

# Why Did Allah Remove the Taliban From Power?

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## If the Taliban were repositories of Allah's Nusrat (Divine Help), why did Allah (azza wa jal) remove them from power?

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The following was written by Hazrat Maulana Ahmad Sadeq Desai (Damat Barakutuhum) just a few years before America invaded Afganistan and dislodged the Taliban from power. In this account are numerous important lessons for the Ummah.

### [THE TALIBAN JUST PRIOR TO THE AMERICAN INVASION]

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The Taliban movement in Afghanistan has captured the hearts and imagination of true Muslims throughout the world. While the Taliban on account of their professed Islamic/Sunnah stance are abhorred by the modernist, anti-Sunnah deviates in the Ummah, all true Muslims pray for their success and truly wish that a new Islamic rise has been heralded with the advent of the orthodox Taliban.

The enforcement of Salaat, abolition of television, introduction of Purdah and some other aspects of Islam looked promising and gave hope to those who are yearning for the ascendancy of the Ummah which can become a reality only by total obedience to the Shariah. The image of the total obedience was created by the enactments of the Taliban government. The Taliban government is therefore regarded by Muslims as the true standard-bearers of Islam in this era of the Ummah's collapse and corruption.

With this idea and hope in mind, a Majlis group recently toured Afghanistan. The tour of Afghanistan has saddened and disillusioned this group. The image of the Taliban being the stalwarts of Islam who will set in motion a new Islamic order, conforming to the Sunnah of Rasulullah (sallallahu alayhi wasallam) was shattered. Some of the impressions gained by our group, and our comments are published for the sake of a better appraisal of the confused situation in Afghanistan.

Our committee on its fact-finding mission established the following disturbing facts:

### [FINDINGS FROM FACT-FINDING TOUR OF AFGHANISTAN]

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#### SALAAT

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(1) The measures introduced last year to enforce strict observance of Jamaat Salaat have been abandoned. Last year (1995) when the Taliban movement gained control of 16 provinces of the country, immediate measures were introduced to ensure that the daily 5 Salaat were performed in Jamaat at fixed times. For example, Zuhr Salaat was performed at a fixed time throughout Taliban-controlled provinces. All activities came to a halt. Chains were tied across roads and traffic came to a standstill. Shops closed and everyone hurried to the Musajjid which over-flowed with musallis, necessitating second and third Jamaats.

Even the vehicles of governors of provinces were not allowed to go beyond the road-blocks. They had to leave their vehicles and walk to the Musjid.

The institution of this measure was in obedience to the Qur'aanic command stated in the following aayat:

*"If We grant them (political) power in the land, they establish Salaat, pay (and arrange the institution of) Zakaat, command righteousness and prohibit evil." (Aayat 41, Surah Hajj)*

Our fact-finding commission sadly observed that this beautiful arrangement has been discontinued after it was in force for a few months. No longer is Salaat performed at fixed times throughout the country. The system of roadblocks has been entirely abandoned. At Salaat times, businesses and other activities continue in the same way as they do in all other Muslim and non-Muslim countries.

While most Afghans perform their Salaat, they do not understand the significance and importance of Jamaat Salaat, hence the vast majority perform Salaat individually.

Right inside the governors house in Kandhar, the Taliban capital, many Taliban absent themselves from Jamaat Salaat. While the Jamaat is in progress, many indulge in other activities. Some even laze around smoking hukkah. What Islamization can be expected of a government which displays so much apathy for Jamaat Salaat right inside its headquarters?

## TELEVISION

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(2) Last year a total ban was imposed on television. Viewing television as well as the transit of television sets through Afghanistan were prohibited. Last year television sets were smashed and even hung up on trees for display. Alas! There has now been a reversal of this strict policy. While the use of television is still officially prohibited, the sale and transit of television are permitted by the Taliban government.

In just three days, we observed more than 20 trucks, each carrying a thousand television sets, passing from Afghanistan into Pakistan. Thousands of trucks cross the borders into Afghanistan on their way to Pakistan. A great variety of products pass duty-free through

Afghanistan into Pakistan. However, Afghanistan levies a tax of many thousands of rupees on each truck. This taxation generates a huge revenue.

As far as the Taliban government is concerned, the revenue acquired from the truck-loads of television sets over-rides the Shar'i prohibition of the institution of television. They have opted for repealing the Shar'i prohibition for the sake of collecting the taxes. The lame and baseless excuses and interpretation presented for legalization of the transit and sale of televisions do not benefit a government which portrays itself as an Islamic government implementing the Qur'aan and the Sunnah.

## BID'AH AND SHIRK

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(3) Bid'ah and shirk find full freedom of expression under the Taliban government. While the Taliban are not Braelvis nor bid'atis since they are strict followers of the Hanafi Math-hab and hold the Ulama of Deoband in high regard, their government peculiarly condones the perpetration of some of the worst acts of grave-worship. Men and women, albeit in Purdah, assemble at the mausolea of Auliya to commit acts of bid'ah and shirk. Mujaawars (care-takers) inhabiting the mausolea continue to make a lucrative trade out of the ignorance of those who come to worship the graves.

Several mujaawars sit in different corners of the mausolea collecting money which the ignorant visitors liberally contribute.

Thousands of graves all over the country are decorated with flags of a variety of colour. Graves have been solidly built and decorated in exactly kuffaar style. It is the sacred obligation of an Islamic government to eradicate all vestiges of shirk and bid'ah. Rasulullah (sallallahu alayhi wasallam) was sent by Allah Ta'ala to propagate Tauhid and eliminate shirk, but the Taliban government happily tolerates the institutions of bid'ah and shirk.

## THE SHIAHS

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(4) The Taliban are staunchly anti-Shiah. They believe shaihs to be kaafirs. They condemn the Shiahs and they speak of one day over-running Iran to establish the Shariah there and to liberate the millions of Sunni Muslims who are being cruelly persecuted by Shi'i Iran. While this is the attitude of the Taliban, a shocking discovery is that Shiahs in Afghanistan have offered political bay't (allegiance) to the Afghan so-called Amirul Mu'min, Mullah Omar. The bay't of the Shiahs have been accepted for the sake of political expediency. The Shariah has been side-stepped in a dubious policy which condones the Shi'ism of Afghanistan to appease Iran, notwithstanding the latter's brutal repression of the Ahlus Sunnah in Iran. How can an Islamic government tolerate a sect which reviles and curses the Sahaabah of Rasulullah (sallallahu alayhi wasallam)?

## THE SALAFIS

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(5) The Salafi sect (Ghair Muqallideen) — those who reject and denounce the Taqleed of the illustrious Aimmah Mujtahideen—had its Jihad-training camps for many years in Afghanistan. Mujaahideen having acquired training at the Salafi (mostly Arab) camps fanned out into the world to fight on the side of different Muslim movements. In Bosnia and Afghanistan these Arab Mujaahideen rendered noble service despite their deviation.

The Taliban government has closed the camps of these Arab Mujaahideen and has expelled them from Afghanistan. The overt reason tendered for this action, is the Salafi denunciation of Imaam Abu Hanifah (rahmatullah alayh). While it is conceded that the Salafis are plodding the path of deviation and that they do denounce the Hanafi Math-hab baselessly, the action taken by the Taliban government appear to have a sinister motive.

The Shiah revile and curse the Sahaabah, yet they are not only tolerated and allowed to flourish in Afghanistan, but even their bay't is accepted by the so-called Amirul Mu'mineen of the Taliban. The slanderers of the Sahaabah are Islamic personnel — fussiaaq. The accepted, but the denouncers of Imaam Abu Hanifah (rahmatullah alayh) are swiftly eliminated! Something sinister is happening in Afghanistan!

The anti-American stance of the Salafis is vociferous and well- known. In fact, the USA is pressurizing the Bosnian government to expel the Arab Mujaahideen from Bosnia. A similar motive appears to be the cause for the closure of the Salafi camps in Afghanistan by the Taliban government.

## CIGARETTES

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(6) The curse of cigarettes is permitted by the Taliban government. Contrary to its initial policy of eradicating this curse, the Taliban government is allowing smoking and trading in cigarettes which is a very important trade in Afghanistan. Numerous Taliban smoke openly.

While in the domestic flights of airliners in non-Muslim countries, smoking is not allowed, the Afghan airways, Ariama permits smoking on its planes. The atmosphere in the Afghan planes in which our committee travelled was quite hazy as a result of the abundance of smoking. Thus, the airways of the Islamic government of the Taliban cannot even emulate the kuffaar example, viz. the prohibition of smoking in the aircraft – a prohibition which is Islamic and which an Islamic government should enforce.

## COMMUNISTS AND UN-ISLAMIC PERSONNEL

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(7) The handful of planes of the Taliban government are piloted by communists of the former communist regime and by other un- Islamic personnel — fussiaaq. The Kabul airport manager was the deputy airport manager during the communist regime of Nejuib whom

the Taliban had executed. When Kabul was taken from the communists by Shah Mas'ood and other Afghan warlords, this airport manager left. However, he returned and was promptly reinstated by the Taliban when they captured Kabul three months ago. Incidentally, he happens to be a Pushtun. All Taliban are Pushtuns. Now he as well as all communists who were associated with the former communists regime sport beards and masquerade as Muslims. Just as Mas'ood, Rabbani and Sayyaf (Afghan warlords) had taken communists in their ranks, so too have the Taliban accepted them.

Both the Kandhar and Kabul airports which are in total shambles and in a terrible mess having no electricity and other amenities whatever, are operated by non-Taliban personnel – modernists or communists of the former communists regime. The only difference is their beards which the Taliban government enforces– at least for the present.

## TAXES

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(8) Afghanistan has an abundance of taxis. To generate income the Taliban government imposed an un-Islamic haraam tax on every taxi which is required to pay a daily tax on every trip between towns. This tax is an act of injustice not permitted by the Shariah.

Instead of exploring Shar'i avenues of generating revenue, the Taliban government is following in the footsteps of kuffaar governments by levying haraam taxes

## ISLAMIC GOVERNMENT?

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Islamic government is an authority which governs according to the Shariah — the Qur'aan and Sunnah. Partial implementation of some aspects of the Shariah is not Islamic government. Islam permeates all facets of life. Islam has not exempted from its scope and application any departments of life.

While the Taliban government has introduced Purdah, ordered males to keep beards and implemented some aspects of the Shariah's penal code, it cannot be said that Islamic government exists in Afghanistan. Islam is not confined to the observance of a few rules of the Shariah. Outlining the framework of an Islamic government, the Qur'aan says:

*"If We establish them (politically) in the land, they institute Salaat, pay Zakaat, command righteousness and prohibit evil."*

## FIRST OBLIGATION

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The very first obligation of an Islamic government is the establishment of the institution of Salaat, i.e. performance of Salaat in Jamaat by the entire population. A government which shirks this fundamental institution of Islam is not an Islamic government. The Taliban government has detached itself from this essential requirement of Islamic government. The

earlier system of enforcing observance of Jamaat Salaat has been abandoned after only a few months.

The only aspect of Purdah with which the Taliban government concerns itself, at least for the present, is the enforcement of the burqah including the niqaab (veil) in public. But Purdah is not restricted to the burqah/niqaab. Women are allowed to attend mazaars (mausoleum) together with males to engage in shirk and bid'ah.

True Purdah, i.e. Purdah of the heart, can be achieved only after intensive ta'leem and tarbiyat. But both these duties are not catered for by the Taliban government. The irreligious and communist Afghan women on whom the burqah has been imposed will never understand and appreciate the value of Purdah.

Similarly, the Afghan nation will not understand the value of Jamaat Salaat as long as its religious elders, viz. the Taliban government, fail in educating its people and desist from enforcement of Salaat. Afghans generally perform Salaat individually. There is hence an imperative need for the government to institute measures for the enforcement of Jamaat Salaat. But the Taliban appear to be disinclined.

## ZAKAAT

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According to the Qur'aan it is the obligatory duty of the Islamic state to organize the department of Zakaat, Kharaaj and Ushr. While the Taliban government is preoccupied with un-Islamic forms of taxation, it has neglected the institution of Zakaat, Kharaaj and Ushr.

## JIZYA

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Jizya is the tax which the Shariah imposes on the non-Muslim citizens of the Islamic state. However, the so-called Islamic government of the Taliban has entirely ignored this very important Shar'i injunction. Instead of imposing Jizya on the non-Muslims (Sikhs, Hindus and Shias), the Taliban government extorts haraam taxes from Muslim taxi owners.

## THE FUQARA

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It is also the obligation of the Islamic state to see to the needs of the poor and destitute. In this field, the Taliban are vastly lacking, not on account of lack of funds, but purely because of apathy, lack of Islamic comprehension and possibly other worldly motives of a sinister kind.

We are told that Afghanistan has tens of thousands of destitute widows, orphans and maimed Mujaahideen. But there exists absolutely no government machinery for the relief of these Fuqara, on the other hand it is observed that the Taliban are perpetuating the useless former ministries such as the ministry of information. The buildings of this redundant

ministry is occupied by Taliban who engage in futile exercises of providing futile 'information' to justify the stand of the Taliban government.

Instead of applying their energies and resources in the services of the fuqara, the Taliban are already settling in a rut of cosiness. The little luxuries and power which the deprived and poor Taliban have suddenly acquired seem to have gone to their heads. They are, therefore, entirely indifferent to the plight of Afghanistan's poor and destitute.

Although much propaganda is disseminated to solicit funds for the poor and destitute, these luckless fuqara are not partners in the good fortunes of the Taliban.

Our fact-finding committee was repeatedly told of the plight of the poor, orphans, widows and maimed. However, no attempt was made to comply with the committee's repeated request to visit the orphans and the hospitals, etc. While officials, even governors of provinces, promised to show us around, they conveniently found excuses for evading their promises. Our committee, therefore, did not see any of the tens of thousands of Afghani destitutes claimed by the Taliban.

Even if this claim is true, there is no shortage of food in Taliban quarters. The Taliban drive flashy late-model vehicles which they have in abundance. Twice daily, mutton is served to all Taliban. In addition, all Taliban (there are approximately 20,000) receive a daily allowance as pocket-money. This is in addition to all expenses found. But the plight of the poor is ignored. Such should not be the conduct of a government which vociferously claims to be the enforcers of the Shariah. The disadvantaged families of those who have laid down their lives in the fighting have been forgotten by the Taliban government.

## AMR BIL MA'ROOF

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Amr Bil ma'roof (commanding righteousness) and Nahy anil Munkar (Prohibition of evil) are obligatory duties of the Islamic government according to the Qur'aan. But, the Taliban government does not execute this obligation. It has confined this department to the burqah and the beard.

Amr Bil Ma'roof has to be applied to all spheres of Islamic life, viz. Aqaaid (Beliefs), A'maal (Deeds), Muaamalaat (trade and commerce), Muaasharaat (social conduct) and Akhlaaq (Morality). All these departments of the Shariah are neglected by the Taliban government. Its claim of being an Islamic government, therefore, lacks validity.

In conclusion, it has to be observed that our fact-finding committee did not discern the atmosphere and environment which should exist in a land ruled by an 'Islamic' government. In fact, more of Islam is observed in other Muslim countries inspite of the rulers being fussiaaq, fujjaar and even kuffaar. Even in non-Muslim countries, Islam is more conspicuous among the minority Muslims communities.

## The Fardh-e-Kifaayah Jihaad

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It is purely with the aid of Allah Ta'ala that the Russians suffered a humiliating defeat at the hands of the Chechen Muslims. Despite the huge odds loaded against them, the Muslims of Checheniyya by the fadhli and nusrat of Allah Ta'ala fought the Russian brutality and aggression with determination although in the process of defending themselves they suffered tens of thousands of killed and injured. In addition, the country was reduced to rubble by a desperate and coward enemy lacking totally in humanity.

While the Chechen Muslims had put up a far greater and better display against the kuffaar than the Bosnian Muslims, and Palestinian Muslims, Kashmiri Muslims and others, their struggle like all contemporary struggles of Muslims all over the world are essentially local upheavals which have no true Islamic motivations. They all operate within narrow geographic confines from secular platforms. Islamic slogans are raised without understanding what Islam actually means and demands. While Jihad is the call of every movement, the true purport and goals of Jihad are unknown to Muslims fighting the kuffaar in the present day.

With the solitary exception of the Taalibaan in Afghanistan, all other Muslims engaged in Jihad operations against the kuffaar are ignorant of the demands of Islam. They lack in Islamic morality. Their beliefs and motives are corrupt. Their practical lifestyle is the culture of the very kuffaar they are fighting. They have lost their Islamic bearings, hence the aid of Allah Ta'ala is limited.

The punishment which Muslims suffer at the hands of the kuffaar is the consequence of transgression. Allah's aid is commensurate with obedience to Him. His obedience means complete subservience to the Shariah and the Sunnah. Just as His Aid is commensurate with obedience to Him so too is His punishment commensurate with the crimes. The type of punishment which Muslim communities are suffering at the kuffaar in various parts of the globe is not a small trial. It is an athaab (punishment) from Allah Ta'ala for the gross disobedience, transgression, kufr and bid'ah of which Muslims are guilty.

## TRUE JIHAD

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True Jihad is not a local affair which is thrust on Muslims by kuffaar brutality and aggression. True Jihad is a global Jihad by a powerful Islamic force which has embarked on the mission of l'la-e-Kalimatullaah or to elevate the Word of Allah. This type of Jihad, i.e. the Jihad of the Sahaabah presupposes a high standard of moral and spiritual development. Minus such moral and spiritual elevation, it is impossible to wage the true Jihad which the Qur'aan commands.

Every act of Ibaadat has its necessary shuroot (conditions) for validity and success. One of the imperative requisites of the global and Qur'aanic Jihad which is Fardh-e-Kifaayah on the

rulers of the Islamic world, is a high degree of Roohaaniyat (spiritual elevation). But such roohaaniyat cannot be expected from the present-age rulers of Muslim countries who mostly happen to be either kuffaar or fussiaaq of the worst order.

Checheniyya has won its battle against the Russians. But it cannot be expected to lead a global Jihad. The Afghans had also achieved their victory against the Russians. The Somalis had succeeded in humiliating the Americans and expelling them from their land. But, none of them possesses the moral and spiritual fibre to lead the Ummah. While the Taalibaan are a purely Deeni group, they too lack in this dimension.

**Only a group whose reliance is on Allah Alone can ever assume the leadership of the Ummah. There is no such group on earth today. The Ummah lies right at the bottom in a barrel of degradation and degeneration. Only Allah Ta'ala can save this Ummah from the morass in which it finds itself entrapped.**

## THE TALIBAN—OUR DISPASSIONATE VIEW

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The emotional howling by blind supporters of the Taliban cannot stifle the truth. The Truth has to be proclaimed regardless of the rantings of those who do not attach much significance to the Haqq. In their emotional outbursts, the childish supporters of the Taliban, ignorant of the realities, are claiming that the Majlis is anti-Taliban simply on account of the valid criticism which is unpalatable to their emotional (nafsaani) tastes. But, they should understand this much that all their howling and ranting will not deter us from stating the truth. It is not only childish, but downright stupid to label every criticism as being the result of an 'anti-attitude'.

## CRITICISM

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Criticism is not reserved for only enemies. Friends too come within the purview of criticism. Friends and brothers are criticized by way of Naseehat. Muslims are apprized of the truth so that they do not dwell in deception. It is incorrect to mislead the Ummah by deceptive propaganda. The ills in our own ranks should also be pointed out so that steps are taken to remedy the wrongs. If some people wish to interpret our criticism of the Taliban wrongly, they are at liberty to do so. But, their irrational and emotional attitude will not prevent us from stating the Haqq.

## HADHRAT MUFTI NIZAAMUDDIN

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Recently Hadhrat Mufti Nizaamuddin of Karachi, Pakistan, together with a colleague, Maulana Jameel, also of Pakistan and two members of the Jamiatul Ulama Transvaal paid us a visit in Port Elizabeth to convince us of our 'error' regarding our stand on the Taliban issue.

Hadhrat Mufti Nizaamuddin Saheb gave a lengthy exposition of the Taliban. While conceding the existence of faults and defects in the Taliban, he was of the view that there is greater goodness in them, hence they deserve our support.

Undoubtedly, it has to be accepted that there is much good in the Taliban. The Islamic reforms they have introduced are commendable. The peace which has been established in the region under their domination is also praiseworthy and welcome. Among the Islamic reforms instituted by the Taliban as explained by Hadhrat Mufti Nizaamuddin Saheb are the following:

- 1) Institution of Salaat.
- 2) Introduction of the Islamic penal code (Hudood and Qisaas).
- 3) Banning of television, music and pictures.
- 4) Institution of Purdah.
- 5) Establishment of safety and peace.

While conceding these reforms, while accepting that the Taliban are infinitely superior and better than any other government which had ruled Afghanistan in the recent past and while we do make dua that Allah Ta'ala bestows guidance to the Taliban so that they may become the true and proper ambassadors of Islam, we are constrained to point out the serious defects in the Taliban movement.

These are such grave defects which if not remedied, will assign the Taliban to the dust-heap of history. If true Islam is not introduced and followed as it should, there cannot be success. The incumbent consequence will be failure and a disastrous end—an end of which a sample was already tasted by the Taliban in their Mazar Sharief debacle when they embraced a faasiq, communist warlord.

What Hadhrat Mufti Nizaamuddin Saheb had presented to us was nothing new. We had already heard it and more, from senior members in the Taliban hierarchy. Hadhrat Mufti Nizaamuddin Saheb and his colleague, Maulana Jameel had visited South Africa specially to present argument in justification of the Taliban and to solicit support for them.

Our view and criticism are not to be construed as an endeavour to negate support for the Taliban. Since the Taliban are ostensibly and overtly proclaiming their stand on the basis of Islam, and in fact, they have practically instituted some reforms for the good, we do not dissociate ourselves from them.

But, we are not of the kind to accept whatever is dished out in the name of Islam. If there are faults and dangers, it is our duty to forewarn our brethren. If they refuse to heed the warnings and remedy the faults, they do so at their own peril.

Since Hadhrat Mufti Nizaamuddin Saheb and his colleague had presented their opinion and understanding of the Taliban from a variety of platforms in the country, answering some of

the objections and criticism of the Majlis as well, it becomes necessary for us to elaborate in some detail on this issue.

## THE PAKISTANI DIMENSION

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Not even the most irrational and emotional supporter of the Taliban can honestly deny the Pakistani dimension of the Taliban movement. That Pakistan is fully behind the Taliban's conquering campaign—not behind their desire for a Shar'i state—cannot be denied. The Pakistani support for the Taliban is not to be attributed to propaganda by the western media. Mufti Nizaamuddin Saheb and all pro-Taliban Ulama concede Pakistani support although they present excuses and justification for this support.

Whether there is justification for Pakistani support or not is another issue. The first thing which the emotional howlers should understand is that they present a stupid image of themselves by denying facts which stand out as conspicuous as daylight. Hadhrat Mufti Nizaamuddin's argument is that Pakistan supports the Taliban for its own benefit. Pakistan has a long border with Afghanistan. Its army is engaged on the border with India and Kashmir. If a government hostile to Pakistan gains control of Afghanistan, the position will be vastly aggravated. Pakistan will have to contend with two hostile neighbours. This will be to the great advantage of India.

It is a simple truth to understand that Pakistan has its own agenda and reasons for supporting the Taliban in spite of the latter having a diametrically opposed ideology to that of the faasiq/kaafir Pakistani government and army. While the Taliban proclaim the Shariah and stand for the establishment of the Shariah, Pakistan proclaims kufr and is out to destroy Islam. Despite the widely diverging paths, circumstances have constrained and dictated that Pakistan plays along with the Taliban. Should the Taliban cease to act in the interests of Pakistan, the latter will leave no stone unturned to destroy the Taliban.

The issue involved is not the reason and motive of Pakistan's support for the Taliban. The issue is that the irreligious, anti-Islam, satellite of America, viz., Pakistan is supporting the Taliban. That Pakistan is America's slave and agent, cannot be denied. Since the Taliban rely to a great degree on Pakistani aid, they are compelled to submit to Pakistani policies which are formulated in Washington.

For its own motives and America's interests, Pakistan is keeping alive the Kashmir conflagration, not for the sake of Islam or the Kashmiri Muslims, but for its own worldly motives. Pakistanis are allowed to openly participate in activity in Kashmir. (We cannot term the Kashmiri fight as a Shar'i Jihad. It is an American 'jihad'.) On the other hand, Pakistan has an entirely opposite policy towards Tajikistan which also shares a common border with Afghanistan. A Jihad is being waged there. The brutal communist regime is still in control. The Muslims of Tajikistan have been subjected to horrendous atrocities.

But, since it is in conflict with American policy to support the Tajikistani Muslims, it has become a crime in Pakistan to support the Tajikistan Mujahideen. While support for the Kashmiri 'mujahideen' is not only encouraged, but actively provided by the Pakistani ISI (Intelligence Service), Muslims who participate in Tajikistan are jailed. Pakistani Muslims are not allowed to join the Jihad in Tajikistan. Yet Pakistan supports the Taliban.

Since it is Pakistani/American policy to refrain from supporting the Mujahideen of Tajikistan, the Taliban is prepared to establish ties with the kaafir communist murderers of Tajikistan for the purpose of 'trade'. The Taliban has no fight with the communist government of Tajikistan inspite of brutal atrocities perpetrated by the kaafir authorities of Tajikistan. Only a handful of sincere Pakistani Mujahideen supports the Tajikistan bretheren waging their Jihad. Even if the Taliban are inclined to assist their Tajik Muslim brothers in Tajikistan, they dare not declare any such desire publicly.

The Pakistani-American-Taliban co-operation pact precludes support for the Mujahideen of Tajikistan, but strongly advocates co-operation and peace with the communist government of Tajikistan—a vile government responsible for the murder, torture and extermination of countless thousands of Muslim men, women and children. The first casualty of this unholy alliance with Pakistan and America is the Mujahideen of Tajikistan who are denied aid.

What the Taliban and its supporters fail to realise is that co-operation with the fussaag government of Pakistan is tantamount to submission to Pakistani-American policies. It means intervention and dictation by Pakistan at the behest of America. Acceptance of aid from Pakistan is accompanied by the strings of the kufr policies of America dictated by the Pakistani ISI.

## TELEVISION

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When the Taliban gained control, they outlawed television. Television sets were smashed and hung up on trees as a lesson. They resorted to this measure because they believe television is evil, that it destroys the morals and Imaan of the nation and that it is haraam. The prohibition of television introduced by the Taliban is supposed to be a purely Shar'i measure. It is a law imposed on the populace for the sake of Allah Ta'ala. If the Taliban's motives are sincere and true, this law cannot be adulterated to accommodate Pakistan's kufr and immorality.

During November 1996 we personally observed thousands of new television sets being transported across Afghanistan. In three days at Kandhar, the Taliban capital, we counted more than 20,000 (twenty thousand) television sets—brand new—in transit to Pakistan. The duty-free televisions are imported by Pakistani traders and find their way into Pakistan via Afghanistan. The number of televisions was not limited to 20,000. We simply stopped counting the trucks. It will be understood from this that tens of thousands of new televisions are allowed to be transported across the Islamic state of Afghanistan with the overt consent

and approval of the Taliban hierarchy, by a government claiming to rule in accordance with the Law of Allah Ta'ala.

When we broached this anomaly with senior Taliban, including the governor of Kandhar, governor of Kabul and the Minister of Information, they had no rational argument for this grave crime of allowing the transport of televisions to Pakistan. The gist of the argument of the two governors was: Television is haraam for use, i.e. for viewing. Transport is not viewing, hence it is permissible to permit the televisions to be carried across Afghanistan. According to both governors, the Ulama have issued their fatwa of permissibility for the transit of televisions.

We responded as follows: The purpose of transporting televisions is for viewing and use. The televisions are being transported to Pakistan where Muslims will be viewing evil and thereby contaminating their Imaan and destroying their Akhlaaq (moral characters). If viewing television is haraam in Afghanistan, how can it be permissible in Pakistan? Are the Pakistani Muslims then not regarded as Muslims by the Taliban? Does Islam cease at the borders of Afghanistan? We prodded them with these questions without succeeding in eliciting from them any rational answer.

They simply had no Shar'i and no logical argument to put up in defence of their haraam condonation of television-transport.

Furthermore, the Taliban government derives huge amounts of revenue by way of taxing every truck passing through Afghanistan. The money and Pakistani needs (even though immoral) and policy thus dictate the terms. To appease Pakistan, the Taliban have to allow their territory to be used for haraam.

The answer proffered by the Minister of Information in Kabul, provided clearer insight into this puzzle. He argued that Afghanistan was dependent on Pakistan for almost everything, even for the western sweets which the Afghans habitually put into their mouths before drinking bitter tea. If the Taliban had to ban the transit of televisions, Pakistan would reciprocate in other ways, e.g. close the border. We did, however, inform the Minister that it is rather naive to believe that Pakistan would close the border simply because the Taliban prohibit the transport of television. Even when grave acts of so-called international violations occur, borders are not summarily closed. Such a move is resorted to when the situation or relationship between the states has deteriorated to a dangerous level of hostility.

Furthermore, if it is assumed that Pakistan will indeed close the border on account of the ban on television, this should not deter the Taliban from executing their holy Shar'i mandate of upholding the Law of Allah Ta'ala. After all, they do and should understand that Allah Ta'ala is the Sole Raaziq. If this is a true and live belief, the Mu'min will not be concerned about the evil plots of the kuffaar and fussiaaq.

In Kabul, right opposite the Ministry of Information, we observed several shops having television sets on open display. In other parts of Kabul too were televisions on display in shops. According to Hadhrat Mufti Nizaamuddin Saheb, televisions are no longer sold in Kabul shops. Since he had visited Afghanistan very recently, we shall accept his assurance. But, as far as the transit of tens of thousands of televisions is concerned, Hadhrat Mufti Nizaamuddin Saheb had no knowledge. He claims that he did not see any televisions being transported possibly because he does not understand English, hence could not read what the boxes contained.

## AN EMOTIONAL REACTION

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While we were explaining the television anomaly, Maulana Jameel's facial expression darkened. We could discern the rise of his emotions. But, since he had no rational, no logical and no Islamic reason for defending this crime of the Taliban, he exercised control over his emotions. But, he was searching for an outlet.

When we mentioned that the Pakistani Aalim who had accompanied us, asked the Taliban: "Is Pakistan your Raaziq? Do you not believe that Allah Ta'ala is your Raaziq?", Maulana Jameel Saheb displayed the usual emotionalism which criticism of the Taliban evokes. He blurted out to us: "You should ask the Maulana in Quetta what has he done for prohibiting television in Pakistan!". In his emotional outburst, Maulana Jameel contended that the Pakistani Maulana has no right to speak on this issue. He was equally guilty of television, hence he has no right of criticizing the Taliban. The Pakistani Maulana should stand on the border and stop the trucks bringing the televisions to Pakistan. In this way, the Maulana chanted irrationally and emotionally.

We too were constrained to adopt emotionalism to silence the Maulana Saheb. We asked him to present rational and cogent reasons for the crime of the Taliban on this issue. Criticizing the Pakistani Maulana for having stated the truth is not the answer to our objection. Such emotional answers unrelated to the criticism have no bearing on the reality. When there was no logical and Shar'i answer with which to defend the Taliban, the only reaction was a display of emotion.

Neither Mufti Nizaamuddin nor Maulana Jameel could refute our claim. When we had asked one of the Taliban security personnel in Kabul why were some shops openly displaying televisions for sale, he responded that if an order is received from above (i.e. from the authorities), it will take only five minutes to clear the shops. Within five minutes every television will be smashed. But, since there were no orders, they could not act.

Again it will be seen that co-operation with Pakistan constrains the Taliban to bow to fisq and kufr pressure even if the Displeasure of Allah Ta'ala has to be courted in the process.

## SALAAT

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On our first visit to Afghanistan under Taliban control, a beautiful and effective system for observance of Jamaat Salaat was introduced. Throughout Taliban region, all roads were closed at Salaat times. Everything came to a standstill and the Musajid could not cater for the abundance of musallis. Second and third Jamaats had to be made on account of the abundance of Musallis. On our second visit, we observed that this beautiful system had been abandoned. No one could provide any cogent answer for this evil abandonment and gross dereliction of the first duty of the Islamic State, viz., to enforce Jamaat Salaat.

According to Hadhrat Mufti Nizaamuddin Saheb, he had a few months ago observed that this system was still in practice. Perhaps they have re-introduced it, Allah knows best. But, we had observed its abandonment after its success.

At the governor's house which is used by members of the state and state visitors, there is no system for Salaat. Right on the premises or in the Taliban's headquarters in Kandhar we observed the lax attitude towards Salaat. Even while the Zuhr and Asr Salaat were performed, many present at the governor's house did not attend the Jamaat. Some sat idling around. Others sat smoking hookah, others involved in non-essential activities.

When this topic was broached, Maulana Jameel Saheb again became emotional. He attempted to detract from the issue by endeavouring to argue the permissibility of smoking hookah. Whether smoking hookah is permissible or not, was not the issue under discussion. We were discussing the neglect of Salaat and what we had personally observed, not lapped up from western media as the blind supporters of the Taliban baselessly allege.

## TALIBAN WASTAGE

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Mufti Nizaamuddin Saheb as well as many others explained the difficult straits of the Taliban—their poverty and hardships. We were told of the suffering of the widows, orphans and the maimed. We were told that on many a day, they did not have even dry roti to eat. In fact, from Baluchistan, truckloads of roti were sent for the struggling Taliban. Well, we simply cannot accept this argument because of what we had seen.

On both our visits in 1995 and 1996 we observed that the Taliban were eating the best and most delicious foods. Especially, the hierarchy and all government appendages, receive the best food thrice a day. Fresh meat is served daily. Food wastage is a grave problem. In the Hadith, bread is termed Sayyidut Ta'aam (The Leader of Food).

But, the dishonour which bread (roti) is subjected to in Afghanistan breaks one's heart. In their barracks, in their government houses and elsewhere we saw piles of roti being dumped. Bundles of uneaten and partially eaten bread were scattered and laying in small

heaps all over the show. This is due to the traditional wasteful style in which the Afghans eat their roti. We shall not burden readers with an elaboration of this traditional style.

While we shall not dismiss Hadhrat Mufti Nizaamuddin's claim, we are compelled to present an interpretation. Perhaps the contribution of truckloads of roti was occasioned by special circumstances. But, there is no starvation in Afghanistan. Allah Ta'ala is the Raaziq and He provides for all. However, when people dishonour and insult the Ni'maat (Bounties) of Allah Ta'ala, He restricts the barkat and sometimes snatches away the favours.

Another aspect of wastage is the Taliban's obsession with wasteful constructions. At the governor's house in Kandhar where there is not even a proper system for enforcing Jamaat Salaat, the Taliban hierarchy deemed it appropriate to build a Musjid in the spacious grounds. The governor's house is a large mansion with numerous outbuildings. It was the house of some Afghan communist official in the former communist government. The house has very large rooms standing vacant. Few people visit the place. The Taliban hierarchy considered it necessary to build a Musjid in the yard of this house. On South African standards it is a simple structure, but on Afghanistan standards, especially in the present climate of poverty and ruin, it is a very costly project.

Our main argument against the construction of this Musjid in the enclosure, is the waste of money. Waste because the Musjid is entirely unnecessary. When there are large vacant rooms which can be transformed into a Jamaat Khaanah or one of the outbuildings could even be proclaimed a Musjid, there is absolutely no need for a Musjid. Although some people do attend the Musjid, ten times the number attending can be accommodated in the large rooms standing vacant.

The Taliban have built another 30 wayside Musjids for travellers. This was during the initial period when Salaat was enforced. Now, these Musjids lie idle. There was no need for these structures at this juncture of the Taliban's precarious existence, especially when they have countless thousands of widows, orphans and maimed to feed and clothe.

We are told of poverty and suffering in Afghanistan, yet the Taliban manage to find large sums of money to waste on unnecessary buildings. On this question too, Maulana Jameel reacted emotionally, he could not understand the Shar'i argument against building Musjid constructions if there is no need. His emotional reaction was: "What will the world say if they hear that there is no Musjid at the government house?" Even if the world has much drivel to say, of what concern is it to the Taliban?

Even today, the enemies are saying much about the Taliban in a disparaging way. The world is criticising much all aspects and laws of Islam. Muslims are not expected to react to stupid criticism of the world. A Musjid should not be erected as a reaction to 'world criticism'. If there is a Shar'i need, it is entirely another matter.

Anyhow, Maulana Jameel Saheb's argument is devoid of substance because the world at large does not even know of the existence of the Kandhar governor's house. As far as the world is concerned it is a non-existent entity. Conscious Muslims who happen to visit the governor's house and all offices and buildings of the government in Afghanistan cannot help but abhor the filth and untidiness which constitute salient features of the scene. The basic Islamic teaching of Nazaafat (cleanliness) is an alien concept in Afghanistan, not only Afghanistan, but in all Muslim countries which have appointed the west as leaders.

## BID'AH CONSTRUCTIONS

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In Kandhar there is a public square where lie buried several martyrs. The graves are in bid'ah style, solidly built and concreted. On our first visit we had seen this square with its graves. On our second visit we noted that hundreds of thousands of rupees had been spent to renovate and tile these graves. Instead of demolishing the haraam bid'ah grave structures, the Taliban give further impetus to acts of bid'ah. When the Taliban manage to find the funds for such waste, the argument of the orphans, widows and the maimed will not exercise much appeal.

## HOSPITALS AND ORPHANAGES

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On our recent visit we had made several attempts to be shown hospitals, orphanages, etc. In spite of several Taliban promises to show us these institutions, they were never honoured. There appeared either a reluctance or an indifference to show us any of these institutions. Although hospitals and the likes are always presented as argument when soliciting funds, the reluctance to show us these places appeared strange. Later we discovered that a number of kuffaar relief agencies are all maintaining these institutions. In view of this, the little we may have been able to offer would not be significant. The reliance is on these kuffaar agencies to maintain the hospitals, orphanages, etc.

## DEENI TA'LEEM

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The system of Deeni Ta'leem has completely broken down in Afghanistan. The war argument is not a cogent reason for the neglect shown in this field. If the present indifference to Deeni Ta'leem is not abandoned, the next generation in Afghanistan will be men devoid of Deeni Ilm. The argument of lack of funds is also not valid. Funds are available for erecting unnecessary Musjids and structures of bid'ah. Why are funds not available for Deeni Ta'leem? Furthermore, Deeni Ta'leem does not require elaborate buildings. There is an abundance of unused buildings and vacant Musajid in Afghanistan. A Madrasah comprises of Ustaadhs and pupils. Any place could be utilized for a Madrasah.

## BID'AH AND SHIRK

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Bid'ah and Shirk in the form of grave and relic worship are much in evidence in Afghanistan. While the Taliban adopted stern measures to impose the burqah on all westernized and communist women, they did absolutely nothing to eliminate the mazaars and the grave-worship practices. Grave-worship is perpetrated right under the noses of the Taliban. But, it is of no significance to them. Closing these darghas and eradicating this shirk and bid'ah pose no great problem. The Taliban could court the displeasure of thousands of people by the imposition of Purdah and the order to keep beards, yet they strangely overlooked bid'ah and shirk which should be accorded prior attention.

Rasulullah (sallallahu alayhi wasallam) came firstly to eliminate shirk. Shirk negates Tauheed. If shirk is allowed to flourish, the laws of Purdah, etc., are meaningless. It appears that the Taliban are more concerned with enforcing certain aspects of the Shariah which are part of their traditional way of life. Purdah and keeping beards are traditional in Afghan society. If the motivation is purely Deeni, the first attack should have been against shirk and bid'ah. After all, this was the first thrust of the mission of Risaalat.

On this issue again Maulana Jameel Saheb had nothing but emotionalism to display. His retort was that we desired the establishment of 100% of the Shariah overnight. But this is not a reasonable answer. The expectation is not the introduction of 100% of the Shariah overnight. Our advice is simply the observation of priorities in the correct order.

Just as the Taliban had the ability and the will to impose Purdah, to smash televisions, to force males to keep beards and to introduce aspects of Hudood and Qisaas, so too it is only expected of them to utilize greater force and apply greater concern and urgency to the eradication of shirk and bid'ah. These are the worst sins for which there is no automatic forgiveness.

The first part of the mission of all Ambiya was the elimination of shirk. After Tauheed was ingrained in the hearts, followed the Furoo-aat (the detailed rules) of the Shariah. A government which tolerates shirk and bid'ah cannot be termed a true Shar'i government even if it smashes televisions, introduces Purdah and forces males to keep beards.

## QISAAS

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Qisaas is the Shar'i punishment for intentional and unjustified murder/killing. The murderer is handed over to the heirs of the murdered person for either execution or pardon. If they pardon him, they gain Allah's pleasure. If they execute him, they act within the ambit of their Shar'i right. But, the Qur'aan Majeed commands that the limits of Qisaas be observed. There should be no injustice and no excess committed when putting to death the murderer.

One of the requirements of Qisaas is the incumbency of executing the murderer with only the sword. No other way of execution is permitted by the Shariah. Killing with the sword exercises a two-fold benefit: 1) The gory scene acts as an adequate deterrent for criminals.

2) It is the most humane method of slaying a person. It is the only painless (relatively speaking) way of execution. Death is swift in seconds.

Yet, Afghanistan, inspite of being a rural, backward and traditional land, has been unable to apply this law of the Shariah. People are put to death by relatives who have to shoot the murderer. In one case, the murderer was slaughtered with a knife. The correct way is to smite the neck with one swift blow of the sword.

When a Shar'i law is introduced it is imperative to introduce it with all its requirements. If there are no swordsmen capable of effecting Qisaas with the sword in all Afghanistan, then the Taliban should send a couple of their chaps to Saudi Arabia or elsewhere to gain expertise in this art. Afghanistan has good ties with Saudi Arabia. The Saudis have recognized the Taliban as the official government of Afghanistan. It is therefore very simple for the Taliban to either go to Saudi Arabia to learn how to wield the sword or to invite Saudi executioners to train some Taliban in this art.

## AMERICAN AND UN

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The Taliban craving for American and UN recognition is very disturbing and disconcerting. Why should an Islamic government seek to woo the enemies of Islam? Why does senior members of the Taliban hierarchy have to visit Washington and crawl for American and UN recognition and support?

Why do the Taliban desire to perpetuate the plethora of kufr forces in the form of the many relief agencies in Afghanistan? If they truly have Yaqeen in Allah, they will know that the Qur'aan says that Allah Ta'ala will enrich whomever He wishes. If Muslims turn truly to Allah Ta'ala, they are in no need of America and United Nations? What is the need and the urgency for kuffaar recognition?

As long as the Taliban endeavour to acquire American and UN recognition, they will have to crawl at the feet of the kuffaar—American kuffaar and United Nations kuffaar. Why should the Taliban permit the multitude of kuffaar to interfere in their affairs? Why are the Taliban allowing all this stupid and un-Islamic 'shuttle' diplomacy? Are the Taliban not men of Islam? Are they incapable of deciding their own fate? Do they require kuffaar to dictate to them and chalk out the paths of peace for them?

What nonsense are the Taliban speaking by their assertion and acknowledgement of a 'national' or 'broad-based' government for Afghanistan? How can a broad-based government comprising of all the ethnic, even kaafir, groupings ever constitute a Shar'i government? How can the Taliban even think of having un-Islamic and anti-Islamic men such as Pahlwan, Mas'oud, Rabbaani, the Shiahs and the communists to constitute part of an Islamic government?

## EXPEL THEM!

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The truth is that inspite of the Taliban knowing that it is impossible to establish an Islamic government in collusion with anti-Islamic groups, they have to reluctantly tow the line which the kuffaar west is seeking to impose on Afghanistan. The only answer for the myriad of kuffaar agencies in Afghanistan is to expel them all—to boot them out ignominiously—and if necessary to take to the mountains and fight the shayaateen.

America and all the other kuffaar are too scared to engage Mujahideen in the mountains. They at least possess sufficient intelligence to understand that they can never succeed and gain victory in the mountains of Afghanistan if they are pitted against even small bands of sincere Mujahideen. They lack the stamina and will for any protracted Jihad which Muslims are capable of waging from mountains and jungles. The conspiracy is therefore to drain the Ummah and sap the energy and power of Muslims by dangling in front of them technology, wealth and worldly comforts. This love for the Dunya will prove the ruin of the Taliban and of any other Muslim community.

## INDEPENDENCE

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As long as the Taliban will be reliant on Pakistan, it will have to be submissive to the latter's policies which are formulated by America. The gravest threat to the Taliban is the kufr army of Pakistan. Without Allah's Aid, the Taliban is no match for the Pakistani army. It will take only a few hours for the Pakistani army to demolish the Taliban infrastructure in Kandhar. Kandhar is just around the corner for Pakistan. There is no barrier to block the Pakistani army from asserting control in Kandhar if American policy dictates this course. Kandhar is only a few hours by road from the Pakistani border. A swift operation by the Pakistani army will put paid to all Taliban hopes.

The Taliban on account of the embrace by its patron, Pakistan, is under severe Pakistani pressure. Pakistan is aware of all the weaknesses of the Taliban. The Taliban are dependent on Pakistan for even telephone installations. The only way for true independence is for the Taliban to embark on massive Deeni—Ta'leemi and Tarbiyat— programmes and projects. It is essential to develop Taqwa and introduce every dimension of the Sunnah. Only then will the Help of Allah Ta'ala arrive in full measure. By reverting to their primitive and traditional ways, the Afghan society will be truly independent. They will then be able to stand on their legs and dictate the terms even if they have no telephones, radios and the advantage of sophisticated technology.

The Muslim world has enjoyed the benefits of western technology for over half a century. But instead of progressing, they have retrogressed and degenerated. They are all today grovelling at the feet of the kuffaar. There exists today not a single independent Muslim

state. Every Muslim country is the slave of some kaafir power. The Taliban have the opportunity. They must learn to stand on their own legs on the platform of the Shariah. Partial allegiance to the Shariah is of no significance.

Our critics, especially the senior Pakistani Ulama who have ties with the Taliban hierarchy will be rendering the Taliban and the Ummah a great service, if they can understand the problem and bring these faults and defects to the notice of the Taliban.

## EVIL MOTIVES

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Pakistan and its western master, USA have their motives—evil motives—for supporting the Taliban. As long as they are able to manipulate the Taliban for their own purposes, they will tolerate the 'fundamentalist' movement. If any policy of the Taliban does not serve the global interests of America, either the Taliban will have to abandon it or court the wrath and displeasure of these enemies. The Taliban have to prepare for this eventually. Its greatest threat is Pakistan. If the Taliban are deficient in Taqwa and Roohaaniyat, they will not succeed in any confrontation with Pakistan. Their fate will be similar to the fate of the Islamic movement which was ruthlessly, brutally and most mercilessly crushed by the evil Pakistani army in Malaqand, one of the northern districts of Pakistan. Both the Ulama of Afghanistan and Pakistan were peculiarly silent on that occasion.

May Allah Ta'ala guide and aid this fallen and ruined Ummah.

## OUR DISEASE AND ITS CURE

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Muslims have failed to understand that the cause for the Ummah's inertia is the disease of spiritual and moral corruption which is gnawing at the roots of the Islamic Tree. The rot has gripped the brains of the Ummah and is now so deep-set that even its Ulama have begun aping western ways. Even the Ulama have become enamoured with western methods in their pursuit for mundane achievements. Everyone is failing to understand that the remedy for the Ummah's ills cannot be acquired from western style conferences organized by modernists and deviates who steer even the flabby 'ulama' who disgrace themselves by their participation in these activities of the juhaal.

The one and only cause for the Ummah's fall and abject misery is the departure of Muslims from the Sunnah chalked out by Rasulullah (sallallahu alayhi wasallam). In one Hadith, Rasulullah (sallallahu alayhi wasallam) said that a time will come when his Ummah will be like the muck which floodwaters bring. In spite of their vast numbers Muslims will at that time be at their weakest. When asked for the reason, Rasulullah (sallallahu alayhi wasallam) responded that they would be suffering from two diseases: Love of the world and dislike for Maut.

When Muslims abandon the pursuit of the Akhirah for which they were created and sent into earth, the love of the world sets into their hearts. When this love saturates the heart, the fear and dislike for death overwhelm them. The love of the dunya (world) negates Taqwa. It diverts the Mu'min from pursuing the pleasure of Allah Ta'ala. He then lapses into disobedience and transgression. In the evil desire to gain the transitory pleasures and comforts of the world, he emulates and follows the kuffaar whom he sees in varying degrees of worldly progress.

But while the kaafir can gain worldly success by following the ways of the world and his nafsaani desires, this same path (of the kuffaar) brings nothing other than total failure and disgrace for the Muslimeen. Decrying the Believers for seeking honour and success in the misguided idea of emulating the kuffaar, the Qur'aan Hakeem says:

*"What, do you search by them for honour?"*

Izzat (glory and honour) for the Mu'mineen is attainable only via the avenue of Islam-the orthodox Islam of the Sahaabah-the Sunnah of Rasulallah (sallallahu alayhi wasallam). This is what Hadhrat Umar (radhiallahu anhu) said:

*"We are a nation whom Allah honoured with Islam."*

## THE ONLY CURE

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The only cure for the Ummah according to the Qur'aan and Hadith is to reclaim our identity as followers of Islam. The system for this is in the method of Rasulallah (sallallahu alayhi wasallam). Before the Sahaabah were allowed to appear on the world scene, they had to undergo years of moral and spiritual training.

The first part of Rasulallah's (sallallahu alayhi wasallam) mission of 13 years was a Madrasah and a Khaanqah in which the only occupation was ta'leem (instruction in masaa-il) and tarbiyat (moral training and purification). Minus moral reformation and spiritual elevation, Muslims are doomed to failure and disgrace. We can swear an oath by Allah that it is impossible for Muslims to extricate themselves from the morass of decadence and disgrace if they refuse to fully apply themselves to Islaah-e-Nafs (moral reformation) and spiritual elevation.

The way for acquiring these goals is to sit in the suhbat (company) of the Auliya, the pious Ulama (not ulama-e-soo' or evil worldly ulama and modernist types) and studying the books of such pious learned persons. It is essential that every Muslim establishes a spiritual link with an Aalim of Haqq to whom he/she could refer Deeni, moral and spiritual queries.

When the Ummah has gained a degree of spiritual elevation by way of submission to the Shariah and Sunnah, then Allah Ta'ala will create the circumstances for their domination and victory over the kuffaar. Just as Allah Ta'ala had brought the Roman and Persian empires crashing at the feet of the Sahaabah, so too will Allah Ta'ala repeat the process by bringing the super powers crashing at the feet of the Ummah. But, the condition is to submit to the remedy. The cure is in the Qur'aan and Sunnah, not in the kufr style conference where misguided modernists pass resolutions full of clamour but devoid of substance and reality.

## THE JIHAAD OF ISLAM

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Rasulullah (sallallahu alayhi wasallam) said:

*"Jihad must continue until the Day of Qiyaamah."*

The Jihad which is envisaged and commanded by Islam is a total onslaught against kufr. It is a global mission. Its aim is to gain the Pleasure of Allah Ta'ala by raising the glory of Allah's Law in the world. The Jihad of the Qur'aan has no territorial limitations. It is not confined to the borders of any specific country. It is not a conflict imposed on the Ummah by the kuffaar. True Jihaad is not a defensive Jihad. The initiation of Jihad is not dependent on the initiation of hostilities by the kuffaar. Jihad is a continuous and a perpetual effort to subjugate the lands of the kuffaar, the sole object being to free humanity from the chains of kufr thereby saving humanity from the everlasting perdition of Jahannum.

It is impossible to engage in this true Jihad without moral reformation and spiritual elevation. The Jihad of Islam does not have for its objective territorial gains, wealth and power. Morality and spirituality are therefore the vital ingredients to ensure the perpetuation and success of the Qur'aanic Jihad. But, both these essential requirements are lacking in the Ummah in this age. It is for this reason that no where on earth is there a true Jihad in progress. While a variety of groups have raised the banner of Jihad, they lack the understanding of Jihad. They lack the vital qualifications of Jihad. Their ideologies resemble the concepts of the kuffaar.

What has been the outcome of the Afghan Jihad? For fifteen years they proclaimed a Jihad against the Russian kuffaar. After the expulsion of the Russians, the main ingredient of the Afghan Jihad is to slaughter Muslims of their own kind. They conveniently put aside their holy promises of turning their gaze and effort in the direction of Kashmir and elsewhere. Instead of continuing the Jihad as declared by Rasulullah (sallallahu alayhi wasallam) in the Hadith mentioned above, the Afghans now say that they have attained their objective.

Yes, they have attained their shaitaani objective by slaughtering millions of their own bretheren—yet they dare dub it Jihad! What was the outcome of the Bosnian jihad? A hybrid kaafir state! What is the outcome of the Checheniyyan Jihad? Of the Palestinian Jihad and of

every so-called jihad waged in different parts of the globe. While the various communities had justification for fighting and defending themselves against the kuffaar, their conflicts were never the Jihad commanded by the Qur'aan.

## KASHMIR

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Today Kashmir, Islamically speaking, is one of the most backward lands. Immorality and baatil are the dominant features of the Kashmiri Muslims. The Kashmiri Muslims are wholly unfit and unprepared for Jihad. If they were true Mujahideen, there would not have been the need for small groups of Pakistanis to infiltrate Kashmir to keep the Indian army engaged. Kashmiri Muslims by large lack in Imaan and A'maal. Grossly ignorant of the Deen and hopelessly corrupt in morals, they lead western and kufr lifestyles.

## IMAANI JIHAD

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The need in Kashmir is for an Imaani Jihad. The effort should be on a moral revolution to bring about an Islamic awakening in the Ummah. A community cut off from Islam cannot be expected to carry aloft the banner of Jihad. Imaan and Akhlaaq should be the immediate goals of the Jihad movement. Once these goals have been achieved, the physical Jihad in the battlefield against the kuffaar will be natural and an imperative consequence. Allah's nusrat (aid) will be at hand.

Without Allah's aid there can be no true Jihad. What type of Jihad is it when Mujahideen are unable to even carry weapons without the permission of the kufr American controlled Pakistani intelligence service? What type of Mujahideen are those who have to first obtain the permission and guidance of the Pakistani intelligence service before embarking on any operation? What type of 'jihad' can it be when it is being financed by America, the arch-enemy of Islam?

There is therefore no progress, no advance and no consolidation in the efforts of the Mujahideen. They lack any clear objective. They have nowhere to advance and no positions to consolidate. Depending on American aid and command, they are deprived of Allah's aid. The Qur'aan Majeed declares:

*"If Allah helps you, no one can conquer you. And, if He withholds His aid from you, then who can aid you besides Him?"*

## Talibaan Game of Deception

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In a paper, ZARB-E-MU'MIN, issued from Pakistan by the supporters of the Talibaan of Afghanistan, Maulvi Ehsanullah Ehsan, the Talibaan minister of finance said at the recent Eid Salaat gathering:

*“O Muslims! Instead of looking towards America, UNO, Europe or other super powers, look up to Allah Ta’ala Who is the Lord of them all.”*

The paper further says:

*“He stressed upon the Talibaan to pay more attention towards Tawakkul, taqwa, Ikhlaas and implementation of the laws of Allah Ta’ala, for only with the help of these could they defeat the forces of kufr. . . .He reminded the people that ‘Allah is Razzaq’, the Provider, not the UNO. Even if the whole world refuses to recognize the Talibaan, we do not care. We are the followers of Islam obligated to Allah Ta’ala only, he said.”*

We venture to say that this rhetoric is for the consumption of the Afghan masses and for the Ummah at large. Everyone knows well that Muslims all over the world have no love for America and the UNO. No leader’s ‘Islamic’ image can survive if it is established that he or his government is in cahoots with America or the UNO. While the statements uttered by Mullah Ehsanullah Ehsan are soothing to the Muslim heart and mind, we daresay that this is not the policy or the principle on which the Talibaan leadership operates.

Just recently the Talibaan’s very senior leader, Mullah Waqil Ahmad visited New York where he pressed the Talibaan case for UN recognition. Mullah Waqil Ahmad has opened an office in New York and moves are afoot to open a London office as well.

Again, just recently, the Talibaan halted its so-called Jihad to facilitate the UNO to carry out its mass vaccination programme. UN planes operate freely in Afghanistan. There are no restrictions on UN movement in Afghanistan.

## ALLAH, THE RAZZAAQ

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It is difficult to accept that there is true conviction underlying the Eid address by Maulvi Ehsanullah Ehsan. If the Talibaan leadership truly believed what they preach to their masses about Allah Ta’ala being the Razzaaq, they would not have legalized the transportation of television across Afghanistan — television which they overtly profess to be haraam. In fact, the paper, Zarb-e-Mu’min, in a report attributes the following statement to Maulvi Ehsanullah Ehsan:

*“...have shut down the TV. We have shut it down and will keep it so. If the Ehl-e-Fatwa (scholars) of the whole world issues an unanimous fatwa of its legality, we will still consider its demerits over its merits.”*

Indeed this claim by Maulvi Ehsanullah Ehsan is hollow and hypocritical. Just a couple of months ago— two years after the ban on television was enacted—we witnessed with our own eyes in three days over twenty thousand television sets (brand new) being transported

across Afghanistan for importation by Pakistan. All these trucks passed through Kandhar, the Taliban capital, and were destined for Pakistan.

We were truly amazed by this double-standard policy of the Taliban leadership. We breached this hypocritical stand with the governor of Kandhar, with the governor of Kabul and with other senior members of the Taliban movement. They could do nothing better than offer flabby vindication for this haraam act of allowing thousands and thousands of television sets to be transported across Afghanistan.

The televisions are imported by Pakistan from the eastern countries and transported by road across Afghanistan. The reason for this permission was quite clear. Enormous sums of money in the form of haraam taxes levied on the transit trucks are received by the Taliban. Each truck has to pay a certain sum in the form of tax for passing through Afghanistan.

While the Taliban leadership (their Maulvis and Mullahs—most of them incidentally are unqualified, not being sanadi Aalims) vociferously proclaim the prohibition of television, they treacherously collect taxes on television sets and allow Pakistani Muslims to be morally destroyed with the thousands of televisions which Afghanistan allows to be transported.

We asked the leadership whether Islam stops at the Afghan border—whether the inhabitants of Pakistan are not Muslims—if it is permissible to destroy the Akhlaaq (Morals) of Pakistani Muslims while it is incumbent to preserve the morals of the Afghani Muslims? We asked them whether they truly believed in the Razzaaqiyat of Allah Ta'ala. If they do and if they truly believe television to be evil, why permit tens of thousands of televisions to be transported across Afghanistan for entry into Pakistan?

They had no intelligent answer. As much as they endeavoured to justify their haraam and treacherous misdeeds, they could not make an impression for the simple reason that they are peddling baatil and trying to give it sanctity with Islamic rhetoric.

They even claimed that while it is prohibited to watch television, it is not prohibited to transport television. We asked them to reason and understand that the purpose of the transportation is after all, to watch television, the effect of which is to destroy the morals of Muslims. In fact, some senior Mufti in Karachi beguiled them with this fatwa as well as with a fatwa legalizing the growing and selling of heroin.

In short, their argument in defence of their blessing for the transportation of televisions to Pakistan was downright stupid, devious, hypocritical and haraam. No man whose Imaan glows with Sidq can ever accept the satanic logic of men who put up Islam as a front to beguile ignorant and rural masses to gain political capital.

In Kabul, when we put these same questions to the minister of information, also one of the seniors of the Taliban movement, he pointed to a bowl of sweets on his desk. (The Afghans do not use sugar in their tea. They consume black tea without sugar, but before drinking the

tea, they incumbently put a couple of the sweets in their mouths to neutralize the bitterness of the tea.)

The Taliban minister of information sitting on the same chair and in the same western style as the previous communist minister of information, said: "We are dependent on Pakistan for even these sweets." If the transit road for television is blocked, Pakistan will presumably apply pressure and cut off aid to the Taliban. So much for the Taliban's and Maulvi Ehsanullah Ehsan's slogans of Allah's Razzaaqiyat! A man who truly believes that Allah Ta'ala is The Raaziq (The provider of sustenance) will never stoop to the despicable and hypocritical level of legalizing haraam on the basis of fallacious logic for monetary gain.

Furthermore, right opposite the building of the Information Ministry where the Taliban minister of information passes his time in idle interviews, a number of shops sell televisions. While television is supposed to be haraam for viewing, it is permissible for selling and transporting to ruin the moral character and Imaan of non-Afghanis Muslims in Pakistan. This is Taliban logic and feeling for the Ummah.

## CRAVING FOR AMERICAN RECOGNITION

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Contrary to the public statements of Maulvi Ehsanullah Ehsan, the Taliban are very much craving for American and UNO recognition. Their actions demonstrate that they are more concerned with UNO recognition than Allah's recognition. Instead of outrightly saying that women have to remain at home and cannot be allowed into public schools, they apologetically advise the UNO and the West that women's education and employment in the public sector will be attended to once the war in Afghanistan has stopped. Once the Taliban have asserted their control over the entire Afghanistan, they will attend to this matter.

What are they scared for if they truly have Tawakkul, Taqwa and Ikhlaas as Maulvi Ehsanullah Ehsan preached to the Eid crowd? Men of Tawakkul, Taqwa and Ikhlaas do not curry favour with kuffaar who are responsible for the destruction of the lands of Islam. Men of Tawakkul, Taqwa and Ikhlaas do not run to New York and London and Paris on a crusade to gain UNO recognition. Why do the Taliban need an office in New York and London? Why have America and Britain accepted them despite the ultra-fundamentalist stand? America's embrace of the Taliban is indeed very polite.

This ultra-fundamentalist stand of the Taliban is simply an outer facade. America is dead against even the semi-fundamentalists, the Arab Mujahideen. Even though the Arab Mujahideen are western in their outlook and subscribe to a liberal interpretation of Islam, America regards them as fundamentalists and terrorists. But the Taliban who are comparatively speaking ultra-fundamentalist are accepted, and aided by America via its conduit of satellite states such as Pakistan, Saudi Arabia and the Emirates.

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