the Mongol-Tibetan alliance was defeated in Ladakh Kashmir. Aurangzeb worked assiduously to bring the whole of India under Islamic rule, and the economy of the Mughal sultanate overtook China to become the world's largest. And when the Mughal sultanate declined new heroes like Tipu Sultan rose to defend the honor of Islam against the British.

The Muslims of Pakistan have a rich tradition of Islamic heroes who have unequivocally shown how to defend the Islamic ummah in the sub-continent from the despotism of the infidel powers. The time has come for the Muslims of Pakistan to fully realize their aspirations and start walking in the footsteps Ertugrul, Alauddin, Aurangzeb and Tipu Sultan. It is now the turn of the Muslims of Pakistan to break another record. The Muslim world has been without the Caliphate for 96 years, and the Muslims of Pakistan have the unique opportunity to emulate the Sahaba (r.a) by establishing the Rightly Guided Caliphate. Imam Ahmed narrated that the Messenger of Allah (saw) said,

«ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبُوَّةِ»

“....and then there will be Caliphate upon the

Prophetic method.”

The Muslims of Pakistan must prioritize this duty above everything else even their own lives.

(يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَثَقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ)

“Oh you who have iman! what is the matter with you, that, when you are asked to go forth in the cause of Allah, you cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.” [TMQ: Al-Tawba: 38].

Those who strive and accomplish this task will be remembered in the heavens and earth and earn the pleasure of Allah (swt).

# What Does Islam Say About Homosexuality?

Khalil Musab, Pakistan

One of the attempts to misguide the noble Muslim youth of Pakistan, is the promotion of homosexuality. The false claim that homosexuality is not Forbidden (حرام Haraam) in Islam can be refuted by examining the evidences present in the Noble Quran and the Sunnah of RasulAllah (saw). In Surah Al-Araaf, Allah (swt) denounces the act of homosexuality with the example of the People of the Prophet Lut (as), proclaiming, **إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ** "Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds." [Surah Al-Araaf 7:81] The ayaat that follow tell of the men of the people of Lut, who refused to abandon their sexual relations with one another, claiming they had no desire for women. As such, Allah (swt) punished them by destroying their people. Additionally, from the narration of Ibn 'Abbas (ra), the Prophet Muhammad (saw) said, **مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلِ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ** "Whoever you find doing the actions of the People of Lut, then kill the one doing it, and the one it is done to." [Tirmidhi] Through such texts, we can clearly establish that the practice of homosexuality is strictly forbidden. Not only is it Haraam, in the Khilafah, it is a punishable offence. As narrated by Abu Hurairah (ra), the Prophet (saw) said regarding those who commit the act of homosexuality, **ارْجُمُوا الْأَعْلَى وَالْأَسْفَلَ** "Stone the upper and the lower,

stone them both.” [Ibn Majah] Thus, it is clear to the believers that homosexuality is not only a sinful act, inviting the Wrath of Allah (swt) in the Aakhirah, but one that is also punished in Dunya.

When understanding Islam’s position on homosexuality, it is also important to understand Islam’s views on man’s desires. As elaborated in the Noble Quran, Allah (swt) instilled within humans certain desires, but commands us to satisfy these desires in a way that is permissible. The human being has the desire for tasteful food and drink, but Allah (swt) commands us to control this desire by avoiding those items which are impermissible such as alcohol and pork. The human being also has the desire to accumulate wealth, and Allah (swt) instructs us to control this desire by not engaging in illegal practices such as usury, by not cheating, by not hoarding, but instead spending some of it on the poor and needy and conducting trade according to the divine commandments.

As for the sexual desires of man, it is the same. The believers must fulfil their desire for sexual gratification in a way that is permissible by the commandments of Allah (swt). As such, the believer must not engage in premarital sex or commit adultery. They must not practice homosexuality, bestiality, or any other paraphilia. By establishing such regulations, Islam ensures that the believer is not consumed by their desires, but instead maintains an intellectual control over themselves. Indeed, our purpose in this life is not to prioritise the fulfilment of our material desires by any means whatsoever, but rather to worship and please Allah (swt).

Liberal ideologies, however, prioritise the fulfilment of man's material desires, by any means, above all considerations. They adopt the idea that human relationships should be established with the goal to attain sexual pleasure without restriction. By making personal freedom the basis for human relationships, they allow for all forms of immoral and indecent relationships, such as homosexual relationships, relationships outside of wedlock, and relationships that temporarily exist for the immediate attainment of sexual pleasure.

It should be understood by the believers that the only form of relationship that can be established is one with the opposite sex, and under the contract of marriage. The purpose of this relationship, marriage, is to fulfil a duty towards Allah (swt), and not merely for the attainment of sexual pleasure. Allah (swt) warns us of those who do not obey Allah (swt), but instead indulge in the fulfilment of their desires, **أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ** "Have you seen he who has taken as his god his own desire, and Allah has sent him astray due to the knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?" [Surah al-Jathiyah 45:23]

To ensure that the believer does not resort to impermissible acts in order to fulfil their sexual desires, the Prophet (saw) advised the believers to marry young. He (saw) said, **مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَلْيَصُمْ** "O young men, whoever among you

can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. Whoever cannot afford it, let him fast, for it will diminish his desire." [An-Nisa'a]. By not delaying marriage, the believer ensures that the sexual desire is not left unsatisfied for a prolonged period of time. Leaving the sexual desire unsatisfied for too long can become a cause of discomfort for man, and increases the chances of him turning to immoral or indecent acts in a desperate attempt to fulfil the desire.

Returning to the matter of homosexuality, it should be made clear that any thoughts that may arise in regards to this Forbidden (حرام Haraam) action must be controlled. Engaging in the action even once will result in the body becoming aware of this new method through which it can acquire pleasure, and as such, it will become increasingly difficult to resist the urge. The same applies to all indecent acts of sexual gratification, such as the viewing of pornographic imagery, the practicing of premarital sex, and others. The believer must meditate discipline in these regards, and protect himself from sin. It must be understood that any act of homosexuality committed is out of the free will and out of the choice of the individual. This is because Allah (swt) does not compel us to sin, nor places within us any inclination towards sin. This is why it is also false to claim that an individual can naturally be born as a homosexual.

In summary, it is our obligation as believers to control our desires in a way that is permissible by Islam. We must not consider ourselves to be above the laws and commandments of Allah

(swt), but rather subject to them. For truly, Allah (swt) is All-Wise and All-Knowing.

#WhatDoesIslamSay

#MuslimYouth

# The Characteristics of the Victorious Army of the Great Battle of Badr

(Translated)

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Muadh bin Rifaa bin Rafi Al-Zuraki reported from his father (Rifaa bin Rafi), who was one of Badr warriors that, **جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ؟ قَالَ مِنْ أَفْضَلِ الْمُسْلِمِينَ** “Jibreel came to the Prophet (saw) and said, “How do you look upon the warriors of Badr among yourselves?” The Prophet (saw) said, “As the best of the Muslims.” or said a similar statement. On that, Jibreel said, “And so are the Angels who participated in the Badr (battle).” [Bukhari] The outcome of the Great Battle of Badr of 17th of Ramadan, in the year 2 AH, came like a thunderbolt striking the kuffar of Quraish. It was an earthquake which had its greatest impact due to its repercussions, in determining the compass of the intellectual and material struggle between truth and falsehood.

On the one hand, the military might of the Muslims and their emerging state in Al-Madinah al-Munawwarah had strengthened, the voice of Islam became prominent and the confidence of Muslims in their Deen and themselves increased, after thirteen years of weakness in Makkah Al-Mukarramah. On the

other hand, the prestige of the tribe of Quraish was broken, its vanity fell after the best morsels of its livers, the notable chiefs of Makkah, were struck down by Muslim army, who had only come out a few occasions for war. They just came out to intercept the convoy of Abu Sufyan that was coming from Syria. Allah (swt)'s will was to change the course of events, from the interception of caravan and seizing its trade, to the military struggle and open battle between Muslims, under the leadership of the Prophet (saw), and the Quraish, under the leadership of Abu Jahl bin Hisham. Although there was a great difference between the two groups in their counts of men and weapons, Badr's outcome confirmed the Help of Allah (swt). It is good for us to study and analyze the characteristics of the great army of Badr, for whom Allah (swt) decreed victory, thereby extracting the causes which the Muslims deserved for victory in the great battle of Badr. Upon consideration, there are two facts that emerge:

First: Victory (nasr) is a favor and blessing from Allah (swt), which He (swt) bestows upon His servants who are deserving of this victory. Thus victory is from Allah (swt) alone and not from the Muslims, whatever their numbers and strengths. Allah (swt) says, **وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ  
وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ**  
“And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah . Indeed, Allah

is Exalted in Might and Wise.” [TMQ 8:10]. Therefore, it is obligatory upon Muslims to believe in this fact. The reality of victory (nasr) is that it is exclusively from Allah (swt) and this is one of the facts of the Islamic ‘aqeedah, which is obligatory to believe in. What Muslims exert with preparation and planning is a different matter, in terms of Sharia rulings (tashree’) and responsibility (takleef). Allah (swt) obliges the Muslims to take measures for victory within their capacity as human beings, by obeying and responding to Him with these measures, but without relying upon them nor considering that these measures bring victory. Allah (swt) said, يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ “O you who have believed, if you support Allah, He will support you and plant firmly your feet.” [TMQ 47:7]

Victory is from Allah (saw) constitutes a subject (mas’ala) and it is issue from the beliefs (‘aqaaid). However, it is another subject (masa’la), from the legal rulings (aHkam) that Muslims are responsible (mukallaf) to undertake measures (asbaab) for victory as an obedience to Allah (swt), and that their taking measures is a condition (sharT). The absence of undertaking measures compels the absence of victory, whilst neither its presence nor absence compels victory.

Second: The victory which Allah (swt) revealed to the army of Badr (Badri) in the Battle of Badr is not exclusive to the people

of Badr, to the exclusion of other Muslims. Instead it is a fixed norm that neither changes nor modifies. Hence every Islamic army who has the characteristics of the Badri army, is deserving for Allah (swt) to grant them victory completely in every place and time, just as He (swt) has given victory to the people of Badr. The Muslims were victorious in many lands, be it Badr or other than Badr and the battles of Muslims that affirm this are countless. Let us see the most prominent features of the great Badri army as these were the causes for the Muslims to realize the victory of Allah on the Day of Furqan where two armies met.

The Badri Army and the Islamic state:

RasulAllah (saw) established Islamic state in al-Madinah al-Munawwara after his Hijra from Makkah al-Mukarrama. The Hijrah of RasulAllah (saw), along with other Muslims, marked the beginning of the new era of Dawah, that determined the nature of conflict between Islam and Kufr, from intellectual and political struggle, within which Muslims were prevented from fighting the mushrikeen in Makkah, into the bloody military clash that subdues all the disbelievers to the sovereignty of Islam and the authority of Muslims, either voluntarily or by force, in order to take the people out from worshipping creations to worshipping the Lord of all creations, taking them out from the oppression of all religions, to the justice of Islam. The initiation of all this is the establishment of

Islamic State, which is a political entity that takes care of their affairs with the rulings of Islam implemented upon them, internally, carrying the Islamic Da'wah externally through Jihad. Jihad is the Sharia Method to carry the Islamic Da'wah to the world. It is the center of Islamic state's foreign policy and Jihad is carried out only with military force i.e. army and State is the one that mobilizes and marches forth the army for Jihad in the Path of Allah (swt).

So, the army, any army, cannot be termed an army and does not have the necessary military qualities unless this army is established at its outset by a political decree (قرار qaraar), that of the state and the Khaleefah. This army undertakes its mission of carrying out the Dawah through Jihad only after implementing the decree of war and peace that will be issued by he who possesses authority for this decree i.e. the Khaleefah of Muslims. Umar (radi) narrated that the Messenger of Allah (saw) said: **أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** "...I have been commanded to fight the people until they bear witness to La ilaha illallah (there is none worthy of worship except Allah) and Muhammed is the Messenger of Allah" [Bukhari]

Hence the Messenger of Allah (saw), as a ruler and the authority of political decree for the state, was the one who issued the decree of going out to intercept Abu Sufyan's convoy. He (saw) was the one who took decision of war after the course had changed, from chasing the

convoy, to fighting and military confrontation with Quraish. The state is the focal point. Upon its decree, the army goes out to fight, carries out its mission and then returns to its bases there. It takes reinforcement from there, if they are attacked by an enemy that requires reinforcement to face it. Ibn Umar (ra) narrated, **بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ، فَحَاصَ النَّاسُ حَيْصَةً، فَقَدِمْنَا الْمَدِينَةَ فَاخْتَبَأْنَا بِهَا، وَقُلْنَا هَلَكْنَا، ثُمَّ أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ، نَحْنُ الْفَرَّارُونَ، قَالَ بَلْ أَنْتُمْ الْعَكَّارُونَ، وَأَنَا فِئْتُكُمْ** “The Messenger of Allah sent us on a military expedition, and the people turned to escape. So we arrived in Al-Madinah and concealed ourselves in it and we said: ‘We are ruined.’ Then we went to the Messenger of Allah (saw) and we said: ‘O Messenger of Allah! We are those who fled.’ He said: ‘Rather you are Al-’Akkarun (those who are regrouping) and I am your reinforcement. [Sunan Tirmidhi: Hasan Hadith, the sentence **فَحَاصَ النَّاسُ حَيْصَةً** means that they ran away from fighting. His (saw) saying “Rather you are Al-Akkarun” means Akkar is the one who flees to his Imam (Khaleefah) for his support and he does not want to flee the army. Based on this, the Badri army is amongst the institutions of Islamic state that makes operations on its command and stops upon its prohibition. The Muslim armies of today are not like the army of Badr, despite their larger numbers and abundant weapons. Yes, Muslim armies have millions of soldiers, but where is the Imam, the shield, the Khalifah of Muslims

who mobilizes them to fight the disbelievers, who raid the Muslim lands?

The absence of the Islamic Khilafah confines the mighty armies of Muslims in their barracks. Their soldiers and officers wait for the salary every month end, without marching in order to support Palestine and its Masjid of al-Aqsa, ash-Sham and its sanctities or the Rohingya and their children... Instead, through their tools, the agent rulers, the colonialist Kafir keep these armies in their trenches to strike each other and to kill the sons of Muslims on many occasions, as occurred in Egypt, the Quiver, in Tahrir Square and Rabi'a Al-Adawiya Square in Egypt and in Syria, where Bashar's Baathist mercenaries of the Ba'ath party, Iran's militia and its party persecuted the people of Sham, who revolted against the tyranny of the criminal Baathist regime... So, having confined the armies to their barracks for ages, these rulers and their counterparts of treacherous rulers did not allow them to point a single rifle, just for the sake of pointing, towards the Jewish entity who usurps the blessed land of Palestine!

**Strong Leadership and Precise Planning:**

After the escape of Abu Sufyan's convoy and the departure of the Quraish disbelievers to save it, it was affirmed to the Prophet (saw) that fighting was inevitable. However, the Prophet (saw) did not leave for fighting and he (saw) did not equip some several warriors. The possibility of seeking enforcement became difficult as Al-

Madinah Al-Munawwarah, the headquarters of the state, was far away and the situation became very critical. If the Muslims turned back from facing the Quraish, the Arabs would ask, "Did Muhammed and his Companions flee because they were too cowardly to face the Quraish?" In that case, prestige of the Muslims and their emerging state would have been broken, even the strength of Islamic Thought itself would weaken amongst Muslims and also amongst the polytheists Arab tribes who were watching the events closely to know which way the tide turns. On the other hand, the Quraish would disperse and return to their people, where their children would play with their swords, amidst the singing of slave girls, in front of false idols, and they would drink wine in their clubs, where the poets would recite the poems about their pride and victory over Muslims. All in the Arabian Peninsula, including the Jews and Hypocrites, and even Rome and Persia, would discuss that Muhammed (saw) and his Companions (ra) returned to where they left empty-handed without doing anything. Thereby, the event would have propaganda ramifications and an adverse impact on public opinion; locally in Al-Madinah Al-Munawwarah amongst the Jews and Hypocrites, regionally in the Arabian Peninsula amongst the Arab tribes who were widespread therein, and internationally amongst Rome and Persia the major powers near the Arabian Peninsula... What then was the appropriate

action: should the Muslims return or enter into battle and bear all its repercussions?

Here, the Messenger of Allah (saw) stood amongst his Companions (ra) and asked, أَشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ “Give me advice O, men!” And he (saw) heard from Abu Bakr (ra), Umar (ra) and Miqthab bin Al-Aswad (ra) what pleased him. And then again he (saw) asked, أَشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ “Give me advice O, men!” by which he meant the Ansar who had paid allegiance to him at al-Aqabah. They had pledged to protect him as they protected their wives and children. He (saw) was afraid that the Ansar would consider their support for him only when his enemy raided him within Madinah. When the Ansar sensed that he (saw) meant them, Sa’d ibn Mu’adh (ra), who was holding their banner said, “It seems as if you mean us, O Messenger of Allah.” He (saw) said, أَجَلٌ “Yes.” Sa’d said, “We believe in you, we declare your truth, and we witness that what you have brought us is the truth, and we have given you our word and agreement to hear and obey; so go where you wish, we are with you; and by He who sent you, if you were to ask us to cross this sea and you plunged into it, we would plunge into it with you; not a man would stay behind. We do not dislike the idea of meeting our enemy tomorrow. We are experienced in war, capable of fighting. It may well be that Allah will let us show you something which will bring you joy, so take us along with Allah’s blessing.” The Messenger

of Allah (saw) was delighted with Sa'd's words and said, *سيروا وأبشروا، فإن الله تعالى قد وعدني إحدى* Proceed with full confidence, for Allah has promised me one of the two parties, and by Allah, it is as though I can now see the place where they will be killed." [From the book, "The Islamic State."]

With this leadership style, the Messenger of Allah (saw) was able to raise the disposition and interest of the Muslims, when he (saw) gave them glad tidings of victory before battle. This is on the one hand. On the other hand, the Prophet (saw) issued decree to fight with the consent and choice of military personnel, through their representatives from amongst Muhajiroun and Ansar, such as Abu Bakr (ra), Umar (ra), Miqthath and Sa'd bin Muad (ra) and so he (saw) called to proceed for fighting and be firm in the battlefield, whatever the strength of the enemy maybe. After that, it was only for the Prophet (saw) to assess the necessary conditions before the start of fighting that include; knowing the place of enemy, their numbers and weapons, determining the place of army camp and place of battle, drawing war plans in accordance with the coordinates monitored by the Islamic Intelligence.

Ibn Ishaq said: Muhammed bin Yahya Ibn Hibban reported to me: The Prophet (saw) assessed an old Arab and he (saw) asked him about the Quraish , and Muhammed (saw) and his Companions (ra) and what was known about

them. The old man replied: I will not inform you until you (Prophet (saw) and Abu Bakr) inform me of where you are from. Prophet (saw) said, إِذَا أَخْبَرْتَنَا أَخْبَرْنَاكَ “If you inform us, we will inform you”. He replied, “Should this be for that?” the prophet replied نَعَمْ “Yes”. The man said “I have heard that Muhammed and Companions went out on such and such a day. If that is true, today they are in such and such a place, (referring to the place in which the Messenger of Allah (saw) actually was). And I have heard that Quraish went out on such and such a day. If that is true, today they are in such and such a place (meaning the place in which they actually were).” After he had finished, he asked, “From where you are?” The Messenger of Allah (saw) said, نَحْنُ مِنْ مَاءٍ “We are from water” and then he (saw) left him... Ibn Ishaq said: I report from a man from Banu Salamah that they mentioned: Khubaab bin Al-Mundir bin Al-Jumuh said: “O Messenger of Allah (saw)! Is this a place which Allah (swt) ordered you to occupy, so that we can neither advance nor withdraw from it, or it is an opinion and war tactics?” He (saw) said, بَلْ هُوَ الرَّأْيُ وَالْحَرْبُ وَالْمَكِيدَةُ “Rather it is an opinion and war tactics”. Khubaab bin Al-Mudir said: “O Messenger of Allah! This is not the place to stop. Proceed with the people until we reach the water nearest to the enemy and halt there and then we will destroy the wells beyond it and then we construct cistern so that we can drink plenty of water and then fight the enemy,

such that we can drink water while the enemy cannot.” Prophet (saw) said, لَقَدْ أَشْرْتَ بِالرَّأْيِ “You have said the right opinion”... Ibn Ishaq said: Abdullah bin Abu Bakr Reported that Sa’d bin Muad said: “O Messenger of Allah, let us make a booth (of palm branches) for you to occupy and have you riding camels standing by, then we will meet the enemy, if Allah gives us the victory, that is what we desire; if the worst occurs, you mount on your camel and join our people who are left behind. O Prophet of Allah! For they love you as deeply as we do. Had they thought that you would be fighting, they would have not stayed behind. Allah will protect you by them. They will give you counsel and fight with you.” The Prophet (saw) praised him and made dua for him.” [Seerah by Ibn Hisham: Vol: 1, pp. 616 - 621].

Then the Prophet (saw) organized the ranks of the army and arranged them. Muhammed bin Ishaq said: Hibban bin Wasi’ bin Hibban bin wasi’ reported from the scholars of his people that the Messenger of Allah (saw) straightened the ranks of the Companions (ra) on the day of Badr and he (saw) had a stick by which he straightened the army. He passed by Suad bin Uzya, an ally of Banu Adiy bin Najjar, while he stepped out of the line, and the Prophet (saw) prodded him on his stomach with the stick and said, اسْتَوِ يَا سَوَادُ بْنُ غَزِيَّةَ “Stand in line O Suad bin Uzya”...[Tareek Tabari Vol 2, P 446]. The Prophet (saw) appointed the saqah (the

rearguard) on the route and he (saw) ordered Qais bin Sa'sa as a leader for that. When the Prophet (saw) departed Suqya, a well on the outskirts of Madinah, he (saw) ordered Qais to count the Muslims and so he stayed near the Well of Abu Inaba and counted the Muslims and informed the Prophet (saw). Two spies from polytheists came to inform him (saw) about his enemy and they are: Basbas bin Amr and Adiy bin Abi Zahba and they are two allies of Ansar from Juhaiyna. They came to the well of Badr and knew the news (of war) and joined with the Messenger of Allah (saw).” [Imtaul Asma'a Vol:1, p 84]

After this brief review about the art of leadership and good planning in the Great Battle of Badr, we must turn a full one hundred and eighty degrees, looking at the reality of Muslims today; where they have no decisive leadership and no proper military planning. The rulers of Muslims are the heads of betrayal who surrender the lands and servants to the colonialist kuffar, as a gift without any return. We find how the deceased Hafez Asad declared the fall of Quneitra into the hands of the Jews, before it actually fell. We see how the deceased King Hussein armed his army with only “corks and crackers,” so that they would flee from the Jews with a launch of a single missile. We see how the deceased Anwar Sadat ordered his Egyptian army to stop the war after they had succeeded in penetrating the Bar Lev

Line and the Suez Canal, even after he had reached Arish during the October 1973 War. As for today, the traitor Erdogan overlooked us with his Operation Euphrates Shield that surrendered Aleppo to the Syrian regime, and with his Operation Olive Branch that extended to all traders of the Syrian Uprising in the market of slavery and surrender. The list of the leadership of oppressive rulers goes on and on, However the night of oppression, though it stays for long, will eventually give way to the dawn of true glory, the glory of Islam and Muslims, the righteous Khilafah (Caliphate) upon the Method of Prophethood.

The War Culturing of the Badri army is a Jihadi culture:

Allah (swt) says, **يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ**  
“O Prophet, urge the believers to battle.” [TMQ 8:65]. Shawkani says: ““O Prophet, urge the believers to battle.” i.e. incite and encourage them. The word ‘تحريض’ ‘Tahreed’ linguistically means intensive incitement.”[Fath Al-Qadir Vol:2, P:370]. The author of Syed Qutub, said, “And there the command to urge the believers for fighting in the path of Allah comes, now that every soul is ready for the engagement, every heart is full with expectation and all are confident, reassured...” [In the Shade of the Quran Vol:3, P:1549]. Anas bin Malik (ra) narrated : “...the Messenger of Allah (saw) said: **قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ** “Get up to enter Paradise which is equal in width to the

heavens and the earth”. ‘Umair b. al- Humam al-Ansari said: “Messenger of Allah, is Paradise equal in extent to the heavens and the earth?” He said: نعم “Yes.” Umair said: “My goodness!” The Messenger of Allah (saw) asked him: مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ بَخٍ؟ “What prompted you to utter these words (i. e. my goodness! ‘)?” He said: “Messenger of Allah, nothing but the desire that I be among its residents”. He said: فَإِنَّكَ مِنْ أَهْلِهَا “You are (surely) amongst its residents”. He took out dates from his bag and began to eat them. Then he said: “If I were to live until I have eaten all these dates of mine, it would be a long life”. (The narrator said): He threw away all the dates he had with him. Then he fought the enemies until he was killed”. [Sahih Muslim]

Previous Shariah texts indicate that war and Jihadi culturing is an obligation that must be incorporated into military culture. This is because they are the Shariah rulings for Jihad. Jihad is the Shariah Method to carry the Islamic Dawah to other nations and people. The Badri army was at forefront in devotion to this culturing in practice. So the Prophet (saw) urged the Muslims to fight before the battle, called them to be patient and steadfast in front of the enemies and informed them the greatness of reward for Jihad and martyrdom in the Path of Allah. The Muslims faced their enemy while they saw the opening of Paradise before them. They lined up to die as if it was Salah. Their hardships and difficulties became eased in

their eyes, preparing with everything that they can to meet their enemy without boredom and grief, in order to seek the pleasure of Allah (swt). War culturing had the greatest impact on the disposition of Muslim fighters in the Great Battle of Badr. Haven't you seen how Umair bin Himam (ra) threw his dates and plunged into the middle of polytheists, striking their chiefs until he met Allah (swt) as Martyr? Haven't you seen how Muawwid bin Afra' and Muad bin amr bin Jumuh stormed into Abu Jahl, despite their young age and struck him down from his horse, although he was surrounded by Banu Makhzum to protect him like a forest, while one of the two boys (ra) said "By Allah, our bodies will not leave his body till either of us meet his fate"?

In complete contrast to this, the culturing of the Arab armies, who were defeated before a Jewish entity in 1967, was not a jihadi war culturing, based on the war policy of Islam. Instead, it was a nationalistic or tribal culturing based on the defeatist war policy that amplifies fears about the strength of the enemy, instead of weakening and diminishing them. This is what made the Arab soldiers meet their enemy with shaken resolve such that they could not stand in front of the Jewish army just for a few days, in a staged drama, as witnessed by history, where they handed over the Blessed Land Palestine with shame and disgrace! Today the culturing of the "War on Terror"

takes the lead in the war culturing of Muslim armies, which spread severe panic amongst them, where Muslims are killing each other in fierce battles that took the lives of many chiefs, instead of standing as one row against America, Russia and the Jewish Entity... This is how Jihad in the Path of Allah (swt) was disrupted and the Kuffar diminished its appreciation and so Palestine was lost, whilst Afghanistan, East Turkestan, Crimea and others were occupied. Our land, sea and air have become common fare for the colonialist Kuffar to pass through cheerfully, while Muslim armies watch their movements without repelling their aggression. Instead, they become more humiliated by having joint military maneuvers at some times, and implement their orders to slaughter Muslims in Yemen, Syria, Iraq and Afghanistan at other times!

The Army of Badr and the Bond of 'Aqeedah:

Similar to the formation of Islamic society in al-Madinah al-Munawwar on the basis of Islam and the bond of 'Aqeedah, the Army of Badr was also formed on the basis of the Islamic 'Aqeedah. The formation of the army consisted of Muhajir of Adnanian origin, from Makkah, Ansar of Aws and Khazraj, from Khatafanian origin. Various races and classes melted in this army that encompassed Arabs, Abyssinians and Romans. Class differences were removed in it and so the freed slaves amongst them were like others. Nobility was based on piety. They

all united under the banner of the Messenger of Allah (saw), leaving their tribal affiliations behind their backs. Allah (swt) said the truth, وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ ۖ وَبِالْمُؤْمِنِينَ ۚ ۲۶ وَاللَّهُ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا ۚ بَلْ مَا آتَاكَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ “But if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers. And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.” [TMQ 8:62,63]

The Muhajir forgot their genealogies, the Ansar discarded their memories about the War of Buath, and the freed slaves and slaves of the Muslims were masters of the first ranks to fight against Quraish. All drew their swords in the same row, killing and capturing the enemies of Allah (swt) although they were closer in relation, by giving their loyalty to Allah (swt), his Messenger (saw) and the Believers, disavowing themselves from disbelief and disbelievers. Ibn Asakir reported from Ibn Sireen: Abdur Rahman bin Abu bakr was amongst the polytheists on the day of Badr, when he became Muslim, He told his father : “I have seen you on the battle of Badr, I turned away from you without killing you”. Abu Bakr (ra) replied: “Had I seen you, I would have not turned away from you” [History of caliphs by Suyuti, p33]. In a Tafsir of the verse, لَا تَجِدُ قَوْمًا

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا  
 عِبَادًا لَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ  
 people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred.” [TMQ 58:22], Imam Qurtubi said: “Ibn Masood said: “This verse was revealed about Abu Ubaida bin Jarrah who killed his father Abdullah bin Jarrah on the day of Uhud”, and it also said: This was on the day of Badr” [Tafsir Qurtubi, Vol:7, P:307]. Abu Uzair bin Umair bin Hashim, the brother of Musab bin Umair (ra) was amongst the captives. Abu Umair said: My brother Musab bin Umair passed on me while I was captivated by a man from Ansars. Musab bin Umair (ra) said: “Tighten his hand bindings, his mother is very wealthy, she will redeem you for him” [Seerah Ibn Hisham, Vol:1, P:645]. Ibn Ishaq said: Some of the people of knowledge reported to me that the Messenger of Allah (saw) said: يَا أَهْلَ الْقَلَيْبِ، بئسَ عَشِيرَةُ النَّبِيِّ كُنْتُمْ لِنَبِيِّكُمْ، كَذَبْتُمُونِي وَصَدَّقْتُمُونِي النَّاسُ، وَأَخْرَجْتُمُونِي وَأَوَانِي النَّاسُ، وَقَاتَلْتُمُونِي وَنَصَرْتُمُونِي... النَّاسُ... “O people of Qulaib! Worst is you, the clan of the Prophet. You denied me while people believed me, you expelled me out while people gave shelter to me, you fought with me while people supported me... ” [Bidaya Wa Nihaya vol:5, P 151]. He (saw) meant the polytheists who were killed on the day of Badr and this was after Muslims had thrown them into the well of Badr/Qulaib. The Islamic ‘Aqeedah bond was

found as demographically robust and distinctive from other bonds that prevailed over Arabian Peninsula. Muslims were truly revived, their positions were raised and they became one Ummah, to the exclusion of all other people. They were given victory over every disbelieving force, be it large or small until the Arab, Rome and Persia were subdued to them voluntarily or by force.

One cannot conceive that Muslims today are ignorant of how they suffer from the defeat of their disbelieving enemies, when their lands were torn into pieces on nationalist and tribal lines, where the rotten flags of Ignorance are raised, that are weaved by their enemies to humiliate them further and divide them such that they do not unify. The bond of the Islamic 'Aqeedah was replaced with the bonds of nationalism, tribalism and sectarianism. The Muslims remained in such division and they swear before Allah (swt) to protect and guard the borders of their nations, the borders of Sykes-Picot. Border posts were spread to inspect the arrivals and departures. Shoulders of the national soldiers and guards were decorated with badges, ornate with the cedar tree or the olive branch or the palm tree of the desert or the flowing blue river that irrigates the sovereign land... Thence the Muslim people are severely defeated, ignorant people fight each other under their flags. They look for nothing but the military parade on Independence Day, along with the

raising of the national anthem and then they indulge in the celebrations, whilst the Abode of the Muslims is ruined and destroyed.

They were Truthful to Allah (swt) and So Allah (swt) Fulfilled them with the Truth:

Abu Hurairah (ra) reported that the Messenger of Allah (saw) said: **إِنَّ اللَّهَ - عَزَّ وَجَلَّ - اطَّلَعَ عَلَى أَهْلِ بَدْرٍ** "Allah (swt) Looked upon the people of Badr and said: Do whatever you wish, I have forgiven you" (Musnad Ahmed). The People of Badr were truthful to Allah (swt) and so Allah (swt) fulfilled them with the truth. They were truthful to Allah (swt) when they established the Islamic State for them as an entity, and they were truthful to Allah (swt) when they set forth to fight the great battle of Badr upon the order of the Messenger of Allah (saw). Due to their truthfulness to Allah (swt) and their response to the command of Allah (swt) and his Messenger (saw), Allah (swt) supported them with His soldiers (swt) in the great battle. He (swt) overwhelmed them with drowsiness, giving security so that their bodies would get rest and they would wake up with health, strength and freshness for fighting. He (swt) sent down upon them rain that purified them from filth and impurity. He (swt) sent it to them as an ease to tighten the sand under their feet, held together, so that they could move lightly and actively. On the other hand, He (swt) sent it to the polytheists copiously, so that it loosened the sand under their feet, impeding their movement and

slowing their activity. He (swt) also supported them with angels who made the Muslims firm and discouraged polytheists. Allah (swt) cast terror into the hearts of unbelievers. **إِذْ يُغَشِّيكُمْ] النَّعَاسَ أَمَنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رَجَزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝ ۱۱ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ ءَامَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا أَلرُّعْبَ فَأَضْرِبُوا فَوْقَ الْأَعْنَاقِ وَأَضْرِبُوا مِنْهُمْ** [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet. [Remember] when your Lord inspired to the angels, “I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip.” [TMQ 8:11,12]

And Allah’s decree manifested when He (swt) showed them (the polytheists) to the Messenger of Allah (saw) in a dream as few: **إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ** [Remember, O Muhammad], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts.” [TMQ 8:43]. Mujahid said: The Prophet (saw) saw the

polytheists as few in his dream, and narrated it to his Companions (ra) and then Allah (swt) made them firm in this...[Tafsir Qurtubi Vol:8, P:22]. Allah's decree manifested when He (swt) showed the polytheists to the Muslims as being a few, and Muslims to polytheists as being a few, in order to accomplish the matter by pushing polytheists into their conflict and motivating Muslims to march forth confidently with the support of Allah: **وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَيُّتُمْ فِي آعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي آعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا** **وَاللَّهُ تَرْجِعُ الْأُمُورُ** “And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might accomplish a matter already destined. And to Allah are [all] matters returned.” [TMQ 8:44] Ibn Masood (ra) said: They were shown as few until I said to a man on my side: Do you see them as seventy? He said: I see them as hundred. And when we captivated a man and asked him: “How many of you?”, He said: “We were a thousand in numbers”. Suddi says: A man from polytheists said: “The caravan has escaped so go back”, Abu Jahl Said: “What if today Muhammed and his Companions appeared to you? Do not go back until you eradicate them, but Muhammad and his Companions are only a slaughtered camel to eat.” [Tafsir Baghawi Vol:2, P 298]

It was narrated by Ibn Atheer: In Mecca, Aatika bint Abdul Muttalib had a dream three days before the arrival of DamDam which alarmed

her greatly. She told her brother Abbas of her dream and asked him not to disclose it. She said: "I dreamt of a rider who came on his camel till he stopped in a wide riverbed, then cried out: "O deceivers! March to your fighting places in three days." Then all the people followed him and he entered the mosque, his camel stood on its feet on the back of Ka'aba. Again the rider cried the same. Then his camel stopped on the head of Abu Qubais (a mountain in Makkah) and he repeated the same cry. Then he took a rock and threw it and it fell down and when it reached the bottom of mountain, it was broken into pieces to the extent that all the houses of Makkah were filled with these pieces "... When Quraish were at Juhfa, a place between Makkah and al-Madinah, Juhaym bin Salth bin Makhzama bin Muttalib bin Abd Manaf saw a dream and said: "I saw a dream in which a man came on the horse and he had camel with him and said: "Utba, Shayba, Abu Jahl and others were killed on that day." And then Juhaym said: "I saw him smiting the mount of his camel and sent it to the army camp and no tent remained except with the blood stain of camel." Abu Jahl mockingly said: "This is another Prophet from Banu Muttalib. Tomorrow he will know who the killed one is". [Al-Kamil Fee Tareekh (The Complete History) Vol 2, P13 &17]. These two dreams had great impact upon the disposition of disbelieving Quraish. They departed with hesitation, heaviness and a

lack of the enthusiasm which the Muslims had. There was a difference between a Muslim, who went to the battlefield, while he was certain that he will have one of the two goods, victory or martyrdom, and a disbeliever who only pushed himself to fight out of hatred that filled his heart, or anger that flowed into his chest, or a handful of dinars that he earned, and so he found himself ruined.

This is the great battle of Badr which Allah (swt) named as the 'Day of Criterion.' Muslims have experienced glorious gifts in the month of Ramadan, in other wars and battles that have occurred during this blessed month. Dozens of Ramdans have passed since the destruction of the Khilafah without Muslims tasting the food of glory and sweetness of victory. How can they taste it, when oppressive rulers who are not people of war and conflict, came to rule them? These rulers respond only to the favors of the Kuffar such as America, Europe, Russia and Jews. They are like the saying of Allah (swt),  
بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ٨٣١ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ  
أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَتُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا  
“Give tidings to the hypocrites that there is for them a painful punishment -Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely.” [TMQ 4:138, 139] These rulers are not an irreversible fate and their palaces are too weak to stop the flood of the Ummah which is motivated

to overthrow them and end their treacheries. Their faults have come to light, their corruptions were exposed and the veil over their evils were raised. Those who were wrapped under the cloak of government scholars yesterday, we see them today openly talking about the evil and treachery of America. Those who deceived the people with Islamic slogans behind which their intention was to attain the power, we see them today chanting in favor of the “War on Terror” in Iraq and Syria. Those who yesterday chanted the slogan ‘Death to America’ are now barking hateful sectarianism, killing Muslims with the weapons they acquired to support Al-Quds (Palestine), for which they had formed and named their brigade as “Al-Quds Force,” without even supporting Al-Quds. Only the Khaleefah, the Imam that is the shield, can save the Muslims from their humiliation and disgrace. Giving him the Pledge of Allegiance alone can unify the Muslims in one state. His war cry can only mobilize the armies of Muslims, light and heavy, in the Path of Allah, fighting Jews and killing them and defeating America and so Allah (swt) will provide us the booty of battleships and bases, by which we conquer the Abode of Islam (ash-Sham) and our boys would shout: “O rebels of Aleppo and Ghouta, in revenge for Russia, Bashar, and everyone who had harmed Muslims.”

And the Last of our Call is Praise be to the Lord of all Creati

# Like Parliamentary Democracy, a US Modelled Presidential Republic will Never Solve Pakistan's Problems

By Shahrukh Hamdani, Pakistan

The discussion for the need of an “Islamic Presidential System” can be heard reverberating in the political medium of Pakistan, with a petition filed in the Supreme Court (SC) on 28 August 2020, urging Prime Minister Imran Khan to hold a nation-wide referendum for introducing presidential system in the country. Apparently, it is presented in a manner as if the presidential system is able solve the chronic issues of ruling in Pakistan. Some Muslims in Pakistan are fond of the presidential system, considering it “nearer to” Islam compared to parliamentary democracy. The US’s presidential system is the foremost example of this ruling system in the world, presented as an exemplary model by its advocates locally. Within the Muslim states, the presidential system is currently in place in Turkey, where Prime Minister, Erdogan, first got himself legally elected as president towards the end of his term as PM. Then Erdogan successfully acquired a constitutional majority in the 2018 elections, in order to replace the parliamentary system of Turkey with a presidential one. General Sisi presides over a presidential democracy, whereas General Musharraf was president

of Pakistan previously, with recurrent rumors of a restoration of presidential democracy in Pakistan rampant nowadays. Now that the US elections are nearing, we will explain the US Presidential System in depth, differentiating it from the parliamentary system.

An overview of all the world's states shows that the US leads them in terms of the economy, military might, media and communications influence and rate of growth of scientific research. Its economy is the largest among all the economies, its military power comprises of the most destructive weapons of the world, its media and communications set the global political agenda and its scientific research is consistently considered the finest in the world. Both the East and the West have bowed down to the US's international order after World War II.

Starting as a newly born state built upon certain ideals, it took two centuries to emerge as a global super power. Its presidential system, comprising of checks and balances, ensures the separation of powers. The US state administration, legislature and judiciary are fully empowered within their circles, preferring to function within their circles, with institutional rivalries being generally disliked so as to lend to strong institutions. In case of mutual dispute between institutions, they refer to the constitution and consider it as the pinnacle of the rule of law.

The US administration comprises of the president, vice president and fifteen secretaries. With the help of this cabinet, the US president effectively runs the world. Besides from the president and the vice president, none of these officials are elected to their particular post but are appointed. The US president himself is elected after a long election campaign, stretching over a period of many months. These election campaigns require a substantial amount of money from the candidates, whether of their own or pooled from giant corporations and lobbies, or donated by their respective parties. Usually in the beginning of a presidential campaign, both of the political parties of the US, the Democratic Party, with its most common mascot symbol being the donkey or jackass, and the Republican Party, symbolized by the elephant, elect a presidential candidate each. Then both of these presidential candidates move on to compete in national elections. If there is any independent candidate, he too can also compete against them but due to lack of any support from any political party, it is now close to impossible for an independent candidate to win the US elections. Only once, in 1789, did George Washington, one of the founding fathers of America, become the US President as an independent candidate. Since then, no presidential candidate has ever become US president without the backing of a political party.

Although due to the impact of the Coronavirus

pandemic, activities of the presidential campaigns by the candidates are relatively reduced in recent days, they are expected to pick up steam again once the pandemic regresses. Joe Biden is representing the Democratic Party whereas Donald Trump is representing the Republican Party in the race for US president. As for vice presidents, Joe Biden has nominated Senator Kamala Harris as his running mate, while Trump is all but sure to nominate the current Vice President, Mike Pence, as his running mate.

Although the US president enjoys considerable powers, his election campaign is completely separate from the election campaigns of the United States Congress, which is the bicameral legislature of the federal government of the United States and consists of two chambers, the House of Representatives and the Senate. The president does not have the authority to legislate, as the position of the President is purely an executive post. This essentially means that his primary task is only to execute laws which have been legislated by the Congress. Within the bounds of these laws, he is completely sovereign and is not under any pressure in selecting his cabinet members. In fact, he can appoint any individual as his cabinet secretary, temporarily for six months. And if this secretary obtains the consent of the US Senate, the upper house of the bicameral legislature, then this temporary appointment

becomes concurrent with the tenure of the president. All such appointments are at the president's disposal. If the president deems so, he can remove any member of his cabinet without seeking anyone's permission, approval or consultation.

The parliamentary system is poles apart from the presidential system in this aspect. In the presidential system, the president gets the personal mandate to lead the entire country by competing in elections in every constituency of the country, whereas in the parliamentary system, the candidate for prime minister only obtains the personal mandate to represent his own constituency. If his party forms a majority or a coalition in the parliament, only then is he eligible to devise a cabinet to form the government. If in the parliamentary elections, the party is unable to secure majority through votes or unable to form coalition to acquire majority, then government cannot be formed. This was the case in Jewish entity last year, where, after consecutive three elections, Benjamin Netanyahu had obtained the mandate and that too to form the government with his political opponent, Benny Gantz, where Netanyahu will be the prime minister for first two years and Gantz will be the prime minister for next two years. Another problem with the parliamentary system is that if a government is formed, it is disproportionately dependent on its allies and the prime minister can face a no-confidence

vote any point in his tenure. Contrary to this, the president is safe from any such pressure in the presidential system and is completely empowered within his domain.

Some advocates of the presidential system also argue that it can swiftly address continuously changing situations as compared to parliamentary system. A prime minister has to take the legislature into confidence before taking any important step or adopting any policy, whereas no such hurdle impedes the President. On the other hand, the critics of the presidential system present an alternate point of view. They argue that if the office of presidency and subsequently the bicameral legislature are controlled by different parties, then this can bring the process of legislation and decision making to a grinding halt.

The secretaries of the US president act as uncrowned monarchs of their departments. The secretariats of the navy, army and air force fall under complete control of US Secretary of Defense. At the command of the president, the defense secretary orders the US troops to start or end sea, land or air operations anywhere in the world. Similarly, the US Secretary of State organizes the US relations, alliances and disputes in the world on diplomatic levels, whereas the US Secretary of Treasury maintains the status of the US dollar as the global reserve currency. Dollar sanctions on any country of the world are approved by the

US Secretary of Treasury. Although in the parliamentary system, it was attempted to segregate institutional powers to some extent, by limiting and dividing them among legislature, judiciary and administration, the presidential system has taken this concept of separation of powers to a whole new level.

Asides from military rule, the people of Pakistan have lived most of their lives under parliamentary democracy, which is why the relationship between the US Congress and the US President appears strange to them at first. Although the US president enjoys no legislative role, he can veto the said process to an extent. If in case the president is not in agreement with a certain law passed through the legislature, then only the supermajority, which is a 2/3 majority, of legislators in Congress can override his veto. It needs to be stressed here that US president does not enjoy absolute authority in the US political medium, rather he has a dependency on the US Congress in many matters.

The United States Congress is the bicameral legislature of the federal government of the United States and consists of two chambers: the House of Representatives and the Senate. The House of Representatives is closer to the general public, as compared to the Senate and it is formulated to reactively respond to needs of people. The House of Representatives have a tenure of two years and all laws pertaining to revenues are initiated from this house. The

US itself consists of fifty states, with all states allocated seats in the House of Representatives in proportion to their population. States with small populations like Alaska, Delaware, Montana, North Dakota, South Dakota, Vermont and Wyoming have only one seat each in the house, whereas US states with larger populations, like Texas has 36 seats, whilst the state with the largest population, California, has 53 seats in the House.

Elected representatives in the Senate have a six-year tenure. The objective of this duration being three times compared to that of the House of Representatives is to have a steady and calm composure in the Senate, compared to the fast paced legislative process in the house. It is intended to enable the Senators to observe the long-term impacts of laws, compared to the Representatives in the House. Each state, regardless of its population size, is equally represented by two senators who serve staggered terms of six years. There being at present 50 states in the Union, there are currently 100 senators. Any increase in taxes can be initiated from the house which is reviewed and approved by Senate whereas on the other hand, only the Senate has the right to approve foreign agreements, nominations of the positions in the cabinet of US President and judiciary, including those of the Supreme Court. This essentially means that whilst President has the right to nominate his cabinet

and the federal judges, it is the Senate which has the right to approve them. When it comes to impeachment proceedings against the US President, such as against Andrew Johnson in 1868, Bill Clinton in 1998 and President Trump in 2019, it is the house which firstly decides if the impeachment process against the President can be initiated or not. If a simple majority of the house votes in its favour, then the process of impeachment starts. However, the House can only approve impeachment, whereas the actual impeachment hearings, its inquiry and judicial proceedings are carried out in the Senate. The Senate evaluates whether the president can be removed from his position based on said allegations or not. However, this is only possible with a supermajority of votes, i.e. 67 out of 100 votes, in favor of removing the president as a result of the impeachment process.

Little more than two centuries ago in the summer of 1787, the US politicians, known today as the founding fathers, gathered in the city of Philadelphia to formulate the constitution of the newly born state. Their debate is mentioned on the website of US Senate. The participants of the constitutional convention in Philadelphia established equal representation in Senate and proportional representation in the House of Representatives. This was named as the “Great Compromise” or the “Connecticut Compromise”. This plan of representation of Congress resolved the most disputed

point in the drafted constitution, because the representatives of larger states earlier opined for a size-based representation of all states in the Senate, whereas the representatives of smaller states demanded the protection of their rights in the confederate system. It was the fear of the ruling of majority that caused the smaller states to demand equal representation in Congress, whereas some representatives wanted a compromise between the powers and representations of smaller and larger states. On 16 July 1787, the representatives presented a plan of mixed representation in which the senate was based on equal votes for all states, whilst the house was based on votes in proportion to the state population. Similarly, the six-yearly tenure of the senate was also a compromise among legislators. It was a compromise between those who wished for a strong and independent senate and those who feared the senate becoming so powerful and distant from the public that it may start oppressing people. It was intended in such a way that the house represented the general public, whereas the senate represented the elite.

The presiding officer of the US Senate is responsible for maintaining discipline in the Senate, allowing the opportunity to speak for members and representing the principles, processes and precedents of the Senate. Being a presiding officer in Senate is considered only a responsibility and not an office in itself. Any

of the following three officials can perform the responsibilities of the presiding officer, the Vice President, the Senate Majority Leader or any other appointed Senator, and the Chief Justice of the United States. The US constitution has primarily delegated the responsibility of senate presiding officer to the vice president. In a situation of equal votes both in favor and against any bill of legislation, the vote of the vice president is the deciding vote. As recently as last year manipulation of the process can be seen. The entire process of the impeachment of President Trump in Senate was presided by the Chief Justice of the Supreme Court, John Roberts. This is even though the Speaker of the House is a constitutional office but the recent disputes of current the speaker, Nancy Pelosi, with Trump are quite well-known. Moreover, the order of succession in the federal government, starts from the President, to the Vice President and then Speaker of the House.

The Congress has the power to order any citizen to appear before its powerful committees for investigation or interrogation over any specific matter. Failure to comply with this order can result in imprisonment for up to a year. Although the indictment proceedings of such cases takes place in official judicial forums, the courts themselves take to task the persons charged with “contempt of Congress” very seriously. Most of the work of the Congress is carried out in its committees. Both the House

and Senate constitute standing committees, special committees, conference committees and joint committees. Standing committees are of a permanent nature. The members of congress serving longer durations protect their powers and authorities through these committees. Basic committees of the House include the budget committee, revenue committee and armed services committee, whereas of the Senate includes committees of expenditures, foreign relations and judicial committees. Some committees co-exist in both houses such as committees of budget, armed services and veterans' affairs. Special committees are temporary, formed for the investigation, analysis or appropriation of a specific matter. When legislation is approved in both the House and the Senate, then conference committees are formed to finalize the legal language used in the legislation. Joint committees include members from house and senate.

The laws pertaining to the House are relatively stricter, when compared to the Senate. The duration for discussion is limited in the House and agendas are decided beforehand, over which the discussion is limited. The Senate allows the use of "filibuster," when a senator is allowed to speak, he or she can speak on any topic for any length of time, during which no other legislative proceeding can take place in the Senate. This filibuster is generally used to obstruct a potential legislation until the

speaking senator is hopeful about gathering votes in his favor. The provision of this filibuster has produced many interesting situations in US legislative history. For example, in 2013 during the proceedings on an act, Senator Ted Cruz spoke continuously for twenty one hours without break, during which he also read out a children's book "Green Eggs and Ham"!

Technically, the US considers itself constitutionally as a republic, rather than a democracy. Although it is common for many people, including US politicians, to refer to US ruling system as a democratic one, this is technically incorrect. In a pure democracy, any law can be amended by the will of the majority. However, the basic constitutional structure of a republic includes some checks and balances which either cannot be amended at all, or are almost impossible to amend. For example, the US Bill of Rights, which is considered as part of basic constitutional structure can be amended or changed in only two cases; either through a constitutional convention from the states, which was never invoked after the constitution of US was written, or through an amendment approved by a two-thirds majority in both chambers. In both of these cases, the amendment will only be approved when three-quarters of states of the US approve it. The objective of introducing such checks and balances in constitutional amendments by the founders of the United States was also because they disliked pure

democracy. They considered it a mob rule, or specifically “tyranny of the majority.”

The US Supreme Court consists of the Chief Justice of the United States and his eight fellow judges. Every Supreme Court Judge holds this position for life i.e. until he resigns or retires or dies or is dismissed from his office, he will continue to be the judge in the court. Every judge has one vote to judge on the arguments in cases. The case is decided based on the majority of the judges and the fact that majority of the judges are liberal or conservative has had a profound effect on the nature of the decisions in the United States history. For example, in the case of Roe vs. Wade in 1973, the decision by the majority of liberal judges made abortion easily accessible for women in the entire US. The Supreme Court cannot take suo moto actions, rather it has to wait for hearings on cases for a few years, until a case reaches it through the lower and appeals courts. The past decisions of the Supreme Court has had significant impact on US culture. As a result of the decision in Brown v Board of Education, the separation of black and white students in the primary and secondary educational institutions ended. Also, as a result of the decision in the Pentagon Papers, all newspapers including New York Times were given the right to openly write on the role of the US troops in Vietnam.

Although US armed forces are considered an arm of the US administration, their pivotal

role in expanding and projecting US power in the world demands a separate mention. The US military forces include the Army, Marine Corps, Navy, Air Force, the newly formed Space Force, as well as the Coast Guard. The US President is the Commander in Chief of all military forces and formulates military policy with the Department of Defense and the Department of Homeland Security. The chain of command of the US military extends from the President as Commander in Chief, to Secretary of Defence, to Combatant Commanders, to officers, all the way to fresh recruits. The Unified Combatants Command (UCC) is a command of US military, which comprises of units from at least two service branches and this organizes on geographical area of responsibility or functionally on special operations, power projection or transport. SPACECOM, NORTHCOM, INDOPACOM, EUCOM, CENTCOM and SOCOM all operate under the UCC structure. The patrolling of the naval fleets in international waters is also carried out under its auspices.

After all, the US's position as the leading state is due to the politically strong constitutional foundation emanating from the capitalist ideology, but not due to its presidential republic alone. Other co-existing factors are a huge national economy and connective markets, suitable geographic position, vast natural resources, significant development in the local production of shale oil and gas, a huge

population and active civil society, decent per capita income, scientific and technological advancement, coalition networks in entire world, important military capabilities. Other major powers may possess one or two or a few of these capabilities, but none possess all of them in the same manner as the US. Irrespective of the fact that US power is second to none, its presidential republic is still a product of human mind just as parliamentary democracy is. An Islamic Dawah Carrier king can observe the inherent structural weaknesses within it upon study and contemplation.

Upon being elected, each President has to face the daunting task of appointing nearly 4,000 new officials in various departments in his first year in office. These are other than diplomats, head of departments and cabinet members which are approved by the Senate. Departmental change on such big scale almost paralyzes the US administration within the first year. This is one of the reasons that in US history, none of the new Presidents could implement a significant policy change in their first year, unless he could rally significant political capital due to an emergency situation, as in the case of 9-11. Substantial progress on important policies for any president are only possible in subsequent years of the Presidency, whether it were Obamacare or the Joint Comprehensive Plan of Action (JCPOA), known as the Iran deal, of President Obama, the Iraq War of Bush

Senior or the United States–Mexico–Canada Agreement (USMCA) of Trump.

A libertarian think tank, the CATO Institute, mentions regarding the US's judicial system that criminal justice system was formulated on the concept of trial by jury. However, now, only 10% of cases today face trial in US courts, whilst the remaining 90% cases are handled by the prosecution through striking deals with the convict, by offering a lesser sentence, or threatening a harsher one in case of the case going to trial. This has made a significant portion of the system of criminal justice of the US judicial system as semi-redundant, whilst 1% of the total US population is still in jail due to a high rate of convictions, which is itself a world record and depicts the ills and corruption of the society well. Whilst 12% of the US population is Afro-American, 37% of the penitentiary population is disproportionately Afro-American, which shows major racial and economic discrimination amongst the racial classes within the US judicial system. The system of Islam organizes the public matters in such a harmonizing manner that mutual disputes are negligible, compared to capitalist system.

Severe disagreements over the application of freedoms on a societal level have produced internal discord within the social fabric of the United States. The liberal pro-choice lobby considers a woman to have an inviolable right over her own body, whilst considering that aborting

the unborn child in the womb is justifiable, even in the last days of pregnancy. On the other hand, the pro-life conservative lobby strongly protests against aborting the embryo right from the very first day of pregnancy. Although US higher courts have pronounced verdicts on such social issues, such as the 1973 Supreme Court verdict in favor of abortion in *Roe v Wade*, they ultimately ended up strengthening the opposing views, rather than building a consensus. Today, 47 years post this decision, the situation is such that on the one hand, there are pro-choice marches in the streets demanding an end to women oppression, whereas on the other hand, there are conservative states making it difficult for women to access abortion. On one hand, there is an increase in the birth of illegitimate children, whereas on the other hand, there are attacks on abortion clinics. This rift in US society is widening day by day. The US presidential republic has failed to solve or build consensus upon this matter. Instead, the political parties have capitalized on these disputes in partisan politics, further fueling further rifts within the society.

Despite producing immense wealth, the US economic system is unable to distribute it justly. Concentration of wealth is so great that despite the Federal Reserve taking exceptional care, financial crises are worsening. When people demand a political change as a result of such crises, it is not always aligned with the interests

of the US establishment. Some analysts have declared President Trump's election a direct result of the 2008 financial crisis. After coming into power, politicians like Trump further the social, ethnic, gender and economic divisions to maintain their popularity. This results in increasing hatred in opposing factions of the society, which eventually results in weakening of the entire system, whose signs have appeared in the US today.

Lack of basic healthcare has been a consistent problem in the US. Although the Affordable Care Act (ACA) of 2010 attempted to remove the weaknesses in health coverage system, people without health insurance increased from 25.6 million in 2017 to 27.5 million in 2018. The problem is due to the fact that healthcare is seen primarily as a commercial product in America, rather than a basic need. It enables large pharmaceutical companies to invest in the presidential republic to ensure legislation which prevents government-funded competing health facilities from being established. Lobbying in the US legislature is merely a sophisticated form of bribery, providing well-funded lobbies opportunity to collaborate with the legislators, in order to enact legislation suiting their interests, extracting exorbitant profits from the public. The US presidential democracy has essentially legalized a substantial means of corruption, rather than eliminating it.

The US presidential democracy has not

saved the US's collapsing military status in the world. The US navy, army, air force and marine forces are supposedly the strongest in the world. However, their weakness was exposed to the world, after these forces failed to defeat the pious Afghan Mujahideen in their Jihad, despite fighting for the last two decades. The situation became so dire that America had to beg for face saving dialogue.

As far as the idea of this US presidential system being nearer to Islam, as understood by some. In their view, the responsibility of the Khalifah is to implement laws, which is the same as of a President. Therefore, they say that if he is only given the laws of Islam, then the President will also be bound to implement these laws, just like a Khalifah. What adds to the confusion of these people is the fact that some early Muslim revivalist thinkers like Allama Iqbal (may Allah (swt) have mercy on him), who is a source of political thought for many, has also promoted similar concept in his book "The Reconstruction of Religious Thought in Islam." According to Iqbal, if elected representatives of the Ummah in the parliament are bound to legislate in line with Islam, then this would be a modern form of Ijtihad, and the administration of the elected ruler would be bound to implement the same Ijtehad. So, they consider giving right of legislation to an Islamic parliament and limiting this right to only extracting the rules of Islam as sufficient for the implementation of Islam. Due

to them being affected by the implementation of Democracy, they are unable to realize that the Council of the Ummah does not legislate in an Islamic State. Its role is limited to advising the ruler and accounting him according to Islam.

As far as Erdogan of Turkey and the powerful Pakistani military leadership are concerned, their affiliation with the presidential democracy is so that they can hold sway over parliament, making the president an uncrowned king in his domain. The Pakistani military leadership has experienced such in the era of Ayub Khan's presidency, carrying a strong desire for a return of that era until the present day. This is why, from time to time, some quarters within the media parrot the narrative that that the presidential republic is superior to the parliamentary democracy. The presidential republic ensures elite capture wherever it is implemented. Elite capture can be seen in the impact of military industrial complex on US foreign policy, or the role of oil lobby in US politics, or the affect of US pharmaceutical industry on healthcare legislation in order to suit their interests, or investment banks of Wall Street causing the crisis, or the manipulative tactics by Congress to protect their interests in such crises. Just like parliamentary democracy, presidential republic implements the will of capitalists through the capitalists for the capitalists. The majority of the public spends their entire lives in the struggle from one paycheck to another.

The US presidential republic is unable to stop all this corruption and injustice. Instead the presidential republic patronizes it.

Instead of leaning towards British parliamentary democracy or the US presidential republic, the Islamic Ummah must move towards the one and only system of the Khilafah, as extracted from the Quran and Sunnah. It abolishes elite capture because legislation is not in the hands of anyone as laws are derived from the Quran and Sunnah, rather than from the whims and desires of self-serving, limited human-beings. The world is afflicted by the fact that sovereignty for deciding what is legal and illegal is in the hands of human-beings. The issue of the forms and divisions of authority is entirely secondary to that. In other words, both parliamentary democracy and presidential republic are based on the sovereignty of assemblies or houses making law, which is the source of the problems the world faces. The entire legislative process is manipulated by the elite to secure its interests. However, the Khilafah is unique and superior to all ruling systems in the world because sovereignty is for the Law of Allah (swt). The Khaleefah is bound to implement laws that are derived from the Quran and Sunnah, closing the door for elite capture. It is the ruling system by which the Islamic Ummah remained as a global super power for over a thousand years on this earth, and will do be again, by the will of Allah (swt).

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذِرْهُمْ أَنْ يُفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ  
“And judge between them by what Allah has revealed, and do not follow their desires, and beware (O Muhammad) that they might seduce you from some of what Allah has sent down to you.” [Surah al-Maidah 5:49]

# Answer to Question

## The Mass Protests Sweeping America and its Impact on its Foreign Policy

(Translated)

Question:

Nearly two weeks ago, the United States was engulfed by large-scale protests in some areas, which were permeated by violence, looting of shops, and burning of police stations. How is it possible that only the killing of a single black man in America has ignited such protests? This has happened a lot in the past few years and there have been no such protests! Are there any ramifications for these American protests on America's foreign policy?

Answer:

In order to get clear answers to the above questions, we review the following:

1- The American police killed a man of African origins, George Floyd, in Minneapolis, in the American state of Minnesota, on 25/5/2020, and it was a heinous crime, during which the policeman applied the training he received in the police force; by kneeling on and pressing the carotid artery in the neck. The crime lasted nine minutes, during which Floyd was screaming "I can't breathe" until

he died. This horrific crime was witnessed by all Americans, and they saw with their own eyes the brutality of the American police against blacks. Demonstrations erupted in the city the next day, to condemn this degree of brutality in dealing with human beings. Then the demonstrations spread to other American cities, with the widespread circulation of the painful suffocation video, via social media sites, until the demonstrations spread to more than 80 American cities in multiple states ...

The authorities then announced a curfew to prevent the demonstrations that, many of them, were accompanied by acts of violence, killing, looting, and burning of shops and police stations. The American police resorted to ruthless means with the demonstrators and arrested more than 4000 people in various cities, as well as announcing the killing of a few people. The National Guard was called to enforce security and control of the streets, and even the US Army was called in, in an unprecedented manner in the US, in order to impose security in the capital Washington DC. President Trump was, in one instance, smuggled into a safe underground hideout for fear of the protesters storming the White House.

2- The scenes of the American protests ravaged the image of the internal stability that the successive American governments were boasting about, as fires broke out,

stores were looted, and police stations were destroyed in significant numbers, warning the Americans of the hell that their governments had long practiced in other countries. The US government was threatening them of the oppression and destruction that the US applies in dealing with the world. By any standard, there were shocking scenes to be witnessed: a president who warns and threatens peaceful demonstrators with rabid dogs around the White House, and with the most lethal weapons in the world if they dare to storm the walls of the White House, that was surrounded by wire barriers and concrete walls. The President called on state governors to respond ruthlessly to demonstrators in their states, and to impose security by force, and he offered them the use of the National Guard, and put the US military on high alert to intervene within 4 hours where necessary if the police and guards fail to enforce security, and the army was actually deployed in the capital Washington DC before this step be reversed, especially after widespread criticism of the President against the backdrop of introducing the American Army against the people. On the other hand, angry crowds, a part of which remained peaceful, were not deterred by police, guards, or the dangers of Coronavirus, kept protesting to demand civil rights, holding the killers accountable, and reforming the police, while another section of the protestors went on to attack government

centers, especially of the police, and to burn and destroy them. President Trump accused later that it was the ultra-left anti-capitalist Antifa movement! And that a third section of the protestors had been looting, robbing, and carrying out destructive acts...

3-The reality of the American police, whose main element is from the white population, is used to insult the black population, and many from among the black population have been killed by policemen. Some of these incidents have been documented and illustrated, as in the recent Floyd killing, and these incidents are not rare, but rather repeated again and again. Discrimination and racism is remarkably prevalent in the US society...

But there are reasons why the murder of Floyd on 25/5/2020 in the city of Minneapolis widened the scope of popular anger against the policy of racial discrimination pursued by state apparatus in America against blacks in particular for these reasons, some are old and some are new, these reasons being:

a- The failure of the assimilation process in American society: the current American society was distinctly established on racist grounds. The English immigrants in particular, and the Europeans in general, colonized America on the corpses of millions of the Native Americans, the original inhabitants. And because of the need for new colonies to be established, slaves were brought from

Africa, so Americans of African origin are viewed as slaves. This was official United States policy for centuries, during which these Africans are subject to racial segregation, forced labour in white farms as well as their industries. The Naturalization Law of 1790 granted American citizenship to whites only, while refusing to recognize blacks as citizens, despite the attainment of Africans of some rights, such as voting in the 1860s. However, racial discrimination remained an official policy in America even after the end of the civil war. After the mid-twentieth century a large movement called the civil rights movement broke out and Martin Luther King Jr became the well known leader of African Americans in the US, which led to the formal recognition of their full rights as American citizens...

Hence, these African Americans thought that they had obtained the civil rights that their parents and grandparents had been deprived but that did not change the white American mindset, whose bigoted view of these Africans remained, and racist practices against them continued. In spite of the rants of American leaders that racism has ended, yet various reports still discuss the entrenched racist view in America against people of African descent. One of the manifestations of racism against black people in America are a much higher ratio in the number of black prisoners compared to white Americans, and the high rate of unemployment among

them, and the large and clear difference in the average income between African American families compared to white Americans, as well as the sharp decrease in health services, and other services, between areas that are predominantly inhabited by black citizens and residents of the so called black neighborhoods. Areas that are often considered high-end, and those which have decent health services, the prices of properties and gated communities that white Americans live in have reached stratospheric levels.

b- The arrival of the racist Trump Administration and its embracing of the advocates of the White Race supremacy: The groups that support President Trump believe in the superiority of the White Race over others, they are groups that have been given prominence after Trump's arrival to the White House, and these people have found in Trump a national leader for themselves; they are mixed with evangelical Christians who add a religious flair to this superiority. President Trump's candor against Muslims, as he prevented some of them from obtaining visas to enter the US, his anti-Mexican statements, and his plans, part of which were to build a wall on the borders of Mexico, and his trade war against China, and calling Coronavirus the Chinese virus and Kung-Flu, and the emergence of a wave of hostility to the Chinese in the US, his tolerance of the 2017 New Nazi demonstrations in Virginia,

his insulting language against the minorities, as well as his comments on George Floyd's killing and the need to suppress the protest movement in support of blacks rights in America... and as a result of all this, President Trump has become one of the biggest instigators of racial discrimination in the US, so the number of hostilities against blacks, Muslims, Mexicans, and Chinese in America have increased multifold during his presidency. They are seen more than before as intruders who came to rob Americans of their employment opportunities and to plunder America's wealth, and now racial discrimination has become prominent in many sectors of the US society.

c- The implications of the Coronavirus within the American society: One of the reasons that enflamed of the protests against the killing of Floyd in America, was that it coincided with the spread of the Coronavirus, and the quarantine measures that followed, which caused hardships to the Americans on the one hand, and created unemployment on a large scale on the other. It increased the anxiety of the Americans about their future, and thirdly, the Americans saw a catastrophic failure of their government in dealing with the spread of the epidemic in America, with huge shortages of medical supplies and devices, and the failure to prepare for the virus, despite the fact that America was struck by the wave of the virus after Europe and China, which provided it

with ample opportunity to prepare for it, but this was not availed. These, along with the US administration's failure in dealing with the epidemic and the resulting consequence of the division in the American political community regarding the way the Trump administration dealt with the epidemic crisis has caused deep and important internal issues within the American society, and its sentiments have grown regarding how abysmal the capitalist system is. The process of distributing wealth in America is exacerbated with frightening acceleration, in favour of a very small group of Capitalists, who have lobbying powers that influence politics, a policy that favors more and more tax exemption for them, at the same time, the people of the middle and lower income bear the brunt of the most fatal taxes. These protests have highlighted the rising power of the anti-capitalist movement in America, Antifa, which President Trump has demanded to classify as a terrorist organization, a movement that called for the occupation of stock markets on Wall Street as a great symbol of Capitalism after the 2008 financial crisis, this movement increases its followers and is taking root more and more in the American society, and calls for violence against Capitalism, and it is accused today of directing demonstrators to burn and destroy government facilities such as police stations.

4- All of this has had repercussions on America's foreign policy, due to the following reasons:

a- The state of division in America: The Trump administration has shown since 2017 that the US is a divided society. Divisions and fissures over many issues, such as wars, and international assistance provided by America to its agents around the world, such as tax policy, dealing with minorities, immigration, and many other policies. But with the advent of President Trump, he himself has become one of the most prominent causes of division in America, and his personality has helped with his excessive arrogance, clinging to power, narcissism, lack of wisdom and foresight, tendency to fight internal conflicts, and exhibiting euphoria by breaking foes. All of this has made American citizens especially divided about President Trump, they are either with him or against him. Job terminations and resignations in his administration have increased, in a way that has never happened with any former American president of this caliber. The Coronavirus crisis, and the altercations between the president and the governors of some states, are evidences of the increase in the severity of the American division. This increased divide strikes the American political and financial centers, and is reflected within the society as a whole. And the way the president and his administration dealt with the crisis of the popular protests, too, have become strong causes in fueling the division.

Trump opposes the protest movement after Floyd was killed, and he wants to establish

security by force, he is opposed in that by the Democratic Party and state governors, and even his defense secretary, who apologized for participating in the President's visit to a church adjacent to the White House, after the security forces drove the protesters away from its vicinity, and it was considered political propaganda for Trump. Among the latest examples and intensity of these conflicts ("former US defense ministers and dozens of military officials accused - in a joint message - President Trump of betraying the oath and constitution, for his consideration of deploying the army to confront protesters; among the signatories was former Defense Secretary James Mattis." (Al-Jazeera.net 7/6/2020). The issue was not confined to the former defense secretaries, but rather included the current and with strong responses, according to the previous source itself:

(CNN quoted a Pentagon official as saying that President Donald Trump requested the deployment of ten thousand soldiers in the capital, Washington DC, and other US cities, to counter last week's protests, and that Defense Secretary Mark Esper and the Chairman of the Joint Chiefs of Staff Mark Milley, rejected this request, in light of mass demonstrations in Washington and other American and European cities against racism and police brutality. The New Yorker Magazine had reported that it had learned, from White House sources, that a verbal argument had occurred between President Trump and

General Mark Milley. In the magazine report it mentioned that General Milley raised his voice in the face of the President in protest against his request to deploy the army in American cities to suppress the protests, as Milley the army's deployment in the streets as illegal.)

b- The presidential election period has intensified the matter. These protests erupted in conjunction with the election campaigns of both Democratic candidates Joe Biden and Republican Trump. President Trump is very concerned about his future as President, and wants to be re-elected in November this year, rather than this issue being his number one priority, his main concern is the implications of the Coronavirus, its impact on the American economy, the loss of millions of Americans of their employment opportunities, and what is being said about his mishandling of the virus crisis. He fears that this will be a factor that his Democrat opponent exploit against him in the election campaigns. Then came the wave of recent protests, in which President Trump wanted to highlight his personality as a strong man who is capable of controlling security, protect property, which increases his electoral opportunities... But his opponent, Joe Biden (Democratic Party) and other forces are working to portray this as contrary, so they portray him as a man working to consolidate the division in the US, and is unable to heal the wounds that American society suffered after his ascension

to the highest office, or to quell public George Floyd's murder and the demonstrations, and they hold him responsible for the nature of the violence and riot in the demonstrations, because of his fiery statements against the demonstrators.

c- The state's repression of the protests: The countries of the world witnessed the painful and brutal way in which the American government deals with the popular protests, the president's talks about imposing security by force, releasing rabid dogs upon the protestors and the most lethal weapons. And watched thousands of detainees, baton charged, and tear gassed in America, after they were protected from such scenes for decades. All of this make America lose its argument it used for long against its opponents around the world under the auspices of human rights, the right to express opinion, support for the opposition, etc. This has a direct impact, that make the American foreign policy lose one of its strongest international justifications ... This is confirmed by what Russian Foreign Ministry spokeswoman Maria Zakharova said, ("As of late May and early June 2020 the United States has lost any right to direct any observations to anyone on the globe on human rights issues." Zakharova added, commenting on the US authorities' handling of the demonstrators, who participated in the protests against racism and police brutality in the United States: "It is finished! Starting from this moment, they do not have this right."

(Al-Yowm As-Sabi', 2/6/2020).

5- Thus, racial discrimination is deeply rooted in the United States, it may remain in the undercurrents for a bit but then it emerges on the surface as well. It is an intellectual disease in the origins of the emergence of the American capitalist system, and it is not absent from any man-made law, because it is subject to the whims and desires of humans that determine the superiority of white over brown, and red over yellow ... even if this distinction causes harm to others, but even to themselves later on!

It is only Islam that has eliminated, and eliminates, this racial discrimination, so there is no differentiation between people on the basis of color, high-standing or wealth. Rather, they are all equal, and are only distinguished by Taqwa (piety). Allah (swt) says:

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted” [Al-Hujurat: 13]

The Prophet (saw) said in what is reported by Al-Bayhaqi (384-458 AH) on the authority of Abu Nadhrah from Jabir Ibn Abdullah,

he said, the Messenger of Allah (saw) said during the middle of the days of Tashreeq (of Hajj) in the last pilgrimage speech:

يَا أَيُّهَا النَّاسُ، إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ، أَلَا هَلْ بَلَّغْتُ؟»، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

“O people, your Lord is one and your father Adam is one. There is no favor of an Arab over a non-Arab, nor a non-Arab over an Arab, and neither white skin over black skin, nor black skin over white skin, except by Taqwa (piety). Indeed, the most noble of you in the sight of Allah is the most righteous (have Taqwa) of you. Have I not delivered the message?” They said, “The Messenger of Allah has delivered the message.” He said: “It is incumbent upon those who are present to convey this information to those who are absent.”

The same is reported by Al-Busairi (762-840 AH), and the same is narrated At-Tabarani (260-360 AH), he said in his narration:

«وَلَا لِأَسْوَدَ عَلَى أَبْيَضَ وَلَا لِأَبْيَضَ عَلَى أَسْوَدَ»

“neither black skin over white skin, nor white skin over black skin.”

Only Islam ends racial discrimination, it is revealed by the Lord of the Worlds, guides to the truth and spread the good around the world.

(أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى

فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

“So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?” [Yunus: 35]

20 Shawwal 1441 AH

11/6/2020 CE

## Question and Answer:

# The Border Clashes between China and India (Translated)

### Question:

Reuters reported on 10/06/2020, “Hundreds of soldiers have been ranged against each other in the remote snow desert of Ladakh since April in the most serious border flare-ups for years after Chinese patrols advanced into what India deems its side of the de facto border, Indian officials say. China claims the territory to be its own and has objected to the Indian construction of roads in the area.” The border region between China and India has witnessed skirmishes between the border guards of the two countries, since the first week of May. Is the motive local or is America behind it, to harass and pressurize China? What is the impact of this conflict on the Muslims in Occupied Kashmir and Pakistan?

### Answer:

Border skirmishes broke out on 5th May 2020, in the Galwan River Valley of the high-altitude region of Ladakh in northern India and then, three days later, at the Nathu La mountain pass, in the Himalayas, connecting the Indian state of Sikkim to China’s Tibet Autonomous Region. These skirmishes led to a military and diplomatic impasse between the two countries.

The history of tensions between China and India is longstanding. It recurs frequently in the form of conflict over the borders that the British drew up with China, in the Sikkim-Tibet Convention of 1890, when the British dominated the region, having colonized the Islamic Indian Subcontinent. When the British left, they divided the Indian Subcontinent into India and Pakistan, leaving Kashmir as an area of conflagration between them. They did the same with India and China, sparking conflicts over many border regions. To explain what happened recently, we review the following

First: The recent border skirmishes between India and China are not the first of their kind. The armies of the two countries were on the brink of war to varying degrees in the years 2013, 2014, 2017, within the last decade alone. The two countries fought a fierce cross-border war in 1962, in which India was defeated and China occupied Aksai Chin, in northern Kashmir. The dispute between the two countries on the eastern borders is the result of British colonialism. British colonialism ensured the annexation of the state of Arunachal Pradesh to India, with the non-demarcation of the borders with China, throughout the period of the British colonization of India. As for the dispute over the western borders, it is due to the greed of the two countries for Islamic Kashmir, especially after 1947. Due to the border disputes, both countries publish widely differing data, even

about the length of the border between them, up to a discrepancy of nearly four thousand kilometers.

As for the skirmishes on 5th May 2020, they occurred when the forces clashed, injuring dozens of soldiers on both sides, upon the banks of the Pangong Tso glacial lake, situated at an altitude of around fourteen thousand feet on the Tibetan Plateau. Since then, reinforcement of forces continued, amidst ongoing confrontations. China sent about 5,000 soldiers and armored vehicles to the disputed border area in Ladakh. It was reported that “The Business Standard Newspaper reported that, ‘over 5,000 Chinese soldiers have intruded at five points in Ladakh — four along the Galwan River, and one near the Pangong Lake.’” (www. defense-arabic.co 24/5/2020

Second: Tensions between the two countries flared after India separated the Ladakh region from Jammu and Kashmir. China understood that Ladakh’s separation from Jammu and Kashmir was for strategic reasons, in order to maintain the intense Indian confrontation against China, since Prime Minister Narendra Modi came to power in the year of 2014, as the head of government formed by the Bharatiya Janata Party (BJP). A Chinese Foreign Ministry spokeswoman said in response to Amit Shah’s announcement on 5/8/2019 of India’s intention to separate Ladakh, “India’s unilateral amendment of its domestic law is harmful to

China and violates regional sovereignty, and this is unacceptable.” The border disputes that flare up recurrently between the two countries are centered over two focal points: The first is on the eastern border, where China demands the annexation of a major part of the 83,000 square kilometer state of Arunachal Pradesh, which China calls South Tibet, but India rejects. The second focal point is over the Indian demand for the return of lands seized by China in the 1962 war on the western borders, in the Islamic Kashmir region, which is the Aksai Chin area of around 37,000 square kilometers, a semi-desert climate region with a small population. This Indian demand is rejected by China. Instead, China is demanding even more sovereignty in the Kashmir region. So, the Chinese demands are concentrated today on the western borders on a part of the Ladakh region of Kashmir, bordering the Aksai Chin region, which was part of the ancient trade route of China, the Silk Road

Third: The Ladakh region, in which the recent Indo-Chinese skirmishes occurred, is an Islamic region and an integral part of Kashmir. It was ruled by Islam for centuries and it was within the state of Jammu and Kashmir until it was separated on 31/10/2019 by law! It is a region with low population density but high strategic value. It is the highest plateau in India and includes the valley of the upper Indus River. It is located between the Chinese Line of Actual

Control (LAC) to the east and the Pakistani Line of Control (LoC) to the west. The Karakorum Pass is located to the north. Also, the last Indian settlement before the Karakorum Pass is Daulat Beg Oldi and for information, this literally means in the Turkic “the spot where the great and rich man died.” It is said that it refers to Sultan Said Khan, the ruler of the Yarkand Khanate, who came in a campaign of conquests in 938 AH, the autumn of 1531 CE, in order to open Ladakh and Kashmir to Islam. Upon making his return to Yarkand, at the end of 939 AH, he became seriously ill and it is said that he died in this place. So, it is an Islamic Land and now India controls it, within the areas of its control in the Kashmir region. The region has multiple wounds. Just as India controls Jammu, Kashmir Valley, and Ladakh, China controls Aksai Chin and Trans-Karakoram Tract, all of which are Islamic regions in the Kashmir region. This is whilst Pakistan only controls the Azad Kashmir and Gilgit-Baltistan region, which is perhaps less than a third of the region’s area. Azad Kashmir borders the regions under Indian occupation, while Gilgit-Baltistan is adjacent to other regions, under the control of both China and India. In light of the current state of vulnerability of Islamic countries, particularly Pakistan, India claims right over the disputed areas of Ladakh as part of the Jammu and Kashmir region, while China responds and claims right over those areas as part of the

Xinjiang region, which is East Turkestan. Thus, the two countries contest rights over these Islamic regions, whilst Pakistan is continuing its subordination to America and the rest of the world. The rulers of Muslims are silent

Fourth, China views the Ladakh region, which is under the control of India, in a special way. In addition to the presence of Buddhists in this region, it contains two ancient trade routes that reach Central Asia. This reality is of great importance to the new strategy of China, the Silk Road Economic Belt. Although there are other routes for China to reach Central Asia, the route through Ladakh is shorter, in reaching the heavily populated centers and markets of Central Asia. What further increases this consideration, is that these ancient trade routes would bring closer many destinations to deliver Chinese goods from the industrial centers in eastern China, through northern Pakistan, on the way to Gwadar Port. This project is an important economic corridor (CPEC), in which China has invested tens of billions of dollars in recent years. Therefore, this conflict is not free from this dimension in the Chinese mentality. If China were to open the other border dispute with India, on the eastern border over the state of Arunachal Pradesh, China would not realize the benefits of the “economic corridors” that it seeks, within the framework of the Silk Road Economic Belt strategy, avoiding passage through the areas controlled by the US Navy,

particularly the Strait of Malacca. What increases Chinese suspicions that India is engaging in the US policy to curb the rise of China, are the following

1-After the Coronavirus disease pandemic crisis, America found a new premise for striking China, under various pretexts. Washington talks incessantly about the need for Beijing to bear responsibility for the spread of the virus. It is dragging along other countries, including India, in the direction of demanding an inquiry, particularly over the Wuhan Institute of Virology. On the other hand, the interruption of some supplies from China, when the virus first struck, adversely affected production in many European and international factories, as a result of the disruption of the supply chain of parts from China. This provoked demands to abandon supply chains that pass through China. This trend added to the efforts of the US President to bring back American companies operating in China, rather get them out of China, making Beijing feel today, more than ever before, that its economy is under actual threat and pressure

2- What also indicates India's involvement in US policy, is its attempt to weaken the Chinese economy. Anadolu Agency reported that, "Globally, China is losing its leverage as it is believed to have caused the pandemic. Industries are looking to move out of China. This is causing China to divert attention from the COVID-19 situation,' Lt. Gen. Vinod Bhatia,

India's former Director-General of Military Operations (DGMO), told Anadolu Agency. He said the post-COVID world will be a big opportunity for India, as the fulcrum of power will shift from West to East." (Anadolu Agency of Turkey, 31/5/2020). It seems that the opportunity that the Indians are talking about is the transfer of foreign companies, especially the American ones, from China to India. China is witnessing that the United States is behind the development of Indian capabilities to enable confrontation with China. The US supported India's nuclear program until India became a nuclear power. The US gave India a distinguished status and priority in trade and economic relations. The US also forced Pakistan to reduce tensions with India, allowing India to move large military contingents that were stationed for decades on the borders with Pakistan, redeploying them on the border with China. This policy of the United States towards India is not new, but has been so for many years. Today, the United States adds to the involvement of India, by getting large foreign companies out of China, with India as an alternative, thus involving India in striking the Chinese economy.

3- It is worth noting that from the military perspective, China has been able to develop its army significantly. It has become the second ranked country globally in terms of military spending, after the United States, with a military budget of 261 billion dollars for the year 2019.

Moreover, China spends more than Russia, Britain and France combined. Although in the year 2019, India became the third ranked country globally in terms of military spending, after China, with a budget of \$72 billion, the largest in its history, the capabilities of India's army are still small compared to the military capabilities of the Chinese People's Liberation Army (PLA). The fact of the respective military capabilities of the two armies, makes India cautious of waging extensive battles with China today, which is unlike how it was in 1962. All of this is despite the fact that India has a significant advantage in conventional weapons within the recent conflict zone in Ladakh, especially since many contingents of its army are stationed on the borders with Pakistan, close to the conflict zone. This is unlike China, whose armies are not yet stationed in that region. This reality, in terms of the conventional military capabilities of both countries in the conflict area, has been confirmed in a study prepared by the US's Harvard University (Arabic Post 31/5/2020). However, it is noteworthy that after these skirmishes, that China has been mobilizing additional forces in the region and is increasing its military capabilities against India on the western borders.

4- The Indian conflict in 2017, over the eastern border, was defused, with a meeting of Indian Prime Minister Narendra Modi and Chinese President Xi Jinping in 2018. "The two leaders

held their first informal summit in Wuhan in April 2018 and during this meeting Xi accepted Modi's invitation to visit India for a second meeting." (Euro Arab News, 9/12/2019). However, the current conflict coincides with redoubled American efforts to undermine China, which creates additional complications that make defusing the conflict more difficult. The new complications that the Trump administration is creating around China are fully understood in Beijing. Thus, "Chinese President Xi Jinping said today, Tuesday (26/5/2020), 'Beijing will intensify its preparations for armed combat and improve its capabilities to carry out military missions, under the great impact of Coronavirus pandemic on national security.'" (Sputnik, Russia, 26/5/2020)].

Although it is not directed against India specifically, this statement reveals that Beijing senses great threats surrounding it, after observing American intentions to hold it responsible for the spread of the Coronavirus. So perhaps China is thinking and planning to show its military capabilities in order to deter any US military plan against it that involves the allies of the US in the region, including India. It is as if China is sending a message to proximal enemies not to cooperate with America, otherwise the Chinese army is capable of inflicting great harm on them. Perhaps the intelligence report issued by the Ministry of State Security in China at the beginning of April 2020 that asked Beijing to

prepare for a military confrontation, reveals the seriousness of the US plans against China. The leaps in the Indian military spending, reaching up to 72 billion dollars for the first time in Indian history in 2019, as well as the huge arms deals concluded by the Indian army, all pose a direct threat to China. China has the conviction that India represents the head of America's spear against it. The infrastructure projects undertaken by India in the disputed border areas with China, coupled with the acceleration in its armament, increase the concerns in China about the future of its relations with India.

Fifth: As for the American position on the recent conflict between India and China, it was certainly supportive of India. US diplomat Alice Wells, the outgoing Deputy Assistant Secretary of State for South and Central Asian Affairs, criticized the Chinese actions in Ladakh and linked them to Beijing's provocations in the South China Sea. (NEWS 18, 21/5/2020). Representative Eliot L. Engel, Chairman of the House Committee on Foreign Affairs, issued a statement saying, "I am extremely concerned by the ongoing Chinese aggression along the Line of Actual Control on the India-China border. China is demonstrating once again that it is willing to bully its neighbors rather than resolve conflicts according to international law... I strongly urge China to respect norms and use diplomacy and existing mechanisms to resolve its border questions with India." (US House of

Representatives' Committee on Foreign Affairs, 1/6/2020).

This is in addition to the fact that the US is trying to exploit these border disputes, using them as a trump card against China to pressure China regarding its policy towards it, to limit the penetration of its influence in the region, keeping it busy in these skirmishes, as well as blackmailing it in a trade war and interfering in China's affairs. That is why the US President, Trump, offered to mediate between India and China, after the outbreak of the recent conflict between them, in order to control the resolutions between the two parties to his advantage. Trump tweeted via his Twitter account on 27 May 2020, "We have informed both India and China that the United States is ready, willing and able to mediate or arbitrate their now raging border dispute." (Al-Hurra, 27/5/2020). US mediation was rejected by China, "as Chinese Foreign Ministry spokesman Lijian Zhao said that the two countries do not want a third party to "intervene" to solve their differences." (Anadolu .[(Agency, Turkey, 9/6/2020

Sixth: Despite that, America did not stand down, continuing its activity in the region that it considers to be one of the most important regions in the world. The US persisted in its actions to confront China, from scaling it down to containing it, as well as attempting to confront it directly and indirectly in the South China Sea. However, America can no longer

carry out wars everywhere and preserve its extended influence in many regions of the world, except by relying on regional and local powers that it gains to work for it. Then came the Coronavirus crisis that exposed America as a state that cannot manage crisis that it faces successfully. Indeed, the crisis has exposed the US as a failure, helpless before a mere virus! And this exposure increased after the issue of racial discrimination erupted within it, after a white American policeman suffocated an African-American citizen, which exposed it internationally. All of this is at a time when China is a major regional power. Therefore, America has become more dependent on other countries than before, to achieve its interests and maintain its influence...

America sought to bring its agents in India to power, so that India would be under its command. It brought them to power so that America could guarantee that results would always be in its favor and that the agents would follow it. It worked with all its might to bring the Bharatiya Janata Party (BJP) to power. So this pro-American party reached authority for the first time under Vajpayee's leadership, to rule in India in 1998 until 2004. When elections took place in that year, the BJP lost to the Congress Party. The BJP returned to power after winning in 2014 and remains in power. The US began exploiting India against China. In order to allow India to play this role, America

neutralized Pakistan and made it move away from conflict with India, so that India would devote itself to the current conflict with China. This is why the rulers of Pakistan abandoned Kashmir to the farthest extent, when India announced last year on 5/8/2019 that Occupied Kashmir has become part of India. And we mentioned in the “Question and Answer” dated 18/8/2019, “America saw that tensions over Kashmir between India and Pakistan affect the weakening of the confrontation of the Indian Subcontinent against China... To overcome these tensions, the United States began the process of normalization between India and Pakistan. The goal of normalization was to neutralize the Indian and Pakistani forces from fighting each other because of Kashmir, and to direct efforts toward cooperation with the United States, eventually to restrict the rise of China. America believed that the annexation of Kashmir to India and America’s pressure on the regime in Pakistan to prevent it from acting militarily, shifting the subject to dialogue will kill the issue and prevent military conflict between them, just as Abbas’s authority in Palestine and the Arab countries around them are not taking military action against the Jewish entity that is occupying and claiming what it wants of Palestine!”

The rulers of Pakistan committed themselves to this, and they declared, as stated by Prime Minister Imran Khan, when he said, “His

government will respond appropriately to the government of India, if it launches an attack on Pakistan.” (Anadolu Agency, 30/8/2019). That is, not for the liberation of Kashmir! After about a month, he said that, “The army chief Bajwa assured him that Pakistan Army is ready to confront India, in case it launches an attack on Azad Kashmir...” (Pakistani Geo News Channel 26/12/2019). That, is Azad Kashmir alone and not to liberate Jammu and Kashmir from India’s control!

Seventh: As for Pakistan, which maintains strong relations with China, it does not demand any rights at all in the Aksai Chin region that China occupied from India, which is part of Kashmir, nor does it demand any rights in the Kashmiri Ladakh region under Indian control, which China demands a part of! Although Pakistan used to express delight in Indian disputes with China, considering that China will break the nose of India, the archenemy of Pakistan, this time it was silent. CNN News-18, on 26/5/2020, was surprised at Pakistan’s silence, extending to the Pakistani media, which did not express its position on this conflict as usual. This is not possible except due to American pressure, because America wants India to feel comfortable in its relations with Pakistan. America does not want India to feel any threat, such that the Pakistani Army is waiting to attack it, if it entered into a war with China. All of this is to make India carry

out the transfer of more of its forces from the borders with Pakistan to the borders with China, so that it is in a better position to put pressure on China. This disperses the strength of the Chinese army, instead of concentrating it in the China Sea region. This weakens China without war, when its military resources are distributed between preparing to confront with India in the southwest, and preparing to confront its two principle enemies in the seas, the US Navy and the Japanese Army, which is also increasing its strength against China.

Eighth: With all of this, the Muslims in Kashmir feel that the lands of their region have become a subject of conflict between two kaffir states, each of whom wants to plunder and control them, at a time when Pakistan and the rest of the rulers of Muslims remain idle. Pakistan has even pursued Kashmiri armed groups on its lands, to prevent them from harming India. This reality of Pakistan and the Sino-Indian conflict greatly weakens the Muslims in Kashmir. Previously, heavily supported by Pakistan Army, Kashmir was in confrontation with the Indian occupation. Today Kashmir finds itself facing two large states without any support from Pakistan, which is abandoning more of the conflict arenas with India, in subordination to America

It is painful that the conflict between India and China is over the division of Islamic regions, especially Kashmir and its environs. India is demanding the return of lands seized by China



from evil, and the Messenger of Allah (saw) the truthful, said in the Hadith, agreed upon, by Abu Hurairah, may Allah be pleased with him that the Messenger of Allah (saw) said: «الإمام» «The Imam (Khaleefah) is a shield for them. They fight behind him and they are protected by him.» So take heed, O people of sight.

30 Shawwal 1441 AH

21/6/202

## Answer to Question

# The Return of the Prayer in Hagia Sophia and the Loud Voices Demanding the Return of the **!**(Khilafah (Caliphate (Translated)

### Question

We know that Muhammad Al-Fatih - may Allah have mercy on him – when he opened Constantinople he made the Hagia Sophia into a mosque... We also know that Mustafa Kamal – may Allah curse him - removed the mosque's characteristic of the Hagia Sophia and made it into a museum... In 2013, Erdogan rejected a request from Muslims to re-convert Hagia Sophia as a mosque... This year, and on Erdogan's orders, the court issued a decision to restore the Hagia Sophia as a mosque... the prayer was held there on Friday 24/7/2020, and Christian paintings on the walls would be covered only during the prayer. Does this affect the validity of the prayer? And where did these drawings come from, when Hagia Sophia was a pure (tahir) and clean mosque for nearly 500 years

We face some confusion in the Shariah ruling with respect to Hagia Sophia when Muhammad al-Fateh conquered it, and what we hope for, from you, and we are thankful to you, is to clarify the Shariah ruling on the places of worship of

the kuffar in the conquered countries, to assure our hearts by the answer

Answer

To get a clear answer to these questions, we must review the relevant matters and their related issues, and to show the Shariah ruling :on them. So we say, and success is from Allah First: In our previous speech on 7 Jummada I 1441 AH - 2/1/2020 CE on the Anniversary of the Conquest of Constantinople in the year 857 :AH - 1453 CE, it is stated

Al-Fatih began conquering and besieging] Constantinople from the twenty-sixth of Rabi' al-Awwal until it was opened at dawn on the twentieth of this month, Jumada al-Awwal 857 AH, meaning that the siege lasted for about two months. When Muhammad Al-Fatih entered the city victoriously he got off his horse, and prostrated (sujood) to Allah, thanking Allah for this victory and success. Then he headed to the Church of the Hagia Sophia where the Byzantines and their monks had gathered, he gave them protection. He ordered the conversion of the Church of the Hagia Sophia to a mosque, and ordered the establishment of a mosque in the place of the grave of the great companion Abu Ayoub Al-Ansari, where he was among the ranks of the first campaign to open Constantinople, and where he died, may Allah have mercy on him and may He be pleased with him... Al-Fatih, who was named so after the conquest,

decided to take Constantinople as the capital of his state after it was Edirne previously, and he named it Constantinople [Kostantiniyye] after its conquest “Islambol”, meaning the city of Islam [Dar al-Islam], and became famously known as “Istanbul”. Al-Fateh then entered the city and went to the Hagia Sophia where he prayed in it and it became a mosque with the ...grace, blessing and praise of Allah

This is how the glad tiding of Allah’s Messenger (saw) was fulfilled; the one in his noble Hadith on the authority of Abdullah ibn Amr ibn Al-As, who said: “When we are around the Messenger of Allah (saw) writing, the Messenger of Allah was asked, which of the two cities will be opened first, Constantinople or Rome?” The Messenger :of Allah (saw) said

«مَدِينَةُ هِرَاقْلَ تَفْتَحُ أَوَّلًا، يَعْنِي قُسْطَنْطِينِيَّةَ»

The city of Heraclius will be opened first,”  
“.meaning Constantinople

Narrated by Ahmad in his Musnad and Al-Hakim in Al-Mustadrak and he said: “This is a sahih Hadith on the condition of the two sheikhs, and they did not extract it. Az-Zahabi commented on it: “on the condition of Bukhari and Muslim”. Also in the noble Hadith, on the authority of Abdullah bin Bishr Al-Khathami from :his father that he heard the Prophet (saw) say

«لَتُفْتَحَنَّ الْقُسْطَنْطِينِيَّةُ فَلْنِعْمَ الْأَمِيرُ أَمِيرُهَا وَلْنِعْمَ الْجَيْشُ ذَلِكَ الْجَيْشُ»

You will open Constantinople, its Amir is the”  
“.best Amir, and the best army is that army

He said, Maslama bin Abdul Malik called for me and asked me, so I mentioned the Hadith to him so he invaded Constantinople, narrated by Ahmad. In Mujma' Az-Zawaa'id, in its comment it states: "Narrated by Ahmad, Al-Bazzar, Al-...Tabarani and its men are trustworthy

This glad tiding was achieved at the hands of this young man, Muhammad Al-Fatih, who was not older than twenty-one, but he had been prepared uprightly since his childhood. His father Sultan Murad II tended to him, and he was mentored at the hands of the finest teachers of his time, including... Sheikh Akshamsaddin Sungkar who was the first to cultivate in his mind the hadith of the Messenger of Allah (saw) on the "conquest of Constantinople" since his childhood. So the boy grew up aiming to achieve that conquest by his hands... Allah (swt) honored and blessed him, deserving the praise from the Messenger of Allah (saw). Al- [...Fatih was the best leader

Second: Since that time, the Hagia Sophia has become a great Islamic mosque, a great symbol for Muslims, and Muhammad Al-Fatih and the specialists in his era removed the paintings that contradict Islam from the walls, and blurred the drawings that were difficult to remove with paint or so. It became a pure, clean, bright mosque where Muslims prayed, praising Allah for that victory and the clear conquest... This continued until the criminal of the era Mustafa Kamal prevented praying in this mosque and turned

it into a museum by his disastrous decision on 24/11/1934 CE... And before that, he, may Allah curse him, closed down the mosque from 1930 for about four years: ["Hagia Sophia was closed to worshipers between 1930-1935 CE because of the restoration work, which was carried out by order of Mustafa Kamal, the founder of the Turkish Republic. During the restoration work, various restoration operations were carried out... followed by a decision of the Cabinet on 24/11/1934 to convert the Hagia Sophia into a museum." (aa.com.tr/ar/190 Anadolu Agency [(11/7/2020 CE

That is, the mosque remained closed for this period of time, and in this period, it is not excluded that some people came from the Western countries to draw those drawings and then the Hagia Sophia Museum was opened in 1935 CE. After his decision, to show people that there are Christian antiquities and drawings! Before that, Mustafa Kamal had committed his greatest crime of dissolving the Islamic Khilafah (Caliphate) in 1342 AH-1924 CE. Just as Mustafa Kamal brutally fought every call to restore the Khilafah; likewise, he fought every call to restore the Hagia Sophia mosque... However, Muslims continued to yearn to restore the Hagia Sophia to a mosque as it was. Almodon website stated on 26/3/2019: [still many Turks are looking forward to the day when the Hagia Sophia Museum returns to a mosque for Muslims. (On 27/5/2012, thousands

of Muslims prayed in front of its building in protest of the law banning religious rites in it, on the occasion of the 559th anniversary of the victory of Sultan Muhammad the Conqueror and his conquest of Constantinople. The protesters chanted: “Break the chains... and open the Hagia Sophia Mosque... The Captive Mosque”) and their resolve was not weakened by demanding that it is opened as a mosque [but Erdogan responded to these demands when he was Prime Minister in 2013 CE, that he would not consider changing the status of .[(the Hagia Sophia... (Almodon website

Third: But Erdogan’s view changed during the propaganda campaign for the city’s municipal elections that took place in Turkey on Sunday, 31/3/2019 where he noticed the plunge in his ratings; as if he saw that jumping on the bandwagon for the conversion of Hagia Sophia into a mosque would raise his parliamentary electoral shares, so he embraced that call at the top of the election campaign: (Turkish President Recep Tayyip Erdogan said on Friday that the Hagia Sophia in Istanbul should be renamed as a mosque instead of a museum after Sunday’s elections. Tomorrow’s municipal elections will be held in Turkey; the AK Party looks forward to winning, as is the case in 2014... (Al-Jazeera. net Saturday, 30/3/2019). But Muslims are aware that the return of the Hagia Sophia as a mosque is related to Islam, to the state of Islam, the Khilafah. Hagia Sophia was the

magnificent mosque to the Khilafah state, the title of victory and clear Fath (opening) and the fulfillment of the glad-tidings of the truthful and trustworthy Messenger of Allah (saw)... This is how sincere believers want it: to return under the shade of the banner of the Khilafah, the banner of there is no god but Allah, Muhammad is the Messenger of Allah; not to be shaded by the banner of secularism and man-made systems! Therefore, Erdogan's parliamentary election campaign did not achieve the return of Hagia Sophia as a mosque, it did not achieve its goal, and he lost Istanbul and Ankara in municipal elections, the two largest cities in Turkey! Compared to the People's Party, from the followers of Mustafa Kemal, who turned Hagia Sophia into a museum, people did not find a big difference between these parties as long as none of them wanted Hagia Sophia to .be shaded by the banner of the Khilafah

Fourth: Erdogan did not realize that the return of the Hagia Sophia as it was, a mosque, will not bear fruit and support his popularity only if it was accompanied by the return of the Khilafah. Even though he saw this first hand in the election results, yet he continued to follow the same path! Thus, according to his order and desire, the Turkish Supreme Court issued a ruling on 10/7/2020 to convert the Hagia Sophia Museum in Istanbul into a mosque without any mention of it being associated with the return of the Khilafah and then Friday prayers were held on

24/7/2020 with the secular system and man-made laws fluttering over the Hagia Sophia !!Mosque

The prayer revealed how Muslims longed for the return of the Khilafah and the return of the Hagia Sophia Mosque as it was for 500 years. This was evident in the rejoicing of most people with what was said in the Friday sermon by Ali Arbash, head of Turkish Religious Affairs, on the third of Dhul-Hijjah 1441 AH on 24/7/2020 CE in Hagia Sophia Mosque upon the return of the prayer in it after 90 years of its closure: “The great praise and thanks to our Lord Azza Wa Jal who made us meet and gather on such a noble and historic day. Prayers and blessings be upon our most noble Prophet (saw) who gave :the glad-tiding of the conquest in his saying

«لَتُفْتَحَنَّ الْقُسْطَنْطِينِيَّةُ؛ فَلْنِعْمَ الْأَمِيرُ أَمِيرُهَا، وَلْنِعْمَ الْجَيْشُ ذَلِكَ الْجَيْشُ»...

You will open Constantinople, its Amir is the” “.best Amir, and the best army is that army

And peace be on the noble companions who came out on the path of Allah to fulfill this glad-tiding, with Abu Ayub Al-Ansari (ra) at the forefront who is considered the moral founder of Istanbul, and upon those who follow their footsteps and upon all our martyrs and soldiers who made the Anadolu (Anatolia) a home for .us, protected it, and entrusted us with it

And peace be upon Akshamsaddin, who has knowledge and wisdom, who engraved in the heart of Sultan Muhammad Al-Fatih the love of

conquest, who led the worshipers at the first Friday prayer at the Hagia Sophia Mosque on 1/6/1453 CE. And peace be upon that young and discerning Amir and conqueror Sultan Muhammad Khan... who, with the grace and care of Allah Azza Wa Jal, managed to conquer Istanbul... And also, peace be upon the great craftsman, Mi'mar Sinan, who adorned the .Hagia Sophia with minarets

The Hagia Sophia is a feature of the conquest, and the trust of Al-Fatih. Sultan Muhammad Khan Al-Fatih made that place a Waqf (endowment) because it is in its capacity of a mosque until the Day of Resurrection, and left it in the custody of the believers. In our belief, waqf property cannot be compromised; the condition put by the person who made the property a Waqf is indispensable. Its violator is subject to be cursed / damned. Therefore, the Hagia Sophia from that time to the present day is not only one of our country's sacred buildings; rather it is also one of the sanctities of the Ummah of Muhammad (saw)... (aa.com.tr/ar/192 24/7/2020 Istanbul/ .(Anadolu

Fifth: The concepts of Islam have stirred in the hearts of the Muslims, especially when they heard the glad-tiding of the Messenger of Allah (saw) of the conquest of Constantinople, and they realized that the rule of Islam was the one that opened Constantinople, and it was what resulted in Hagia Sophia becoming a mosque. Istanbul and its mosque, the Hagia

Sophia, continued as the center of the Ottoman Caliphate for five hundred years. This is the concepts of the Khilafah moved in their hearts, and was even announced in some media outlets as stated in the magazine, Gerçek Hayat - Real Life. Ash-Sharq Al-Awsat mentioned: Tuesday - 7 Dhul-Hijjah 1441 AH - 28 July 2020 CE: (In the meantime, a magazine directly called Gerçek Hayat - Real Life in its new edition, issued the day before yesterday, for the declaration of the Caliphate in Turkey. The magazine published on its cover a phrase in the Arabic language saying: "If not now, when?"). Erdogan should have responded positively to that instead of his :party's spokesman who spoke against it

Ankara (Turkish Zaman newspaper) - A] spokesman for Turkey's ruling Justice and Development Party, Omer Celik, denounced the controversy that erupted after the opening of the Hagia Sophia Mosque, following calls for a Caliphate. Gerçek Hayat (Real Life) Magazine issued today on its cover phrases calling for reviving the Islamic Caliphate again. Celik explained that Turkey is a democratic, secular and social state of law, and that it is a mistake to fabricate political polarization regarding Turkey's political system... he continued saying: "I pray for mercy to the leader of the independence war and the founder of the republic and its first ruler, Mustafa Kemal (Ataturk), and all leaders of the War of Independence. We will arrive with sound and solid steps to the wishes of

our people with the skilled leadership of our president. Our prayers are with our people and our goal is a unified country. Long live the Turkish Republic...” (Zaman Turkey 27/07/2020)]. Thus, the spokesperson for the ruling party reveals that the matter is not for Allah but rather for a passing worldly objective

This is not how matters are conducted O president of the Republic! Although every Muslim who is sincere in his Islam, his heart was filled with joy for the return of the Hagia Sophia mosque, yet every Muslim who is sincere in his Islam also wants it as Muhammad al-Fateh started it, the title of victory and the clear conquest, a luminous flame in the history of the Ottoman Caliphate, the Islamic Khilafah (Caliphate), a fulfillment of the glad-tiding of the Messenger of Allah (saw)... This is how every Muslim sincere in Islam wants it, a shining mosque on which the banner of Islam is raised, the banner of the rule of Islam, the banner of the Khilafah (Caliphate) that has been shaded it for nearly 500 years. And not for the return of the Hagia Sophia to be a mosque for an obsolete electoral purpose, municipal or parliamentary! That is shaded by the banner of secularism and man-made laws that serve the interests of the colonial kuffar, and not the interests of Islam and Muslims

Sixth: As for what came at the end of the question (We have some confusion in the Shariah ruling with respect to Hagia Sophia

when Muhammad al-Fateh conquered it, and what we hope for, from you, and we are thankful to you, is to clarify the Shariah ruling on the places of worship of the kuffar in the conquered (.countries, to assure our hearts by the answer My brother, it is not correct for there to be a confusion in the Shariah ruling, and even if there are different opinions in some branches among the Muslim jurists, they will fall under what they think holds the least amount of doubt based on their correct understanding of the Shariah evidences that they hold as valid, hence there .is no confusion

As for this issue, it is not new, rather the scholars discussed it before, and after studying ;it, it is clear that

The opened countries fall under one of these categories

Lands that Muslims have constructed and 1- established, such as Kufa, Basra, Wasit and their likes, it is not permissible to build a church or a synagogue in them. If Dhimma enter these areas, they are not given the ability to sell or buy...etc to drink alcohol, or keep pigs, because it is Dar ul Islam (Abode of Islam established) by Muslims this is due to the saying of the Prophet :(saw

Under” « لا تُبْنَى بَيْعَةٌ فِي الْإِسْلَامِ وَلَا يَجْدُدُ مَا خَرِبَ مِنْهَا »  
Islam a church is not built and what is ruined of  
“.it is not restored

It was related by Alaa Din Al-Burhan Furi (died: 975 AH), in Kanz Al-U'mal fi Sunnan Al-

Aqwal and Al-Af'al on the authority of Ibn Asakir from Umar, it is also extracted by As-Siyuti in Al-Jami' Al-Kabir. Ibn Abbas said in the version :of Ikrimah from him

«أَيُّمَا مِصْرٍ مَصَّرْتُهُ الْعَرَبُ فَلَيْسَ لِلْعَجَمِ أَنْ يَبْنُوا فِيهِ بِنَاءً، أَوْ  
قَالَ: بَيْعَةً»

Any country is established by the Arabs then” the non-Arabs are not allowed to build in it a building or, he said a church” [extracted by Ibn .[Abi Shaybah in his Musanaf

Lands that the Muslims have opened 2- peacefully, the ruling on temples and churches is based on what the peace conditions are with them, and it is far better to establish peace with them on the terms that the Caliph Umar, may Allah be pleased with him, agreed with them in the year 15 AH-638 CE in the Umari Treaty with the people of Eliya (Al-Quds) when the .Muslims opened it

Lands that Muslims opened by force, it is 3- not permissible to carry out anything of this in it (building churches etc.) because it became the property of Muslims. Regarding this before the :conquest, there are two aspects

One of them is that by conquest (by force) it became a country owned by Muslims, Dar ul Islam (the abode of Islam), so it is not permissible to have a temple or a church, like the countries .that the Muslims constructed

The second, is that it is permissible to keep their places of worship, because in the Hadith of Ibn Abbas that Ibn Abi Shaybah extracted in

:his Musanaf

«أَيُّمَا مِصْرَ مَصَّرْتَهُ الْعَجَمُ يَفْتَحُهُ اللَّهُ عَلَى الْعَرَبِ وَنَزَلُوا يَعْني  
Any country is” «...عَلَى حُكْمِهِمْ فَلِلْعَجَمِ مَا فِي عَهْدِهِمْ...»  
established by the non-Arabs and then Allah grants the Arabs its conquest, removing the non-Arabs from their rule, then for the non-Arabs what is in their trusteeship

Thus, it is up to the conqueror who opened a country by force, according to what he sees in the interest of Islam and Muslims and looking after the affairs of the citizens, both Muslims .(and the people of Dhimma (non-Muslim

And because the topic of Constantinople comes in the section (Conquest by force), I will convey the opinions of some jurists for more reassurance

A- It was stated in Mughni Al-Muhtaj Ila Ma'rifat Alfath Al-Minhaj by Muhammad Al-Sherbini, who died in 977 AH, in explaining the text of Minhaj At-Talibeen by An-Nawawi (died: 676 .(AH

And we prevent them from building a church)] in a country we constructed or its people entered Islam, which was not opened by force, they cannot establish it (church) and are not given approval for a church that was in it, this is most correct. Or if (opened) by peace, provided the land belongs to us, the condition of their housing, and to keep their churches is permissible, if this was general, it is most correct to prevent them, or it is decided for them, and they may establish (.it (church), this is most accurate

The explanation: (and prevent them) this is an obligation (the building of a church) and the temple or for monks, and the temple of fire of the Zoroastrians (in a country we founded)... (or) country (its people entered Islam)... (and) any country that (is opened by force) such as Egypt and Isfahaan the country of Maghreb (North West Africa) (they cannot build it there); because Muslims possessed it by seizing it, then it cannot be made a church. And as it is forbidden to build it, it is not permitted to be restored if it was destroyed (they are not given approval for the Church it was in it, most accurately) as mentioned...and the second (opinion) is to give them approval; because the interest may require that, and the issue of disagreement is on the one (church) already established at the .[...time of the conquest

B- It was stated in (Fath al-Qadeer) by Kamal al-Din Muhammad, known as Ibn al-Hammam :((died: 861 AH) (Hanafi jurisprudence

The second is what is opened the Muslims) by force; it is not permissible to build one there, this is by consensus, and if there was a building there, should it be destroyed? Malik and Shafi'i said in the words of Ahmad in the narration: that it is wajib (to be destroyed). And we say that we make them in charge of their affair in converting their churches to residential property and they are prevented from praying in them, but they are not destroyed. This is the saying of Shafi'i and the narration of Ahmad, because the

companions opened many lands by force and they did not destroy a church, nor a monastery, .(and it was never narrated

C- It is stated in Al-Mughni, by Ibn Qudamah, ((died 620 AH

Section II, what Muslims opened by force, it) is not permissible to make build any building of the sort, because it became the property of the Muslims, and as for the existing buildings, there are two opinions, one, that it is wajib to be demolished, and is prohibited to keep it because it is a land owned by the Muslims, it is not permissible to have a church in it, like the .country that Muslims founded

The second is that it is permissible; because :in the Hadith of Ibn Abbas

«أَيُّمَا مِصْرٍ مَصَّرْتَهُ الْعَجَمُ، فَفَتَحَهُ اللَّهُ عَلَى الْعَرَبِ، فَزَلُّوهُ، فَإِنَّ لِلْعَجَمِ مَا فِي عَهْدِهِمْ»

Any country is established by the non-Arabs” and then Allah grants the Arabs its conquest, removing the non- Arabs from their rule, then .(“for the non -Arabs what is in their trusteeship

Seventh: Accordingly, the answers to the questions mentioned in the question are briefly :as follows

If the country is opened by peace, it is treated 1- according to the conditions of reconciliation, as what took place in the Ummari Treaty (Pact of Umar) during the opening Bait ul Maqdis .((Jerusalem

And if the country was conquered by force, 2-

then the matter is returned to the conquering Muslim ruler to keep it for their worship or not to keep it, according to what he adopts in the interest of Islam and Muslims and as a matter of looking after for the affairs of the citizens, .Muslim and the Dhimma

Therefore, what Muhammad Al-Fateh, may 3- Allah have mercy on him, and may Allah be pleased with him, did by converting the Hagia Sophia to a mosque, is part of his authority, .because the country was opened by force

There are accounts that Muhammad Al- 4- Fatih paid the Pope of the Greek Orthodox the price for the purchase of the Hagia Sophia, in the context of good treatment with the dhimmis, meaning Christians in Istanbul, and some historical documents according to these accounts confirm that Sultan Muhammad II known as Muhammad Al-Fatih paid the aforementioned purchase price [from his money and not the state's money, and he registered it with a private title deed in his name. The matter was documented through a contract of sale and assignment of property, and proof of payment of the amount in bills of payment, after opening the city of Constantinople during his rule of the Ottoman State. Then he beatified the property for the benefit of an association like Waqf in the name of Abu Al-Fath Sultan Muhammad...] And whether these accounts are true or disputed, regarding the purchase, the ruler who rules by Islam, if he conquers the lands of the kuffar by

force, he is permitted to keep their temples and is permitted not to keep them as we showed above.

As for the validity of the prayer, with the 5- presence of those drawings on the walls, and to cover them only at the time of the prayer... as long they are covered, the prayer is valid... but it is not permissible to reveal them after the prayer, and the state falls in a grave sin for that. The Shariah ruling is the prohibition of images on the walls of the mosque or any place in it. If they are found they must be removed. If this is not possible for some reason, then they must be permanently blurred by an appropriate means, that will stop them from showing up again.

:Among the evidences are

Bukhari related from Ikrimah from Ibn Abbas

((ra

«أَنَّ النَّبِيَّ ﷺ لَمَّا رَأَى الصُّورَ فِي الْبَيْتِ «يَعْنِي الْكَعْبَةَ» لَمْ يَدْخُلْ حَتَّى أَمَرَ بِهَا فَمُحِيتْ...»

that when the Prophet (saw) saw the images” in the house (the Ka’bba) he did not enter it until after he ordered that they are wiped out.”

.[[Extracted by Ibn Habban in his Sahih

In Ahmad’s Musnad, on the authority of Jabir

:Ibn Abdullah

«أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصُّورِ فِي الْبَيْتِ وَنَهَى الرَّجُلَ أَنْ يَصْنَعَ ذَلِكَ وَأَنَّ النَّبِيَّ ﷺ أَمَرَ عُمَرَ بْنَ الْخَطَّابِ زَمَانَ الْفَتْحِ وَهُوَ بِالْبَطْحَاءِ أَنْ يَأْتِيَ الْكَعْبَةَ فَيَمْحُو كُلَّ صُورَةٍ فِيهَا وَلَمْ يَدْخُلِ الْبَيْتَ حَتَّى مُحِيتْ كُلُّ صُورَةٍ فِيهِ»

prohibited (ﷺ) The Messenger of Allah”

having images in the house, and he prohibited ordered (ﷺ) making them...and the Prophet Umar ibn al-Khattab who was in al-Batha' at the time of the conquest (of Makkah) to visit the Ka'bah and obliterate all images in it. The did not enter it until all the images (ﷺ) Prophet were obliterated." This is also extracted by .Bayhaqi in As-Sunnan Al-Kubra

Accordingly, it is forbidden to place pictures in the mosque or the prayer area at all times, it is not sufficient that they are covered only on the prayer time and then revealed afterwards, .otherwise the authority is guilty

In conclusion, I ask Allah (swt) to expedite the establishment of the Khilafah (Caliphate) at the hands of its workers from the Muslims, so that everything from the glad-tidings of the Messenger (saw) are fulfilled: the liberation of the Blessed Land from the abomination of the Jews, the conquest of Rome after its predecessor Constantinople is opened, and the earth shines with the glory of Islam and the .banner of Islam is raised above all other flags

(وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

And Allah is predominant over His affair, but” [most of the people do not know” [Yusuf: 21

Day of Arafah 1441 AH

CE 30/7/2020

# **Press Release**

## **Occupied Kashmir Awaits a Khaleefah Rashid who Will Respond to its Children's Cries, with Military Troops Marching for its Liberation**

On 1 July 2020, protests erupted in Occupied Kashmir over the martyrdom of an elderly Muslim by troops of the Hindu State, after they dragged him out of his car in the town of Sopore. His three-year-old grandson, who was travelling with him, was later pictured sitting on his chest, arousing widespread anger within the Muslims of Pakistan, who are in pain at the gaping wound of Occupied Kashmir, in the body of the Islamic Ummah.

**O Muslims of Pakistan!**

The cause of our pain is the absence of our shield, the Khilafah (Caliphate), and the presence of rulers who adopt misguidance. Since 5th August 2019, the lowly idol-worshipping Mushrikeen of the Hindu State have waged war upon our Muslim brothers and sisters in Occupied Kashmir, forcefully annexing it, blinding with pellets, mutilating and murdering with bullets. It is clear that the current rulers will never move to secure our sanctities. Instead, they hide behind appeals and tweets to the “international community,” which is a stone idol

that does neither speak nor acts to benefit us in any of our causes. On the contrary, it is the United Nations that firmly backs any state, no matter how small, that violates the sanctities of Muslims, by action or speech.

Clearly, only the Khilafah will seize the hands of our enemies, so that the sanctities of the Islamic Ummah are never violated, guarded by our own troops that trade their lives for the wide Jannah that Allah (swt) has prepared for the righteous. Violating Islam's sanctities is a declaration of war on Islam, for which the Rightly Guided Imam must mobilize his troops, missiles and armory, so that the enemy never thinks of harming any Muslim. RasulAllah (saw) said, «إِنَّمَا» «الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ» “Indeed, the Imam is a shield, from behind whom you fight and by whom you are protected.” [Muslim]. As the first and best Imam of the Muslims, RasulAllah (saw) mobilized military force to drive out the Jews of Qaynuqa'ah from Al-Madinah Al-Munawwara when they violated the honor of a single Muslim woman in their market. Adhering to the Sunnah of RasulAllah (saw), subsequent Imams of Muslims, throughout the era of ruling by all that Allah (swt) has revealed, all acted as shields for the Ummah. Thus, when a single Muslim woman was abused by Romans, the Khaleefah himself led military forces to punish the perpetrators and opened 'Amouria. And the oppression of Muslim Hujjaj by Modi's forefather, Raja Dahir, was met with the swords

of the army of Muhammad bin Qassim.

O Muslims in Pakistan's Armed Forces!

The Muslims of Occupied Kashmir remain patiently active in their resistance to the Hindu occupying forces. They are not waiting for the international community which has betrayed them for decades, but wait for you, the progeny of Khalid bin Waleed (ra), Salahudeen and Muhammad bin Qasim, who will liberate them. Grant the Nussrah now for the restoration of the Khilafah (Caliphate) on the Method of the Prophethood (saw) so that you are ordered to march towards Srinagar in response to the cries of the oppressed, without further delay. Grant the Nussrah to Hizb ut Tahrir, under its Ameer, Sheikh Ata Bin Khalil Abu Al-Rashtah, so that you are finally led by men of Iman that will lead you in the pursuit of victory and martyrdom.

Media Office of Hizb ut Tahrir in Wilayah  
Pakistan





# NUSSRAH

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

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

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

ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ  
تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ 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 (saaw) became silent.”

(Ahmad).