

NUSSRAH

The Concept of Empowerment (Tamkeen)

The Islamic Aqeedah is the Foundation

Are Results Achieved at Our Hands?

European Independence

Z

Trump, the Primary Supporter of the Jewish Entity

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Trump, the Primary Supporter of the Jewish Entity in Its Heinous Crimes in Gaza and All of Palestine, Not Only Offers a Solution to Gaza's Ruin But Imposes It On a Faction of Rulers in Muslim Countries!!

(Translated)

Trump stated in a post on his Truth Social platform, "I am pleased to report that we are having very inspired and productive discussions with the Middle Eastern Community concerning Gaza," adding that, "Intense negotiations have been going on for four days, and will continue for as long as necessary in order to get a Successfully Completed Agreement." (Truth Social; TRT Arabic, 27/9/2025)

Trump chaired a meeting that included Saudi Arabia, the UAE, Qatar, Egypt, Jordan, Turkey, Indonesia and Pakistan on the sidelines of the UN General Assembly meetings, Tuesday, 23 September 2025, describing it as one of the most important meetings. Then he presented, or imposed, on them a 21-point plan, the most prominent of which was, "the release of all Jewish prisoners held by Hamas, a permanent ceasefire, and the gradual withdrawal of the Jewish army..." (Al Arabiya Net, 25/9/2025). Trump was explicit about his goal in gathering them, which was to free the Jewish prisoners. He addressed them, saying that his administration wants to recover 20 hostages and 38 bodies from Gaza. Then he stipulated a gradual withdrawal, a loaded word for ending the withdrawal, and thus the Jewish entity would continue to control the ceasefire! Despite all this, the ruwaibidha (insignificant ignorant) rulers who gathered were delighted with Trump and his plan! The Emir of Qatar, who was attacked by the Jewish entity, and of course the Jews will not do that without a green light from Trump, nevertheless declared, "We count on you [Trump] and your

leadership ... to end this war and to help the people of Gaza,” (Al Jazeera, 23/9/2025)! Turkish President Recep Tayyip Erdogan, who participated in the meeting, also stated, “The meeting was ‘very fruitful’,” (BBC News Arabic, 23/9/2025). These statements are the common denominator for the statements of other rulers. Allah ﷻ said, ﴿قَاتِلْهُمْ اللَّهُ أَلَىٰ يُؤْفَكُونَ﴾ **“May Allah condemn them! How can they be deluded from the truth?”** [TMQ Surah At-Tawbah: 30]

O Muslims... O Muslim Armies!

Is it not the height of betrayal, and the ultimate humiliation, to rely on Trump to save Gaza by putting an end to the war there, when he is the primary supporter of the brutal Jewish aggression against Gaza!!? Allah ﷻ said, ﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾ **“And do not be inclined to the wrongdoers or you will be touched by the Fire. For then you would have no protectors other than Allah, nor would you be helped.”** [TMQ Surah Hud 113]

Is it not the victory of Gaza in the Muslim armies moving to fight the Jewish occupiers of the Blessed Land who are unable to achieve victory and are not guided to a path? Allah ﷻ said, ﴿وَإِن يَقَاتِلُوكُمْ يُؤْلَوْكُمْ الْأَذْبَارُ ثُمَّ لَا يُنصَرُونَ﴾ **“However, if they meet you in battle, they will flee and they will have no helpers.”** [TMQ Surah Aal-i-Imran 111]

Are the armies of the rulers that Trump has assembled in his cabinet, or even some of them, not sufficient to crush the Jewish entity and return all of Palestine to the lands of Islam? Allah ﷻ said, ﴿قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصَرِّكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ﴾ **“So fight them and Allah will punish them at your hands, put them to shame, help you overcome them, and soothe the hearts of the believers.”** [TMQ Surah At-Tawbah: 14]

O Muslims! The Ummah's calamity lies in its rulers. Since the Khilafah (Caliphate) was abolished nearly a hundred years ago, Muslims have had no Khaleefah (Caliph) to turn to and fight behind. The Prophet ﷺ said, «وَأِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ» **“Indeed, the Imam is a shield who is fought from behind and is protected by.”** (Extracted by Al-Bukhari and Muslim). The Muslims' sanctities were violated, their lands were colonised, and the Ruwaibidha (insignificant and ignorant) ruled them, neither repelling the enemy nor protecting the integrity of Islam, until the situation reached the point where the Blessed Land was occupied by those who were stricken with disgrace and misery, and they incurred the wrath of Allah ﷻ!

O Armies of the Muslim Lands!

Is there not a rational man among you whose blood boils in his veins as he witnesses the crimes of the Jewish entity rampaging through Gaza, demolishing homes and shedding blood in brutal massacres targeting the elderly, children, and women? Is there not a rational man among you whose blood boils in his veins as he sees people moving from place to place, and Jewish bombers bombard them during their movements and migrations?

Is there not a rational man among you who realizes that obeying the rulers, by submitting to the Jewish aggression, and not responding to it, is a disgrace in this worldly life and a painful torment in the Hereafter? Even those who obey the rulers in disobedience of Allah, the rulers will disown him on the Day of Resurrection, and he will regret following them in disobedience to Allah, but then there is no time for regret. Allah ﷻ said, ﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ * وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾ **“Consider the Day when those who misled others will**

disown their followers, when they face the torment, and the bonds that united them will be cut off * The misled followers will cry, “If only we could have a second chance, we would disown them as they disowned us.” And so Allah will make them remorseful of their misdeeds. And they will never be able to leave the Fire.” [TMQ Surah Al-Baqarah 166-167]

Is there not among you a wise man who longs for one of the two good matters, to lead the soldiers of Islam and to liberate Gaza, the first of the two Qiblahs and the third of the three Sacred Masajid, and to have the Takkirs of victory resound at his sides as did al-Faruq upon the opening, and Salahudin upon the liberation of Bayt al-Maqdis and Abdul Hamid during his protection of the Blessed Land from the evil of the Jews... and thus fulfil the glad tidings of the Messenger of Allah ﷺ who said, «لَتُقَاتِلَنَّ» **“You will surely fight the Jews and kill them...”** (Narrated by Muslim in his Sahih)?

O Muslims!

We are reassured of Allah's victory (nasr), the glory of Islam and Muslims, the return of the militant Khilafah Rashidah (Rightly-Guided Caliphate), the fighting and killing of the Jews, and the opening of Rome just as Constantinople was conquered, making Istanbul the abode of Islam. All of this is according to the promise of Allah, the Exalted, and the glad tidings of His Messenger ﷺ and it will take place, Allah willing. However, the law of Allah, the Mighty, the Wise, requires that angels not descend upon us from the skies to establish a Khilafah for us and fulfil the promise of Allah, the Mighty, the Exalted, and the glad tidings of His Messenger ﷺ while we sit motionless. Rather, angels descend upon us to assist us while we work seriously, diligently, honestly and sincerely. Then Allah will grant us victory and triumph in both worlds, and that is the great triumph. Allah ﷻ said, ﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ **“And on that**

day the believers will rejoice * At the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful.” [TMQ Ar-Rum: 4-5]

O Muslims... O Armies in Muslim Lands!

Hizb ut-Tahrir, the guide that does not lie to his people, addresses you and calls you with the Words of Allah ﷻ, Who said, هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿“This Quran is a sufficient message for humanity so that they may take it as a warning and know that there is only One God, and so that people of reason may be mindful.” [TMQ Surah Ibrahim 52].

Saturday, 5 Rabi' II 1447 AH

Hizb ut-Tahrir

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Tafseer Al-Baqarah 283

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

﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَيْنْ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ دَخَأِ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾

“And if you are on a journey and you cannot find a scribe, then pledges of possession. However, if one of you trusts another, let him who is trusted discharge his trust, and let him fear Allah, his Lord. And do not conceal testimony. And whoever conceals it, indeed, he is sinful of his heart. And Allah is Knowing of what you do, All-Knowing.” [TMQ Surah Al-Baqarah 2:283]

In this noble verse, Allah ﷻ explains that if those dealing in debt are traveling and do not find anyone to write down their debts during their journey, Allah ﷻ has replaced this by allowing the creditor to take a pledge from the debtor as security for their debt.

If they entrust each other, there is no need for a scribe, witness, or pledge. The debtor who has been entrusted by his friend must fear Allah ﷻ regarding the creditor who entrusted him with his debt and must fulfil his right, without the burden of making repeated demands. Instead, he must remember the creditor’s kindness to him and fulfil his right with kindness.

Then Allah ﷻ urges them not to conceal testimony, as that is a great sin. At the end of the verse, Allah ﷻ makes clear that He is All-Knowing of what

they do, and that by concealing testimony they cannot hide anything from Allah ﷻ, for He is the Knower of the Unseen. Not an atom's weight on earth or in heaven escapes Him. Allah ﷻ said, ﴿وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾ **“And Allah is Knowing of what you do, All-Knowing.”** He ﷻ will recompense you for all that you do. If you do good, then He ﷻ recompenses with good. If you do evil, then evil.

Allah ﷻ said, ﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ﴾ **“if you are on a journey”** means if you are travellers.

Allah ﷻ said, ﴿فَرِهْنٍ﴾ **“pledges.”** The word (pledges) rihaan, is the plural of rahan (pledge), which is originally a masdar (verbal noun), then it was applied to the possessed from the grammatical rule of applying the masdar upon the accusative case object (ism mafool).

Allah ﷻ said, ﴿مَقْبُوضَةً﴾ **“of possession”** is evidence of the pledge being delivered to the creditor for him to collect.

Allah ﷻ said, ﴿وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنٍ مَقْبُوضَةً﴾ **“you cannot find a scribe, then pledges of possession”** This means that a pledge to document a debt while traveling, when a writing scribe is not present, replaces the debt when a writer is present. Therefore, the Shariah ruling on a pledge in this case is recommended, just like the ruling on writing.

The question now is: If writing a debt while traveling is recommended, and a pledge while traveling is recommended, is a pledge permissible while traveling, whilst a writing scribe is present? Is a pledge permissible while traveling, whilst a writer is present?

The answer is that it is permissible, but the Shariah ruling on a pledge in this case is permissible, not recommended.

The evidence for this:

A- In urban areas: It is permissible for contracting parties in a sale on credit, that is, for those dealing in debt, if they do not wish to write down the debt in accordance with the Shariah ruling stated in the noble verse, they are permitted to stipulate whatever they wish, unless the stipulation violates the rulings of Islamic Shariah Law. Therefore, it is permissible for a seller selling his goods on credit to seek assurance from the buyer that his debt will be repaid. He may take a pledge from him or request a guarantor... All of this is permissible, because stipulations in contracts are permissible, except for a stipulation that forbids something permissible, or permits something forbidden. The Prophet ﷺ said, «إِلَّا شَرْطًا» **“Muslims are bound by their conditions, except for a condition that forbids what is permissible or permits what is forbidden.”** Narrated by al-Tirmidhi.

It is clear from this hadith that it pertains to the conditions that Muslims stipulate among themselves, which is, in their transactions, or in other words, in the contracts they enter into. They are free to stipulate whatever they wish in their contracts, except for a condition that forbids what is permissible or permits what is forbidden.

B - Regarding travel: Allah ﷻ says, ﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَيْنِ﴾ **“And if you are on a journey and you cannot find a scribe, then**

pledges of possession.” The absence of a writing scribe is a common occurrence, as it is common that they did not find a writer, due to the lack of educated people at that time. Therefore, the concept of مفهوم المخالفة “the opposite understanding to restrict the characteristic.” Allah ﷻ says, ﴿وَلَمْ تَجِدُوا كَاتِبًا﴾ **“and you cannot find a scribe.”** Therefore, a pledge is permissible, whether there is a writing scribe or not. Only the Shariah ruling differs. If there is no scribe available during a journey, the pledge takes the place of writing, and thus its Shariah ruling is that it is recommended. As for a pledge during a journey with a scribe being available, it is permissible.

All of this is in the case of dealing in other than items which fall under riba (interest) on credit. The ruling on a pledge in this case, whether at home or while traveling, is a Shariah obligation. That is, a pledge is required for the validity of selling items which fall under riba on credit, such as wheat, barley, dates, or salt on credit. The evidence for this is:

- It is authentically reported from the Messenger of Allah ﷺ that he prohibited the sale of usurious items except for hand to hand. Muslim narrated on the authority of 'Ubadah ibn al-Samit that the Messenger of Allah ﷺ said, «الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ سَوَاءٌ بِسَوَاءٍ يَدًا بِيَدٍ فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ فَبِيعُوا كَيْفَ شِئْتُمْ» **“Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, like for like, equal for equal, hand to hand. If these types differ, then sell them however you like, provided it is hand to hand.”** That is, without debt.

It is also authentically reported that the Messenger of Allah ﷺ purchased a type of commodity that falls upon riba (interest), barley, on credit, but he pledged his armour to the seller. Al-Bukhari narrated on the authority of Aisha (ra), «أَنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْ يَهُودِي طَعَاماً إِلَى أَجَلٍ وَرَهْنَهُ دَرْعاً لَهُ مِنْ حَدِيدٍ» **“The Prophet ﷺ bought food from a Jew on credit and pledged his iron armour to him.”** [Bukhari] In a narration reported by Al-Nasa’i from the hadith of Ibn Abbas, «تُوفِّيَ رَسُولُ اللَّهِ ﷺ وَدَرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِي بِثَلَاثِينَ صَاعاً مِنْ شَعِيرٍ لِأَهْلِهِ» **“The Messenger of Allah ﷺ died while his armor was pledged to a Jew for thirty sa’ of barley for his family.”** [Al-Nasa’i: 4572, Al-Bukhari: 2759, 4197, Ahmad: 1/236, 361, Ibn Hibban: 13/262]

Combining the prohibition of selling on credit in the first hadith, and its permissibility with a pledge in the second hadith, despite the lack of any evidence that it is specific to the Messenger ﷺ, is a combining of the two hadiths which evidences that a pledge is obligatory when selling items that fall under riba on credit.

As for, ﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا﴾ **“If some of you trust others,”** that is, if some creditors trust some debtors while traveling, or at home, and they have good faith in the debtor and his honesty and lack of delay, meaning that the creditor trusts the debtor, expecting that he pays his debt to him honestly and without delay, then in this case it is possible to dispense with documenting the debt in writing, with witnesses and a pledge. This becomes permissible, as we have explained, if he wants to, he can document, and if he does not want to, he does not document.

And ﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا﴾ “**If some of you trust others,**” is not specific in the case of travel and pledge, and it was mentioned in this verse that began with travel, because the meaning was completed with the mention ﴿فَرِهْنِ﴾ “**then pledges of possession.**” The subsequent commentary is on the previously mentioned rulings of debt, including writing, witnesses, and pledges, both at home and in travel.

This is confirmed by the mention of ﴿وَلَا تَكْتُمُوا الشَّهَادَةَ﴾ “**do not conceal testimony**” as in this verse, the testimony is not mentioned in the pledge when traveling. Instead, it is related to the testimony mentioned in the previous verse when writing in the city of residence. However, it is mentioned in this verse that began with travel, which is ﴿وَإِنْ كُنْتُمْ عَلَى سَفَرٍ﴾ “**and if you are in travel.**” Therefore, it is outweighed that what came after ﴿فَرِهْنِ﴾ “**then pledges of possession**” relates to the previous topic of debt, whether traveling or at home.

The meaning is: If creditors are reassured by the debtor’s honesty and trust him to repay and not delay, then it is possible to dispense with the means of documenting the debt, such as writing, witnesses, and pledges, both at home and while traveling. Instead of documentation being recommended, as we explained previously, it becomes permissible in this new situation, as explained in the saying of Allah ﷻ that, ﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا﴾ “**If some of you trust others.**”

As for ﴿فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ﴾ “**Let him who is trusted discharge his trust**”, that is, for the debtor to pay the creditor. The debt is called a trust in this case because it does not require documentation through the debtor’s trust.

The request (talab) here is of a Shariah obligation, meaning that payment of the debt is obligatory, with the Shariah contextualization (qareenah) of the word ﴿أَمَنْتَهُ﴾ **“his trust.”** Fulfilling a trust is a Shariah obligation. The Prophet ﷺ said, «لا إيمانَ لمن لا أمانةَ لَهُ» **“There is no Iman for one who has no trust.”** [Ahmed 3/154, 210] and other hadiths mention trust, which is an understood description, and fulfilling the trust is a Shariah obligation. Linking Iman in the Deen to trust, whilst making fulfilling a trust the subject of the request (talab), all of this is evidence that the order to fulfil the trust, ﴿فَلْيُؤَدِّ﴾ **“Let him discharge”** is a request of a Shariah obligation.

As for ﴿وَلْيَتَّقِ اللَّهَ رَبَّهُ﴾ **“and let him fear Allah, his Lord,”** is warning him against denying or not fulfilling the right.

As for ﴿وَلَا تَكْتُمُوا الشَّهَادَةَ﴾ **“And do not conceal testimony,”** it is a general address to the witnesses, the creditor and the debtor. They must not hide it, distort it, or obstruct it from its correct meaning. The Shariah prohibition (tahreem) here is decisive (jaazim), meaning it is haram (forbidden), as evidenced by the Speech of Allah ﷻ Who said, ﴿وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِثْمٌ قَلْبُهُ﴾ **“And whoever conceals it, indeed, he is sinful of his heart.”**

And Allah ﷻ mentioned ﴿قَلْبُهُ﴾ **“his heart”** after mentioning ﴿إِثْمٌ﴾ **“sinful”** to indicate the enormity of the sin, mentioning the organ after its action is more powerful in its evidencing. Saying, (هذا ما أبصرته عيني) **“This is what my eyes saw,”** is more powerful and more eloquent in its evidencing than, (هذا ما أبصرته) **“This is what I saw.”** Similarly, (هذا ما سمعته أذناي) **“This is what my ears heard,”** is more powerful than, (هذا ما سمعته) **“This is what I heard.”** Thus, ﴿وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ إِثْمٌ قَلْبُهُ﴾ **“And do not**

conceal testimony. And whoever conceals it, indeed, he is sinful of his heart.” It is stronger than merely saying, (ومن يكتمها فإنه آثم) “and whoever conceals it, then he is sinful.”

As for ﴿وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ﴾ **“And Allah is Knowing of what you do, All-Knowing,”** He ﷻ knows what you do, whether secretly or openly. Nothing is hidden from Allah ﷻ. He, glory be to Him, knows your deeds and accounts over them for you, and recompenses you for them, whether good or evil.

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Why is Saudi Prince Turki Al-Faisal Running a Jewish Media Campaign?

Muhammad Seljuk – Wilayah Pakistan

News:

Former Saudi intelligence chief Prince Turki Al-Faisal commented on the situation in Gaza during an interview with Russia News Arabic channel on August 01, 2025 “Launching a full-scale Arab war against ‘Israel’ would be a losing battle and everyone knows ‘Israel’s’ military strength.” He further added that “the Arab world consistently chooses peace and cannot contradict itself by choosing war.”

(https://x.com/Defence_Index/status/1951132844324983223).

Comment:

The remarks by Saudi Prince Turki Al-Faisal represent a deeper crisis within the ruling elites of the Muslim World. A crisis marked with sheer cowardice, defeatism and subjugation to the will of America and the West. At a time when the Muslim World is at a critical juncture, and the public demand of mobilizing the armies of Muslims throughout the Muslim World to save starving Gaza is gaining strength, the rulers through their actions and mouth pieces in media openly announce to side with murderous enemies of Islam. One is reminded of a phrase after hearing the remarks of Prince Turki who has served as the longest chief of Saudi intelligence, “a coward dies a thousand deaths.”

It is unsurprising however that the rulers, and their mouth pieces in the media, exaggerate the strengths of an otherwise fragile Jewish entity. In fact, inflating the strength of the Jewish entity has been the core component of its existence. This campaign is run by the treacherous rulers,

with the help of their Western masters, with the aim of preventing large, powerful Muslim armies and public opinion from harboring any notions of the liberation (tahrir) of the Blessed Land of Palestine. These external patrons of Jewish entity even staged Arab-‘Israel’ wars to build a myth of military superiority of the Jewish entity, so that they are convinced about its invincibility and make peace with its existence. These agent rulers want to drown the Ummah in pessimism and defeatism, like their own selves.

A closer inspection of reality however leads to a starkly different conclusion than Prince Turki wants the Ummah to believe. How can large armies of Muslims, armed to the teeth, be defeated by the Jewish entity when its power potential, in terms of geography, military and industrial potential, is dwarfed by the Muslim countries surrounding it? The comparative data further supports this argument:

Sr.	Country/Region	Total Military Personnel	Total Aircrafts	Total Naval Assets
1	Pakistan	1,704,000	1399	121
2	Türkiye	883,900	1083	182
Total Pakistan + Türkiye		2,587,900	2,482	303
Middle East Countries				
1	Egypt	1,220,000	1093	150
2	Saudi Arabia	407,000	917	32
3	Jordan	200,500	274	27
4	Kuwait	103,500	128	123
5	UAE	207,000	551	181
6	Syria	270,000	207	27
7	Bahrain	129,900	132	64

8	Oman	152,600	128	22
9	Yemen	86,700	84	33
10	Lebanon	160,000	80	64
Total (ARAB Countries)		2,529,700	3,594	723
	Jewish Entity	670,000	611	62

An analysis of the recent Jewish military campaigns reveals its real weakness: It is ill- prepared to fight any war without Western support. It relies on the United States to provide ammunitions and intervene on its behalf to negotiate a ceasefire. For example, ‘Israel’ was not able to absorb limited Iranian retaliation via ballistic missiles during the 12-day war. This was the reality, despite the fact that Arab rulers provided air corridors for the Jewish fighter planes, and the US anti-missile systems shot down many ballistic missiles fired from Iran towards ‘Israel.’ When Jewish casualties started mounting, and their infrastructure in major cities started turning into rubble, America felt the need to end the Iran-‘Israel’ war by executing its own air strikes on Iranian nuclear facilities.

In Gaza, the Jewish entity has not been able to break the will of the Islamic Ummah, despite inflicting horrific genocide there. It is not able to secure the release of Jewish hostages through its military operations, and turned to the agent rulers of Qatar and Egypt for assistance. There are still many Jewish prisoners in the custody of mujahedeen in Gaza.

It is also important to realize the desperation of ‘Israel’ to expand its frontiers into Gaza, Lebanon and Syria and establish buffer zones. Contrary to Prince Turki’s belief, the Jewish entity firmly believes that it cannot win war against Arab armies, and thus it needs to create a buffer zone, with the help of the rulers of Syria and Lebanon. The purpose is to reduce the

element of surprise in the event of a mobilization of the armies of Muslims towards 'Israel's' northern borders.

So why did Saudi Prince Turki al Faisal uttered such illogical remarks, given that he is no fool and understands the fragility of the Jewish entity? The answer is simple: the pressure from the Islamic Ummah for mobilizing armies for Jihad against the Jews is being felt within the power corridors. The treacherous Arab rulers feel that the ground is shaking beneath their feet, and sense the danger of growing anger in military barracks. Therefore, they have resorted to address this sentiment through their influential mouth pieces in the media. The Egyptian President, "General" Sisi, also recently decried Jewish starvation of Gaza, in a failed attempt to distance himself from the genocide, choosing to omit the fact that he is the one enforcing siege from the southern side, along the Rafah Border Crossing.

The Islamic Ummah firmly realizes that the rulers of Muslims are our biggest calamity. Instead of acting as a shield against foreign aggression, they side with criminal aggressors. These rulers place the sanctity of their artificial, nationalistic borders, and so-called national interests, above Allah ﷻ and His Messenger ﷺ. They are the beloveds of Trump and Netanyahu, and we have no hope from them. The real hope of the Muslims lies in their sincere army officers and soldiers who yearn to fight Jews and lay down their lives in the way of Allah ﷻ. The horrific images of starving children in Gaza has increased the anger of soldiers against their rulers. These agent rulers also sense the danger of a great awakening within the military barracks. We need to keep shaking the conscious of sincere commanders, officers and soldiers, so that this awakening is turned into a flood that will sweep the thrones of treachery away. The day is not far when the Islamic Ummah and its soldiers will fight the Jews, triumph over them and liberate

Al-Masjid Al-Aqsa. Hypocrites like Prince Turki will hear the loud takbeers of the Islamic Ummah and its soldiers from Al-Masjid Al-Aqsa. However, they will have nothing left except regret in this world and hereafter.

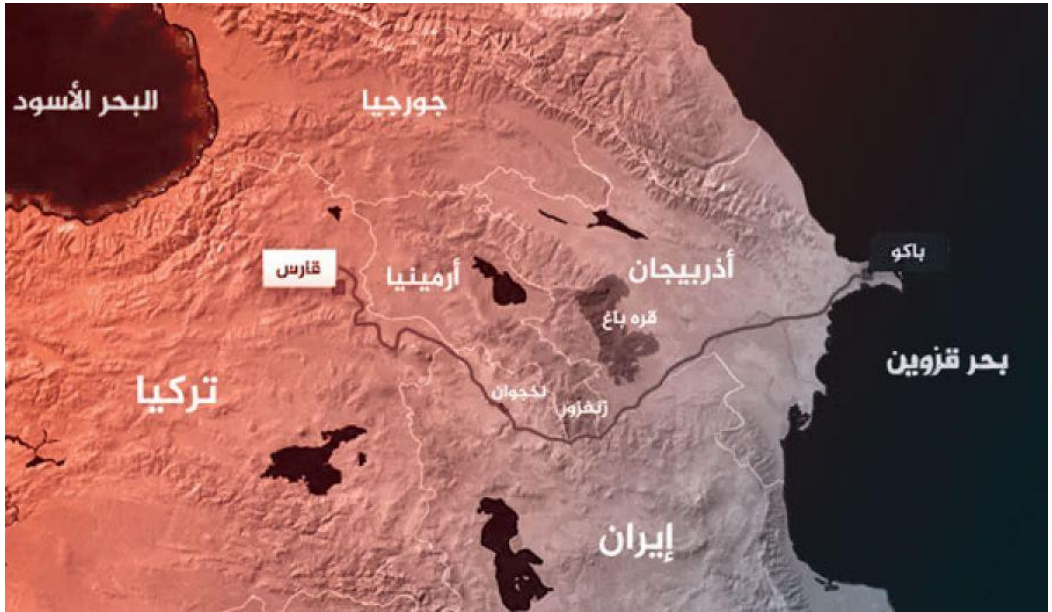
Abu Al-Zinad narrated that Khalid bin Al-Walid (ra), when he was dying, cried, and said, **لقد وجدت كذا وكذا من الزحف، وليس في جسدي موضع إلا وفيه ضربة**، **“I witnessed such and such battles. There is no place on my body the size of a handspan that has not received a blow from a sword, or been pierced by an arrow or spear. Yet, here I am, dying on my bed as a camel dies. May the cowards never sleep.”** Narrated from Abu Huraira: The Messenger of Allah ﷺ said, **«لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا الْيَهُودَ حَتَّى يَقُولَ الْحَجَرُ وَرَاءَهُ الْيَهُودِيُّ يَا مُسْلِمُ، هَذَا يَهُودِيٌّ»** **وَرَأَيْ فَاقْتُلْهُ** **“The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. ‘O Muslim! There is a Jew hiding behind me, so kill him.’”**

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Zangezur Corridor: Geopolitics vs. Geoeconomics

Ustadh Latif Al-Rasikh

[\(Translated\)](#)



The Zangezur Corridor project is moving from the negotiation stage to the technical implementation stage. Azerbaijan is actively developing its transportation infrastructure on its territory, including along the Nakhchivan border. Turkey has also confirmed its readiness to provide a railway line through Kars. Meanwhile, Armenia has unilaterally refused to accept the corridor project, demanding full control over the transportation route on its territory. This means that the implementation of this project depends on political agreements between Armenia and Azerbaijan, and

the stances of major foreign powers seeking to interfere in the new transportation structure in the region.

At first glance, this logistics initiative appears to be a clash of interests between regional actors such as Azerbaijan, Armenia, and Turkey. However, the reality is that the Zangezur Corridor continues to become an arena of global competition, one that the United States, China, and Russia are seeking to control. This conflict is not limited to goods alone; it also encompasses a means of influencing transport corridors, opening up access to markets, and altering the strategic balance in Eurasia.

Economically, comparing the Zangezur Corridor to the Suez and Panama Canals, its benefits are minimal. The volume of goods passing through these two canals, and their importance to global trade are far greater. For example, the Suez Canal covers approximately 12% of global trade, generating revenues for Egypt of between \$9 and \$10 billion annually. The Panama Canal, the main artery between the Atlantic and Pacific Oceans, generates net revenues of \$4 billion annually.

For comparison, the Zangezur Corridor handles between 10 and 15 million tons of cargo annually, generating revenues of up to a few hundred million dollars, for the participating countries: Azerbaijan, Turkey, Armenia, and Kazakhstan. The costs of this land-based infrastructure, given the complex logistics chains and the risk of political instability, are significantly lower than those of maritime canals.

However, from a US foreign policy perspective, the Zangezur Canal is of strategic value as a target for control. In America's history, the Panama Canal was not an economic project. Instead the Panama Canal is a strategic tool for controlling maritime trade and military movements. Its current offer to lease part of the Zangezur Canal indicates its desire to maintain a presence and exert influence in the region. It seeks to gain political influence, not additional income.

The US is considering granting Armenia control over the main 32-kilometer section of the corridor, and placing it under its external administration for up to 100 years. This approach is similar to the strategies used in the Panama Canal or military bases. The primary objective is geopolitics, not logistics. Through this measure, the US seeks to expel Russia, weaken Iran, and limit China's influence in this part of the "Middle Belt." Control of Zangezur is therefore a means of preventing China from using Eurasian infrastructure without US control.

On the other hand, China sees this route as an alternative to the route through Russia, as Russian transport routes are vulnerable to sanctions and military action. Beijing is interested in diversifying its corridors within the framework of the "One Belt, One Road" project. To this end, it is investing in infrastructure in the Caspian Sea and the South Caucasus, developing ports, terminals, and railways. However, China is taking cautious and indirect steps in this direction, preferring to implement multimodal transport cooperation, and multilateral logistics platforms, rather than direct political or military intervention.

Azerbaijan faces a difficult position in this conflict. On the one hand, Baku is actively using this corridor as a means to increase its influence, economic growth, and strengthen its relations with Nakhchivan. On the other hand, the opening of the Zangezur corridor, especially if accompanied by military or political intervention by foreign powers, would effectively transform the region into an arena for colonialist interests. Azerbaijan may gain transit revenues and political concessions from Armenia in the short term, but in the long term, it could lose sovereign control over this corridor, and face increasing foreign pressure and the threat of instability in the border regions.

Turkey is emerging as an active partner in this field, but its goals are not limited to logistics. Ankara is striving to build a direct political transport line from the Bosphorus to the Caspian Sea, and then to Central Asia and Beijing, justifying this with the idea of a “Turkish world.” However, the United States is not directly intervening in this project, but rather supporting Turkey as a balancing power in the region, capable of simultaneously limiting the influence of Iran, Russia, and China. Thus, the United States is creating an adaptive alliance of interests with Turkey and Baku, transforming them into separate, but coordinated players. However, this alliance is not without internal contradictions: while Turkey maintains a balance between West and East, Azerbaijan could become a victim of the West’s strategy. Despite its weakness, Armenia has a crucial advantage: the region through which this route passes. Will Yerevan retain its sovereignty in this area or not? This will determine the shape of the future corridor. In other words, will this be a transit route under Armenian jurisdiction, or an

extraterritorial project under American control? The results of the negotiations will be revealing.

The Zangezur Corridor project is currently in a transitional phase. Despite its infrastructure development, it remains politically unstable. This project will remain a dead letter until the promised economic benefits and reliable guarantees are delivered to the participating countries. Meanwhile, political risks are increasing for these Muslim-majority countries. As Azerbaijan seeks control and revenue, its territory risks becoming a battleground for major powers like the United States, China, and Russia. This creates the risk of political dependency and long-term instability. Prosperity and stability in this region can only be fully guaranteed under the Second Khilafah Rashidah (Rightly Guided Caliphate).

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Afghans Between the Hammer of Pakistani Politics and the Anvil of the Regional Agenda

Bilal Al Muhajir, Wilayah Pakistan

Since 2023, the Pakistani government has intensified the deportation of Afghan refugees, a move aimed at pressuring the Taliban-led Afghan interim government in Kabul to fully submit to American will. The waves of Afghan displacement to Pakistan have historical roots dating back to the Jihad against the Soviet Union in the 1980s, the subsequent civil war, and the US invasion and military occupation of Afghanistan from 2001 to 2021. Pakistan has historically provided strategic depth for Afghan Muslims, thanks to the close tribal ties extending across the so-called Durand Line, dividing Pakistan from Afghanistan.

According to statistics from the United Nations High Commissioner for Refugees (UNHCR), the number of Afghan refugees in Pakistan peaked in 2002 at approximately three million, of whom approximately 1.35 million were officially registered. Over the past two decades, Pakistan has continued to deport Afghan refugees at varying rates. The International Crisis Group estimates that Afghan refugees in Pakistan fall into three categories:

1. Holders of Proof of Registration (PoR) cards issued by UNHCR.
2. Holders of Afghan Citizen Cards (ACC) issued by the Pakistani government.
3. Large numbers without any official documents.

Pakistan's policy toward Afghan refugees has gone through three main phases:

Phase One: The Afghan Jihad against the Soviet Union (1980s and beyond): During the Soviet invasion of Afghanistan, Pakistan opened its borders to Afghan refugees, in line with the American strategy that sought to turn Afghanistan into the "Soviet Union's Vietnam." These refugees were used to form and train combat units known as the "Afghan Mujahideen" to carry out operations against Soviet forces. The border remained open even after the Soviet withdrawal in 1989, with minimal controls imposed to avoid any clash with Afghanistan.

Phase Two: Post-September 11, 2001: With the arrival of President Pervez Musharraf, a pro-Washington figure, Pakistani policy toward the Afghans changed radically. The once-celebrated fighters were now labeled "terrorists." Pakistan was required to support the US invasion of Afghanistan and prevent Pashtun tribes from supporting the Taliban. The border was partially closed, media campaigns began linking refugees to crime and drugs, and legal amendments were introduced that revoked the special status of the tribal areas (FATA) and incorporated them into Khyber Pakhtunkhwa province. The goal was twofold: to pursue mujahideen leaders hiding among the refugees, and to create a permanent rift between Muslims on both sides of the border, to thwart any project of Islamic unity, especially under the umbrella of the Khilafah (Caliphate), whose very name terrifies the West and its allies.

Phase Three: Post-US Withdrawal (2021): The US withdrawal in August 2021 led to escalating tensions between Pashtun tribes on both sides of the border, who held Pakistan responsible for the widespread destruction inflicted on their areas during military operations since 2002. With the Pakistani Taliban resuming attacks against Pakistani Army in response to military pressure and the marginalization of their areas, the authorities tightened their security measures, and turned the refugee issue into a tool of pressure on the Afghan Taliban, deepening the division between the two peoples.

Current Policy: The first phase of the new deportation plan began in November 2023, targeting approximately 1.3 million undocumented Afghans. By February 2025, Pakistan had forcibly deported more than 800,000 of them. In January 2025, Afghans residing in Islamabad and Rawalpindi were forced to leave by March 31, subject to a nearly impossible to attain “No-Objection Certificate” (NOC). In March, the Ministry of Interior cancelled their Afghan Citizen Cards (ACCs) and ordered their holders to leave by the end of the month. It also stopped renewing Proof of Registration (PoR) cards after June 30, threatening the deportation of an additional 1.6 million refugees. According to Amnesty International, Pakistan forcibly deported at least 844,499 Afghans between November 2023 and February 2025, and extended the deadline for deporting the remainder to September 1, 2025.

Thus, the Pakistani state, which was originally established on the basis of uniting Muslims in the Indian Subcontinent into an entity with a

Muslim majority, is today deporting Muslims who fled the horrors of the wars waged by the Soviet Union, and then the United States, against Afghanistan and its people, ignoring the fact that Muslims are one Ummah, with no difference between an Afghan and a Pakistani, or an Arab and a non-Arab, except in piety, as the Messenger of Allah ﷺ said, **«يَا أَيُّهَا النَّاسُ: أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاءَكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالْتَّقْوَى»** **“O people, your Lord is one, and your father is one. There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a red person over a black person, nor of a black person over a red person, except in piety.”** (Narrated by Ahmad)

The Qatar regime, imposed by Western colonialism, exists to sow border crises within the Muslim World and waste resources guarding nationalistic borders instead of directing them to Jihad. For example, Pakistan spent \$500 million building a border fence along the Durand Line, instead of investing it in training fighters to liberate Occupied Kashmir. Furthermore, the tightening of border and refugee policies has begun to sow hatred toward Pakistan and its people in Afghanistan, harming trade between the two countries and with Central Asia. Thus, the disputes generated by forced deportations serve the interests of the Ummah's enemies, primarily the United States and India, and hinder any rapprochement or unity between Pakistan and Afghanistan.

Finally, it must be remembered that the concept of “refugee” does not exist in Islam. Muslims are one Ummah, and a Muslim moves between the countries of the Muslim World, as one moves between the rooms of

one house. Security and stability are not achieved by dividing the Ummah into small states separated by nationalistic borders, but rather by the Deen of Islam and adherence to Islamic Shariah Law. The absence of a unifying political ideological state is the fundamental cause of the chaos currently plaguing Pakistan and other Muslim countries. Hence, working to establish the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood, is both a security necessity and a Shariah obligation, ﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾ **“Indeed, this, your community, is one community, and I am your Lord, so worship Me.”** [TMQ Surah al-Anbiyyah 91]

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The Concept of Empowerment (Tamkeen) in the Noble Quran

Ustadh Ahmed Al-Qasas, Lebanon

Allah ﷻ said, **وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ** “Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely empower for them their Deen, which He has approved for them; and will indeed replace their fear with security, provided that they worship Me, associating nothing with Me. However, whoever disbelieves after this promise, it is they who will be the rebellious.” [TMQ Surah An-Nur: 55].

When we talk about empowerment (tamkeen), we are talking about the cause for which the Messengers and Prophets, peace be upon them all, were sent. The cause we are discussing in this article is not the empowerment of a person or persons, but instead the empowerment of Deen, and the empowerment of the Islamic Ummah that establishes this Deen. The purpose of establishing Deen is to establish on this earth the way of life that Allah ﷻ has chosen for humanity. Among the last verses revealed in His Noble Book is, **﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي﴾** “Today I have perfected your Deen for you, completed My favour upon you, and chosen Islam as your way.” [TMQ Surah Al-Maida: 3]. That is, Allah ﷻ has chosen for Muslims Islam as loyalty (wala’), Deen, Shariah Law, and way of life. The word ‘Deen’ encompasses all of these meanings. The Prophet ﷺ did not join the Supreme Companion, Allah ﷻ, until he ﷺ had completed the mission, by conveying the Risaalah (message). His action ﷺ was not limited to conveying the

Risaalah (message) alone. Instead, he ﷺ also established a political authority for Islam, empowered by Allah ﷻ on earth. The Prophet ﷺ did not depart from this worldly life, except after leaving behind an Islamic state, an Abode of Islam (Dar ul-Islam) encompassing the entire Arabian Peninsula, for the Khulafaa Rashidoon (Rightly-Guided Caliphs) and those who came after them to continue the advance, by expanding the Islamic Khilafah (Caliphate) state. This advance continued for centuries, until a time came when the Ummah abandoned this mission, its authority was removed from the earth, and its empowerment (tamkeen) was completely lost.

Now it is in the process of working to regain empowerment, wanting to return to its former glory; an Islamic Ummah empowered by its Deen, appointed as a successor on earth in order to carry out the mission for which it was sent. Allah ﷻ said, ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾ **“You are the best community ever raised for humanity, you encourage good, forbid evil, and believe in Allah.”** [TMQ Surah Aali Imran: 110]. So, when we talk about empowerment (tamkeen), we are talking about the empowerment of Deen on earth. Linguistically, empowerment (تمكين) comes from the word “makkana مَكَّنَ” which means to enable and assist in something. As for مَكَّنَ لَهُ فِي الشَّيْءِ “To empower someone in something,” it means جعل له عليه سلطاناً وقدره “to give them authority and power over it.” Whoever is empowered from within a people, has power over them. Empowerment comes from power (قدرة). When we say, “So-and-so has been empowered on earth,” it means he has acquired power. Of course, power on earth is authority (سلطان). The one with authority, influence, and power is the one who has power on earth. This is the linguistic meaning of empowerment.

When Allah ﷻ empowers us on earth, it means that He, glory be to Him, has empowered us. That is, He ﷻ has given us the ability to be the decision-makers and the ones with power on this earth, so that the Word (Kalima) of Allah ﷻ is supreme, and the word of the disbelievers is the lowest on earth. This is in the context of the natural struggle that Muslims must engage in, which is the ongoing struggle between truth and falsehood, between Iman and kufr. Quranic verses in the Book of Allah ﷻ contain this meaning of empowerment. Among them is the Saying of Allah ﷻ ﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾ **“They are those who, if empowered in the land by Us, would perform Salah (Shariah ritual prayer), pay Zakat (Shariah alms), command what is good, and forbid what is evil. And with Allah rests the outcome of all affairs.”** [TMQ Surah Al-Hajj: 41]. Establishing Salah in the Quranic verse does not mean merely the performing of Salah by individuals, instead it extends to establishing Salah amongst people in general, within an Islamic society. Commanding the good is also achieved through empowerment, by establishing this good through the obligating authority of the Islamic authority on earth, and not merely through verbal commands and prohibitions. This is because verbal commands and prohibitions are within the power of almost all people, even if they are not empowered on earth.

Similarly, we consider Allah’s Saying, ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ **“Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely empower for them their Deen, which He has approved for them; and will indeed replace their fear with security, provided that they worship Me, associating nothing with Me.**

However, whoever disbelieves after this promise, it is they who will be the rebellious.” [TMQ Surah An-Nur: 55]. Succession and empowerment are a promise from Allah ﷻ to those who believe and do righteous deeds. Therefore, empowerment is dependent on Iman in Allah ﷻ and adherence to His Shariah Law.

Allah ﷻ first said, ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ﴾ **“Allah has promised those of you who believe and do good that He will certainly make them successors in the land.”** This means that He makes them successors as He made those before them successors.

As for the Saying of Allah ﷻ, ﴿وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ﴾ **“And that He will establish for them their Deen which He has approved for them,”** clearly states that the goal of this succession is not to establish succession over individuals alone, but instead the succession is for the sake of the empowerment of the Deen, because the goal is to give rise to a jamaa’ah (community) of believers who live the life that Allah ﷻ has approved for His servants. As for His Saying, ﴿وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا﴾ **“And He will surely replace their fear with security,”** this is a promise from Him, the Most High, that one of the fruits of empowerment is that He will substitute for them, after their fear, security. Then Allah ﷻ says, ﴿يَعْبُدُونَنِي﴾ **“They worship Me, not associating anything with Me,”** which is further evidence that the goal of this empowerment is a life in which the worship of Allah ﷻ is manifested. Worship in the Islamic concept is not limited to individual ritual acts of worship. Instead, the concept of worship in the Book of Allah ﷻ is complete submission to Him, the Almighty. What is meant is a life in which servitude to Allah ﷻ is manifested in all aspects of life, including the relationships that shape society, generating a way of life that distinguishes the Islamic Ummah from others, which is a life in which the Islamic way of living is manifested.

Then, Allah ﷻ said, ﴿وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ “**However, whoever disbelieves after this promise, it is they who will be the rebellious.**” This statement also indicates that the goal of empowerment on earth is to manifest the Deen so that its emergence, that is, its dominance, is a confirming evidence for the people. After that, those who disbelieve in it, those who disbelieve and commit sins despite the clear evidence, will be disobedient transgressors. Therefore, this goal of empowerment (tamkeen) is to create a community (jamaa’ah) of believers and Muslims living an Islamic life, which is also called, in contemporary terms, an Islamic society. When we speak of an Islamic society, we are not only speaking of a society whose components are Muslims. Today, Muslims are spread across the globe, numbering nearly two billion. However, they do not constitute an Islamic society. A society is a community (jamaa’ah) of people who have established permanent relationships upon a basis, and these permanent relationships give this society its identity and way of life. If the relationships are shaped by Islam, then it is an Islamic society. If its relationships are shaped by capitalism, then it is a capitalist society, and so on. These relationships can only be Islamic if the culture of a society is based on Islamic thoughts, and the prevailing systems are Islamic systems, which means it is based on Shariah Law. If Muslims embrace pure Islamic concepts, free of any foreign concepts, and apply their Islamic system to their lives, they will have manifested themselves as an Islamic society. If Islam spreads among Muslims with its concepts, if they desire to live an Islamic life, and if they reject all non-Islamic concepts, but limit themselves to being educated in Islam and committed to it as individuals, then unless a political system is established in their land that applies Islamic systems and oversees their affairs, then this society will not be Islamic. This is because the system implemented in a society, in terms of constitution, laws, and legislation, determines its essential identity. A society cannot be

Islamic as long as the systems implemented there are not Islamic, even if Muslims embrace a pure Islam devoid of any blemish individually. Therefore, working for empowerment is working for an empowered Ummah on earth, with authority, where sovereignty belongs to the Shariah Law of Allah ﷻ.

The above discussion leads us to a very important question: Is empowerment the ultimate goal of Islam and Muslims in this worldly life? Or is it a method to achieving the actual goal?

This question is a subject of debate, and even conflict, among many Muslims today. Most of those who answer it give the wrong answer. Many Muslims believe that establishing an Islamic state is the pinnacle of reviving Muslims, and that it is the result of implementing Islam, and establishing an Islamic way of life and an Islamic society. Many sincere Muslims who love their Deen say: We must establish an Islamic society so that an Islamic state can then be established. This is a major misunderstanding, as they fail to grasp the meaning of the state or its function. The state in Islam is neither the pinnacle of reviving nor the ultimate goal. Instead, the state in Islam is the practical method for establishing Islam, generating an Islamic way of life, and perfecting Islamic society. It is well known to all political thinkers, Muslims and non-Muslims alike, that the state is the executive entity for the set of concepts, convictions, and standards held by any people. The state is its means of achieving the way of life it seeks. Without an Islamic state, there will be no Islamic society, and no Islamic life. The misconception that the existence of an Islamic state or the Khilafah (Caliphate) is the ultimate goal of reviving and advancement for the Ummah, after it has fully implemented Islam, is a complete failure to understand the true meaning of implementing Islam and the Islamic state. Islam cannot be implemented without a state, and Islamic systems cannot

be truly viable on the ground unless they have a state. Therefore, Allah ﷻ made empowerment on earth a means to establish Islamic life, implement Shariah Law, and achieve security. Therefore, those who limit their efforts to preaching Islam to mere preaching, guidance, and what resembles Christian evangelism, without considering the serious work required to establish an Islamic state, whether they realize it or not, are not working to establish Islam. They are merely calling people to adhere to Islam individually. No individual can fully implement Islam, and more so, all individuals together cannot implement it without a state. This is because Islam did not come only for individuals; instead, it came as a way of life, and a state must be established to implement it. The state is the executive entity of any civilization and any political culture. It is the executive entity of the way of life that people want to live.

So, the issue of empowerment on earth means that the Islamic Ummah must have a state that embodies this empowerment, a state for the Ummah, not just any state. For example, if we imagine that Muslims established a small, territorial state that lacks the strength to make it impregnable against enemies, such a state would not empower Islam and Muslims on earth. The state that empowers Islam and Muslims is the one Islam calls “Dar ul-Islam (Abode of Islam).” Dar ul-Islam is the one that, by its Shariah definition and legal reality, embodies the empowerment of Islam and Muslims. The definition of the Abode of Islam is **الدار التي يطبق فيها الإسلام، ويكون أمانها بأمان المسلمين** “the Abode in which Islam is implemented and whose security is guaranteed by the Muslims.” If one of these two conditions is missing — the complete establishment of Islam and the security of the state being guaranteed by the Muslims alone, both domestically and externally — then it is not an Abode of Islam and does not embody the empowerment of Islam and Muslims. There is no empowerment where there is dominance and hegemony of the kuffar, as

Allah ﷻ says, ﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ **“Allah ﷻ does not grant the kafiroon a way of dominance over the Muslims.”** [TMQ Surah An-Nisaa: 141].

After the establishment of an Abode of Islam, Muslims cannot be content with merely implementing Islam in their own lands. Instead, the state must have a foreign policy based on carrying the Risaalah (message) to the world. Carrying Islam to the world is the practical implementation of the Saying of Allah ﷻ, ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ **“Thus We have made you a just Ummah that you will be witnesses over the people and the Messenger ﷺ will be a witness over you.”** [TMQ Surah Al-Baqarah: 143].

Another issue that remains a source of controversy and confusion for some Muslims today is: Is succession on earth a consequence of Muslims striving for empowerment, as it falls under the takleef (Shariah liability) conferred by Allah ﷻ upon His servants? Or is it merely a Favor (mannah) from Allah ﷻ? Now, some say that empowerment is not one of the takaaleef (Shariah liabilities) upon the believers, but instead it is a mere Favor from Allah ﷻ and so we are required have Iman and do good deeds in general, without striving to assume authority and ruling. They add that when good deeds are evident in us, Allah ﷻ will then bestow upon us His Favor of succession and empowerment on earth. This statement is undoubtedly devoid of any Shariah legal evidence. Indeed, it contradicts the Shariah legal evidencing. Its implication is that Muslims are not required to strive for nasr (victory), whereas Allah ﷻ says, ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾ **“And prepare against them whatever you are able of material power and of steeds of war by which you may terrify the enemy**

of Allah and your enemy, and others besides them whom you do not know but whom Allah knows.” [TMQ Surah Al-Anfal: 60].

Allah ﷻ commanded us to prepare for battle, and He will not grant victory to the believers if they do not prepare for battle. Instead, Allah ﷻ warns them of destruction if they neglect to prepare. Allah ﷻ says, وَأَنْفِقُوا ﴿١٩٥﴾ فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴿١٩٦﴾ **“And spend in the Path of Allah and do not throw yourselves with your own hands into destruction.” [TMQ Surah Al-Baqarah 195].** This means that if they do not prepare for battle, then Allah ﷻ will not grant them nasr. Instead, more than that, they will throw themselves into destruction. Allah ﷻ attributes nasr to Himself, but this does not mean that nasr comes without the efforts of His believing servants. If we refer to the Seerah of the Prophet ﷺ, from the time he was sent until he established his state, he did not wait for the state to come to him as a Favor from Allah ﷻ. Instead, he would approach the people and tribes and ask them: How much quwwa (material strength) and man'ah (protective capability) do you have? He would ask them to believe in him and grant him material support, because he was searching for a ruler to be established on earth, and he was searching for someone to grant him material support in order to convey the Risaalah (message) of his Lord ﷻ, and in order to establish a state for Islam. Therefore, when the people of Madinah gave him their leadership, Allah ﷻ honored them by calling them the Ansar, because they supported him and supported Islam. Thus, by the Grace of Allah ﷻ, the state of Madinah was established based on the Prophet ﷺ and his Companions (ra) taking the necessary causative measures (asbaab) to achieve this empowerment.

Yes, those who work to achieve empowerment may seek to take the necessary causative measures (asbaab) but fail to achieve it, because they do not yet possess the necessary elements, and because some of these

elements are not even within their control. This is what happened with previous Prophets (as). However, if they do not take the necessary asbaab (causative measures), then empowerment will inevitably not occur, and succession will not take place. There is no succession or empowerment on earth without working for it, and taking the necessary causative measures.

After taking the necessary causative measures, their goal may or may not be achieved, for this is a matter of the Unseen (Ghayb). However, this nation is promised succession by the text of the Book of Allah ﷻ, in the Words of the Almighty, ﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ “Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely empower for them their Deen, which He has approved for them; and will indeed replace their fear with security, provided that they worship Me, associating nothing with Me. However, whoever disbelieves after this promise, it is they who will be the rebellious.” [TMQ Surah An-Nur: 55]. It is also through His Saying, ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ “It is He who has sent His Messenger with guidance and the Deen of truth to manifest it over all religion, although they who associate others with Allah ﷻ dislike it.” [TMQ Surah As-Saf: 9]. This is a promise from Allah ﷻ that this Deen will prevail over all religions, and this prevalence over all religions has not yet happened. Islam has appeared over a wide area of the earth, but it has not yet been established over the entire earth. This promise is still awaited. In Sahih Muslim, on the authority of Thawban, he said: The Messenger of Allah ﷺ said، فرأيت مشارقها،

“Allah ﷻ folded the earth up before me, so I saw its easts and its wests. My Ummah’s dominion will reach what was folded for me of it.” However, the Ummah cannot reach this empowerment unless the causative measures (asbaab) for this empowerment are achieved within it, and these reasons cannot be achieved without its own efforts. Allah ﷻ 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 Surah Muhammad: 7].

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The Islamic Aqeedah is the Foundation of Salvation and the Compass of Life

Ustadh Mayyas Al-Mukardi

Aqeedah (doctrine), linguistically, is what is held in the heart, and in Islamic Shariah, it is to believe in Allah ﷻ, His Angels, His Books, His Messengers, the Last Day, and in Divine Decree, both its good and its bad. This is stated in the two authentic collections (al-Bukhari and Muslim) in the hadith of Umar ibn al-Khattab (ra), where a man came to the Prophet ﷺ asking and affirming what he said, until he asked, **فَأَخْبِرْنِي عَنِ الْإِيمَانِ** “Tell me about Iman”. The Prophet ﷺ replied, **«أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَآلِ الْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ»** “It is to believe in Allah, His angels, His books, His messengers, the Last Day, and to believe in the divine determination (al-qadar), both its good and its bad”.

It is the firm conviction that aligns with reality based on evidence. The Islamic Aqeedah is a rational belief, as a person is required to use their intellect as a means to believe with certainty in the necessity of the existence of the Creator ﷻ, that He ﷻ created the universe from nothing, that He ﷻ is not like His creation, that the Noble Qur'an is the speech of Allah ﷻ, and that Muhammad ﷺ is a Messenger of Allah ﷻ. After establishing these fundamentals through rational evidence, one then accepts the other pillars of Iman that are known through transmitted confirmed evidences, and the role of the intellect ends for the definitive textual evidences which the mind alone cannot be used to confirm.

The Islamic Aqeedah is a political creed, meaning it is not a clerical or purely spiritual belief where the believer is content merely to acknowledge

the existence of a Creator, while separating that creed from all or some aspects of their life. Instead, it is political in the sense that it emanates from it a system that organizes human life and its interests, and governs and protects his conduct, and oversees his well-being. From this creed emanate the rulings of the Islamic Shariah which organize all of a person's relationships, whether his relationship with his Creator, or with himself or others among the created. Among these is the relationship of sovereignty between the ruler and the ruled, which is that the sole right to ownership, administration, and regulation of what has been created belongs to the Owner of the universe, Allah ﷻ.

Thus, one of the necessary implications of the Islamic Aqeedah is that it organizes the matter of sovereignty (ḥakimiyyah). The Muslim believes that sovereignty belongs to Allah (swt), and from this belief arises the term Aqeedah of Sovereignty (Aqeedat al-Ḥakimiyyah).

The creed (Aqeedah) is the foundation for the radical transformation of a person's mentality and emotional disposition, shaping them into an Islamic personality. The Creed of Sovereignty (Aqeedat al-Ḥakimiyyah) is the first and foremost implication of the declaration of Tawḥīd, the testimony that, **لا إله إلا الله محمد رسول الله** “**There is no god but Allah, and Muhammad is the Messenger of Allah**”. Without the Creed of Sovereignty, the testimony (shahaadah) of Tawḥīd loses its true meaning, and its impact becomes routine or superficial. In reality, the Creed of Sovereignty is the practical requirement for living an Islamic life. In other words, it is the foundation of the conflict between Islam and kufr (disbelief).

The concept of the Creed of Sovereignty (Aqeedat al-Ḥakimiyyah), according to ulema of Islamic Aqeedah, rests on two main principles. The first of which is the Creational Sovereignty (al-Ḥakimiyyah al-Takwiniyyah), which is that Allah ﷻ is the supreme authority over the universe in terms of creation, decree, and divine planning. This is only denied by atheists (mulhidoon). Our main focus is on the second principle, which is Legislative Sovereignty (al-Ḥakimiyyah al-Tashri'iyyah). In terms of importance, it constitutes the most important level referring to Allah's exclusive right to legislate and establish laws for His creation.

It is true that the disbelievers do not want Islam in its entirety, but there are three matters, if they succeed in achieving even one of them, they will have gained control over Islam and the Muslims.

- The first matter is stripping the sanctity from the Qur'anic texts. The Orientalists even authored a book for this purpose titled "The History of the Qur'an", which took around 80 years to complete. Its author was the devilish orientalist Theodor Nöldeke. They view the Noble Qur'an as human speech open to criticism, analysis, discussion, and scrutiny, so to them, it is neither definitive nor sacred. However, they did not succeed in this effort because Muslims hold their Deen sacred regardless of circumstances.

- The second matter is attacking the authenticity of the Sunnah and casting doubt on the books of al-Bukhari, Muslim, and others. Yet, they also failed in this endeavor among the majority of Muslims. While they did manage to win over a few individuals who label themselves as "enlightened", in truth, they have not been able to inject their poison into

the body of the Muslim Ummah. Therefore, even their attempt to undermine the Sunnah has borne no real fruit.

- The third matter is the war against the Creed of Hakimiyyah (Divine Sovereignty), and in this, they have indeed succeeded and gained control over the Muslims. We will elaborate on how they succeeded in certain aspects to help clarify the matter.

The Noble Qur'an commands holding firmly to the Rope of Allah ﷻ, but they succeeded in dividing the Ummah. The Noble Qur'an commands not to ally with the kuffar (disbelievers), yet today Muslims are being dragged into the UN Security Council and the International Court of Justice, institutions of colonialism that serve none but the interests of the disbelievers. Reality itself is the greatest witness and evidence.

The Noble Qur'an commands Jihad to elevate the word of Allah ﷻ, but today Muslims fight each other over nationalistic causes, forgetting the creed, ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ **"The believers are nothing else than brothers"** [TMQ Surah Al-Hujurat: 10]. The Noble Qur'an does not acknowledge any system other than Islam, yet the disbelievers have succeeded in making the regimes of governance in Muslim lands republican and monarchical among others, all of which contradict the creed of Islam and reinforce the fragmentation of the Ummah.

The Noble Qur'an commands us to support our oppressed Muslim brothers and sisters wherever they may be, yet today, Gaza is dying while the armies guard nationalistic borders drawn by colonialism in agreements like Sykes-Picot. There are more than sixty verses in the Noble Book that revolve around the concept of Allah's Sovereignty (Hakimiyyah).

Therefore, without the creed of Hakimiyyah (Allah's Sovereignty), the two declarations of faith (the Shahadatayn) lose their full meaning. In fact, true belief cannot be attained and realized except through them. As Allah ﷻ says, **﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَزْبًا ۖ﴾** **“But no, by your Lord, they will not truly believe until they make you [O Muhammad] judge in all disputes between them and find within themselves no discomfort from what you have judged and submit fully.”** [TMQ Surah An-Nisa: 65]. Without the creed of Hakimiyyah, Islam becomes reduced to rituals practiced in masajid, and even those rituals risk being abandoned as they become disconnected from the comprehensive system that Islam came to establish.

The Messenger of Allah ﷺ said, **«لَيَنْقُضَنَّ عَرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً فَكَلَّمَا أَنْتَقَضَتْ عُرْوَةٌ تَشَبَّثَ النَّاسُ بِالَّتِي تَلِيهَا، وَأَوَّلُهُنَّ نَقْضُ الْحُكْمِ وَآخِرُهُنَّ الصَّلَاةُ»** **“The bonds of Islam will be undone one by one. Every time a bond is undone, people will cling to the one that comes after it. The first to be undone will be Shariah governance (hukm), and the last will be Shariah prayer (Salah).”** [Ahmad, Hakim]. Therefore, Islam made the Shariah obligation of governance like the crown of all Shariah obligations, for if it is abandoned, the rest of the Shariah rulings will gradually fade away, until the final one left is Salah.

Therefore, when we look at people's reality today, we find that they live by different standards in life—every individual has their own standard. You will see someone whose standard is personal interest: they care neither for their society, nor their country, nor even their Deen. The only part of Deen they hold onto is what directly benefits them like prayer and fasting. Such a person often says phrases like, “Leave creation to the

Creator.” A person like this, and many others who are like them, are such that their presence or absence makes no difference. They live only for their own self-interest. Allah ﷻ says about those in such a state, ﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ﴾ **“Have you seen the one who takes his own desire as his god?”** [TMQ Surah Al-Jathiyah 23]. Indeed, the one who is driven by personal interest is certainly following his desires, because he treats the Deen of Allah ﷻ selectively, taking what aligns with his interests, and ignoring, or rejecting, what contradicts them, as if he never heard it at all.

The second standard is when a person blindly follows his superior, teacher, or leader in general. Such a person has essentially taken his leader, who is just a human like himself, as a lord besides Allah ﷻ. It is narrated from Adiyy ibn Hatim (ra) that he said, ‘I came to the Prophet ﷺ while I was wearing a cross of gold around my neck. I heard him reciting the verse ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾ **“They took their rabbis and monks as lords besides Allah...”** [TMQ Surah At-Tawbah: 31]. So, I said, ‘O Messenger of Allah ﷺ, they did not worship them.’ The Prophet ﷺ replied, «أَجَلْ، وَلَكِنْ يُجْلُونَ لَهُمْ مَا حَرَّمَ اللَّهُ فَيَسْتَحِلُّونَهُ، وَيُحَرِّمُونَ عَلَيْهِمْ مَا أَحَلَّ اللَّهُ فَيُحَرِّمُونَهُ،» **“Yes, but they made lawful for them what Allah ﷻ had forbidden, so they accepted it as lawful, and they made unlawful what Allah ﷻ had permitted, so they accepted it as unlawful and that was their worship of them”.**

As for the one who follows the third standard, he is the ideological person who lives his life according to the judgment of Allah ﷻ. He follows the evidence wherever it leads, and does not give attention to his personal interests if he perceives them to be in conflict with that evidence. This

person's only authority in life is Allah ﷻ; he walks through life with no judge over him other than Allah ﷻ.

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Causes and Effects... Are Results Achieved at Our Hands?

Victory (Nasr) as an Example

Mahmoud Abdulhadi

The study of causes and effects, the relationship between causes and effects, or what is known as the law of causality (sababiyah), and whether this relationship is constant and unchanging, is a topic long addressed by scholars of academic, intellectual and Shariah research. The accepted, practical view among all people is that this relationship is self-evident and definitive. This interconnectedness is the Qadr (Predetermination) of Allah ﷻ and His unchanging law for all things and people.

The term “cause” is used in this context in two senses. One is the intended meaning in both rational and tangible matters, i.e., something that is the cause of something else, that results from it. This is like the shattering of glass upon impact, with something solid, or the falling of something suspended by a rope, if the rope breaks, or the explosion of a closed object, if the pressure inside it continues to increase. This impact, rupture, or pressure is a rational cause of a result or effect, namely the shattering, falling, or explosion. The effect inevitably results when it occurs and by its occurrence, that is, with it and by it. The term “cause” is also used in the technical, Shariah sense in the foundations of jurisprudence (usul al-fiqh). This is like sighting the Hilal crescent moon of Ramadan or Shawwal to establish the Shariah obligation of Sawm (Shariah fasting) or Eid, or like the setting of the sun to establish the Shariah obligation of the Maghrib Salah (Shariah prayer). This is a cause (sabab) in the sense that it brings the ruling

of Sawm, Eid, or Maghrib Salah into existence, but not in the sense of granting the ruling Shariah evidential basis. That is, the Shariah ruling is formed upon the basis its Shariah evidence, but not brought into existence because it is not a rational cause. Therefore, it is said that in rational matters, a cause establishes the effect is both brought into existence by the cause and substantiated by it. However, in Shariah matters, the cause only brings the Shariah ruling into existence, but does not substantiate it as a ruling, evidentially. What is meant in this research is the cause of rational or tangible matters, and it is the action, or actions, by which a goal is intended to be reached, and the intended goal is the effect or result.

The discussion of causes and effects is general for every cause and effect, or what is likely to be a cause and effect. For example, a study is a cause whose intended and desired result is success. Agriculture is a cause whose intended and desired result is harvest. Preparing for war and fighting is a cause, whose intended result is victory, the expansion of influence and power, and terrorizing the enemy. Punishments are a rational, material, and practical reason for preventing violations. The Shariah method for establishing the Islamic State is a material and practical cause for its establishment, which is the intended result. The topic of causes and effects is general, and all of these issues and examples fall under it. It also includes the meaning of the Arabic saying, *من جَدَّ وَجَدَ ومن زَرَعَ حَصَدَ* “Whoever strives will generate, and whoever sows will reap,” in all its generality.

Since this research is general in its coverage of these topics, what applies to any one of them in terms of its being a cause and effect, a result, or a

goal, will apply to all others. The most frequently mentioned and questioned topic is the topic of victory (nasr), as a result of the actions that achieve it.

If the relationship between cause and effect is inevitable, and it so, this means that taking the causes into account will inevitably lead to their results. That is, taking the causes of victory (nasr) will inevitably lead to victory. Is this true? If the causes of victory are in the hands of those who target it, this means that the results are also in their hands. Is this true? These questions are the requirements of this research.

It also requires, after establishing the inevitability of the connection between victory and its causes, to reconcile this fact with the Shariah texts that are definitive in narration, and definitive in evidencing, that victory comes from Allah ﷻ Alone, such as the Almighty's saying, ﴿وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ **"And victory comes only from Allah—the Almighty, All-Wise."** [TMQ Surah aali Imran 126], and His saying, ﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ **"If Allah helps you, none can defeat you. But if He denies you help, then who else can help you? So in Allah let the believers put their trust."** [TMQ Surah aali Imran 160], and His Saying, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **"O believers! If you stand up for Allah, He will help you and make your steps firm."** [TMQ Surah Muhammad 7]. Some observers see this as a contradiction that raises doubt about this truth or casts doubt on it. In other words, questions arise: Does achieving victory depend solely on causes based on the material law of causality, or does it come from Allah

ﷻ Alone, whether or not the causes are taken into account? In other words: Is there a contradiction between victory having material causes, and being an inevitable result of them if properly considered, and its coming from Allah ﷻ Alone? Does the statement that if the causes are taken into account, victory is inevitable and always achieved, contradict the texts that limit victory (nasr) to coming from Allah ﷻ? Does the statement that victory (nasr) comes from Allah ﷻ and is given to whomever He wills, regardless of taking the causes, mean that the matter of preparation is merely a Shariah, ritual obligation, with no negative or positive impact whatsoever on victory, and that it contradicts the law of causality? Thus, the apparent problem that arises and raises questions becomes clear. The problem is that the relationship between cause and effect is a definitive rational truth, whilst the Shariah texts' evidencing that victory comes from Allah ﷻ is also a definitive truth, and confirmed truths do not contradict each other. What is the explanation? How can this problem be resolved, the contradiction between these two truths resolved by reconciliation, and their compatibility demonstrated?

The answer, first of all, is that truth do not contradict or conflict, whether they are either rational truths in themselves, or Shariah truths in themselves, or both Shariah and rational truths. They are all truths. If any apparent conflict between them occurs, it is not real. Instead, it is a misconception that can be dispelled with knowledge, scrutiny, and careful consideration. Therefore, it is called an apparent, not a real, conflict.

Therefore, there is no contradiction between the law of causality, or the inevitable relationship between causes and their effects, and the truth that victory (Nasr) comes from Allah ﷻ Alone. If the cause occurs completely, then the occurrence of the effect or the result is inevitable. This is how Allah ﷻ has ordained and mandated matters. If we see that the result does not occur, this does not mean that the law has been violated. Instead, it means that the cause did not occur, or did not occur completely. There may be an error, such as when the faa'il (the doer of an action) thinks that what he is doing is a cause when it is not. Or events may have aborted or obstructed the cause, and acted as obstacles, and this occurs frequently. Or taking the causes into account may be incomplete and deficient, which makes the result probable, rather than certain. The strength of its probability is proportional to the taking of the causes. This matter is permanent, as no one, no matter how knowledgeable or important, can fully take the causes into account, because he will not be able to fully know them, nor will he be able to take into account everything he knows about them, let alone ignorance of the events and changes that arise. This makes taking the causes into account incomplete, and it is impossible to take them into account completely.

Therefore, the error, or flaw, in achieving a result is not due to a flaw in the law of linking causes to their effects. Instead it is due to an error and deficiency in taking the causes into account. This deficiency, in addition to the presence of causes that are not within human perception or human ability, makes the results uncertain. Therefore, it is certain that the results are in the Hand of Allah ﷻ Alone and not in the hands of the doer, no

matter how much the causes are taken. Man strives to take the causes that he believes will lead to the result, and when he does so, he can only take what he perceives of them, and what he is able to do from what he perceives. Since his perception is limited and imperfect, and his ability is also limited and imperfect, achieving the result or goal is not in his hands, but in the Knowledge of Allah ﷻ, and in His Hand Alone.

It may be said, 'However, it is observed in many actions that achieving results occurs without lag, whether the action is simple, such as demolishing a wall or a murder, or complex, such as actions with many steps and stages, such as modern, advanced industries, for example.' The answer is that the closer and more uncomplicated the causes of the desired goal, or the causes of the desired result are, and the more comprehensible and attainable the possibility of taking the causes into account, the more the result is achieved. However, the result will still not reach completion. This is because there is always something beyond human comprehension and ability. There are obstacles or impediments that occur, preventing the completion of taking the causes, such as forgetfulness, death, the occurrence of counter-actions, or natural disasters such as an earthquake, stormy winds, or widespread diseases, and so on. Taking the causes certainly leads to the result, but no human being, no matter how much knowledge and ability he is given, even if he is a Prophet, can take the causes completely.

The matter is made clearer by the Almighty's saying, **﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾** "Indeed, Allah would never change a people's state,

until they change all that is in themselves.” [TMQ Surah ar-Raad 11]. This Shariah text indicates that Allah ﷻ is the One who changes what is with a people, in terms of their state and situation. It also indicates that He ﷻ will not change what is with them until they change what is within themselves. This also raises considerations, because if they change what is within themselves, then they have changed, and the change has occurred, so why does Allah ﷻ say that He will change what is with them after that? The answer is what was mentioned above, that there are causes for change that are within people’s hands, and there are those that are beyond their understanding and capabilities. So, they must change what is within them. That is within their hands. If they do so, Allah ﷻ will change what is not within their hands, and the desired change will be achieved.

Taking victory (nasr) in war as an example, the above becomes clear. Victory is an intended outcome, achieved through its causes, such as preparation, planning, combat, and so on. Taking the causes of victory is essential to achieving it. However, no matter how much intellectual, material and military power, or the ability to analyze and plan, those who take the causes may never fully grasp all the causes of victory (nasr), or even its cause. Preparation will remain incomplete. In addition, the enemy also plans and takes the causes into account. Also included are the emergencies that only Allah ﷻ knows about, such as a breach, betrayal, coup, assassinations, the death of leaders, the spread of diseases, natural disasters, and so on. These real-life examples demonstrate that the causes of victory cannot be fully grasped, and that the causes taken into account may be disrupted by human or natural causes. This demonstrates that tangible truths also

indicate that results and goals, including victory (nashr), come from Allah Alone. Thus, the aforementioned alleged contradiction is resolved through reconciliation, revealing that it is an apparent and illusory contradiction.

There are other issues related to this topic, such as the fact that victory comes from Allah ﷻ. If the kuffar are victorious over other kuffar or over Muslims, is it Allah ﷻ who grants them victory? Another issue is that the Quranic verses indicate that Allah's victory for believers is conditional upon their supporting Him, and that if they support Him, He will grant them victory. Supporting believers for Allah ﷻ means that they worship and obey Him. Does this condition mean that if they disobey Him, He will not grant them victory? Another issue is that saying that outcomes are in Allah's Hand, not ours, means that people and those charged with Shariah obligations, are not responsible for defeats or their failure to achieve goals?

The answer to the first question is that Allah ﷻ says, ﴿وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ﴾ **“Victory comes only from Allah. Surely Allah is Almighty, All-Wise.”** [TMQ Surah al-Anfal 10]. Victory is limited to Allah ﷻ Alone, and this applies to all victories, whether they are for believers or for kuffar. This means that Allah ﷻ grants victory to believers and those who are committed to His Will, as well as to kuffar, those who are not believing, worshipful or obedient.

This leads to the following question: If the victory (nashr) of the disobedient, the kuffar, and their like is from Allah ﷻ, does this not contradict the verses that indicate that the Iman of the believers and their support for Allah ﷻ is a condition for His support for victory for them? These Quranic verses

include Allah's Saying, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **"O believers! If you support Allah, He will support you and make your steps firm"** [TMQ Surah Muhammad 7], and His Saying, ﴿إِن يَنصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ **"If Allah supports you, none can defeat you. However, if He denies you support, then who else can support you? So in Allah let the believers put their trust"** [TMQ Surah aali Imran 160] and His Saying, ﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ﴾ **"It is Our duty to support the believers"** [TMQ Surah Ar-Rum 47]. It is well known that, **"الشرط يلزم من عدمه العدم"** "the condition necessitates through its own absence, absence of the conditioned." Is there no contradiction between the statement that Allah ﷻ grants victory to sinners and kuffar, and the statement that Iman and obedience are conditions for attaining Allah's victory?

The answer is that there is absolutely no contradiction between these Shariah texts. Allah ﷻ's statement, ﴿وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ﴾ **"And victory comes only from Allah,"** [TMQ Surah al-Anfal 10] is general in every victory, whether for the kuffar or the believers. In addition to this general evidence, there is specific evidence on the subject that confirms its generality. It is Allah ﷻ support for victory of the Romans over the Persians, as He, Allah ﷻ, informed us that the Romans would be victorious, and that this would be due to the support of Allah ﷻ for them. Allah ﷻ said, ﴿وَيَوْمَئِذٍ يَفْرَحُ﴾ **"And on that day the believers will rejoice (4) at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful (5)"** [TMQ Surah ar-Rum 4-5]. It is well known that the Romans are kafir, meaning that the

condition of Iman and obedience is not met among them. This statement is established. The texts also indicate that the believers' support of Allah ﷻ is a condition for His support of them. Allah ﷻ says, ﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ﴾ **“If you support Allah, He will support you”** [TMQ Surah Muhammad 47]. This is definitive evidence. However, this does not mean that disobedience negates the possibility of the victory of Allah ﷻ. The explanation for this is that this condition is not a condition for victory in itself. Instead, it is a condition for the inevitability of the victory of Allah for the believers, because they deserve His victory. That is, Allah ﷻ determined upon Himself that the Iman of the believers and their support for Him necessitates His victory for them. It is a promise from God or a covenant He prescribed upon Himself as a favor from Him to the believers. As in the Saying of Allah ﷻ, ﴿وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ﴾ **“This is a true promise binding on Him in the Torah, the Injeel, and the Quran. And whose promise is truer than Allah’s?”** [TMQ Surah at-Tawba 111] and He ﷻ said, ﴿كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ﴾ **“Your Lord has prescribed Himself to be Merciful.”** [TMQ Surah al-Anaam 54] The same is true here in the matter of victory, and is confirmed by the Saying of Allah ﷻ, ﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ﴾ **“For it is Our duty to support the believers.”** [TMQ Surah Ar-Rum 47] It is a right upon Allah ﷻ, i.e. a covenant from Him, or a promise that He, glory be to Him, prescribed upon Himself, that if you do such and such, He will support you. So the condition in the the Saying of Allah ﷻ, ﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ﴾ **“If you support Allah ﷻ, He will support you”** [TMQ Surah Muhammad 47] is not a condition for Allah’s victory for them. Instead it is a condition for the Covenant and Promise from Allah ﷻ to them

to grant them victory, and Allah does not break His promise or covenant. Therefore, if Iman or obedience is absent, victory from Allah ﷻ is not absent, but His promise of victory is absent. Then He does what He wills, so He grants victory or does not grant victory, He grants victory to this group or that, and He abandons this group or that, as Allah ﷻ said in Surat Ar-Rum ﴿يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ **“He gives victory to whoever He wills. For He is the Almighty, Most Merciful.”** [TMQ Surah ar-Rum 5] If they believe and commit, then Allah ﷻ will grant them victory.

As for the question of responsibility for failure, defeat, or the lack of victory, the answer is that these are all consequences. It has already been stated that outcomes are in the Hand of Allah ﷻ alone, and are beyond the control of humans. Allah ﷻ says, ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ **“Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss.”** [TMQ Surah al-Baqarah 286]. Therefore, it is not correct to hold those in charge of actions accountable for the results. However, it is correct and necessary that they be asked about, and held accountable for, taking the causes that would lead to the results. They are held accountable for negligence, shortcomings, or errors in taking them. This is because results are reached through their causes. The Shariah obligation falls on taking the causes, not achieving the results. Therefore, we do not find in the Shariah, for example, “secure victory for yourselves.” Instead we find in the Noble Quran, ﴿وَأَعِدُّوا﴾ **“And prepare”**, ﴿انْفِرُوا﴾ **“go forth,”** ﴿قَاتِلُوا﴾ **fight,** ﴿فَقْتُلُوا الرِّقَابَ﴾ **“strike their necks”** and ﴿فَقُتِلُوا الْوُثَاقَ﴾ **“then secure the bindings.”** If a Shariah command is given as a result, then

it must be diverted from the result, to its causes. An example of this is that Shariah law commands Muslims to love one another. However, love is not a predetermined action that a person performs. It is not like selling, fighting, performing Salah, or speaking. Instead, it is a result that only occurs through diverting to its causes. Therefore, the Prophet ﷺ instructed us to perform predetermined actions that are likely causes that lead to the result of love, such as greeting one another and exchanging gifts. He ﷺ said, «لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوَلَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ، تَحَابَبْتُمْ؟ أَفَشُوا السَّلَامَ بَيْنَكُمْ» **“You shall not enter Paradise so long as you do not affirm belief, and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you? Exchange salaams.”** This is narrated by Bukhari and Muslim, with the wording of Muslim, here, whilst Bukhari narrated «تَهَادَوْا تَحَابُّوا» **“exchange gifts and you will love each other.”** Regarding the issue of accountability and responsibility, and that it is based on taking causes and not results, I will briefly point out instances that occurred with the Prophet ﷺ, and contemplating them fully demonstrates what was mentioned above. These instances are when the Muslims lost the Battle of Uhud while under the Prophet's ﷺ leadership. He cannot be held accountable for this outcome, nor accused of negligence because of it, as he was the infallible (ma'soom) one to whom revelation was sent. Likewise, it can only be said that he took the necessary measures to the best of his ability. The same can be said of the Battle of Hunayn, where the Muslims lost at the beginning of the battle before achieving victory. As for the Battle of Badr, the Prophet ﷺ had chosen a location for his military camp, and this was

taking the necessary measures. However, Al-Hubab ibn Al-Mundhir (ra) argued with him that there was a better location than this to achieve victory, so he ﷺ accepted his advice and changed his location. This demonstrates that taking the necessary measures is subject to shortcomings and errors, but also involves diligence, and requires sincere advice and accountability. Contrary to the results, there was no accountability for the loss at Uhud, nor for what happened at the beginning of the Battle of Hunayn. The Prophet ﷺ almost made concessions at the Battle of the Trench, despite having dug the trench and prepared as much as he could. These concessions were a reason within his control, one he intended to take to prevent a potential defeat beyond his control. However, the Companions (ra) argued with him about the reason, and he changed his mind.

Examples of the above are numerous, and they demonstrate that people's adherence to the necessary causes is insufficient to achieve definitive results. They also demonstrate that results are in the Hand of Allah ﷻ Alone, and that accountability is based on the adoption of the causes, not the results. They demonstrate that since adopting the causes is incomplete, is beset by a lack of knowledge and miscalculations, is hindered by obstacles, and leads to failure, then the causes must be reconsidered to address any obstacle, error, or deficiency. And Allah is the Grantor of success and the One sought for help.

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The Possibility and Difficulties of European Independence

Ustadh Asaad Mansour

The President of the European Commission, Ursula von der Leyen, said in a State of Union address before the European Parliament in the French city of Strasbourg on 10 September 2025, “Battlelines for a new world order based on power are being drawn right now. So, yes, Europe must fight. For its place in a world in which many major powers are either ambivalent or openly hostile to Europe... This must be Europe’s Independence Moment... And there is no doubt: Europe’s eastern flank keeps all of Europe safe. From the Baltic Sea to the Black Sea. This is why we must invest in supporting it through an Eastern Flank Watch... Europe will defend every inch of its territory.”

These statements come after Von Der Leyen proposed on 19 March 2025 the “White Paper for European Defence Readiness 2030,” outlining a project for defending Europe. The report states, “Based on projections of gradual take-up, defence investment could reach at least EUR 800bn over the next four years, including the expenditure financed by the EUR 150bn from SAFE, which will be automatically eligible under the national escape clauses.” (Page 16). It warns, “Russia poses a major strategic threat on the battlefield. It has forced Europe and our partners to confront the reality of major mechanised high-intensity war on the European continent on a scale not seen since 1945.” (Page 4). It also calls for, “The provision of large-calibre artillery ammunition with a minimum objective of 2 million rounds per year. There is a critical, short term requirement to fully fund ammunition deliveries to Ukraine throughout 2025, including through incentivised donations from stocks and procurement.” (Page 10).

These statements and stances came after the United States announced that it would abandon its security commitments toward Europe. So, Europe began to think about developing its military industry, and working on its independence from the United States. Europe is trying to strengthen its relations with China to enhance its independence, and understanding with Russia, but America is working to prevent that.

For this reason, French President Macron, along with Von Der Leyen, visited China in April 2023, so American leaders attacked him at that time, saying that he is groveling to China, and that his visit undermines American efforts aimed at containing China's influence. Macron responded to them in defense of his position and the Europeans' position, rejecting subservience to America, saying, "Being an ally does not mean being a vassal ... [or] mean that we don't have the right to think for ourselves."

However, achieving this independence is not easy. The volume of trade exchange between Europe and America, which amounts to 1.2 trillion dollars annually, equals four times its volume with China, besides American investments, whether financial or projects in Europe, amounting to about 2.3 trillion dollars. So, America's economic dominance over Europe has made it infiltrate economic, political, and media circles. So, it is not easy to get rid of this dominance.

Likewise, America deploys in Europe and its coasts about 100 thousand soldiers, 150 warplanes, 140 ships, 3 bases for storing nuclear weapons, and 100 nuclear missiles. Europe has been linked to America and relied on it for defense since World War II. Therefore, it has not been able to establish a common defense policy and an independent army despite its attempts, and NATO remains the common defense policy until now. However, it has become at risk, because America is not prepared to defend

Europe, and its slogan is "America First" , and the war in Ukraine is evidence of that.

If a NATO member state is attacked and America does not defend it, the alliance is threatened with collapse. On 7 November 2019, Macron stated in an interview with the Economist "What we are currently experiencing is the brain death of NATO," whilst asserting that trust in NATO is not high.

So Europe cannot currently, in the circumstances of war with Russia, dispense with all of that so quickly, and this requires a longer time than four years. Its union includes 27 countries that are not homogeneous, whilst some of them are conflicting. Every country primarily pursues its own interests and adheres to its nationalism. The European Union comes third, and it has its own internal, economic, and political problems. It is unwilling to pay more for defense. Even countries with a financial surplus, such as Norway, are unwilling to do so. Selfishness controls every country because they are capitalists who make benefit the basis of their thinking and the measure of their actions.

All of that prevents the unity of its decision and thus its independence at the present time, which makes America deal individually with each of its countries, either by tempting it, deceiving it, or threatening it. There are in every one of its countries extreme nationalist parties against its union and seeking independence from it, and America encourages them. For this reason, Italy, under the leadership of the right-wing parties coalition headed by Meloni, stands against breaking away from America and quarrels mainly with France, and similarly Hungary and the Czech Republic.

Germany has drawn up a new security strategy for itself in 2022, allocating 100 billion euros to develop its military industry. Indeed, it has recently begun supporting arms manufacturing companies and urging

them to develop quality weapons. It is also contacting all civilian factories to prepare them for the manufacture of military products. It is also seeking to impose compulsory military conscription on young people, and is working to reduce humanitarian aid to increase the War budget. In August 2024, it announced the establishment of the first permanent military base with approximately 4,800 soldiers and 2,000 military vehicles in Lithuania to confront Russia, which threatens the Baltic states.

So the circumstances force Europe to rely on itself, strengthen its power, and seek to unify and achieve its independence. However, overcoming these challenges that we mentioned is not easy, and not in a short period, and perhaps it will be achieved in the medium term more than four years.

It happened that the Europeans united against the external force that threatens them, as happened in their confrontation of the Islamic conquests during the era of the Ottoman Caliphate. They united against the Soviet Union, but America controlled them, imposed its leadership on them, and made them need it. Hence, their seeking help from America was political suicide, so they became victims, and have not been able to get rid of it until today. By unity, we do not mean that they become one state, and this is unlikely, for their union is fragile.

However, unity means confronting the external force that currently threatens them all, such as Russia. It also means relying on Germany and France, the two major military and economic powers within the union, and externally, supported by Britain, which is forced to do so in order to confront Russia and America. However, this is fraught with risks, as these three European powers, Britain, France and Germany do not submit to each other, and each of them attempts to exploit the circumstances to dominate the scene. Their unity thus carries within it the seeds of

competition and conflict in the future, especially after the external force is defeated or its threat is eliminated.

It is incumbent upon the politically aware who are working to establish the Khilafah (Caliphate) to monitor the international scenario and note the contradictions in the stances between the Western allies, and work to benefit from them, so that they can repel their evil from the Ummah and be able to establish their state, a state of goodness and guidance, and then carry Islam to the Europeans and others.

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The Making of the Competent Mufti in the Age of Artificial Intelligence

Media Office of Hizb ut Tahrir in Wilayah Egypt

Amid the political and intellectual collapse of the Islamic Ummah, and at a time when conspiracies against its religion and its rulings are escalating, the ruling regimes and their tools — the official religious institutions — are launching conferences bearing dazzling slogans and provocative technological terminology, lending their project to falsify religion a tinge of “modernization” and “development.” This includes the conference “The Making of the Competent Mufti in the Age of Artificial Intelligence,” organized by the Egyptian Dar al-Ifta under the direct patronage of President Abdel Fattah el-Sisi.

The title might suggest that the term “competent mufti” refers to someone characterized by profound religious knowledge, piety, and adherence to religious texts, and that artificial intelligence is merely a tool to serve him. However, the word “competent” here refers only to someone who is obedient to the ruler, controlled by his agenda, and programmed to issue fatwas that align with his policies and serve the interests of his masters in the West.

The era of artificial intelligence does not aim to employ technology to support Islam, but rather to harness it to regulate fatwas within a prescribed framework, thereby controlling fatwas and eliminating any legitimate opinion that opposes the regime's will or exposes its treason.

The conference comes at a time of rising popular anger over the policies of regimes in Muslim countries, and growing awareness among the Ummah of the rulers' betrayal of its fundamental principles, such as the

Palestinian cause, alliances with the enemies of Islam, and the implementation of Kufr (disbelieving systems).

These regimes realize that a sincere fatwa that speaks the truth poses a threat to their survival, as it exposes the illegitimacy of their rule and makes them subject to the democracy of the kafir (infidel) West. Therefore, they are working to redefine the role of the mufti, from being a spokesman for Allah's rule based on religious evidence derived from revelation, to being a government employee who justifies decisions and adapts texts to align with state policies. In other words, his fatwa becomes based on whims, not revelation.

Artificial intelligence, in the context of this conference, is merely a tool for centralizing and controlling fatwas. Instead of Muslims asking a sincere alim in their home or masjid, they are redirected to a “digital platform” under state supervision, where algorithms are designed according to political and security criteria, producing only authorized answers.

This means that the fatwa will be subject to dual oversight: first, human oversight by the official institution subordinate to the ruler; and second, technical oversight is programmed to filter out any content that violates the political line, condemns injustice, calls for jihad against the occupier, or demands the application of Shariah law to people’s daily lives.

In their view, the “competent mufti” is the one who links fatwas to man-made laws and makes them a higher authority than Allah's judgment in practical application. He is the one who avoids anything that disturbs the ruler or threatens his interests, even if it is explicitly stated in Islamic law. He is the one who approves normalization with the kuffar and occupiers under the pretext of interests and balances. He is the one who justifies international treaties that contravene Islamic law by claiming them as "necessities" or "international obligations."

These conferences, in their very essence, fall under the category of changing and distorting religion, because their primary purpose is not to seek Allah's rule, but rather to dilute and domesticate this religion and create alternative rulings that are disguised as Islamic law, but which are, in essence, a submission to whims and a departure from Allah's ﷺ path. Allah Almighty says: ﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ **“And judge between them ‘O Prophet’ by what Allah has revealed, and do not follow their desires.”** [Al-Ma'idah: 49]. Ruling and issuing fatwas other than what Allah has revealed is a continuation of one's own whims and desires, pleasing rulers and their masters. This is something Allah has categorically forbidden. The Prophet ﷺ also warned against evil scholars who sell their religion for worldly gain, saying: «أَخَوْفُ مَا أَخَافُ عَلَى أُمَّتِي الْأَئِمَّةَ الْمُضِلُّونَ» **“I fear for my people only the leaders who lead men astray.”**

In principle, artificial intelligence can be a powerful tool for Islamic jurisprudence, by collecting texts, sorting opinions, and providing information to researchers. However, when regimes place it in the hands of their subordinate institutions, it becomes a dangerous tool for restricting fatwas and obscuring correct Islamic opinions. In this context, artificial intelligence becomes an extension of the security services, but with a scientific and technological face, such that the questioner thinks they are dealing with a neutral machine, when in reality they are being programmed with a political agenda.

The true purpose of this conference is not to develop fatwas, but rather to:

1. Tighten the grip on fatwas globally through the General Secretariat of Fatwa Authorities and Institutions Worldwide, making it a center that coordinates religious positions in a manner that serves the rulers.

2. Promote a tamed Islam that accepts artificial political borders, adherence to man-made laws, and normalization with enemies.

3. Neutralize fatwas from legitimate politics and distance them from the Ummah's vital issues, such as the liberation of Palestine, the overthrow of oppressive regimes, and the rejection of Western hegemony.

4. Legitimize rulers' decisions, so that fatwas are readily available to justify every deal, agreement, or alliance, even with an occupying enemy.

These conferences pose a double threat:

First, they confuse concepts, as truth and falsehood are mixed under the banner of “moderation” and “competence.”

Second, they produce a generation of muftis who dare not speak the truth and instead see their mission as justifying whatever the authorities want.

Third, they kill the spirit of ijtiḥād, because the digital platform will shorten the path by providing a unified answer that is not open to debate.

It is the Shariah obligation of the Ummah, its ulema, Dawah carriers, and young men and women, to expose these conferences, clarify their true nature, and warn against adopting religion from official institutions that distort the meaning of the word. The issue of ijtiḥād and fatwa must also be restored to its natural place: speaking the truth to the oppressive ruler, not submitting to him. The Prophet ﷺ said: «أَفْضَلُ الْجِهَادِ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ» **“The most excellent jihad is when one speaks a true word in the presence of a tyrannical ruler.”** The Ummah needs pious scholars, not employees or a “platform” driven by the threads of politics.

We warn Muslims against being deceived by the glitter of technology or flowery terms. The standard of truth is the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ, not what regime platforms or conferences

produce. Let everyone know that artificial intelligence, no matter how powerful, cannot replace a sincere heart that fears Allah ﷻ and a truthful tongue that speaks the truth. And that a fatwa is only valid if it is based solely on the rule of Allah’s ﷻ Shariah Law, not on the dictates of the ruler or his software.

﴿إِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ﴾

“Remember, O Prophet, when Allah took the covenant of those who were given the Scripture to make it known to people and not hide it, yet they cast it behind their backs and traded it for a fleeting gain. What a miserable profit!” [Ali-i 'Imran: 187]

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Conferences Aimed at Eradication the Cause of the Blessed Land of Palestine Are Taking Place, Amidst the Eradication of the Blood of Its People

Hizb ut-Tahrir in the Blessed Land of Palestine

Fires from bombs are burning the bodies of children in Gaza. Hunger is eating away at their remains. Tanks are crushing life and the homes of the steadfast. Aircraft are raining down their lava on hospitals and the tents of the displaced. Against the backdrop of these crimes, a conference convened last night, 22 September 2025, in New York, called for by France and Saudi Arabia, demanded recognition of the “State of Palestine”.

Indeed, the conference was convened to discuss the recognition of the Palestinian state, while our blood is flowing profusely, and the massacres are at their most intense. It is a conference convened by countries that are witnessing massacres, starvation, the burning of children, and the genocide that has been ongoing for two years, without aiding Gaza and its people, even with a sip of water. Is the convening of the conference a wake-up call after a period of inattention? Or is its convening amidst the genocide of the Palestinian people, the most appropriate circumstance to eradicate their cause and shed their blood?

This conference is like dozens of recognitions, conferences and resolutions before it, which did not stop the crimes and aggression of the Jews. The current recognitions are, as the French President said that recognition of the Palestinian state opens the way for useful negotiations between the Palestinians and the ‘Israelis’. Everyone knows what negotiations with the

Jews mean, but it, that is, the conference, carries within it the deadly poison, even if it takes the oppression of the people of Palestine as a cover and a title, and wears the guise of defending their rights. The issue of recognizing the Palestinian state is nothing but a gateway to eradicating the Palestinian cause, which was confirmed by the words of the aforementioned conference.

This was when it made the entity, its security, and its survival the cornerstone of solutions, and when it rendered the struggle of the Palestinian people a condemnable form of terrorism. This was to create the alleged pariah statelet, stripped of everything, created by a malicious Western eye, without land, weapons, resources, security, or dignity. It was tailored to the size of the occupying entity to preserve it and perpetuate its existence, and it served as a cheap tool for it. It was to be the paltry price for burying and relinquishing the Palestinian cause, and the bridge through which the normalization train could pass.

The conference's final statement also carried a malicious call for a new occupation of Palestine by bringing in an international mission, inspired by the US coordinator's project and the European police to supervise the Gaza Strip!

As for America, it only wants it to be a demilitarized autonomous state in a part, of a part, of Palestine with the hegemony of the Jewish entity over it!! Regardless of the desire of the Palestinian Authority and the agent rulers to call it a Palestinian state, that does not change anything about its reality. America does not want it to be a sovereign state even over a part, of a part,

of Palestine. Instead, it is more like an unarmed self-rule, except for what is necessary for the local police as a tool for suppressing the people of Palestine, and under Jewish hegemony.

It is one of the sad ironies of the times that colonialist powers like France and Britain, which established the loathsome Jewish entity nearly eighty years ago, are the ones now calling for the two-state solution, only because they are so keen to consolidate it, and that the echo of their voice is the traitorous rulers who previously surrendered Palestine in 1948 and 1967, leaving it to the Jewish entity as an easy morsel soaked in the blood of its people. Today they come, after their recognition of the criminal Jewish entity has become a fait accompli, to demand crumbs in the form of a Palestinian state, and to present the matter, in celebration, as a victory and a gain!

O our Ummah, the best nation brought forth for humankind: Al-Masjid Al-Aqsa and the Blessed Land of Palestine will not be liberated by the rulers of Jordan, Egypt, the Hijaz, Turkey, or Pakistan. These rulers have become accustomed to treason. If they think they will bury the issue of the Blessed Land under the so-called “two-state solution,” they are delusional. Palestine has been the jewel of Islam since Allah ﷻ linked it to His Sacred House, Al-Masjid Al-Haraam, with a single bond, when He took His Messenger ﷺ on the Night Journey from Al-Masjid Al-Haraam to Al-Masjid Al-Aqsa. Allah ﷻ said, **﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ﴾** “Glory be to the One Who took His servant by night

from Al-Masjid Al-Haraam to Al-Masjid Al-Aqsa whose surroundings We have blessed” [TMQ Surah Al-Isra: 1]

Therefore, it will never accept division, because the Islamic aqeedah refuses for its adherents to relinquish it. As for the solutions that colonialism seeks to impose, and the conditions that it wants to establish, and the traitorous rulers promote, their fate is to disappear, and the fate of the Jewish entity is to be crushed, so that Palestine may return pure and clean to the lands of Islam. The lesson of the defeat of the Crusaders is not far away. Allah ﷻ said, **﴿فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا﴾** **“And when the second warning would come to pass, your enemies would be left to totally disgrace you and enter that place of worship as they entered it the first time, and utterly destroy whatever would fall into their hands” [TMQ Surah Al-Isra: 7]**

O Muslims!

By the grace of Allah ﷻ, the people of the Blessed Land of Palestine will not be harmed by those who let them down. They have an appointment with a glorious victory (nasr) from Allah, Al-Qawi Al-Aziz. The liberation of the Blessed Land of Palestine depends on the liberation (tahrir) of the Islamic Ummah from the agent regimes that have oppressed it. Muslims will remain in miserable conditions unless they shake off the dust of humiliation, challenge the oppressors, and address their sons and brothers in the armed forces and armies to move immediately to establish the Khilafah Rashidah (Rightly-Guided Caliphate), which is the promise of Allah ﷻ and the glad tidings of His Messenger ﷺ. This is the call of Allah ﷻ and

His Messenger ﷺ to you, and it is what Hizb ut-Tahrir calls you to. So, support Allah ﷻ, and He will support you and make your feet firm.

Whoever thinks that safety lies in remaining silent about treason is mistaken. These criminal regimes will continue to subject us to various forms of humiliation, and will clothe our children in the garb of fear, hunger, and misery. There is no salvation for Muslims in this world or the Hereafter unless they work day and night to establish the Deen of Allah ﷻ on earth and topple the criminal regimes. Whoever delays this good deed has no one to blame but himself when he stands before Allah ﷻ without an excuse. It is sufficient for you in this regard what Muslim narrated on the authority of Abu Dharr, may Allah be pleased with him, on the authority of the Prophet ﷺ in what He narrated from Allah ﷻ in a Hadith Qudsi that He ﷻ said, «يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ثُمَّ أَوْفِّيْكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ ﷻ» **“O My servants, it is but your deeds that I account for you, and then recompense you for. So, he who finds good, let him praise Allah, and he who finds other than that, let him blame no one but himself”.**

O Allah, convey this goodness from us, and open the hearts of Muslims by this good call and to it, and grant us from You a supporting authority. Praise be to Allah, Lord of the Worlds.

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Q&A: The Events in Al-Suwayda

Ata bin Khalil Abu Al-Rashtah

Question:

Axios reported that a high-level meeting took place in Paris between 'Israeli' Minister of Strategic Affairs Ron Dermer and Foreign Minister Asaad Al-Shibani, mediated by the U.S. special envoy to Syria, Thomas Barak, on 25/7/2025. The past few days since 12/7/2025 have witnessed an escalation in unrest in Al-Suwayda [Sweida] Governorate in southern Syria, which is predominantly inhabited by Druze. The Jewish entity has declared its intervention in their affairs alongside continuing its aggression and attacks in Syria. It struck around the presidential palace, and struck the Ministry of Defense and the General Staff in Damascus.

So the question is: What is the reality of what is happening in Al-Suwayda? What is the Jewish entity planning for the Suwayda region and southern Syria in general, and does America support its plans? And what is the relationship between all of this and the talks of normalization between the Syrian regime and the Jewish entity, especially the meetings that occurred in Azerbaijan? And the referenced meetings in Paris? May Allah reward you with goodness.

Answer:

To clarify the answers to the above questions, we review the following matters:

1- As for the Druze, their number in Syria is estimated at about 700,000, living in areas in southern Syria, especially in the Al-Suwayda Governorate. A portion of them lives in Lebanon, estimated at around 250,000, and another portion, estimated at around 140,000, resides in northern Palestine and the Golan Heights. The Jewish entity has granted its citizenship to those living in the occupied areas, and some of them have joined its army ranks. Thus, the Jewish entity uses them as a pretext to intervene in Syria. It has incited them since the end of last February in Jaramana and Sahnaya near the capital, Damascus... and in the recent events in Al-Suwayda that erupted since 12 July 2025, the Jewish entity explicitly announced that it supports the Druze and works to exploit them. Druze militias carried out acts of violence against Muslim Bedouins residing in Al-Suwayda Governorate, killing hundreds of them. The Prime Minister of the Jewish entity, Netanyahu, declared in a speech broadcast by Jewish television and other media on 17/7/2025: "We have set a clear policy, demilitarizing the area south of Damascus, from the Golan Heights to the Druze mountains, is one [red] line. The second line [is] protecting... the Druze in the Druze mountains." The Jewish entity's Minister of War, Yisrael Katz, sent threats to Syria via the X platform on 16 July 2025, saying, "The signals to Damascus are over; now comes the painful blows. The army will continue to operate forcefully in Al-Suwayda to destroy the forces that attacked the Druze until their complete withdrawal." The spokesperson for the Jewish army said on the X platform: "The army continues to strike military targets of the Syrian regime. A short while ago, it attacked the headquarters of the Syrian General Staff in the Damascus area." On the same day, the Jewish entity's Army Radio announced: "It attacked about

160 targets in Syria since last night, most of them in Al-Suwayda ‘against Syrian security forces and Bedouins,’ and some in the capital Damascus.” Strikes were announced on the presidential palace, the Ministry of Defense, and the General Staff in Damascus.

2- Thus, the Jewish entity explicitly announces its objectives and policy and that it exploits the Druze to implement this policy towards Syria, making their affairs of concern to it and not to the Syrian regime, as if it is implicitly carving this region out of Syria and becoming the one in control over it. It has not stopped its attacks in Syria during the rule of Bashar Al-Assad’s regime, but it had not used the Druze as a pretext for that; rather, it used the presence of Iran and its followers as the excuse. It struck many military centers of the regime and also of Iran, which was supporting the regime with its militias, and it bombed its consulate in Damascus and killed many Iranian military leaders. On the day Bashar Al-Assad fled on 8/12/2024, the Jewish entity launched intensive raids for several consecutive days and struck hundreds of Syrian military sites. When it received no response or resistance, it grew more ambitious and continued its aggressions until it invaded new Syrian territories, reaching approximately 25 kilometers from the capital Damascus and occupying Mount Hermon. It violated the 1974 disengagement and ceasefire agreements. The Jewish entity wants to secure southern Syria as a demilitarized safe buffer zone, playing the minority card, especially the Druze.

3- Following these events, Syrian President Ahmad Al-Sharaa delivered a speech broadcast by Syrian television and other Arab channels on the morning of 17/7/2025, in which he said: (“We were between the

option of war with Israel or allowing the Druze elders to reach an agreement, so we chose to protect the homeland.” He said: “Israel sought to undermine the ceasefire ‘in Al-Suwayda’ were it not for American, Arab, and Turkish mediation.”) He gave a second speech on 19/7/2025, as reported by the Syrian News Agency and broadcast by TV channels, in which he said: (“The Syrian state managed to calm the situation despite the difficulty of the circumstances, but the Israeli intervention pushed the country into a dangerous stage that threatens its stability due to the blatant bombardment of the south and government institutions in Damascus. As a result of these events, American and Arab mediation tried to calm the situation.”) He relies on the intervention of other countries, foremost among them America, which sponsors and supports the Jewish entity, in order to give them a way over him!

4- Then the events escalated, and the relationship between the Jews and Hikmat al-Hijri began to become clearer, as he tightened his grip on the internal front in Al-Suwayda. Under slogans like “uniting the ranks within the sect and consoling the families of the martyrs,” he began eliminating voices not supporting him, such as those of Jarbou, Al-Bala’ous, and Al-Hanawi. And while Hikmat al-Hijri’s faction is the largest in Al-Suwayda and dominates the other factions, the voices of opponents like Al-Jarbou’ and Al-Bala’ous have become timid in their call to remain within the Syrian state, with no real weight on the ground. It is Hikmat al-Hijri who ignites confrontations and reneges on agreements made with Damascus, and his current dominates Al-Suwayda. He issues statements in the name of the spiritual leadership of the Druze sect, with no regard to the authorities of Al-Jarbou’ and Al-Hanawi. It is clear that he is in direct

contact with the Jewish entity, as he had sent dozens of Druze visitors to the entity. Hikmat al-Hijri issued a statement in the name of the Druze spiritual presidency saying: (“We appeal to the free world and all influential powers in it, and we direct our call to His Excellency President (American) Donald Trump, and the Prime Minister (Israeli) Benjamin Netanyahu, and Crown Prince (Saudi) Prince Mohammed bin Salman, and His Majesty (Jordanian) King Abdullah II, and to everyone who has a voice and influence in this world... Save Al-Suwayda.” (Anadolu Agency, 17/7/2025). The Jewish entity opened its border gates to Druze inside the entity to join the fighting inside Syria. RT reported on 19/7/2025 that about 2,000 people from the Druze sect, including soldiers serving in the Jewish army, announced their intention to join the fighting in Syria in just one day.

5- It is worth noting that the Damascus government has made itself the weakest link in the sequence of events surrounding Al-Suwayda and southern Syria. In addition to its complacency and weakness in the face of all the military strikes carried out by the Jewish entity against it and its forces strikes that reached southern Syria with killings and arrests as if there were no state at all this absence of state response is based on the advice of Erdogan, who declared his support for the American president’s request for Damascus to join the Abraham Accords (Middle East, 6/7/2025). Erdogan facilitated contacts between the Shar’ government and the Jewish entity in Azerbaijan. Thus, Ahmad Al-Shar’s government became extremely fragile in the Al-Suwayda crisis. It intervened to stop the clashes in the area and withdrew in humiliation under the bombardment of the Jewish entity, which targeted the General Staff of the army and nearly reached the presidential palace. Then the U.S. and so-called Arab

and Turkish mediation intervened to bring back security forces but this time from the Ministry of Interior, not the army, and with light weapons. It later became clear that these government forces never entered Al-Suwayda at all; rather, their mission was to prevent Arab tribes from continuing their attack on Al-Suwayda. That is, they stood on the outskirts of the province without entering it. In fact, the Jewish entity had demanded this, that they prevent the tribes from attacking Al-Suwayda. In every agreement, the rebel Hikmat al-Hijri is the one who breaks it and demands new terms, forcing the government to draft yet another new agreement, with the latest one being the fourth within one week. The Ahmad Al-Sharaa government, through negotiations, removed the tribal militants from inside Al-Suwayda without entering it and then proceeded to displace the tribes residing in Al-Suwayda. It relocated and displaced hundreds of Muslim families from Al-Suwayda to shelters in Daraa. This is something Hikmat al-Hijri is also doing. "Clashes resumed on Friday after a group affiliated with Hikmat al-Hijri, one of the Druze leaders, forcibly displaced a number of Sunni Bedouin tribesmen and committed violations against them." (Anadolu Agency, 21/7/2025). Thus, the new Syrian government has practically proven that it accepts ruling Syria according to what America dictates, with its path drawn by the U.S. ambassador in Turkey and its envoy to Syria, Tom Barak!

6- Upon pondering the events in Syria, it becomes clear that America is managing it according to a plan that did not begin today, though it escalated after the arrival of Trump. (The American president Donald Trump called on Israeli Prime Minister Benjamin Netanyahu during their meeting at the White House, to "solve

his problems" with Turkish President Recep Tayyip Erdogan "and act rationally." Trump said in his comments to journalists during his meeting with Netanyahu: "I have a great relationship with a man named Erdogan. I love him, and he loves me, and that's what angers the media." He explained that he told Netanyahu he "loves Erdogan," and if he has problems with him, he should resolve them, stressing: "The Israelis must act rationally to resolve any issues with Turkey." (Al Jazeera, 8/4/2025) Then: (Trump met on Wednesday in Riyadh with transitional Syrian president Ahmad Al-Sharaa in the first meeting of its kind in 25 years, the day after announcing his decision to lift sanctions on Damascus a move welcomed by Syria as a "pivotal turning point." A White House spokesperson said that Trump urged the Syrian president to sign the Abraham Accords with 'Israel'. (France 24, 14/5/2025). Through this meeting and the lifting of sanctions on Syria, and his request that Netanyahu coordinate his activities in Syria with Turkey, President Trump and his administration are working to dominate Syria.

7- Thus, it is clear that the American plan in Syria is based on a fundamental premise: replacing one agent with another. For that purpose, Turkey was given the green light to dismantle Bashar's regime and build a new one loyal to it. Despite all the submissive statements from the new Syrian president, Ahmad Al-Sharaa, indicating his acceptance of this replacement—such as abandoning the rule of Islam, abandoning the prosecution of Bashar's followers, and replacing that with national reconciliation, he even went so far as to open negotiations with the Jewish entity behind a curtain... Then in Azerbaijan on 12/7/2025, openly above the curtain, and later in the Paris meetings: Axios reported that a high-level

meeting took place in Paris between 'Israeli' Minister of Strategic Affairs Ron Dermer and Syrian Foreign Minister Assad Al-Sheibani, mediated by U.S. special envoy to Syria Tom Barrak. These negotiations, which lasted about four hours, are the first of their kind between the two countries in 25 years. They focused on reducing tensions in southern Syria, imposing security, and a ceasefire. The Syrian Observatory for Human Rights revealed that an agreement was reached between Syria and "Israel," mediated by the U.S., containing seven main clauses related to the ceasefire in the south, particularly in Al-Suwayda, which has witnessed a serious escalation since 12 July. According to the Observatory, the agreement stipulates transferring the entire Al-Suwayda file to U.S. administration. The agreement also stipulates forming local councils from Al-Suwayda residents to provide services, forming a violations documentation committee that reports directly to the American side, disarming Daraa and Quneitra provinces, and forming local security committees there without allowing possession of heavy weapons. (Axios / Ain Libya, 25/7/2025). All this confirms that America wants southern Syria to be a buffer and safe zone for the Jewish entity, and that it is satisfied with its repeated aggressions in order to force the regime to accept this situation for normalization. The meetings in Azerbaijan and Paris are successive steps along this path. According to media leaks, the most prominent point under negotiation is: establishing a buffer security zone in southern Syria for the benefit of the Jewish entity, similar to the one in Sinai between Egypt and the Jewish entity under the peace treaty signed by the Egyptian regime in 1979, which still prevents the people of Egypt from mobilizing to support their brothers in Gaza, who are facing genocide.

8- Finally, it is truly painful that Syria Ash-Sham which the Messenger of Allah ﷺ said about it in his noble hadith reported by al-Tabarani... from Salamah ibn Nufayl who said: The Messenger of Allah ﷺ said: **«عُقِرَ دَارُ الْإِسْلَامِ بِالشَّامِ»** **“the abode of Islam will be in Ash-Sham”** has now fallen under a regime that rules it far from Islam, and its ruler throws himself into loyalty to America and submission to the Jewish entity without fighting it, but instead seeking to sign peace agreements with it and do what pleases this entity and its backer, America.

He even left the members of Hizb ut Tahrir those calling for the Khilafah Rashidah (Rightly Guided Caliphate) in prison and did not release them, to appease America and the Jews who are enemies of the Khilafah (Caliphate) and its people, deluding himself that pleasing the enemies of Allah would preserve his regime! He forgot or pretended to forget the saying of the Messenger of Allah ﷺ reported by Ibn Hibban in his Sahih from Urwah, from Aisha (ra), who said: The Messenger of Allah ﷺ said: **«مَنْ أَلْتَمَسَ رِضَا اللَّهِ بِسَخَطِ النَّاسِ رَضِيَ اللَّهُ عَنْهُ، وَأَرْضَى النَّاسَ عَنْهُ، وَمَنْ أَلْتَمَسَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ سَخَطَ اللَّهُ عَلَيْهِ، وَأَسَخَطَ عَلَيْهِ النَّاسَ»** **“Whoever seeks the pleasure of Allah at the cost of people's anger, Allah will be pleased with him and make the people pleased with him. And whoever seeks the pleasure of people at the cost of Allah's anger, Allah will be angry with him and make the people angry with him.”** It was also narrated by al-Tirmidhi in his Sunan with the wording: **«مَنْ أَلْتَمَسَ رِضَا اللَّهِ بِسَخَطِ النَّاسِ كَفَأَهُ اللَّهُ مُؤَنَّةَ النَّاسِ وَمَنْ أَلْتَمَسَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ وَكَلَّهُ اللَّهُ إِلَى النَّاسِ»** **“Whoever seeks the pleasure of Allah while displeasing the people, Allah will suffice him against the people. And whoever seeks the pleasure of people while displeasing Allah, Allah will entrust him to the people.”**

In any case, we are reassured that the Caliphate will return after this oppressive rule that we are living in: Ahmad narrated in his Musnad from Hudhayfah who said: The Messenger of Allah ﷺ said: «...ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبِيِّ. «Then there will be tyrannical kingship, and it will remain as long as Allah wills, then He will remove it when He wills, then there will be a Caliphate upon the Prophetic method.” Then he fell silent. It was also reported by al-Tayalisi in his Musnad. At that time, Islam and the Muslims will be honored, and disbelief (kufr) and the disbelievers (kuffar) will be humiliated. And give glad tidings to the believers: ﴿وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ﴾ “And [you will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers.” [Surah As-Saff:13].

#أَمِير_حزب_التحرير

#Ameer_Hizb_ut_Tahrir

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Q&A: The American Strategy and the Two-State Solution

Question:

We know that the American strategy for establishing a Jewish entity in the heart of the Muslim countries has, for the most part, been based on the two-state solution. However, under Trump, this strategy has begun to be abandoned, or at least kept quiet, which has raised questions. For example, Trump said, "When you look at the map, a map of the Middle East, 'Israel' is a tiny little spot compared to these giant land masses. I actually said: 'Is there any way of getting more? It is tiny...'" (Sky News, 19/8/2024). Does this mean that America's two-state solution project is dead and finished, or is it still alive? Thank you.

Answer:

To clarify the answer, let us review the following points:

1- In 1959, at the end of Eisenhower's term, America adopted its two-state solution project, which can be summarized as "supporting and preserving a Jewish entity and establishing a Palestinian entity alongside it." Its agents in the region, most notably the Egyptian regime, then began working to implement the project, and for this purpose, the Palestine Liberation Organization (PLO) was established. However, Britain, through the Jordanian regime, strongly opposed the project and adopted a secular Palestinian state project dominated by the Jews, similar to the secular state of Lebanon, which is controlled by Christians.

2- All of this was during the time when the West Bank was under Jordanian rule, and Gaza was under Egyptian rule. However, when the West Bank and Gaza, along with Sinai and the Golan Heights, fell under the control of the Jewish entity in a theatrical war in June 1967, the talk was no longer

about establishing a Palestinian state, but rather about the withdrawal of the Jewish entity from these occupied territories based on Security Council Resolution 242. Then America put the Palestinian issue aside and began preparing for a provocative war. This was the October War of 1973 to jumpstart the peace process. The Egyptian regime, headed by Anwar Sadat, signed the Camp David Accords in September 1978. According to this agreement, the Jewish entity withdrew from Sinai, while remaining limited in its weapons as a buffer zone protecting the entity's borders. It remains so to this day, despite the war of extermination waged by the criminal entity in Gaza on the Sinai borders!

3- Then America moved to the northern front, ordering the Jewish entity to invade Lebanon in 1982 to expel the Palestine Liberation Organization from there and force it to recognize the Jewish entity and conclude a peace agreement with it. The head of the organization, Yasser Arafat, signed this on 25/7/1982, in what became known as the McCloskey Document, in which he said: "The organization now recognizes Israel's right to exist." In 1988, Arafat announced at the Palestinian National Conference held in Algeria, as well as in a meeting before the United Nations in New York, his acceptance of the establishment of a Palestinian state. Then Britain and its agent, the King of Jordan, agreed to disengage from the West Bank in this year.

4- After that, America held the Madrid Conference in 1991 to proceed with the implementation of its two-state solution project. Then, the Oslo Accords were concluded between the Palestine Liberation Organization (PLO) and the Jewish entity in 1993, for the organization to officially recognize the Jewish entity. Also, the Wadi Araba Agreement (26/10/1994) was concluded between the entity and Jordan, for Jordan to give up the West Bank that was part of it, and then announce its recognition of the

Jewish entity. America rose and contained the two agreements to implement its two-state solution project. After the end of Bush's two terms at the end of 2008, Obama came to power in Washington. He requested direct negotiations between the Palestinian Authority and the Jewish entity under American sponsorship on 2/9/2010, hoping that within a year the two-state solution would be implemented. However, the negotiations ended without reaching an agreement.

5- After Obama's two terms at the end of 2016, Trump came to power in early 2017 and continued his first term, then lost in the elections. Biden succeeded him in early 2021. After the end of Biden's term, Trump won again and became president in early 2025.

In these two periods—the Trump and Biden periods—a different approach emerged from previous American presidents. Since America announced its approach to the two-state solution, previous presidents had mentioned the solution without going into the details of a Palestinian state. Shortsighted people assumed that the Palestinians would be given a sovereign state in part of Palestine. When Trump and Biden came to power, they delved into some details, stating that what the Palestinians would be given is a demilitarized state, similar to limited, powerless autonomy, dominated by Jews, with some differences between them in the strength and ambiguity of their statements. Here, the questions arose: Has America's two-state solution project ended, or has it not ended and is still continues? It is worth mentioning that the statement of the Jews about Palestine has no weight except with a rope (help) from the people (America). The American statement is the subject of the discussion:

6- A careful examination of the issue reveals the following:

A- We previously answered a Question and Answer dated 23/2/2017, regarding the two-state solution after Trump began his first term in office, which stated:

[(1- The text of President Trump's statements as was reported in all the world and local media and as was broadcasted live, as follows:

"American President Donald Trump has written on Wednesday a new perspective in US policy towards the Middle East after he confirmed that the two-state solution is not the only way to end the Israeli-Palestinian conflict, pointing out that he was open to alternative options if they lead to peace. All the former American presidents have defended the two-state solution, whether Republicans or Democrats" (France 24 website, 16/2/2017) and Trump said, "I look at the two-state solution and the one state solution (...) if Israel and the Palestinians were happy, I would be happy with (the solution) they prefer, both solutions suit me" (Aljazeera Live website, 16/2/2017), the resolution of a single state mentioned by America for the first time through Trump, he did not illustrate, does it means giving self-autonomy to the Palestinians inside the one Jewish state?! Or does it mean a secular state that the Palestinians share in the management of the Jewish state, which is similar to the English project introduced by Britain in 1939 when it brought out the White Book on Lebanon's formula? Note that the two-state solution is the same American project introduced since 1959, the era of Republican President Eisenhower and it made the so-called international community accept and it discarded the one-state solution introduced by Britain. Whatever the case, what appears from analysing these statements and its indications is that America has not abandoned its two-state solution; the American ambassador to the United Nations Nikki Haley confirmed this, saying: "First and foremost, the two-state solution is what we support. Anyone who says that the United

States does not support a two-state solution would be mistaken ... certainly we support the two-state solution, but we also think outside the box ... which is needed to attract the two sides to the table, which is what we need in order to make them agree." (Reuters, 16/02/2017).

This confirms that Trump did not abandon the two-state solution, which is the US State policy since 1959, but he wanted to try another way to put pressure, as his ambassador said (certainly we support the two-state solution, but we also think outside the box ...) that it is by considering the use of other methods.] **END QUOTE.**

B- Trump's (Republican) statements supporting the Jews accelerated during his first and second terms in office:

* US President Donald Trump announced the United States' recognition of Al-Quds (Jerusalem) as the capital of "Israel." Trump also affirmed that the United States supports the two-state solution if it is approved by the Israelis and Palestinians. (BBC, 6/12/2017)

* US President Trump said on the sidelines of the UN General Assembly meetings, believes a two-state solution to the Israeli-Palestinian conflict would "work best," adding, "It is a dream of mine to be able to get that done prior to the end of my first term." (BBC, 26/9/2018)

* US President Trump said, "When you look at the map, a map of the Middle East, Israel is a tiny little spot compared to these giant land masses. I actually said: 'Is there any way of getting more? It is tiny...'" (Sky News, 19/8/2024).

* Earlier, US President Donald Trump reiterated his plan for the United States to control Gaza and deport Palestinians from it, saying he was "committed to buying and owning Gaza..." (BBC, 10/2/2025). Then, ten days later, he declared, "He would not impose a plan to deport Palestinians

from Gaza, but rather 'propose it...' (CNN, 21/2/2025). **This is manipulating words!**

C- On the other hand, Biden's (Democrat) statements have sometimes gone beyond Trump's in support of the Jews:

* When Trump lost the elections and was replaced by Biden at the beginning of 2021, America returned to talking about establishing a Palestinian state in some form, without specifying how or where. US President Joe Biden stated to reporters on 3/9/2024, "There are several models for a two-state solution, noting that several countries in the United Nations do not have their own armed forces." **Biden is referring to a state for the Palestinians of one of those types, without armed forces, i.e., self-rule or something similar!**

* When US President Biden visited Tel Aviv on 18/10/2023, following Operation Al-Aqsa Flood, he met with officials there and said: "Israel must again be a safe place for the Jewish people. If there were not an Israel, we'd have to invent one." (Al Jazeera, 18/10/2023).

* In a speech he delivered at the White House during the celebration of the Jewish Festival of Lights (Hanukkah), Biden said: "You don't have to be a Jew to be a Zionist, and I am a Zionist." (Asharq Al-Awsat, 12/12/2023).

7- By contemplating the previous Question and Answer, as well as these statements and positions, it becomes clear that there is no major difference between the positions of Trump and Biden except in some methods that do not change the essence of the issue at all...The United States is the one that is managing this issue on the basis of two states: a state for the Jews in most of Palestine, which it supports financially, militarily, internationally, and even regionally through its agents and followers among the rulers in the Muslim countries.. and a demilitarized

(autonomous) state for the Palestinians in part of Palestine with Jewish hegemony over it!! Regardless of the desire of the "Palestinian Authority (PA) and the agent rulers" to call it a Palestinian state, this does not change anything of its reality, as America does not want it to be a sovereign state even over part of a part of Palestine, but rather more like self-rule without weapons except what is necessary for the police within the Jewish hegemony!! Two factors emerged during the presidential terms of Trump and Biden to consolidate a Jewish entity that confirm what we mentioned above, although they were more prominent during the Trump era, and they are:

The first: which is currently taking place today, is strengthening the Jewish entity and providing it with money and weapons so that it remains the major power that is militarily superior to all its surroundings.

The second: normalization, in what Trump called the Abraham Accords; which is the one that he achieved halfway through in his first term and now wants to complete. Therefore, American envoys are touring in the region not only to persuade Saudi Arabia to join the so-called Abraham Accords, but are also laying the groundwork and opening negotiations, which are currently underway between Syria and Lebanon and the Jewish entity. America wants to expand this process to include other agent rulers in the Muslim countries!

In conclusion, America did not abandon the two-state solution, but under Trump and Biden, it has declared the intended state of Palestine to be a kind of self-autonomy dominated by the Jews. Previous presidents, however, mentioned the two-state solution without delving into the nature of the state they envision for the Palestinians!

8- Finally, Palestine is a jewel in the history of the Muslims since Allah ﷻ linked it with His Sacred House with one bond, when He took His Messenger ﷺ from the Sacred Mosque to the Al-Aqsa Mosque. ﴿سُبْحَانَ﴾

**“الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ ﴿﴾
be to the One Who took His servant ‘Muḥammad’ by night from the
Sacred Mosque to the Farthest Mosque whose surroundings We have
blessed” [Al-Isra: 1]**

And made it a good and blessed land. And he attracted the hearts of Muslims to the capital of Palestine (Bait ul Maqdis) by making it their first Qiblah before Allah gave the Muslims their second Qiblah (the sacred Ka’ba) sixteen months after the Hijra. That was before Palestine came under the rule of Islam when the second Caliph, Omar ibn al-Khattab (may Allah be pleased with him), conquered it in the year 15 AH. He took it over from Sophronius and he gave him his famous covenant (the Omari Covenant), one of the texts, based on the request of the Christians there, was (that no Jews should live with them there). Then Palestine became a graveyard for the Crusaders and the Tatars. There were decisive battles with the Crusaders and the Tatars: Hattin (583 AH - 1187 CE), and Ain Jalut (658 AH - 1260 CE), and they will be followed, Allah willing, by other decisive battles with the Jews to restore Palestine pure and clean to the abode of Islam.

The continued existence of the Jewish entity in Palestine until today is not due to their strength, for they are not people of fighting and victory, but as Allah ﷻ says: ﴿لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمُ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ﴾
“They can never inflict harm on you, except a little annoyance. But if they meet you in battle, they will flee and they will have no helpers” [Aal-i-Imran: 111].

Their survival is due to the failure of the rulers in the Muslim countries. The Muslims’ misfortune lies in their rulers, for they are loyal to the kaffir colonialists, the enemies of Islam and Muslims. They see and hear about the Jews’ occupation of Palestine, their brutal crimes, and their various

massacres, yet it is as if they neither see nor hear. ﴿صُمُّ بُكْمٌ عُمًى فَهُمْ لَا يَرْجِعُونَ﴾ **“They are ‘wilfully’ deaf, dumb, and blind, so they will never return ‘to the Right Path’** [Al-Baqarah: 18]

They have prevented armies from supporting their brothers and sisters in Gaza until today, and the martyrs are multiplying and the wounded are increasing... and the rulers are watching what is happening, and the best of them is the one who counts the martyrs under the name of the dead and then counts the wounded as if he is a neutral party, although he is closer to the Jews! They are placing the "seats of power" above their country and their people! Even though, this Ummah is the best nation brought forth for humankind, it will not remain silent for long, Allah willing, regarding this tyrannical rule by these Ruwaibidha (insignificant ignorant (rulers)). the Messenger of Allah ﷺ gave us the glad-tidings of the return of the Khilafah Rashidah (Rightly-Guided Caliphate) after this oppressive rule as stated in Musnad Al-Imam Ahmad and Al-Tayalisi on the authority of Hudhayfah ibn Al-Yaman: «... ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ ...» **“...Then there will be oppressive rule (ملكاً جبرية) for as long as Allah wills, then he will remove it when He wills, and then there will be Khilafah on the method of Prophethood.’** Then he ﷺ was silent.” Then Muslims will be honoured and the kuffar will be humiliated. ﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بَنَصَرَ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ﴾ **“And on that day the believers will rejoice * at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful”** [Ar-Rum: 4-5]

The strange thing is that the Kuffar, especially the Jews, realize this more than many Muslims today. The Jews realize that the Khilafah will lead to their destruction. Their Prime Minister said in a press conference broadcast live by the media, including Al Jazeera, on 21/4/2025: “We will

not allow the establishment of a Caliphate on the shores of the Mediterranean.” He added, “We will not accept the presence of a Caliphate state here or in Lebanon, and we will work to guarantee the security of Israel.”

Nonetheless, it will be established, Allah willing, against their will, and will remove them from this pure land, especially since Hizb ut Tahrir, the party devoted to Allah ﷻ and true to the Messenger of Allah ﷺ, is the one leading the effort to establish the Khilafah with men who have been true to their covenant with Allah, and who are assured of Allah’s victory: ﴿وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ **“Allah’s Will always prevails, but most people do not know”** [Yusuf: 21]

10 Rabii’ Al-Awal 1447 AH

2/9/2025 CE

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#Ameer_Hizb_ut_Tahrir

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The Jews are Digging Their Graves With Their Own Hands, Whilst the Rulers of the Arabs and Muslims Prevent the Islamic Ummah from Burying Them

Media Office of Hizb ut Tahrir in Wilayah Pakistan

Amidst the bombing and shelling by the entity of the Jews, raining fire upon the heads of our people in Gaza, where they target residential towers, universities, schools, hospitals and masajid, even flattening tents to the ground, such that the bones of children and their flesh mix with the rubble, the “summit of shame and scoundrels” gathered and concluded. It was the summit of the Ruwaibadah lowly, despicable rulers from amongst the Arabs and non-Arabs.

That summit, called the Arab–Islamic Emergency Summit and held in Doha, Qatar, produced no more than what was expected from those Ruwaibada rulers, mere denunciations and expressions of regret. Those denunciations were not even for the martyrs who fell in Doha and Gaza, but for the alleged assault on the sovereignty of the “Doha empire.” After the number of martyrs in Gaza exceeded tens of thousands, they did not even grant them the faintest, hushed sigh of denunciation and condemnation. Instead, those Ruwaibada issued a statement condemning the “the Israeli aggression on Doha,” and condemning it as “blatant, treacherous and cowardly.” As for their concluding declaration, it did not deviate from the cowardly policy they have adopted since they were installed over the necks of the best Ummah brought to humankind, throughout the Muslim World.

It did not elude the American agents participating in this farce to meet on its sidelines to reaffirm what preoccupies them, fighting Islam and Muslims. Thus, Egypt's Abdel Fattah el-Sisi met with Pakistan's Shehbaz Sharif on the sidelines of his participation in the summit. Ambassador Mohamed el-Shennawy, the official spokesman for the Egyptian presidency, said that el-Sisi began the meeting by offering sincere condolences to the government, and people of Pakistan, regarding the victims of the recent floods and for the victims of the terrorist operation that took place on 13 September, affirming the Egyptian regime's firm stance in condemning all forms of terrorism and extremism and its categorical rejection of those phenomena that threaten security and stability. For his part, the Prime Minister of Pakistan praised Egypt's active role in calming regional tensions, commending Cairo's mediation efforts to bring about a ceasefire in Gaza, and its attempts to alleviate civilian suffering, in addition to its role in facilitating an agreement to resume cooperation between Iran and the International Atomic Energy Agency.

All this is whilst the blood of the Ummah boils over what is happening in the Blessed Land of Palestine, and their hearts burn for their weak brothers in Gaza and across Palestine, whilst the Islamic Ummah is mobilizing to fight the Jews, and at the very time those who brought the Wrath of Allah ﷻ upon themselves, provoke the Ummah of two billion. It is as if their mindset proclaims, "Why do you not come to bury us in the graves we dug with our own hands?" It is at this very time that those Ruwaibada rulers gather, while they rule an Ummah that, if it wished, could uproot mountains. So how can the Islamic Ummah not crush the occupying

Jewish entity, that cannot remain standing even before the smallest of the assembled countries?!

The explanation of this puzzle has become obvious to everyone near and far. These are not the truthful, sincere rulers of the Islamic Ummah. Instead, they are agents of the Western colonialist powers and loyal guardians of the Zionists occupation, and most of them are to be counted with the Jews. Their sole function is to protect Western interests in Muslim Lands and to protect the cancerous Jewish entity, which is the forward military base of the West within the heart of the Muslim World. They also work to prevent the unification of the Islamic Ummah and the establishment of the Islamic state, the Khilafah (Caliphate) on the Method of the Prophethood.

It has become more urgent and obligatory than before to remove them, thereby sweeping away Western influence from the lands of the Muslims, particularly by the people of military strength and power in the Muslim lands, namely the Muslim armies, foremost among them the Muslim, mujahid Pakistan Army. It is a Shariah obligation upon the sincere officers within Pakistan's armed forces to extend their Nussrah (military support) to Hizb ut Tahrir. This is the only action that will absolve their conscience, restore dignity within their faces and honor their Shariah obligation, all of which has been sullied by these Ruwaibadah leaders. If they do not do so, they will drown in disgrace and shame in this world, before drowning in the Hereafter.

When will the sincere officers support Allah ﷻ and His Messenger ﷺ, by extending Nussrah (military support) to Hizb ut Tahrir, which will establish the Khilafah (Caliphate) and rule by all that Allah ﷻ has revealed, prepare the armies and lead them in the liberation (tahrir) of the Blessed Land of Palestine, exacting vengeance on behalf of the bereaved mothers, children and elderly, and bury the Zionist occupation in the grave it dug with its own hands? This honor is only for those worthy of it. So who amongst the people of military support (Nussrah) deserves the honor of supporting Allah ﷻ and His Messenger ﷺ so that he may be saved from the torment of the Hereafter and attain the bliss of Paradise? Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ **“O you who believe, fight those of the kuffar who are near you and let them find harshness within you. Know that Allah is with the righteous.”** [TMQ Surah At-Tawba: 123].

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NUSSRAH

Nussrah is the Hukm Shar'i upon which the political future of the Muslim Ummah depends. It is through Nussrah that a state will be established which will end the chain of treacheries faced by the Ummah, beginning ruling by all that Allah ﷻ 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 ﷺ. When the society of Makkah became rigid before the message of Islam, Allah ﷻ ordered RasulAllah ﷺ to present himself to various tribes, to seek their Nussrah. After the death of his ﷺ uncle Abu Talib, RasulAllah ﷺ started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him ﷺ.

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 ﷻ 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 ﷺ when he ﷺ said, **نُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ نُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا** ﷺ said, **“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 ﷺ became silent.” (Ahmad).