

The Sunan of Allah ﷺ Do Not Change or Alter

“And warn your nearest relatives.”

Trump Leads his Followers from the Rulers
China and Its Limited Regional Perspective

NUSSRAH



**Let Rajab this Year Witness the Establishment
of the Second Khilafah Rashidah**

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Let Rajab this Year Witness the Glorious Establishment of the Second Khilafah Rashidah

O Ummah of Muhammad ﷺ, the Mercy to All Humanity!

For two painful years, the rulers of Muslims, agents to the West, prevented the mobilization of our armies against the Jewish entity, despite our demands. Then the Pharaoh of today, Trump, ordered a devious ceasefire, in which the Muslims are to cease firing, whilst the Jewish entity continuously rains fire upon them. Now, with the help of his agents in the Muslim World, Trump is making preparations to gather the armies of Muslims, under the command of the American military, to secure the Jewish entity and disarm the mujahideen!

Alongside the treachery of the rulers of Muslims, the Jewish entity maintains its cruel siege of Gaza. The Jewish entity prevents the entry of lifesaving shelter assistance, tents, blankets and other essential supplies, whilst hundreds of thousands of Muslims face winter storms, that brought bitter cold, strong winds, heavy rains and extensive flooding.

O the Best Ummah, brought Forth to All Humanity!

How is life for the Islamic Ummah since the destruction of the Khilafah on 28 Rajab 1342 AH, corresponding to 3 March 1924 CE? It is a life filled with occupation, attacks, defeats, humiliation, poverty and misery. Can we expect anything else when our Deen is not implemented over us? Allah ﷻ warned us, ﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾ “And whoever turns away from My remembrance - indeed, he will have a life of hardship.” [TMQ Surah Taha: 124].

Can we expect anything else when we have no shield to protect us, a righteous Imam, ruling us by Islam and mobilizing our armies against our enemies? The Messenger of Allah ﷺ warned us, «يُوشِكُ الْأَمَمُ أَنْ تَدَاعَى عَلَيْكُمْ» “The people will soon summon one another to attack you as people when eating invite others to share their dish.” [Abu Daud]

Remember, Rajab did not always witness sorrow and destruction. In the time of the implementation of the Deen, it witnessed huge victories against the enemies of the Ummah.

In Rajab, the Battle of Mu'tah took place, the first major battle between the Muslims and the Romans, a battle against the greatest power of kufr at the time, the leading state of its era. In that battle, the Sword of Allah, Khalid ibn al-Walid (ra), withdrew with the 3,000 Muslim fighters in what was a victorious manoeuvre, against a Roman army nearly 200,000 strong. Despite this, the Muslims were not defeated, and the Romans did not achieve victory. So, who will face the greatest power of kufr today, America?

The month of Rajab also witnessed the liberation of Al-Quds (Jerusalem) at the hands of the victor Salahudin, the vanquisher of the Crusaders, who returned Al-Masjid Al-Aqsa to the embrace of Islam after decades of Crusader occupation. So, who will liberate Al-Masjid Al-Aqsa today and cleanse it from the defilement of the Jews? Who will be the supporter of the Ummah, the liberator of its lands, and the defender of its oppressed, while the West crusaders have unified against the Ummah with all its might and resources?

In Rajab, the Battle of Ain Jalut took place, where the Muslims defeated the Mongols, and halted their devastating advance into the lands of Islam. So, who will stand today against the Mongols of this era and support an Ummah whose people are oppressed and overpowered?

In this month, we also witnessed the conquest of Amorium during the reign of Al-Mu'tasim, when he responded to the plea of a Muslim woman who cried out, "Wa Mu'tasimah!" He marched at the head of a mighty army and achieved a decisive victory. So, who will stand for the thousands of women who are crying out for help today?

O Muslims!

Each and every one of us will stand before Allah ﷻ for accounting about what we witnessed in our time and what we did to rectify the situation.

Each and every one of us must support the Deen, by obeying Allah ﷻ and working to implement His Deen. It is then that Allah ﷻ will support us and firm our foothold. Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **“O you who have believed, if you support Allah, He will support you and make your foothold firm.”** [TMQ Surah Muhammad: 7]

The Khilafah is the system obligated by Shariah evidences, representing a general leadership for all Muslims in matters of Deen and worldly affairs. Establishing Islam in its proper form is a Shariah obligation, as it is the system that preserves the unification of the Ummah, and ensures the implementation of Islam. Without it, the Ummah remains divided and weak. Working to establish it is not merely a dream or a distant hope, but a Shariah obligation that Muslims must unify to fulfill. The Messenger of Allah ﷺ said, «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ» **“The Imam is a shield behind whom you fight and by whom you are protected.”**

O Muslims in the Armies of the Islamic Ummah!

You are accountable before Allah ﷻ for supporting your Deen and your Ummah. Would you not love to be the Ansaar of the Deen of Allah ﷻ, as the Ansar were in Madinah? Would you not love for your names to be recorded in the Divine Record of Allah ﷻ as conquerors and saviors of this Ummah? Remove the traitors rulers and grant your Nussrah to Hizb ut Tahrir for the establishment of the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood. The Messenger of Allah ﷺ said, «تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ» **“Prophethood will last with you for as long as Allah wants it to last. Then there will be Khilafah according to the Method of Prophethood, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be biting (hereditary) rule, and things will be as Allah wishes them to be. Then, Allah will end it when He wishes. Then there will be an oppressive rule, and things will be as Allah wishes them**

to be. Then, Allah will end it when He wishes. Then there will be a Khilafah according to the method of Prophethood.” After this speech, then, he ﷺ fell silent.

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Az-Zubayr ibn al-Awwam (ra): The Sincere Hawari (a devoted, loyal supporter) of the Messenger of Allah ﷺ and the Heroic Cavalryman (Faris) of Islam

By Abdul Mahmoud al-Amiri – Yemen

Az-Zubayr ibn al-Awwam ibn Khuwaylid al-Qurashi al-Asadi was the son of the Prophet's aunt, Şafiyyah bint Abd al-Muttalib, and one of the earliest to embrace Islam. He was one of the first seven who hastened to accept the Deen and contributed to its blessed vanguard in Dar al-Arqam. Abu Bakr As-Siddiq (ra) invited him to Islam, making him among the earliest to accept Islam at Abu Bakr's hands; it is said he was the fourth or the fifth to embrace Islam.

Az-Zubayr migrated to Abyssinia during the first migration but did not stay long. He then married Asma bint Abu Bakr (ra), and together they migrated to Yathrib, which later became known as al-Madinah al-Munawwarah. There she gave birth to Abdullah ibn az-Zubayr, who was the first male child born to the Muhajirun in the city.

Az-Zubayr was one of the ten promised Paradise and was known by the kunya (nickname) as Abu Abdullah and Abu Ṭahir. He was also one of the six candidates nominated for the Khilafah (Caliphate) after the assassination of Umar (ra).

Lineage: He is az-Zubayr ibn al-Awwam ibn Khuwaylid ibn Asad ibn Abd al-Uzza ibn Quşayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr ibn Malik ibn an-Naḍr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Muḍar ibn Nizar ibn Ma'd ibn Adnan. His father, al-Awwam, was the brother of Khadijah bint Khuwaylid (ra), Mother of the Believers and wife of the Messenger of Allah ﷺ.

His Mother: She is Şafiyyah bint Abd al-Muṭṭalib ibn Hashim ibn Abd Manaf ibn Quşayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr ibn Malik ibn an-Naḍr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Muḍar ibn Nizar ibn Ma'd ibn Adnan, the paternal aunt of our Prophet Muhammad ﷺ.

His Birth and Upbringing:

Az-Zubayr was born in Makkah al-Mukarramah, around 28 years before the Hijrah, approximately in 594 CE. He grew up in a noble household of Quraysh and was known for his courage from an early age. His mother, Şafiiyyah, raised him with firm discipline, and he used to say, كانت تضربني حتى أكون رجلاً “She would strike me so that I would become a man.”

Az-Zubayr embraced Islam when he was sixteen years old though it is also said he was twelve, or even eight. He was among the very first to accept the Deen, despite the harm and torture he endured. He was tortured by his uncle, who would burn incense smoke around him until he nearly suffocated. Yet az-Zubayr would say: والله لا أعود للكفر أبداً “By Allah, I will never return to disbelief.”

His Marriage:

Az-Zubayr married Asma bint Abu Bakr (ra), known as Dhat an-Niṭaqayn (“the possessor of the two sashes”). From her he had Abdullah ibn az-Zubayr, who later became one of the noble leaders of the Muslims. Their home was one of faith, struggle, and patience, and Asma was a great support to him throughout his life. He also married other women.

His children included: Abdullah, Urwah, al-Mundhir, Aşim, al-Muhajir, Jafar, Ubaydah, Amr, Khalid, Muşab, and Ḥamzah.

His daughters were: Khadijah al-Kubra, Khadijah aş-Şughara, Umm al-Ḥasan, Aishah, Ḥabibah, Sawdah, Hind, Ramla, and Zaynab.

Az-Zubayr During the Life of Our Prophet Muhammad ﷺ:

Az-Zubayr ibn al-Awwam witnessed all the battles and campaigns alongside our Prophet Muhammad ﷺ. He was among the finest horsemen, and his body bore many wounds from stabbing and arrows—more than thirty injuries.

Ali ibn Zayd said, « حَدَّثَنِي مَنْ رَأَى الرَّبِيعَ بْنَ الْعَوَّامِ صَدْرُهُ كَأَنَّهُ الْعُيُونُ مِنَ الصَّغَنِ وَالرَّيِّ »
 “Someone who saw az-Zubayr ibn al-Awwam told me that his chest looked like eyes, open hollows, from the stabs and arrows.”

Al-Ḥasan al-Baṣri said, « كَانَ بِالرَّبِيعِ بِضْعَةٌ وَثَلَاثُونَ ضَرْبَةً، كُلُّهَا مَعَ النَّبِيِّ ﷺ »
 “Az-Zubayr had thirty-some wounds, all of them received alongside the Prophet ﷺ.”

And Ibn Shihab said, لَمَّا أُنِيَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ بِسَيْفِ الرَّبِيعِ جَعَلَ يُقَلِّبُهُ وَيَقُولُ: «سَيْفٌ طَالَمَا جَلَا الْغَمُّ عَنْ وَجْهِ رَسُولِ اللَّهِ ﷺ»
 “When Ali (ra) was brought the sword of az-Zubayr, he began to turn it over in his hand and said: ‘A sword that so often removed distress from the face of the Messenger of Allah ﷺ.’”

It is also narrated from one of the Tabi'in who said, «صَحِبْتُ الرَّبِيعَ بْنَ الْعَوَّامِ فِي بَعْضِ أَسْفَارِهِ فَأَصَابَتْهُ جَنَابَةٌ بِأَرْضٍ قَفْرٍ، فَقَالَ: اسْتُرْنِي، فَسَتَرْتُهُ فَحَانَتْ مِنِّي الثَّقَاتُ، فَرَأَيْتُهُ مُجَدَّعًا بِالسُّيُوفِ، قُلْتُ: وَاللَّهِ لَقَدْ رَأَيْتُ بِكَ أَثَارًا مَا رَأَيْتُهَا بِأَحَدٍ قَطُّ، قَالَ: وَقَدْ رَأَيْتُهَا؟ قُلْتُ: أَتُحِبُّ أَنْ يَرَى النَّاسُ مَا فِي بَطْنِي؟ قَالَ: نَعَمْ، قَالَ: أَمَا وَاللَّهِ مَا مِنْهَا جِرَاحَةٌ إِلَّا مَعَ رَسُولِ اللَّهِ ﷺ وَفِي سَبِيلِ اللَّهِ.»
 I accompanied az-Zubayr ibn al-Awwam on one of his journeys, and he became junub (required a major ritual bath) in a barren land. He said: ‘Cover me,’ so I covered him. But a glance escaped me, and I saw him mutilated by swords. I said: ‘By Allah, I have seen on you marks I have never seen on anyone.’ He said: ‘You have seen them?’ I said: ‘Yes.’ He replied: ‘By Allah, not one of these wounds was received except alongside the Messenger of Allah ﷺ and in the cause of Allah.’”

It is also narrated that the Prophet ﷺ allocated to him four shares from the spoils of war: one share for himself, two shares for his horse, and one share from the shares allocated to the relatives of the Prophet.

He (az-Zubayr) killed Ubaydah ibn Sa'id ibn al-Aṣ in the Battle of Badr, and he said, «لَقِيتُ يَوْمَ بَدْرٍ عُبَيْدَةَ بْنَ سَعِيدِ بْنِ الْعَاصِ وَهُوَ مُدَجَّجٌ، لَا يُرَى مِنْهُ إِلَّا عَيْنَاهُ، وَهُوَ يُكْنَى أَبُو ذَاتِ الْكَرْشِ، فَقَالَ: أَنَا أَبُو ذَاتِ الْكَرْشِ، فَحَمَلْتُ عَلَيْهِ بِالْعِزَّةِ فَطَعَنْتُهُ فِي عَيْنِهِ»
 “On the Day of Badr, I encountered Ubaydah ibn Sa'id ibn al-Aṣ. He was fully armored, so that only his eyes could be seen, and he was known as Abu Dhat al-Karish. He said, ‘I am Abu Dhat al-Karish!’ So I charged at him with my spear and struck him in his eye, and he died.”

«قَالَ هِشَامٌ: فَأُخْبِرْتُ أَنَّ الزُّبَيْرَ قَالَ: لَقَدْ وَضَعْتُ رِجْلِي عَلَيْهِ، ثُمَّ تَمَطَّأْتُ،» Hisham said, "I was informed that az-Zubayr said: 'I placed my foot on him, then leaned my weight, to pull the spear out, and it was only with great effort that I withdrew it, for both ends had bent.'"

«فَسَأَلَهُ إِيَّاهَا رَسُولُ اللَّهِ ﷺ فَأَعْطَاهُ، فَلَمَّا فُيِضَ رَسُولُ اللَّهِ ﷺ أَخَذَهَا، ثُمَّ طَلَبَهَا أَبُو بَكْرٍ فَأَعْطَاهُ، فَلَمَّا فُيِضَ أَبُو بَكْرٍ سَأَلَهَا إِيَّاهُ عُمَرُ، فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا فُيِضَ عُمَرُ أَخَذَهَا، ثُمَّ طَلَبَهَا عُثْمَانُ مِنْهُ، فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُتِلَ عُثْمَانُ وَقَعَتْ عِنْدَ آلِ عَلِيٍّ، فَطَلَبَهَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، فَكَانَتْ عِنْدَهُ حَتَّى قُتِلَ.» Urwah said, "The Messenger of Allah ﷺ asked him for it (the spear), so he gave it to him. When the Messenger of Allah ﷺ passed away, az-Zubayr took it back. Then Abu Bakr (ra) requested it, so he gave it to him. When Abu Bakr passed away, Umar (ra) asked for it, so he gave it to him. When Umar passed away, az-Zubayr took it back. Then Uthman (ra) requested it from him, so he gave it to him. When Uthman was killed, it fell into the hands of the family of Ali (ra). Then Abdullah ibn az-Zubayr requested it, and it remained with him until he was killed."

Az-Zubayr was wounded in the Battle of Badr: It is narrated from Urwah that, «كَانَ فِي الزُّبَيْرِ ثَلَاثَ ضَرِيَّاتٍ: إِحْدَاهُنَّ فِي عَاتِقِهِ، إِنْ كُنْتَ لَأَدْخُلُ أَصَابِعِي فِيهَا،» "Az-Zubayr had three wounds: one of them on his shoulder indeed, I could insert my fingers into it. He received two of them on the Day of Badr, and one on the Day of Yarmouk."

Az-Zubayr wore a yellow turban on the Day of Badr, and the angels descended wearing yellow turbans as well. The Prophet ﷺ said, «إِنَّ الْمَلَائِكَةَ» "Indeed, the angels descended following the appearance of az-Zubayr."

In the Battle of Badr, he fought with the courage of heroes and was among the bravest of those who bore the sword.

The Battle of Uhud:

In the Battle of Uhud, az-Zubayr remained firmly with the Prophet ﷺ when many people fled.

Az-Zubayr ibn al-Awwam witnessed the Battle of Uhud and was among those whom our Prophet Muhammad ﷺ appointed to pursue the Quraysh army after the battle ended.

﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ﴾
“As for those who responded to the call of Allah and His Messenger after their injury, those of them who did good and were mindful of Allah will have a great reward.” [TMQ Surah Aali Imran: 172]. She said to Urwah, «يا ابن أخي، كَانَ أَبوكَ مِنْهُمْ: الزُّبَيْرُ وَأَبُو بَكْرٍ، لَمَّا أَصَابَ رَسُولَ اللَّهِ ﷺ مَا أَصَابَ يَوْمَ أُحُدٍ، وَانصَرَفَ عَنْهُ الْمُشْرِكُونَ، خَافَ أَنْ يَرْجِعُوا، قَالَ: مَنْ يَذْهَبُ فِي إِثْرِهِمْ. فَانْتَدَبَ مِنْهُمْ سَبْعِينَ رَجُلًا، قَالَ: كَانَ فِيهِمْ أَبُو بَكْرٍ وَالزُّبَيْرُ» “O son of my sister, your father was among them: az-Zubayr, and also Abu Bakr. When the Messenger of Allah ﷺ suffered what he suffered on the Day of Uhud and the polytheists withdrew from him, he feared that they might return. So he said: ‘Who will follow after them?’ Seventy men volunteered, and among them were Abu Bakr and az-Zubayr.”

When the Muslims returned to al-Madinah al-Munawwarah after the Battle of Uhud, bringing prisoners of war with them, the Messenger of Allah ﷺ ordered az-Zubayr to execute Abu Azza al-Jumahi.

«كَانَ رَسُولُ اللَّهِ ﷺ أَسْرَهُ بَدْرٍ، ثُمَّ مَنَّ عَلَيْهِ (أَيَّ بِالْفِدَاءِ)، فَقَالَ: يَا رَسُولَ اللَّهِ، أَفْلَنِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَاللَّهِ لَا تَمْسَحُ عَارِضِيكَ بِمَكَّةَ بَعْدَهَا وَتَقُولُ خَدَعْتَ»
“The Messenger of Allah ﷺ had captured him at Badr, then granted him release (by ransom). Abu Azza said, ‘O Messenger of Allah, grant me pardon.’ But the Messenger of Allah ﷺ said: ‘By Allah, you will not wipe your cheeks in Makkah afterward, saying you deceived Muhammad twice. Strike his neck, O Zubayr. So az-Zubayr struck his neck.”

The Battle of the Trench:

In the Battle of the Trench (al-Khandaq), the Prophet ﷺ sent az-Zubayr to gather intelligence about Banu Qurayzah, and he said to him, «فَدَاكَ أَبِي» “May my father and mother be ransomed for you.”

Az-Zubayr witnessed the Battle of the Trench and killed Nawfal ibn Abdullah ibn al-Mughirah al-Makhzumi during it. Ibn Ishāq narrates, “He struck him and split him into two, to the point that his sword became notched, and he withdrew saying, ” **إني امرؤ أحمي وأحتمي، عن النبي المصطفى الأمي** ” “I am a man who defends and protects on behalf of the Chosen Prophet, the Unlettered One.”

When rumors spread among the Muslims that Qurayzah had broken their pact with them and the Messenger of Allah ﷺ feared that Banu Qurayzah might indeed violate the covenant they had with him, he appointed al-Zubayr ibn al-Awwam to bring him news of them.

«قال رسول الله ﷺ يوم الأحزاب من يأتينا بخبر القوم فقال الزبير: أنا، ثم قال: من يأتينا بخبر القوم فقال الزبير: أنا، ثم قال: إن لكل نبي حواريًا وإن حواري الزبير» **The Messenger of Allah ﷺ said on the Day of al-Aḥzab, ‘Who will bring us news of the enemy?’ Al-Zubayr said: ‘I will.’ Then he again said: ‘Who will bring us news of the enemy?’ Al-Zubayr said: ‘I will.’ Then he again said: ‘Who will bring us news of the enemy?’ Al-Zubayr said: ‘I will.’ Then he said: ‘Every prophet has a ḥawari (a devoted, loyal supporter), and my ḥawari is al-Zubayr.’”**

So al-Zubayr went, observed them, and returned, saying, **«يا رسول الله، رأيتهم يصلحون حصونهم ويدربون طرقهم، وقد جمعوا ماشيتهم»** **“O Messenger of Allah ﷺ, I saw them repairing their fortresses and clearing their pathways, and they have gathered their livestock.”** The Prophet ﷺ then invoked his parents for al-Zubayr that day, saying to him, **«فداك أبي وأمي»** **“May my father and mother be ransomed for you.”**

Abd Allah ibn al-Zubayr reported, **«لَمَّا كَانَ يَوْمُ الْخَنْدَقِ كُنْتُ أَنَا وَعَمْرُ بْنُ أَبِي سَلَمَةَ فِي الْأُطَمِ الَّذِي فِيهِ نِسَاءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُطَمٌ حَسَنٌ فَكَانَ يَرْفَعُنِي وَأَرْفَعُهُ فَإِذَا رَفَعَنِي عَرَفْتُ أَبِي حِينَ يَمُرُّ إِلَى بَنِي قُرَيْظَةَ وَكَانَ يُقَاتِلُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخَنْدَقِ فَقَالَ مَنْ يَأْتِي بَنِي قُرَيْظَةَ فَيُقَاتِلُهُمْ فَقُلْتُ لَهُ حِينَ رَجَعَ يَا أَبَتِ تَاللهِ إِنْ كُنْتُ لَأَعْرِفُكَ حِينَ تَمُرُّ ذَاهِبًا إِلَى بَنِي قُرَيْظَةَ فَقَالَ يَا بُنَيَّ أَمَا وَاللَّهِ إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَجْمَعُ لِي أَبَوَيْهِ جَمِيعًا يُفَدِّيَنِي بِهِمَا يَقُولُ فِدَاكَ أَبِي وَأُمِّي»** **“On the Day of al-Aḥzab, I and Umar ibn Abi Salamah were placed among the women. I looked and saw al-**

Zubayr on his horse going back and forth to Banu Qurayzah two or three times. When he returned, I said: 'Father, I saw you going back and forth!' He said: 'Did you see me, my son?' I said: 'Yes.' He said: 'The Messenger of Allah ﷺ had said: Who will go to Banu Qurayzah and bring me news of them? So I went. When I returned, the Messenger of Allah ﷺ invoked both his parents for me and said: May my father and mother be sacrificed for you.'"

The Battle of Khaybar:

Az-Zubayr witnessed the Battle of Khaybar and killed Yasir ibn Abi Zaynab, a Jew and the brother of Marḥab. Ibn Ishāq narrates: "أن أخا مرحب وهو ياسر، خرج بعده وهو يقول: هل من مبارز؟ فزعم هشام بن عروة أن الزبير خرج له، فقالت أمه صفية بنت عبد المطلب: يقتل ابني يا رسول الله، فقال: «بل ابنك يقتله إن شاء الله»، فالتقيا. فقتله الزبير. "Marḥab's brother, Yasir, went out calling: 'Is there anyone to duel me?' Hisham ibn Urwah claimed that az-Zubayr went out to face him. His mother, Ṣafiyyah bint Abd al-Muṭṭalib, said: 'O Messenger of Allah ﷺ, my son will be killed!' The Prophet ﷺ replied: 'No, your son will kill him, by Allah's will.' They met, and az-Zubayr killed him."

It is also reported that whenever az-Zubayr was told that by Allah your sword had been sharp that day, he would reply, "والله ما كان بصارم، ولكني أكرهته" "By Allah, my sword was not really sharp that day; I simply compelled it to strike him."

The Conquest of Makkah

In the Conquests of Makkah, Ḥunayn, and Tabuk, he was among the leading commanders in the first rank.

Al-Zubayr ibn al-Awwam was among those whom the Messenger of Allah ﷺ sent with Ali ibn Abi Ṭalib to seize the woman who was carrying the letter of Ḥaṭīb ibn Abi Balta'ah. So Ali, al-Zubayr, and al-Miqdad went and they captured the woman at Rawḍat Khakh, twelve miles from Madinah. They threatened to search her if she did not produce the letter, so she handed it over to them.

When the Muslims entered Makkah, az-Zubayr carried one of the three banners of the Muhajireen. The Prophet ﷺ placed Khalid ibn al-Walid on the right flank, az-Zubayr on the left flank, and Abu Ubaydah at the central front (al-Biyadiqah). The banner of the Anṣar was with Sad ibn 'Ubadah.

When they passed Abu Sufyan, he said to him: "Today is the Day of Battle, today the sanctity is violated, today Allah has humbled Quraysh." When the Prophet ﷺ reached Abu Sufyan, he asked: "O Messenger of Allah, did you hear what Sa'd said?" The Prophet ﷺ replied, «وما قال؟» **"What did he say?"** They repeated it. Then Uthman and Abd al-Rahman ibn Awf said, "O Messenger of Allah, we fear Quraysh might retaliate." The Prophet ﷺ replied, «بل اليوم يوم تعظم فيه الكعبة، اليوم يوم أعز الله فيه قريشاً» **"No, today is the day the Kabah is honored, today Allah has exalted Quraysh."**

The Prophet ﷺ then sent for Sa'd and took the banner from him, giving it to his son Qays ibn Sa'd ibn Ubadah, though some reports say it was given to az-Zubayr.

Az-Zubayr planted the banner of Islam at al-Ḥajjun near Masjid al-Fath, and a dome was erected for him there. He stayed until the Prophet ﷺ arrived, and Al-Abbas ibn Abd al-Muṭṭalib said to him, "O Abu Abdullah, did the Messenger of Allah ﷺ command you to place the banner here?"

During the Era of the Khulafah ar-Rashidun (Rightly-Guided Caliphs) (ra):

After the passing of the Messenger of Allah ﷺ, az-Zubayr was among the guards stationed to protect Madinah, because many Arab tribes had apostatized, and numerous Bedouins coveted the city.

Abu Bakr as-Siddiq (ra) established a night watch around the city, which included Ali ibn Abi Ṭalib, az-Zubayr ibn al-Awwam, Ṭalhah ibn Ubaydullah, and Sa'd ibn Abi Waqqas.

Az-Zubayr fought alongside Abu Bakr as-Siddiq in the Wars of Ridda (Apostasy Wars) and later went out to fight in al-Sham.

The Battle of Yarmouk:

Az-Zubayr ibn al-Awwam participated in the Battle of Yarmouk, which took place at the end of Abu Bakr's Khilafah (Caliphate) and the beginning of Umar ibn al-Khaṭṭab's Khilafah (Caliphate).

Ibn Kathir narrates, وقد كان فيمن شهد اليرموك الزبير بن العوام، وهو أفضل من هناك من الصحابة، وكان من فرسان الناس وشجعانهم، فاجتمع إليه جماعة من الأبطال يومئذ فقالوا: ألا تحمل فنحمل معك؟ فقال: إنكم لا تثبتون. فقالوا: بلى، فحمل وحملوا فلما واجهوا صفوف الروم أحجموا وأقدم هو، فاخترق صفوف الروم حتى خرج من الجانب الآخر، وعاد إلى أصحابه ثم جاؤوا إليه مرة ثانية، ففعل كما فعل في الأولى، وجرح يومئذ جرحين بين كتفيه، وفي رواية: "Az-Zubayr ibn al-Awwam was among those who witnessed Yarmouk. He was one of the finest and bravest of the Companions, a great horseman. A group of heroes gathered around him that day and said: 'Will you charge so we may charge with you?' He replied: 'You will not hold firm.' They insisted, and he charged. When they faced the ranks of the Romans, they hesitated while he pressed on, breaking through their lines to the other side. He returned to his companions, and then they came to him again; he did the same as before. On that day he received two wounds between his shoulders, according to one narration, one wound."

Urwah said, كان في الزبير ثلاث ضربات: إحداهن في عاتقه، إن كنت لأدخل أصابعي فيها، "Az-Zubayr had three major wounds in his life: one on his shoulder indeed, I could insert my fingers into it; two at the Battle of Badr, and one at the Battle of Yarmouk."

The Conquest of Egypt:

Az-Zubayr participated in the conquest of Egypt. When Amr ibn al-Aṣ set out to conquer Egypt, he requested reinforcements from Khalifah (Caliph) Umar ibn al-Khaṭṭab (ra).

The Khalifah sent reinforcements under the command of az-Zubayr ibn al-Awwam. Muslim historians report that the reinforcements numbered twelve thousand fighters, though some accounts mention ten thousand. The Muslims were delighted by the arrival of such prominent Companions,

including az-Zubayr ibn al-Awwam, Ubadah ibn al-Samit, al-Miqdad ibn al-Aswad, and Muslimah ibn Mukhallad al-Ansari.

Shams ad-Din al-Dhahabi mentioned that when az-Zubayr set out as a warrior toward Egypt, the governor of Egypt, Amr ibn al-As, wrote to him, «إن الأرض قد وقع بها الطاعون، فلا تدخلها» “The land is afflicted with plague; do not enter it.” Az-Zubayr replied, «إنما خرجت للطعن والطاعون» “I have gone forth for combat and the plague.” He entered Egypt, where he received a stab to his forehead, which caused a splitting wound.

Az-Zubayr played a prominent role in the conquest of the fortress of Babylon. He, along with a group of Muslims, climbed the walls and loudly proclaimed Takbir, making the fortress defenders believe that the Muslims had breached the fort. Terrified, they abandoned their positions. Az-Zubayr then descended and opened the gate for the Islamic army to enter.

In another narration, it is mentioned that when az-Zubayr ascended the walls, the garrison realized this and opened the gate for Amr ibn al-As, coming out to negotiate. Az-Zubayr went down and accompanied them to meet Amr, resulting in the capture of the fortress of Babylon. He also witnessed the treaty that Amr ibn al-As granted to the people of Egypt.

When Umar ibn al-Khattab (ra) was stabbed and nearing his death, he recommended that the leadership after him be determined by consultation among six Companions who had been satisfied with the caliphate during the lifetime of the Prophet ﷺ. They (ra) were: Uthman ibn Affan, Ali ibn Abi Talib, Talhah ibn Ubaydullah, az-Zubayr ibn al-Awwam, Abd al-Rahman ibn Awf, and Sa’d ibn Abi Waqqas.

His Famous Saying:

Az-Zubayr ibn al-Awwam said, نحن أمة لا تموت إلا قتلى فمالي أرى الفراش قد كثر “We are an Ummah that does not die except as martyrs. So why do I see so many dead upon their beds?”

His Martyrdom:

Az-Zubayr participated in all the battles during the life of the Prophet ﷺ. He was the commander of the right flank at the Battle of Badr, carried one of the three banners of the Muhajirin at the Conquest of Makkah, and was among those sent by Umar ibn al-Khattab as reinforcements to Amr ibn al-Aṣ in the conquest of Egypt. He was also named by Umar as one of the six Companions for consultation (shura) regarding the Khilafah saying, «هم الذين توفي رسول الله ﷺ وهو عنهم راض» “These are the ones with whom the Messenger of Allah ﷺ was satisfied at his death.”

After the assassination of Uthman ibn Affan, az-Zubayr went to al-Basrah seeking justice for the killers of Uthman. He was killed by Amr ibn Jurmuz in the Battle of the Camel, in Rajab, 36 AH, at the age of sixty-four years.

He had previously abstained from fighting, remembering the Prophet ﷺ's advice, **إِنَّكَ سَتَقَاتِلُ عَلِيًّا وَأَنْتَ لَهُ ظَالِمٌ** “**You will fight Ali while you are in the wrong toward him.**” Yet he was betrayed and martyred.

May Allah have mercy on az-Zubayr, a symbol of the Muslim knight who would not accept humiliation, remained steadfast against falsehood, and never abandoned Islam.

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The Sunan (Laws) of Allah ﷻ Do Not Change or Alter

By Sulafa Shoman, may Allah ﷻ have mercy on her

[**Note:** The sister and writer of this article, Sulafa Shoman, has passed away and returned to the mercy of Allah ﷻ. Before her departure, she sent her final article to Al-Waie Magazine, which became a fitting conclusion of her journey in the fields of thought and Dawah to Islam.]

Sister Sulafa, may Allah have mercy on her, was one of the writers and members of the magazine team. Through her sincere pen, she shared what would uplift the Ummah, and expressed her deep and wise awareness.

We pray that Allah ﷻ accepts her into His Mercy with honor, forgives her sins, and grants her a beautiful place in Jannah. We extend our heartfelt condolences to her family and loved ones, asking Allah ﷻ to grant them patience and reward for their loss. May Allah ﷻ purify her from all faults and mistakes, elevate her status, and grant her peace. Aameen!]

The Sunan (Laws) of Allah ﷻ Do Not Change or Alter

All praise is due to Allah ﷻ, many praises, pure and blessed. All praise is due to Allah ﷻ in a way that befits the Majesty of His Face and the greatness of His Sovereignty. May peace and blessings be upon the leader of all messengers, our master Muhammad ﷺ and upon his family (ra), his Companions (ra), and those who follow him until the Day of Judgment. Allah ﷻ says in the Qur'an, وَلَوْ فَتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ **"If those who disbelieve had fought you, they would have turned their backs in retreat, and they would have found no protector or helper."** [TMQ Surah Al-Fath 22]

The Meaning of Sunnah in the Arabic Language

The root of the word sunnah in Arabic is of the letters "seen س" and "noon ن," which represent a consistent and smooth course of action. The plural of sunnah is sunan. The word has multiple meanings, including, 1. Method or Way It refers to a path or a way, whether good or bad. It could

describe both positive and negative behavior or habits. 2. Habit Sunnah also means a regular habit or custom. 3. The Sunnah of Allah ﷻ refers to His laws or decrees in creation, the way He has set things to occur in the world.

When Sunnah is used in the context of Islamic Shariah Law, it specifically refers to what the Prophet Muhammad ﷺ commanded, forbade, or encouraged, through his words, actions, or approval (his taqirir), and this is in addition to what is mentioned in the Qur'an. Thus, in Islamic Shariah sources, we refer to both the Qur'an and the Sunnah, meaning the Hadith, the sayings and actions of the Prophet.

In the terminology of Hadith scholars (muhadithoon), the Sunnah is anything attributed to the Prophet Muhammad ﷺ, whether it is a statement, an action, an approval, or even a physical or moral characteristic. This can also apply to the practices of the Companions (ra) of the Prophet ﷺ or the Tabi'un, where there is no room for personal opinion.

In Islamic Shariah jurisprudential terms, the Sunnah refers to actions that are commendable (mandub or naafilah) in Deen but are not obligatory or mandatory, so they are not fard or wajib.

Finally, Sunnah can also mean nature, appearance, or image. For example, you might say, "He resembles him in his Sunnah," referring to his likeness in appearance or nature.

As for our topic, the term sunnah has not been commonly used in any specific technical sense to mean the laws of material things. Instead, its linguistic meaning remains attached to it. We have seen that both the Quran and Hadith use the term Sunnah, and Sunan, its plural, to refer to a way of behavior or the way societies are affected by certain actions. Allah ﷻ has established sunan for people and has asked Muslims to understand or discover them. The intended meaning is that sunnah represents Allah's divine Will or Judgment. Allah's sunan are the laws and principles He has set for His creation based on certain natural laws.

From the verse I began with, we understand that Allah ﷻ has set sunan (laws) in this universe, meaning specific rules and regulations. These laws do not change or alter because they are Allah's decree, and the verse indicates this. The topic of the verse addresses the sunnah of Allah in granting victory to the believers. It is a promise of victory (nasr) and empowerment (tamkeen) for those who hold onto Iman, seek Allah's help, and ask for His support. The lesson in this verse is a message for the way of calls and their consequences it serves as both glad tidings and warning, motivating people to do good.

In this noble verse, Allah ﷻ speaks to the Prophet ﷺ, and by extension, to his followers, saying that if a battle were permitted between him ﷺ, with his Companions (ra), and the disbelievers of Quraysh, during the sixth year of Hijrah, when the Prophet and his Companions went to visit the Ka'bah but were prevented by the idolaters, the victory would belong to the Muslims, the people of truth, over the disbelievers of Quraysh.

The verse that follows confirms that this victory of haq (truth) over batil (falsehood), and Iman over kufr (disbelief), is a sunnah of Allah ﷻ, meaning it is a divine rule and law in the struggle between haq (truth) and batil (falsehood), as long as the people of haq are with Allah ﷻ. It emphasizes that these divine laws do not change or alter.

Their arrogance in this world, and in the sunnah (divine law), there is a lesson for them, in those who were stronger and more powerful than them. A punishment surrounded them, showing the battle between truth and falsehood. The verses in the Noble Quran repeatedly emphasize and confirm this message. Allah ﷻ says, **﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ﴾** **“Say to those who disbelieve, if they cease, what has passed will be forgiven for them. But if they return to their disobedience, the fate of the former people has already passed.”** [TMQ Surah Al-Anfal 38].

And He says, **﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ لَا**

﴿يُؤْمِنُونَ بِهِ﴾ “Indeed, We have sent down the Qur’an, and indeed, We will protect it. And We had already sent (messengers) to the former peoples. And whenever a messenger came to them, they ridiculed him. Thus, We make it (disbelief) in the hearts of the criminals. They do not believe in it, and the way of the former peoples has already passed.” [TMQ Surah Al-Hijr 9-13].

And He ﷺ also says, وَإِن كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا * سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿And if they were about to drive you out of the land, they would not remain after you except for a little while * This is the way of those We had sent before you. And you will not find a change in Our way.” [TMQ Surah Al-Isra 76-7].

The societal law shows that the struggle between truth and falsehood goes from simply hating the truth and resenting it, to openly showing animosity and confronting its proponents. Falsehood cannot tolerate the mere existence of truth, because it knows that truth has a dynamic power that is always moving, growing, influencing, gaining followers, and establishing dominance. And the Law of Allah ﷻ is that truth will ultimately triumph, even if it takes time. Even if falsehood once gains power, it will not last. Falsehood will quickly vanish, and truth will prevail. No matter how much the enemies of truth oppress or persecute the messengers—whether by expelling them, imprisoning them, or killing them—the truth will never be replaced by falsehood. This is a fixed, unchanging law. Allah ﷻ says, ﴿مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ﴾ “There is no blame upon the Prophet concerning what Allah has decreed for him. This is the way of Allah with those who came before him. And the command of Allah is a destiny determined.” [TMQ Surah Al-Ahzab 38].

And He ﷻ says, ﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنَ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا رَادَّهُمْ إِلَّا نِفُورًا * اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ﴾ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا ﴿And they swear by Allah with the most solemn oaths

that if a warner came to them, they would be more rightly guided than any of the nations. But when a warner came to them, it only increased them in aversion. * In arrogance in the land and in evil plotting. However, the evil plotting does not encompass except its own people. So, do they await except the way of the former peoples? You will never find in the sunnah of Allah any change, and you will never find in the sunnah of Allah any alteration.” [TMQ Surah Fater 42-3].

And Allah ﷻ says, ﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءِثَارًا فِي الْأَرْضِ فَمَا أَعْنَى عَنْهُمْ مَّا كَانُوا يَكْسِبُونَ * فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَحَاقَ بِهِمْ مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ * فَلَمَّا رَأَوْا وَاعًا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ * فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا وَاعًا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ﴾
 Have they not traveled through the land and seen how was the end of those before them? They were more numerous than them and greater in strength and in traces upon the earth. However, nothing availed them of what they used to earn * And when their Messengers came to them with clear evidences, they rejoiced in what they had of knowledge, but that which they had been ridiculing surrounded them * And when they saw Our punishment, they said, ‘We believe in Allah alone and reject what we used to associate with Him.’ * However, their faith could not benefit them when they saw Our punishment. This is Allah’s sunnah with His servants, and the disbelievers will lose.” [TMQ Ghafir 82-5].

And Allah says, ﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ ۗ أُعِدَّتْ لِلْمُتَّقِينَ * الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ وَالْعَفْيفِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾
 “And race to forgiveness from your Lord and a paradise as wide as the heavens and the earth, prepared for the righteous, who spend in prosperity and in adversity, who restrain anger and who pardon the people—and Allah loves the doers of good.” [TMQ Aal-i Imran 133-4].

From these verses, and through reflecting upon them, we learn that the sunnah (Law of Allah) refers to the divine rules and laws that Allah ﷻ has enacted for His servants in this life. These laws do not change and are unalterable.

First Allah ﷻ Made Humans His Vicegerents on Earth – As a Beginning for the Struggle Between Truth (Haq) and Falsehood (Batil)

The purpose of human beings' creation on earth is to develop and improve it according to the guidance of Allah ﷻ, and this includes worshipping Allah ﷻ alone, without associating any partners with Him. Allah says, ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ﴾ **“And when your Lord said to the angels, “Indeed, I will make upon the earth a successor.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?”** He said, **“Indeed, I know that which you do not know.”** [TMQ Surah Al-Baqarah 30]. And Allah ﷻ also says, ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾ **“And I did not create the jinn and mankind except to worship Me.”** [TMQ Surah Adh-Dhariyat 56]. And Allah ﷻ says, ﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾ **“And they were not commanded except to worship Allah, being sincere to Him in religion, inclining to truth, and to establish Salah and give zakah. And that is the correct Deen.”** [TMQ Surah Al-Bayyina 5].

These verses emphasize a key principle of Allah's Wisdom, which is that Allah ﷻ did not create human beings without purpose. Instead, Allah ﷻ created them with a grand goal and a noble purpose that would elevate them, keeping them from being like animals in their lowest form. This goal is to improve and develop the earth according to Allah's guidance, as well as to dedicate sincere worship to Allah ﷻ, with the ultimate aim of pleasing Him and, thus, attaining paradise in the Hereafter.

Furthermore, this purpose and goal ensure the dignity and honor of the human being as a human. Allah ﷻ says, ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي﴾ **“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of good things and preferred them over much of what We have created, with definite preference.”** [TMQ Surah Al-Isra 70].

This sunnah exists to distinguish between the believer and the disbeliever, the obedient and the disobedient, the wicked and the pure, and thus the people of truth from the people of falsehood. This distinction makes each deserving of their due reward — victory and honor in this world for the people of truth, and Paradise in the Hereafter; while the people of falsehood deserve punishment in this world and the Fire in the Hereafter.

Allah ﷻ says, **﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيْمُ﴾** “He who created death and life to test you [as to] which of you is best in deed — and He is the Almighty, the Most Forgiving.” [TMQ Surah Al-Mulk 2]. And Allah ﷻ also says, **﴿اَلَمْ يَجْعَلْ لِّلنَّاسِ اَنۡ يُّزَكَّوۡا۟ اَنۡ يَقۡوُلُوۡا۟ اٰمَنَّا وَّهُمْ لَا يُفۡتَنُوۡنَ ۚ وَلَقَدْ فَتَنَّا الَّذِیۡنَ مِنۡ قَبۡلِهِمۡ فَلَيَعۡلَمَنَّ اللّٰهُ الَّذِیۡنَ صَدَقُوۡا وَلَيَعۡلَمَنَّ الْكٰذِبِیۡنَ﴾** “Alif, Lam, Meem * Do people think that they will be left to say, “We believe,” and they will not be tested? * However, We certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.” [TMQ Surah Al-‘Ankabut 1–3].

These divine laws can be understood from the meanings, causes, and conditions expressed in different verses of the Qur’an. One of the wisdoms behind trials is to test how patient, sincere, and steadfast the believer is, and whether he or she truly deserves victory (nasr) in this life and the highest ranks in the Hereafter.

Allah says, **﴿اَمْ حَسِبْتُمْ اَنۡ تَدْخُلُوۡا الْجَنَّةَ وَلَمَّا يَأۡتِیۡكُمۡ مِّثۡلُ الَّذِیۡنَ خَلَوۡا۟ مِنۡ قَبۡلِكُمۡ مَّا سَبَّهۡمۡۙ اَلَاۤ اِنَّ نَاصِرَ اللّٰهِ اَلۡبَاسَآءُ وَالضَّرَآءُ وَرَزَزِلُوۡا حَتّٰی یَقُوۡلَ الرَّسُوۡلُ وَالَّذِیۡنَ ءٰمَنُوۡا مَعَهُۥ مَتٰی نَصَرَ اللّٰهُ اَلَاۤ اِنَّ نَاصِرَ اللّٰهِۙ قَرِیۡبٌۙ﴾** “Or do you think that you will enter Paradise while such trial has not yet come to you as came to those who passed away before you? They were touched by suffering and hardship and were shaken until even the Messenger and those who believed with him said, “When will the help of Allah come?” Unquestionably, the help of Allah is near.” [TMQ Surah Al-Baqarah 214]. And He also says, **﴿اَمْ حَسِبْتُمْ اَنۡ تُتَرَكُوۡا وَلَمَّا یَعۡلَمِ اللّٰهُ الَّذِیۡنَ جَٰهَدُوۡا وَاَلَمۡ یَخۡذُلُوۡا مِّنۡ دُوۡنِ اللّٰهِ وَلَا رَسُوۡلِهٖۙ وَلَا الْمُؤۡمِنِیۡنَ وَلِیۡجَہٗۙ وَاللّٰهُ خَبِیۡرٌۢ بِمَا تَعۡمَلُوۡنَ﴾** “Do you think that you will be left [as you are] while Allah has not yet made

evident those among you who strive for His cause and do not take any ally besides Allah, His Messenger, or the believers? And Allah is All-Aware of what you do.” [TMQ Surah At-Tawbah 16].

The law of trials (sunnat al-ibtillah) shows Allah’s mercy, generosity, and justice toward His believing servants — because when a believer faces hardship with patience and acceptance of Allah’s decree, his sins are erased and his rank is raised.

Allah ﷻ says, مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ ﷺ “It was not proper for the people of Madinah and those around them of the Bedouins to remain behind the Messenger of Allah.” [TMQ Surah At-Tawbah 120–1]. And the Prophet ﷺ said, مَا يُصِيبُ الْمُسْلِمَ، مِنْ نَصَبٍ وَلَا وَصَبٍ، وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكَّهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ» “No fatigue, illness, anxiety, sorrow, harm, or distress befalls a believer — even a thorn that pricks him — but Allah expiates some of his sins because of it.” (Muttafaqun alayh). He ﷺ also said, لَا تُصِيبُ الْمُؤْمِنَ شَوْكَةٌ «A believer is not afflicted by even a thorn or anything worse but that Allah removes some of his sins through it.” And he ﷺ said, مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ تَعَالَى وَمَا عَلَيْهِ خَطِيئَةٌ» “Trials will continue to befall the believing man and woman in their body, children, and wealth until they meet Allah with no sin upon them.” [Tirmidhi, Ahmed]

Finally, Allah confirms this divine law clearly in the Quran, وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ١٥٥ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ١٥٦ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ “And We will surely test you with something of fear and hunger and a loss of wealth, lives, and fruits, but give good tidings to the patient * those who, when disaster strikes them, say, “Indeed, we belong to Allah, and indeed to Him we will return.” * Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are rightly guided.” [TMQ Surah Al-Baqarah 155–7].

Second Allah ﷻ Has Given Humans the Power to Choose Between Haq (Truth) and Batil (Falsehood)

Allah ﷻ said in the Noble Quran, **﴿قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾** “Many sunan have passed before you. So travel through the earth and see what was the end of those who denied the truth.” [TMQ Surah Aal-Imran137]. And He ﷻ says, **﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّةُ الْأَوَّلِينَ﴾** “Say to those who disbelieve If they stop their disbelief, what has passed will be forgiven for them. However, if they return to it, then the sunnah of the former peoples has already passed.” [TMQ Surah Al-Anfal 38]. And He ﷻ says, **﴿وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ * كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ * لَا يُؤْمِنُونَ﴾** “No messenger comes to them except that they mock him * Thus We make it enter into the hearts of the criminals. * They do not believe in it, and indeed the sunnah of the former peoples has already passed.” [TMQ Surah Al-Hijr 11–13].

These noble verses reveal an eternal universal truth and a divine sunnah that never changes or fails the sunnah of the perpetual struggle between truth and falsehood. This has been the way of past nations, demonstrating how Allah ﷻ punished the kuffar, to serve as a lesson for kuffar in every era, and so that believers may learn that the path to Paradise is fraught with trials, mockery, denial, and rejection, and that the hearts of the criminals are led to blindness from Iman —by their own actions— so they do not believe. Allah ﷻ has enabled humankind to choose between truth and falsehood, belief and disbelief and the path of good or the path of evil—He made man a choice between following either path, that is, to be among the people of truth or among the people of falsehood. Therefore, man is held accountable for his choice.

Allah Almighty said in the Noble Quran, **﴿وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ * وَوَالِدٌ وَمَا وَلَدٌ * لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ * أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ * يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا * وَأَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ * أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ * وَلِسَانًا وَشَفَتَيْنِ * وَهَدَيْنَاهُ النَّجْدَيْنِ﴾** “And you, O Muhammad, are free in this city * And by the father and what he fathered * We have certainly created man in hardship * Does he think that no one has power over him? * He says, ‘I have spent enormous wealth.’ * Does he think that no one sees him? * Have We not made for

him two eyes, * A tongue and two lips, * And We showed him the two ways of good and evil.” [TMQ Surah Al-Balad 1–10].

Third: The Two Paths are the Path of Good and the Path of Evil

Allah Almighty said in the Noble Quran, هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ ﴿١﴾ إِنَّمَا يَكُن شَيْئًا مَّذْكُورًا * إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا * إِنَّا هَدَيْنَاهُ السَّبِيلَ ﴿٣﴾ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٤﴾ “Has there not come upon man a period of time when he was not a thing worth mentioning? * Indeed, We created man from a sperm-drop mixture to test him; so We made him hearing and seeing. * We showed him the way — whether he is grateful or ungrateful.” [TMQ Surah Al-Insan 1–3].

This is the realm of responsibility and accountability for humankind, where Allah ﷻ has given them the space to choose between the path of good and evil, truth and falsehood, to follow the Deen and way of Allah ﷻ, or to follow their own desires. Then, the reward or punishment is determined according to their choice. If they choose the path of truth, they will have victory (nasr) from Allah ﷻ and empowerment (tamkeen) in this world, and Allah’s pleasure, forgiveness, and gardens as wide as the heavens and the earth in the Hereafter. However, if they choose the path of falsehood, disbelief, denial, and corruption on earth, then their recompense is Allah’s anger in this world and the Hereafter. Allah ﷻ said, فَلَنَأْهَبُوا مِنْهَا جَمِيعًا ﴿١﴾ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ * وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٠﴾ “We said, ‘Descend from it, all of you. Then when guidance comes to you from Me, whoever follows My guidance will have no fear, nor will they grieve.’ * But those who disbelieve and deny Our signs — they are the people of the Fire; they will remain there forever.” [TMQ Surah Al-Baqarah 38–9].

Fourth: The Eternal Fight between Haq (Truth) and Batil (Falsehood)

The constant struggle that will never end until the Day of Judgment is the battle between truth and falsehood, the path of good and the path of evil, between the people of truth and the people of falsehood. This is a necessary struggle, and the two sides cannot meet or reconcile. As a result, the relationship between the people of truth and the people of falsehood

is one of enmity. The people of truth must view the people of falsehood as their enemies.

Naturally, the outcome of the conflict is the victory of truth over falsehood, as long as the people of truth are supported by Allah. Allah ﷻ says, ﴿إِنَّ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ * وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ﴾ “The hypocrites, both men and women, are of one another. They enjoin what is wrong and forbid what is right. They close their hands (from giving in charity). They have forgotten Allah, so He has forgotten them. Indeed, the hypocrites are the defiantly disobedient. * Allah has promised the hypocrite men and hypocrite women and the disbelievers the Fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.” [TMQ Surah At-Tawbah 67-8]. He ﷻ also says, ﴿وَإِوَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ أَوْلِيَاءَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ “The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong. They establish the prayer and give the zakah, and obey Allah and His Messenger. Those are the ones upon whom Allah will have mercy. Indeed, Allah is Exalted in Might and Wise.” [TMQ Surah At-Tawbah 71].

Further evidence of this conflict and enmity is the disbelievers’ constant plotting to eliminate Islam and its followers, even if it means spending their wealth, efforts, and time. Allah ﷻ said, ﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدَّوْا عَن سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ﴾ “Indeed, those who disbelieve spend their wealth to avert others from the way of Allah. So, they will spend it, and then it will be for them a source of regret. Then they will be defeated. And those who disbelieve will be gathered to Hell.” [TMQ Surah Al-Anfal 36].

Let us consider how the Noble Quran expresses this conflict and enmity with emphasis, as in the Allah ﷻ’s says, ﴿وَلَن تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا

النَّصْرَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهَدَىٰ وَلَئِنْ آتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ ۖ نَاصِرٌ وَلَا نَصِيرٌ ﴿120﴾ **“Never will the Jews or the Christians be pleased with you until you follow their religion. Say, ‘Indeed, the guidance of Allah is the only guidance.’ And if you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.”** [TMQ Surah Al-Baqarah 120]. Therefore, a Muslim considers the relationship between Muslims and non-Muslims to be one of enmity and inevitable conflict. Hence, the Lord commanded us to forbid taking them as allies. He ﷺ said, **﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾** **“O you who have believed, do not take My enemies and your enemies as allies, offering them affection while they have disbelieved in what has come to you of the truth, driving out the Prophet and you, because you believe in Allah, your Lord. If you have come out to struggle for My cause and seeking to please Me, (then) you must not show affection to them. And I am most knowing of what you have concealed and what you have revealed. And whoever does so among you has certainly strayed from the right path.”** [TMQ Surah Al-Mumtahina 1].

Fifth: The Temptation of Iblis (Satan)

Allah ﷻ created Iblis and his followers from the shayateen, and he is from the world of the jinn. After he disobeyed Allah’s command by refusing to prostrate to Aadam (as), Allah ﷻ expelled him from His mercy. Iblis then swore to mislead humans and divert them from the path of truth. This is a test for humans, to evaluate the strength and sincerity of their faith and their commitment to obeying Allah ﷻ.

The temptation of Iblis does not give humans an excuse to follow the steps of Satan, as Allah is merciful and just. Therefore, Allah ﷻ repeatedly warns humans through the Noble Quran and the Prophetic Sunnah not to follow the steps of Satan, while also making it clear that Satan does not have control over them. Those who follow Satan do so by their own choice,

often due to a weakness in their faith. The sincere believer, however, finds no path for Satan. As Allah ﷻ says, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ “O you who have believed, do not follow the footsteps of Satan. Whoever follows the steps of Satan, indeed, he enjoins immorality and wrongdoings. If it were not for the grace of Allah upon you and His mercy, none would have been purified. But Allah purifies whom He wills, and Allah is Hearing, Knowing.” [TMQ Surah An-Nur 21]. Allah also says, ﴿إِنَّمَا أَعْهَدُ إِلَيْكُمْ يَبْنَى ءَادَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ * وَأَن ءَعْبُدُونِي هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ﴾ “Did I not enjoin upon you, O children of Adam, that you not worship Satan? Indeed, he is to you a clear enemy * And that you worship Me; this is the straight path. And indeed, he has led astray from you a great multitude. Then, do you not understand?” [TMQ Surah Ya-Sin 60-62]. He ﷻ also says, ﴿يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ * إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾ “O mankind, indeed the promise of Allah is truth, so let not the worldly life deceive you and let not the deceiver (Satan) deceive you about Allah * Indeed, Satan is to you an enemy, so take him as an enemy. He only invites his followers to be among the companions of the Blaze.” [TMQ Surah Fater 5-6]. And He ﷻ says, ﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَلًا طَيِّبًا ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَىٰ مَا لَا تَعْلَمُونَ﴾ “O mankind, eat from whatever is on the earth [that is] lawful and good, and do not follow the steps of Satan. Indeed, he is to you a clear enemy. He only commands you to evil and immoral behavior, and to say about Allah what you do not know.” [TMQ Surah Al-Baqarah 168-9].

How a Muslim Should Deal with These Divine Sunan

Allah ﷻ has created humans with a specific nature that does not change. Humans have a vital energy that naturally drives them to interact with the creatures and laws of the universe to fulfill their needs and instincts. In addition to this, they have intellect, which distinguishes them from all other creatures and is the basis of their responsibility. Therefore,

humans must inevitably interact with and be influenced by these sunan laws.

What is the impact of these divine laws on human life? Our focus here is on the Muslim. Since human behavior is based on his beliefs in life, that is, on his ideology, and since Islamic belief is the true belief, belief in the sunan of Allah ﷻ and that they do not change or alter is part of this great belief. Based on it, the Islamic Ummah was formed, and it was the foundation of its unity, strength, culture, civilization, heritage, and thus its dignity, victory, and leadership for over a thousand years.

Allah’s sunan are not an obstacle for the Muslim in his striving in this life. Allah ﷻ has appointed humans on earth to live as worshipers and guardians according to the divine path He has chosen for them. The Muslim’s firm belief in Allah ﷻ, in everything related to the Iman, and that Allah’s sunan do not change or alter, makes him strive in this life to do what pleases Allah ﷻ and, therefore, earn Allah’s forgiveness and enter Paradise.

When the Muslim knows that he was created to cultivate the earth and worship Allah ﷻ, and that he will be held accountable for every action, this understanding drives him to do his work with all his effort, and determination to achieve this goal. The Muslim keeps in mind the Hereafter, with its reckoning and reward. The Muslim never tires or gives up, and he or she becomes an example of a sincere and effective servant throughout life. The Muslim embodies the saying of Ali ibn Abi Talib (ra), may Allah honor his face, *اعمل لدنياك كأنك تعيش أبداً، واعمل لآخرتك كأنك تموت* (Work for your world as if you will live forever, and work for your Hereafter as if you will die tomorrow.)

And it does not apply to the Muslim the Words of Allah ﷻ, when He ﷻ says, *وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ * وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفَاسَادَ* “And of the people is he whose speech pleases you in this worldly life, and he calls Allah to witness what is in his heart, yet he is the most intense of

opponents. And when he goes away, he strives throughout the earth to cause corruption therein and destroy crops and animals. And Allah does not like corruption. And when it is said to him, ‘Fear Allah,’ pride in the sin takes hold of him. Hell is sufficient for him, and wretched is the resting place.” [TMQ Surah Al-Baqarah 204-206]. Instead, what applies to the Muslim are the Words of Allah ﷻ, when He ﷻ says, ﴿وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾ “And of the people is he who sells his soul in exchange for the pleasure of Allah. And Allah is kind to the servants.” [TMQ Surah Al-Baqarah 207].

And His words, ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾ “Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.’” [TMQ Surah Al-An’am 162].

Similarly, the Muslims’ belief in the certainty of the existence of two paths, the path of truth and the path of falsehood, and the inevitable struggle between them, and the certainty of the victory of truth, and that victory (nasr) is in the Hands of Allah, makes the Muslim constantly seek the truth, inquire about it, then believe in it and live by it. Not only this, but he also works to spread Islam, for Allah ﷻ has commanded us to make Dawah to Islam.

The Muslim strives to always be in the companionship of Allah ﷻ, taking every means that leads to victory, as prescribed and commanded by Allah ﷻ and His Messenger ﷺ. The Muslim is far from despair and hopelessness. Instead, the Muslim is always enthusiastic, determined in good deeds, and always hopeful of victory and success. The Muslim knows that his or her Shariah obligation is to work, while the results of victory and success are in Allah’s Hands.

The Muslim’s belief in the sunnah of trial makes him a patient person, content with the justice of Allah ﷻ, accepting His decree. The Muslims knows that trials have wisdom and mercy in them. Through trials, people are distinguished the good from the bad, the true believers from the false ones. It is also mercy, for the Muslim knows that by accepting Allah's decree and being patient through trials, sins are forgiven and the status is

raised by Allah ﷻ. This makes the Muslim a positive person; the more Allah tests him or her, the more faith, trust in Allah, and positive outlook towards Him ﷻ increase, far removed from despair and frustration, determined to continue on the path with resolve and determination. The Messenger of Allah ﷺ said, **«عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ»** “Amazing is the affair of the believer! His entire affair is good, and this is only for the believer. If he is given something good, he is grateful and it is better for him. If he is struck by a hardship, he is patient, and it is better for him.” [Muslim] Allah ﷻ says, **﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾** “Indeed, the patient will be given their reward without account.” [TMQ Surah Az-Zumar 10]. And He ﷻ says, **﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾** “And when your Lord proclaimed, ‘If you are grateful, I will surely increase your favor; but if you deny, indeed, My punishment is severe.’” [TMQ Surah Ibrahim 7]. Through this sunnah, the Muslim understands the reality of this world it is a place of trial and a phase that will eventually end, leading to the everlasting Hereafter. The work of the Muslim in this world is for the Hereafter, and even if he or she does not gain anything from this world, the Muslim does not mind, for the ultimate reward is the Hereafter and success in it. The Messenger of Allah ﷺ said, **«موعدي معكم ليس الدنيا، «موعدي معكم الآخرة»** “My appointment with you is not in this world, it is in the Hereafter.”

The Muslim is a sincere worker, diligent, a courageous knight, brave in fighting the enemies, not fearing death, because he knows that life and death are in Allah’s Hands. The Muslim is also a worshiper; the characteristic of Muslims is, **«فرسان في النهار، رهبان في الليل»** “Brave knights during the day, devoted worshippers during the night.”

Conclusion

I find no better way to conclude this topic than with this comprehensive, inclusive hadith, which always reminds us of Allah’s sunan in His creation, and revives in the Muslim the belief in tawakkul (reliance upon Allah ﷻ), leading him to seek His help, strive to please Him, and

follow His commands and prohibitions. It instills in the Muslim a sense of pride and the understanding that his fear should be only of Allah ﷻ.

Abu al-Abbas Abdullah ibn Abbas (ra) reported one day I was behind the Prophet ﷺ, and he ﷺ said to me, احْفَظِ اللَّهَ ، اَعْلَمُكَ كَلِمَاتٍ ، اِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ ، وَاِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ ، وَاَعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ» “O young man, I will teach you some words Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him in front of you. When you ask, ask Allah. When you seek help, seek help from Allah. And know that if the Ummah gathered together to benefit you with something, it would not benefit you except with something that Allah has already written for you. And if the people gathered to harm you with something, they would not harm you except with something that Allah has already written against you. The pens have been lifted, and the pages have dried.” (Narrated by At-Tirmidhi).

Our final dua is that All Praise belongs to Allah, Lord of the Worlds.

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﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ “And warn your nearest relatives.” [TMQ Surah Ash-Shuraa 26:214]

Musab Umair, Wilayah Pakistan

It is a sad fact of our time that, over the course of decades, many active Dawah carriers slow down, and in many cases, stop altogether due to pressure from their children. The Dawah carriers continue to carry the same convictions, but, in many cases—too many cases—they face continual opposition from their children. The young men and women (shebaab) are under huge peer pressure to conform with the norms of society, whereas the Dawah carriers adopt opinions and stances that are strange for the society. The shebaab are exposed to a secular education system, and a liberal atmosphere within schools, college and university.

There is no escape, then, from such domestic opposition, as it comes from the very family from whom we seek rest, reassurance, and support. The opposition of the family wears the Dawah carrier down over years and decades. They often find themselves facing a contradiction between the Dawah they carry, and the demands they face at home from their children to fit in. It extends to matters related to Salah, Hijab, Abayah, taking student loans on interests and mixing between the two sexes. This contradiction is hard to bear for a pure heart and can become overwhelming and painful.

On the other hand, the families blessed with many children who carry the Dawah serve as a support and motivation. Dawah carriers from such families maintain a steady pace, even after marriage, parenthood, and even when they become grandparents. As always, the goodness in our lives comes from adhering to the Sunnah, while misery results from abandoning it. So, let us specifically consider: what is the Sunnah approach to the household?

The model for the Muslim household is the blessed Household of the Messenger of Allah ﷺ, Ahl ul-Bayt. It was a household blessed with a daughter, Fatimah (ra), who carried the Dawah and stood by her father

through trials. It was a household blessed with a young cousin, Ali (ra), who filled his youth with obedience to Allah ﷻ while supporting the Messenger of Allah ﷺ. It was a household blessed with honorable grandsons, Hassan (ra) and Hussain (ra), who throughout their lives, including their strong stances against oppressors, and martyrdom, had a profound effect on the Islamic Ummah. Indeed, many of the young men and women of the Ahl-ul-Bayt became foundations for the Islamic Ummah. Centuries later, Muslims continue to study the Ahl-ul-Bayt (the People of the Household of the Prophet ﷺ) to seek inspiration and guidance.

Allah ﷻ ordered, ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ **“And warn your nearest relatives.”** [TMQ Surah Ash-Shuraa 26:214]. Ibn Kathir commented on this ayah as follows, صلوات الله وسلامه عليه أن ينذر عشيرته الأقربين ، أي، الأذنين إليه ، وأنه لا يخلص أحدا منهم إلا إيمانه بربه عز وجل ، وأمره أن يلين جانبه لمن اتبعه من عباد الله المؤمنين “Then Allah commands His Messenger, peace and blessings be upon him, to warn his close relatives—those most closely related to him—and to tell them that nothing could save any of them except faith in Allah. Allah also instructed him to be kind and gentle with the believing servants of Allah who followed him.”

Ibn Kathir also mentioned, قال الإمام أحمد، حدثنا وكيع، حدثنا هشام، عن أبيه ، عن عائشة قالت، لما نزلت، ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾، قام رسول الله صلى الله عليه وسلم فقال، «يَا فَاطِمَةُ ابْنَةُ مُحَمَّدٍ، يَا صَفِيَّةُ ابْنَةُ عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ» Imam Ahmad recorded that A'ishah, may Allah be pleased with her said, “When the Ayah, **“And warn your nearest relatives”** was revealed, the Messenger of Allah ﷺ stood up and said, **“O Fatimah daughter of Muhammad, O Safiyyah daughter of ‘Abd Al-Muttalib, O Bani ‘Abd Al-Muttalib, I cannot help you before Allah. However, ask me for whatever you want of my wealth.”** This was recorded by Muslim.”

Imam an-Nawawi mentioned in his Explanation of Muslim, in the Chapter, باب في قوله تعالى وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ “Chapter on the Almighty’s saying, **“And warn your nearest relatives.”** that the Prophet Muhammad said, «يَا فَاطِمَةُ أَنْفِذِي نَفْسَكَ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا غَيْرَ أَنْ لَكُمْ رَحِمًا

«سَابَّلَهَا بِبَلَالِهَا» **“O Fatima, save yourself from the Fire, for I do not possess anything for you in front of Allah, except that you have a family tie, and I could only moisten the Fire with its moisture.”**

Regarding what the Messenger ﷺ said to his beloved daughter, Fatima, «سَلُونِي مِنْ مَالِي مَا شِئْتُمْ» **“However, ask me for whatever you want of my wealth,”** Imam Turbashti (الْتُّورْبَشِيُّ) the Hanifi alim, who died in 661 AH, explained أَرَى أَنَّهُ لَيْسَ مِنَ الْمَالِ الْمَعْرُوفِ فِي شَيْءٍ وَإِنَّمَا عَبَّرَ بِهِ عَمَّا يَمْلِكُهُ مِنَ الْأَمْرِ وَيَنْفَعُ تَصَرُّفُهُ فِيهِ “I opine that it is not literally part of what is known of wealth in anything, but instead he expressed about what he possesses of matters in which his disposal is effective.” Thus, the Messenger ﷺ confirmed to his beloved daughter that he cannot benefit her at all, and he cannot ward off the punishment of Allah ﷻ from her if she did not believe. So, he ﷺ told her that she can ask him for whatever she wishes from his wealth, for this is within his power. As for warding off Allah’s command from her, this is beyond anyone’s power!

Thus, we see the Messenger of Allah ﷺ taught his daughter, Fatima (ra) earnestly. As a teacher, he was fatherly and amongst his foremost students were the young men and women within his household. He ﷺ said, «إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أَعْلَمُكُمْ» **“Verily, I am only like a father to you in the way that I teach you.”** [Sunan Abi Dawud]. Thus, the Messenger of Allah ﷺ was gentle, respectful and nurturing of his daughter, Fatima, leaving a profound impact on her personality, such that even her mannerisms were shaped by her father ﷺ. ‘A’isha (ra), the Umm al-Mu’minin, said, «مَا رَأَيْتُ أَحَدًا مِنَ النَّاسِ كَانَ أَشْبَهَ بِالنَّبِيِّ ﷺ كَلَامًا وَلَا حَدِيثًا وَلَا جَلْسَةً مِنْ فَاطِمَةَ. وَكَانَ النَّبِيُّ ﷺ إِذَا رَأَاهَا قَدْ أَقْبَلَتْ رَحَّبَ بِهَا، ثُمَّ قَامَ إِلَيْهَا فَقَبَّلَهَا، ثُمَّ أَخَذَ بِيَدِهَا فَجَاءَ بِهَا حَتَّى يُجْلِسَهَا فِي مَكَانِهِ، وَكَانَتْ إِذَا أَتَاهَا النَّبِيُّ ﷺ رَحَّبَتْ بِهِ، ثُمَّ قَامَتْ إِلَيْهِ فَقَبَّلَتْهُ» **“I have not seen anyone who more resembled the Prophet ﷺ in words or speech or manner of sitting than Fatima (ra). When the Prophet ﷺ saw that she had come, he ﷺ would greet her and then he stood up for her, kissed her, took her hand and brought her forward and made her sit in his place. When the Prophet ﷺ visited her, she greeted him, stood up for him, and kissed him.”** [Al-Adab Al-Mufrad]

Embracing Islam fully, learning the Deen and being constant upon the Truth, Fatima (ra) supported her father through the trials of Dawah. When the tyrant 'Uqbah bin Abi Muait threw the entrails of a sheep onto the head of the Prophet ﷺ while he was prostrating himself in Salah, it was Fatimah (ra) that came and washed it off him.

After a prophethood of struggle and sacrifice, the Prophet ﷺ realized that his return to Allah ﷻ was close. Fatima (ra) was informed of her place in Jannah, with her father ﷺ. Aisha (ra) narrated, «أَقْبَلَتْ فَاطِمَةُ تَمْشِي، كَأَنَّ مَشْيَهَا مَشْيُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مَرْحَبًا بِابْنَتِي). ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ أَسَرَ إِلَيْهَا حَدِيثًا، فَبَكَتْ فَقُلْتُ لَهَا لِمَ تَبْكِينَ ثُمَّ أَسَرَ إِلَيْهَا حَدِيثًا فَضَحِكْتُ فَقُلْتُ مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ، فَسَأَلْتُهَا عَمَّا قَالَ. فَقَالَتْ مَا كُنْتُ لِأُفْشِي سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى فُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهَا فَقَالَتْ أَسَرَ إِلَيَّ (إِنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وَأَنَّهُ عَارِضُنِي الْعَامَ مَرَّتَيْنِ، وَلَا أَرَاهُ إِلَّا حَضَرَ أَجْلِي، وَإِنَّكَ أَوَّلُ أَهْلِ بَيْتِي لِحَاقًا بِِي). فَبَكَيْتُ فَقَالَ (أَمَّا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءٍ أَوْ أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ). فَضَحِكْتُ لِذَلِكَ)»

Once Fatima came walking and her gait resembled the gait of the Prophet ﷺ. The Prophet ﷺ said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet ﷺ had told her. She said, "I would never disclose the secret of Allah's Messenger ﷺ." When the Prophet ﷺ died, I asked her about it. She replied, "The Prophet ﷺ said, 'Every year Jibreel used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I started weeping. Then he ﷺ said, 'Don't you like to be the chief of all the ladies of Paradise or the chief of the believing women?' So I laughed for that." What a blessed outcome and end for a parent and a child!

O Brothers and Sisters! Uncles, Aunts, Parents, Grandparents!

See how the Messenger ﷺ raised four blessed daughters (ra) who have towered as examples for the Islamic Ummah throughout its ages! See

how he ﷺ raised Ali ibn Abi Talib (ra), the fourth Khaleefah Rashid, the son of his older, poorer uncle. See how he raised Hassan (ra) and Hussain (ra), his dear grandsons. Value every Fatima, Ali, Hassan and Hussain! Indeed, we possess a treasure within each of our families, who are the shebaab (young men and women) amongst our daughters, sons, nieces and nephews, granddaughters and grandsons. Let us pay heed to every one of them even whilst we account the tyrants of the age. We do not say we have time for one and not for the other! Both actions are from the methodology of the Prophet for change, so do not neglect either. So, we pay heed to each young man and young woman so that they support us and we support them. Let us pay heed to them so that we all enjoy and eternal life, in the bliss of Jannah. O Allah ﷻ make it so! Aameen!

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Australian Intelligence Head Rolls Out Unintelligent Cover for Genocidal Entity

Media Office of Hizb ut Tahrir in Australia

ASIO Director General Mike Burgess used his Lowy Institute address to extend the Australian government's continued cover for the genocidal entity.

Burgess offered a sweeping collection of worn out cliches, lifted from both the government and genocidal advocates, warning about threats to social cohesion, a rise in antisemitism and the normalisation of politicised violence. Burgess even went so far as to warn about the likelihood of foreign based political assassinations in this country.

In his poor attempt to distort the victim/aggressor paradigm, Burgess made reference to Hizb ut Tahrir as an example of a party seeking to exploit grievances around Gaza. He said:

"While an entity such as Hizb ut-Tahrir is religiously motivated, its provocative behaviour, offensive rhetoric and insidious strategy, are very similar to the tactics of the Nationalist Socialist Network. The organisation's condemnation of [Israel] and Jews attracts media attention and aids recruitment. But it deliberately stops short of promoting onshore acts of violence or acts of politically motivated violence. Hizb ut-Tahrir wants to test and stretch the boundaries of legality without breaking them. As with neo-Nazis, this does not make their behaviour acceptable. I fear its anti-[Israel] rhetoric is fuelling and normalising wider antisemitic narratives."

Hizb ut Tahrir / Australia would like to state the following in this regard:

1. This lecture being delivered at the Lowy Institute, founded by ardent Zionist and genocidal advocate Frank Lowy, is a poignant reminder of what the government means when it talks about social cohesion. Burgess was surrounded by supporters of child killers and prisoner rapists, who deem it

acceptable to level entire cities over the heads of its inhabitants, and if any were to survive, have no qualms starving them to death instead. Social cohesion means criminals are allowed to persist in their criminality whilst their victims are expected to suffer dutifully.

2. Australia has always been an advocate of genocide. It was acceptable when Britain occupied this country in 1788. It was acceptable when Australia legitimised the first genocide in Palestine in 1947 and again with the ongoing genocide since 2023. The fact all these crimes were deemed 'legal' makes Burgess' concerns about breaking current laws contemptible.

3. Twenty years of the 'war on terror' taught us the lengths to which Western states will go to insulate themselves from the consequences of their actions. Rather than taking responsibility for their past crimes, they added to their crimes by destroying entire countries, killing millions indiscriminately and criminalising any opposition to these horrors, even if it was the mere raising of voices. The same playbook is being offered to rinse the genocidal entity of its criminality, except, this time, the world already caught on a long time ago.

4. Anti-[Israel] sentiment is a universal phenomenon, expressed by all people, of all faiths and from all corners of the world. It is a response solely to the criminality of the occupation, which is why the world has learnt to meet the inane charges of antisemitism with not much more than a yawn.

5. The claim Hizb ut Tahrir is seeking to exploit the Muslim community on the issue of Gaza is infantilising in its contempt of Muslims. As if to suggest Muslims are incapable of independent political thought, or are blind to what the entire world sees, and are therefore susceptible to the insidious plots of nefarious actors. This infantilising, of course, is a cornerstone of successive government's engagement with the Muslim community invoked to justify their collective disciplining.

6. Burgess' attack on Hizb ut Tahrir is a strawman campaign designed to reach the Muslim community. Hizb ut Tahrir is one of the principled and

uncompromising voices in the community that have been unwavering in its opposition to the occupation of Palestine. The government and genocidal advocates hope to silence the community through constant threats of state repression, even if it means introducing arbitrary laws exclusively for this purpose.

7. The call of Hizb ut Tahrir is not limited to lifting oppression from the blessed land of Palestine and liberating it from the Zionist occupiers. It also carries a call to lift oppression from all the oppressed people around the world — both Muslims and non-Muslims — who suffer under secular regimes that have exhausted, impoverished, and subjugated their peoples, turning them into mere tools of production for greedy capitalist elites. Hizb ut Tahrir's project is a civilizational alternative to the exploitative capitalist system — not a system that serves the one percent, as is the case in the capitalist world led by the West. Through this project, Hizb ut Tahrir calls for the establishment of the Islamic Caliphate upon the method of Prophethood, which rules by what Allah has revealed — not only to bring security, peace, and justice to the Muslim lands, but also to spread justice, safety, and stability throughout the entire world. This is what the Creator has commanded us to do, what pleases Him, and what will admit us into Paradise.

8. Burgess's attack on Hizb ut Tahrir is part of the broader Islamophobia campaign waged by Western media against Islam and Muslims. The aim is to mislead humanity and the sound minds in the Western world about the true nature of Islam — so that they do not turn away from the bankrupt Western civilization and choose Islam as a civilizational alternative, a balanced way of life, and the true religion from Allah. Burgess, in this regard, is like the ignorant polytheists of Quraysh who slandered the Messenger of Allah (saw) to distort the image of the Prophet and his message — but did they succeed?! The matter is only one of time before people discern the vile from the pure.

9. To counter Burgess' deliberate ambiguity, and at times, outright misinformation, we would like to reiterate Islam's view on the issue of Palestine, held by Muslims the world over:

i. Palestine is Islamic land, and Muslims alone will decide its future.

ii. Under Islam, Palestine was always inhabited by Muslims, Jews and Christians, and this period of Islamic rule still stands as the gold standard in coexistence.

iii. Palestine was occupied by Britain and handed over to Zionists to serve British colonial interests (later adopted by the U.S.). The occupation of the British, and later the Zionists, will never be recognised by Islam, and Muslims will always reject any attempt to normalise the occupation's existence.

iv. Palestine was captured through military occupation, and the only acceptable response to military aggression is military repulsion.

v. It is the responsibility of the standing Muslim armies, who are the sons of these lands, to intervene militarily in Palestine to not just restrain the hands of the Zionist occupation, but to liberate its lands entirely.

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Countries Succeed Each Other Like Days Succeed Each Other

By: Ustaadh Khaled Ali, United States

Allah ﷻ says, **قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ * تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ** “Say, ‘O Allah ﷻ, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent. * You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account.’” [TMQ Surah Aali ‘Imran 26–27].

It is narrated from Ibn Abbas (ra) regarding the reason of the revelation (asbaab un-nuzool) of these verses, that he said, **لَمَّا افْتَتَحَ رَسُولُ اللَّهِ ﷺ مَكَّةَ** وَعَدَ أُمَّتَهُ مُلْكَ فَارِسَ وَالرُّومِ فَقَالَ الْمُنَافِقُونَ وَالْيَهُودُ، هَيْهَاتَ هَيْهَاتَ مِنْ أَيْنَ لِمُحَمَّدٍ ﷺ مُلْكٌ “When the Messenger of Allah ﷺ conquered Makkah and promised his Ummah the dominion of Persia and Rome, the hypocrites and the Jews said: ‘Far-fetched, far-fetched! How could Muhammad ﷺ attain the dominion of Persia and Rome?’” So, these verses came to clarify that dominion, the means of power, leadership, and authority are in the Hand of Allah ﷻ Alone, He ﷻ grants them to whom He ﷻ wills whenever He ﷻ wills and withdraws them from whom He ﷻ wills whenever He ﷻ wills. Some ulema have stated that this occurs based on merit; He ﷻ grants dominion and authority to those who uphold it, and He ﷻ withdraws it from those who transgress against the command of their Lord ﷻ. This is the divine law of Allah ﷻ in life, unchanging and unalterable.

He ﷻ said, **وَكَايْنِ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا** “And how many a city was insolent toward the command of its Lord and His messengers, so We called it to account

severely and punished it with a terrible punishment.” [TMQ Surah At-Talaq: 8].

And He ﷻ said, ﴿وَكَايْنٍ مِّنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا﴾ **“And for how many a city did I prolong enjoyment while it was committing wrong. Then I seized it, and to Me is the [final] destination.”** [TMQ Surah Al-Hajj: 48].

Thus is the divine law of Allah ﷻ, there is no alteration to His ﷻ words, ﴿سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا﴾ **“This is the established way of Allah ﷻ with those who passed on before; and you will not find in the way of Allah ﷻ any change.”** [TMQ Surah Al-Ahzab: 62].

Then, Allah ﷻ mentions in the following verse how He alternates night and day: the entry of night begins as daylight flows away and departs, and the entry of day begins at the end of night, in a harmonious, balanced manner, most akin to the smooth, easy flow of water, not perceived by a person all at once, but felt gradually until night turns into bright day or day turns into pitch-black night.

What is striking in these two verses is the connection between Allah ﷻ’s universal laws governing celestial bodies and planets, the alternation of night and day, their merging into one another, and their cycling within a single day, and Allah’s ﷻ laws in human life regarding the fluctuating conditions of states and kingdoms, the rise of some above others, their decline, and their extinction by the command of Allah ﷻ. Allah ﷻ said, ﴿تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنزِعُ الْمُلْكَ مِمَّن تَشَاءُ﴾ **“You give authority to whom You will and You take sovereignty away from whom You will.”** [TMQ Surah Aali ‘Imran: 26].

It is as if Allah ﷻ is saying to people: Do you not see how Allah ﷻ alternates night and day? He ﷻ causes the day to enter the night, and its early signs begin to appear, its indicators manifest to people’s eyes until the darkness of night is fully dispelled, and the bright dawn begins to emerge until the day is complete and its sun shines clearly and radiantly. Then, soon after, the sun begins to set, and the day to wane, until it reaches its end, its light dims until it vanishes and dissipates, and night returns anew. This daily cycle in life, seen by every eye and comprehended by every mind, is the

very same cycle of the life of nations, peoples, thrones, and kingdoms: No sooner does the star of some kingdoms and powers rise and shine on the horizon than it begins to set and perish by the command of Allah ﷻ.

Ibn Ashur said, وهذا رَمَزٌ إِلَى مَا حَدَّثَ فِي الْعَالَمِ مِنْ ظُلُمَاتِ الْجَهَالَةِ وَالْإِشْرَاقِ، وَإِلَى مَا حَدَّثَ بِظُهُورِ الْإِسْلَامِ مِنْ إِبْطَالِ الضَّلَالَاتِ، وَلِذَلِكَ ابْتَدَى بِقَوْلِهِ ﴿تُولِجُ اللَّيْلَ فِي النَّهَارِ﴾، وَتُولِجُ النَّهَارَ فِي اللَّيْلِ﴾ “This is a symbol of what occurred in the world from the darkness of ignorance and polytheism, and of what occurred with the emergence of Islam in nullifying misguidance. Therefore, it began with His ﷻ saying **“You cause the night to enter upon the day”** so that it concludes with His ﷻ saying **“and You cause the day to enter upon the night.”**

What is evident in our time today, and concealed from no one of insight, is that we are witnessing the moment of the setting of a star whose power and dominance tyrannized the east and west of the earth for a long period, namely, the star of the capitalist ideology that began in the seventeenth century until it dominated the entire world, and it transgressed and arrogantly oppressed in the lands, multiplying corruption therein, even if it grows thick and stands firm on its stalk, the wrath of Allah ﷻ will come upon it, and the wrongdoers will be the losers there. As we witness today the setting of the star of this ideology and this state, and we see the inevitability of its fall according to Allah’s ﷻ Laws on earth, we observe that many Western thinkers who perceive the reality of things see the inevitability of its collapse and that its demise has drawn near.

Thus, the American thinker Paul Kennedy described in his book “The Rise and Fall of the Great Powers,” as early as 1987, “American share of world power has been declining relatively faster than Russia’s over the past few decades... the only way the United States can pay its way in the world is by importing ever-larger sums of capital, which has transformed it from being the world's largest creditor to the world's largest debtor nation in the space of a few years... if the United States at present continues to devote 7 percent or more of its GNP to defense spending... then it seems inevitable that the American share of world manufacturing will steadily decline, and

also likely that its economic growth rates will be slower than in those countries dedicated to the marketplace and less eager to channel resources into defense.”

The French thinker Emmanuel Todd says in his book “After the Empire: The Breakdown of the American Order (2001),” “If the United States has greatly declined in relative terms as an economic power, it has nevertheless succeeded in massively increasing its capacity to siphon off wealth from the world economy. Objectively speaking, America has become a predator; but should this situation be interpreted as a sign of strength or of weakness? This can be debated, but it is certain that America is going to have to fight politically and militarily in order to sustain the hegemony that has become indispensable for maintaining its standard of living.”

Noam Chomsky wrote in his book “Hegemony or Survival: America’s Quest for Global Dominance (2003),” that, “Ikenberry continues: “The new imperial grand strategy presents the United States as a revisionist state seeking to parlay its momentary advantages into a world order in which it runs the show,” prompting others to find ways to “work around, undermine, contain and retaliate against U.S. power.” The strategy threatens to “leave the world more dangerous and divided—and the United States less secure,” a view widely shared within the foreign policy elite.”

Chris Hedges, in his book “Empire of Illusion: The End of Literacy and the Triumph of Spectacle (2009),” says, “America has become a façade. It has become the greatest illusion in a culture of illusions”; “At no period in American history has our democracy been in such peril or the possibility of totalitarianism as real”; and he added, “This endless, mindless diversion is a necessity in a society that prizes entertainment above substance.”

As for the writer Andrew J. Bacevich, he says in his book “The Limits of Power: The End of American Exceptionalism (2009),” “Long accustomed to thinking of the United States as a superpower, Americans have yet to realize that they have forfeited command of their own destiny. The reciprocal relationship between expansionism, abundance, and freedom—

each reinforcing the other—no longer exists. If anything, the reverse is true: Expansionism squanders American wealth and power, while putting freedom at risk.”

There are hundreds of books and works that have been written and declared the inevitability of the collapse of the American global order. This confirms the divine truth regarding the perishing of tyrannical, arrogant regimes. We are witnessing this transformation today, and we see its signs clearly visible. Its symptoms began with the First Gulf War, America’s aggression against Iraq, the killing of innocents, the occupation of lands, the destruction of Afghanistan, the spread of an unjust image and unjust aggression, plundering of resources, spread corruption, deviance, immorality throughout the lands, the corruption of the economy and the deterioration of the financial system, until corruption manifested in its utmost form through support for the fascist entity in Palestine in killing, destroying, displacing the people of Gaza, committing genocide, and starving them in the most hideous forms of brutality that even the beasts of the jungle would recoil from. This corruption, collapse, and inhumanity were undoubtedly a harbinger of ruin and a declaration of the end for the oppressors.

Allah ﷻ said, ﴿وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ﴾ “**And how many a city which was unjust have We shattered and produced after it another people.**” [TMQ Surah Al-Anbiya 11]. What we witness today in terms of decline is nothing but the end of an era. Indeed, the end of a night whose darkness prolonged and whose days grew ever darker, its blackness begins to lift and its darkness to disperse as a divine idea whose light begins to dawn anew, its signs glimmering on the horizon. It is a pure and pristine idea carried by an Ummah that believed in it and sacrificed everything precious for its sake, and the tyrannical pharaohs of this era could no longer refute it. The wheel of time has turned, its appointed hour has come today, and no forces of oppression and tyranny can stop it. It is but an hour of daylight or an awakening after sleep until the wheel of time is complete.

Allah ﷻ permits the launching of its dawn, and that is not difficult for Allah ﷻ. May Allah ﷻ grant our eyes the cooling vision of beholding the light of its sun, the mercy of its justice, and the brilliance of its glory. Aameen.

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Democracy is Not Fit for Human Beings

By: Dr. Ashraf Abu Attaya

Today, the democratic system is presented as the pinnacle of human achievement in organizing the affairs of government, to the point that it has become almost an untouchable dogma, as if it were the criterion itself, not something to be measured against a criterion. However, a little reflection reveals that democracy is not only an inherently contradictory idea, but also a system that contradicts human nature, ultimately leading to chaos and decline, not to freedom and progress.

From its theoretical beginnings, democracy has been based on the glittering slogan that it is “government of the people, by the people.” However, this ideal definition quickly crumbled in the face of reality. Millions of people cannot possibly gather to enact laws themselves, so the workaround was to elect “representatives” of the people to legislate on their behalf. With this practical shift, the rule of the people transformed into the rule of a small minority that controls the destinies of the majority under the banner of “popular representation.” Thus, democracy, which theoretically begins with the sovereignty of the people, ends with the dominance of a limited elite of politicians, financiers, and media moguls. The legitimacy of the ballot box is replaced by the legitimacy of the force, and elected tyrants replace the old despots. It is an elegant semantic trick that, at its core, conceals a new form of tyranny exercised in the name of the people, not for their benefit.

However, the contradiction doesn’t stop at the political structure; it extends to the very essence of the idea itself: who has the right to legislate? Democracy makes man the ultimate authority, the one who sets the laws for himself, thus making legislation a reflection of fluctuating human desires and interests. History shows that what is considered a right in one society may be considered a crime in another, and what is considered freedom today may be condemned tomorrow as deviance or hatred. Standards are constantly changing, and criteria are subject to whims and circumstances. So, how can a fickle and contradictory construct

be the ultimate source of stability? And how can a matter which lacks integrity within itself establish the rules of integrity for humanity? The idea of “popular sovereignty” ignores the fact that people are not a single, cohesive entity, but rather a collection of conflicting trends and interests. When decisions are made by a majority vote, it doesn’t mean they are correct decisions, but simply that they received a greater number of votes. Thus, sovereignty is transformed from a rule of reason to a rule of numbers.

With this disruption of the principle of sovereignty, a crisis of freedom emerges, a freedom that democracy has elevated to the highest value, raising the banner of “freedom” in belief, opinion, ownership, and conduct. However, when freedom is separated from moral restraint, it transforms into chaos. When it is sanctified without responsibility, it liberates instincts, not humanity. Democracy has unleashed human desires in the name of freedom, so that man has become a slave to his passions, chasing after his pleasures like an animal chasing after its food and desires, without any higher purpose or moral objective. In the name of freedom, everything has become permissible: the denial of human nature, the distortion of the family, and the glorification of deviations and perversions as personal choices. Thus, democracy has not liberated humanity from constraints. Instead democracy has liberated its instincts and its lower self, unleashing the beast lurking within.

With the collapse of moral constraints, meaning was lost. Every human system needs a purpose to strive towards and a standard by which to judge good and evil. However, democracy, by making man the sole arbiter of his own destiny, eliminated any authority that transcends his immediate worldly interests. Good became whatever pleased him and satisfied his desires, and evil whatever displeased him, leading to the erosion of noble values and the disappearance of the innate pure nature (fitrah saleemah). From this emerged a human being living without a compass, or a noble frame of reference, lost in the futility of his desires and the contradictions of his thoughts, besieged by spiritual emptiness, depression, and a sense

of meaninglessness. The system that promised him freedom and dignity deprived him of purpose and peace of mind.

At its core, democracy assumes that man is a rational being capable of governing himself and his society justly and wisely, but human experience evidences otherwise. Man is a limited being, influenced by his interests, fears, and desires. If granted legislative power without any higher authority to restrain his whims, he will corrupt everything around him. The crisis of democracy, therefore, lies not only in its exclusion of religion, but also in its misunderstanding of the very nature of man. Man is not a miniature god to enact laws, nor a purely rational machine to govern the world with cold logic. Instead, man is a creation who carries within him a propensity for both good and evil, for nobility and depravity. Therefore, he needs a higher authority to guide and restrain him. Democracy, however, in the name of freedom and sovereignty, has broken every restraint that prevents his downfall, leaving man to confront himself without guidance or moral compass.

Democracy was born from a noble illusion that man is capable of governing himself. However, democracy has culminated in a bitter reality that confirms that when man governs himself, he destroys himself. It is a system that is incompatible with his innate nature (fitrah), with the limitations of his intellect, and with his innate need for stability and meaning. It is a beautiful idea in appearance, but impossible to implement in the reality of humanity. Instead of elevating man to the heights of dignity, it has lowered him to the level of an animal, so that he lives without principle, restraint, or purpose. Thus, democracy, in its essence, is a system against humanity, even if it proclaims otherwise.

Man does not need a system that caters to his desires. Instead, man needs one that addresses them, refines his instincts, and elevates his humanity from the level of mere instincts to the level of honor and dignity. Man needs a comprehensive system that guides his life in all its aspects, in thought and action, individually and collectively, in this world and the Hereafter. And this system can only originate from a perfect being who is

free from any deficiency, weakness, need, or ignorance—Allah (swt), the Creator who brought into existence man, the universe, and life itself. Allah (swt) said, ﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ **“Does He who created not know, and He is the Subtle, the All-Aware?”** [TMQ Surah Al-Mulk:14].

When a person possesses a correct understanding of themselves, the universe they inhabit, and the relationship between them and what precedes and follows life, they have taken the first step towards truly elevating their humanity. Reviving (nahood) does not begin with economics, industry, or wealth, but with the idea that defines the meaning of existence and the purpose of life.

Therefore, there is a need for a spiritual and political aqeedah (doctrine) that forms a sound basis for a true revival (nahdah), combining deep Iman with practical thinking, and connecting this world with the Hereafter without separating them. This is the Islamic Aqeedah that stemmed from the Islamic ideology, which combined the guiding belief with the organizing system, an ideology that truly elevates humanity, not merely in illusion.

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Trump Leads his Followers from the Rulers in the Muslim Lands to a Disgraceful and Shameful Deal, Lowering their Heads Behind Him by Placing Gaza Hashem under Guardianship and Colonialism!

Hizb ut Tahrir

“The UN Security Council adopted at dawn on Tuesday the plan of US President Donald Trump concerning the Gaza Strip after approving a draft resolution submitted by the United States and supporting Trump's peace initiative in the sector, and President Trump described the Security Council's vote on the Gaza resolution as a historic moment...” (BBC, 18/11/2025). As for Resolution No. 2803, it was published by the media and was an approval of the 20-point plan of President Donald Trump to end the conflict in Gaza, issued on 29 September 2025.

The most dangerous issues mentioned in that Security Council resolution are four:

1- The establishment of the Board of Peace (BoP) as a transitional administration with an international legal personality undertaking the framework and coordinating funding for the redevelopment of Gaza according to the comprehensive plan and in accordance with the principles of relevant international law, until the Palestinian Authority completes its reform program.

2- The implementation of a transitional governance administration, including supervision and support for a non-political Palestinian technocratic committee composed of qualified individuals from the residents of the Strip.

3- It authorizes member states working with the Board of Peace and the board itself to establish a temporary International Stabilization Force (ISF) in Gaza deployed under a unified command acceptable to the Board of Peace, with contributions from participating states... along with a new Palestinian police force trained and vetted, to help secure border areas;

and to stabilize the security environment in Gaza by ensuring disarmament in the Strip, including the destruction of military, terrorist, and offensive infrastructure and preventing its reconstruction.

4- It decides that the Board of Peace and the authorized international civil and security presences under this resolution shall remain mandated until 31 December 2027, subject to any subsequent action by the council and that it shall take measures to facilitate the movement of people entering and exiting Gaza in accordance with the comprehensive plan... and requests the Board of Peace to submit a written report to the Security Council every six months on progress made in this regard.

O Muslims: Anyone who observes at this Security Council resolution does not need deep thinking to realize that it is a declaration of guardianship and colonialism over Gaza, for it includes the formation of a governing body (Board of Peace), and this body establishes an International Stabilization Force, and the body and the force it establishes continue for more than two years, i.e., until 31/12/2027, and this is not a final limit but is subject to any subsequent action by the council! Moreover, the body also establishes a “transitional governance administration” and stipulates that it be non-political to remove it from matters of governance... and not only that, but this body controls the movement of people entering and exiting Gaza!! Meaning that this ominous resolution is beyond guardianship and colonialism!

O Muslims: This Security Council resolution is not born of the moment but was crafted by Trump with the approval of his followers from the rulers in the Muslim lands since the UN meeting in September 2025, where 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 on Tuesday, 23/9/2025, describing it as the most important meeting, then he presented—or imposed—upon them a 20-point plan, and the twenty points of his plan spoke of the loss of Gaza and its guardianship and colonialism, making Gaza a garden enjoyed by Trump and his Jewish associates! Then after that, Sisi held in the land of

Kinana a celebration for Trump and his ominous plan of losing Gaza under the hegemony of Trump and his companion Netanyahu and the Ruwaibidhah (incompetent lowly) rulers in the Muslim lands rejoiced in their loyalty to Trump and in implementing his plan! And these rulers forgot—or pretended to forget—that their loyalty to the kuffar (disbelievers) is a crime that begets humiliation in this world and the Hereafter: ﴿سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾ **“Humiliation will strike those who committed crimes before Allah, and severe punishment for what they used to plot.”** [TMQ Al-An'am:124].

O Armies in the Muslim Lands: Does your blood not boil in your veins while Gaza Hashem is being bought and sold as you watch and listen? Do you not long for one of the two good outcomes as you witness the massacres of the Jews against the people of Gaza—children, elderly, and women? Do you not avenge the mosques, schools, and hospitals that are bombed and destroyed over those seeking shelter in them by the brutal aggression that has targeted everything in Gaza—people, trees, and stones? Do you not long for the honour of this world and the Hereafter, so you support Allah and He supports you? ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ﴾ **“O you who believe! If you support Allah, He will support you and plant your feet firmly. * And those who disbelieve—may they be miserable, and He will make their deeds lost.”** [TMQ Muhammad:7-8].

Are you not, O soldiers in the Muslim armies, capable of following those soldiers of Islam before you and liberating Palestine and Gaza Hashem? Yes, indeed you are capable, for you surround the Jewish entity like a bracelet around a wrist, but you need a sincere, truthful leader! Is there not among you such a leader who would lead you to fight your enemy upon whom humiliation and misery have been struck, and who does not triumph in fighting against you: ﴿وَإِنْ يُقَاتِلُوكُمْ يُؤْلُوكُمْ الْأَذْبَارُ ثُمَّ لَا يُنْصَرُونَ﴾ **“And if they fight you, they will turn their backs, then they will not be helped.”** [TMQ Aal-i 'Imran:111]. Then such a leader would lead the soldiers of Islam to liberate Gaza Hashem, the First Qiblah, and the Third of the Two Sacred Mosques, and the echoes of victory takbeers would

boom just as they did by al-Faruq at the opening, and by Salahuddin at the liberation of Bayt al-Maqdes, and by Abdulhamid when protecting the Blessed Land from the evil of the Jews... and then fulfilling the glad tidings of the Messenger of Allah (saw): «...لَتُقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلَنَّاهُمْ» “**You will fight the Jews and you will kill them...**” (Narrated by Muslim in his Sahih).

O Armies in the Muslim Lands: Gaza seeks your nussrah (support), so support it: ﴿وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ﴾ “**And if they seek your help in religion, then you must help them.**” [TMQ Al-Anfal:72]. For matters have exceeded all limits until it reached guardianship and colonialism! And your obedience to your rulers in not fighting your enemy to return the Blessed Land, the land of Isra’ and Mi’raj, to the abode of Islam—this obedience will bring you disgrace in this world and painful torment in the Hereafter... even the rulers whom you obey will disown you... and then you will regret, when regret is of no use: ﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا * وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا * كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾ “**Those who were followed will disown those who followed them, and they will see the punishment, and all ties between them will be cut. * And those who followed will say: If only we had another chance, we would disown them as they disowned us. Thus Allah will show them their deeds as regrets upon them. And they will not exit the Fire.**” [TMQ Al-Baqarah:166-167].

﴿إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

“**Surely in that is a reminder for whoever has a heart or listens while he is present.**” [TMQ Qaf:37]

28 Jumada al-Awwal 1447 AH

19 November 2025 CE

Hizb ut Tahrir

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Answer to Question: China and Its Liberation from Its Limited Regional Perspective

Question:

It was mentioned in an Answer to a Question, dated 12/04/2014: "China possesses a sense of strength and challenge, and if China's objective is not limited only to maintain its territory, and accept to confront America only as a response to the movements of America towards its territory, China does not venture out to challenge America in their respective areas of influence... and if it did not begin to adopt capitalism in many areas, particularly in economy... it would have had a loud voice internationally, and its impact on the interests of America's would be most powerful. China in any case has a strong sense of force, and is working to maintain its region's self-sovereignty, even if in its own territory...." — So, isn't China's restriction of rare earth elements exports to America, selling them U.S. Treasury bonds, modernizing its army, and building the largest military complex in the world southwest of Beijing... isn't this an indicator of China's liberation from its political view confined to its region and the expansion of this view to compete with America globally? May Allah reward you well.

Answer:

To clarify the answer, it is necessary to review the following matters:

1- The People's Republic of China was established in 1949 by Mao's victory after the conflict between the Communist Party led by Mao and the Nationalist Party led by Chiang Kai-shek, which was openly supported by the United States. The Nationalist Party led by Chiang Kai-shek fled to Taiwan and declared it the "Republic of China." When Deng Xiaoping assumed the presidency of the Chinese Communist Party in 1978, unlike Mao, he prioritized the economy over ideology. He created an economic model based on low wages and high exports, opened the doors to foreign

investors, and then established Special Economic Zones (SEZ) in eastern Chinese cities in 1979.

2- Under Deng, China abandoned the communist ideology in the economy and foreign policy, etc., and began to mix capitalism and communism in practice! Since 1980, over a period of 45 years, it achieved extremely rapid economic growth and continues to grow. From 2010 onwards, it became the second-largest economy in the world after the U.S., and continues on this path. “China stands a good chance of doubling the size of its economy by 2035 — and surpassing the U.S. as the world’s largest economy along the way, said an economist from the Bank of America.” (CNBC; CBC Arabia, 27/2/2021). This is the situation economically.

3- Militarily, China is on the path of converting this economic power into military power; it increases its military expenditures every year. “Today, Wednesday, China announced that it intends to increase the national defense budget for 2025 by 7.2%, representing the tenth consecutive year of single-digit growth in the defense budget. The planned defense spending will be 1.784665 trillion yuan [about 249 billion U.S. dollars] this year...” (Alarabiya News, 05/03/2025). Furthermore, the capabilities of the Chinese conventional and nuclear army are also developing; a report from the U.S. Department of Defense to Congress stated that by mid-2024, “the PRC has surpassed 600 operational nuclear warheads in its stockpile as of mid-2024 and will have over 1,000 operational nuclear warheads by 2030, much of which will be deployed at higher readiness levels.” (media.defense.gov; RT, 18/12/2024), and China displayed its advanced weapons in a military parade on 3/9/2025 to commemorate the eightieth anniversary of victory over Japan in World War II. The development of China’s military weapons was observed.

4- Politically, China is an independent major regional state that does not orbit around the U.S., unlike regional countries such as Japan and South Korea. It has political ambitions in the region, driven by nationalistic motives and economic interests, even if not ideological. The South China

Sea is of vital importance to China; it contains important maritime routes, fishing areas, and offshore oil and gas reserves essential to feed the manufacturing sector and the continually growing Chinese economy. According to the U.S. Energy Information Administration report of 2013, it is estimated that there are “the South China Sea has about 11 billion barrels of oil and 190 trillion cubic feet of natural gas rated as proved or probable reserves” in its seabed reserves. (U.S. Energy Information Administration, 13/04/2013). Furthermore, more than 80% of global trade passes through the South China Sea, estimated at about \$5.3 trillion of traded goods (China Power, 2016). Therefore, China has an interest in this geostrategic region and claims rights in it.

5- The U.S., acting as the world’s policeman, and according to its Asian strategy, sought to prevent China’s rise and contain it; sometimes by transferring troops and equipment from Europe to the Pacific, sometimes by exploiting the Taiwan crisis, sometimes using India, sometimes establishing military alliances with regional countries such as AUKUS (Australia, the United Kingdom, and the U.S.) and QUAD (U.S., Australia, India, Japan), and sometimes waging trade wars on Chinese companies like Huawei. After the fall of the Soviet Union, America placed Islam as an ideological enemy and China as a state enemy at the top of its list of adversaries. While the wars in Iraq and Afghanistan delayed and slowed its confrontation with China, after these wars, its full focus shifted to China, especially trade wars.

6- After this clarification, we now review the answer to the question:

a- Regarding the export of rare earth elements: China recognizes their importance, especially in modern, high-tech industries; there are about 17 types used in more than 200 modern industries worldwide. They are required for military industries in planes, submarines, spacecraft, and drones. A high percentage of them are mined in China. China used these metals as a weapon against America to gain concessions in the trade war. This occurred when Trump announced gradually increasing tariffs on China to finally reach 104% on April 8, 2025. China reacted by announcing on

October 9, 2025, restrictions on rare earth elements exports to America. China holds 49% of the global rare earth reserves and accounts for 69% of annual global production. That is, action and reaction occurred repeatedly, with tariffs eventually reduced to about 47%. Trump later stated after his meeting with the Chinese president in Busan, South Korea, on October 30, 2025, during the 32nd APEC Economic Cooperation Forum: "The tariffs imposed by the U.S. on China will be reduced to 47%... all issues related to rare earths have been resolved, and the agreement will continue for one year with the possibility of extension" (Reuters; Al-Sharq Al-Awsat; Al-Araby Al-Jadeed, 30/10/2025). **Thus, China's restriction on rare earths does not indicate liberation from narrow vision, but is a "reaction" to America's decision, essentially a bargaining tool. Reality confirms this; tariffs were reduced and rare earth elements restrictions suspended for a year.**

b- Regarding China selling part of the U.S. Treasury bonds it held: which amounted to \$1.189 trillion in October 2017; "China's holdings of U.S. Treasury bonds dropped to their lowest level since 2009... data released by the U.S. Treasury on Tuesday showed that the value of U.S. sovereign debt held by Chinese investors decreased by \$57 billion to \$759 billion in 2024, not including Treasury bonds owned by Chinese held in accounts in other countries." (Al Jazeera Net, 19/02/2025), this decision was taken as a defensive step to reduce risks rather than arising from a principled (ideological) view. After Russia's war on Ukraine in 2022, America and Europe froze Russian assets worth \$300 billion and used the SWIFT system as a weapon. Therefore, China likely converted these bonds into gold reserves to prevent America from freezing its assets as it did with Russia, in case of an attack on Taiwan or other reasons like trade wars. "Last year alone, China added several tons of gold worth \$550 billion to its reserves. Last month, the share of gold in China's official reserves rose to the highest level in history at 4.9%..." (Artigercek.com, 18/05/2024). The claim that the decline in China's assets is due to transferring some to institutions like Euroclear in Belgium and Clearstream in Luxembourg, as some experts suggest, is unlikely; because in this case, the assets moved

out of America to Belgium and Luxembourg could still be frozen under U.S. pressure. Therefore, gold is the safest refuge. This step, like rare earth elements, is a "precautionary measure"—China's actions are reactions to U.S. actions.

c- Regarding China's army modernization and construction of the largest military complex southwest of Beijing: "The Chinese military has reaffirmed its commitment to achieving its centenary goals for the People's Liberation Army (PLA) in 2027, pledging to accelerate modernization and enhance combat readiness. Wu Qian, spokesperson for the delegation of the PLA and the People's Armed Police Force, emphasized that reaching the centenary objectives and advancing military capabilities are "strategic imperatives" in China's broader efforts to modernize its national defense. "We must dedicate our efforts to ensuring that we achieve our goals with strong performance on schedule," Wu stated." (Defence-blog; Defense-arabic.com, 13/03/2025). "Financial Times reported China's military is building a massive complex in western Beijing that US intelligence believes will serve as a wartime command centre far larger than the Pentagon, according to current and former American officials. Satellite images obtained by the Financial Times that are being examined by US intelligence show a roughly 1,500-acre construction site 30km south-west of Beijing with deep holes that military experts assess will house large, hardened bunkers to protect Chinese military leaders during any conflict — including potentially a nuclear war." (Financial Times, 30/1/2025; Al Jazeera Net, 31/01/2025). Thus, army modernization and building this command center, constructing artificial islands in the South China Sea, or rapidly expanding the naval fleet, are all "reactions" to America's deployment of 60% of its naval fleet in the region. It is not meant to enter into conflict with America in its colonies or replace it, unlike the U.S. replacing Britain post-WWII. These actions aim to prevent American hegemony over China's regional area—China is content with preserving its territory—essentially a reaction to military concentrations in the region.

7- In conclusion, China now has the material capabilities to be a major global power, but so far it has not dared to compete with America in its areas of influence or elsewhere. Therefore, it has not forcibly annexed Taiwan as it had planned and threatened, after seeing the sanctions imposed by America and Western countries on Russia since 2022. It does not challenge America in its zones of influence in Africa, Asia, etc., has scaled back plans for extended military bases from its coasts to the Pacific, Indian Ocean, and Africa, keeping only one base in Djibouti. It has not taken a firm stance against U.S. threats to its interests in Panama, where Panama succumbed to threats and withdrew from the new Silk Road agreement on 6/2/2025, which included Chinese oversight of the Panama Canal. China merely reacts to U.S. movements nearby without initiating. Therefore, our previous answer remains valid: China shows regional presence and competes locally but not globally with America—though this may change if new political and ideological developments drive China toward serious global political engagement, especially as it progresses militarily and economically.

8- Finally, whether these countries are America, China, or both, they compete in this world with no good but only evil surrounding them and their followers, and a false civilization whose people have not succeeded. What appears today as their elevation on earth is due to the absence of a state that spreads goodness globally, suppressing their evils and destroying their structures. That state will return, by Allah's permission: the Khilafah Rashidah (Rightly Guided Caliphate), which will remove them as it removed their predecessors—the Persians and Romans. The Islamic Ummah is a living, active nation, moving swiftly to its original path granted by Allah: **﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾** ***"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah"*** [Aal-i Imran:110].

Indeed, within the Ummah is a party loyal to Allah, truthful to His Messenger ﷺ, maintaining the path, day and night, until Allah's promise and His Messenger's good tidings are realized through them, fearing no

reproach in Allah. Their resolve will not falter, and their determination will not weaken, until Allah's promise is fulfilled through them, and the Khilafah Rashidah (Rightly Guided Caliphate) returns, opening Rome by the hands of Muslims as Constantinople was opened. Ahmad narrated in his Musnad on the authority of Abdullah ibn Amr ibn al-As, who said: While we were around the Messenger of Allah ﷺ writing, he was asked: "Which of the two cities will be conquered first: Constantinople or Rome?" The Messenger of Allah saw) said: «مَدِينَةُ هِرَقْلَ تَفْتَحُ أَوْلَىٰ يَعْني فَسُطْنُطِيْنِيَّةٌ» "The city of Heraclius will be conquered first, meaning Constantinople."

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

"And that Day the believers will rejoice. In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful" [Ar-Rum:4-5]

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The Danger of Siding with Oppressors

Allah ﷻ said, ﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾ “And do not incline toward those who oppress, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.” [TMQ Surah Hud:113]. This verse should make one pause and awaken the senses of every intelligent person... Before pondering this noble verse and reflecting upon it, it is necessary to examine the meanings of incline, inclining and inclination linguistically.

If we consult Arabic dictionaries, we find that “rukun” means tendency and inaction. Al-Zamakhshari understood “rukun” here to mean «الميلُ» “a facilitating tendency.” Al-Qurtubi said, «الرُّكُونُ حَقِيقَتُهُ الْإِسْتِنَادُ» “The literal meaning of “rukun” is leaning and relying, and inaction and content with something.” Qatadah said, «معناه لَا تَوَدُّوهُمْ وَلَا تُطِيعُوهُمْ» “Its meaning is: Do not befriend them, nor obey them.” Ibn Jurayj said, «لَا تَمِيلُوا إِلَيْهِمْ» “Do not tend towards them.” Abu al-'Aliyah said, «لَا تَرْضَوْا أَعْمَالَهُمْ» “Do not approve of their actions.” All these interpretations are similar. Ibn Zayd said, «الرُّكُونُ هُنَا الْإِدْهَانُ» “Rukun here means flattery.”

Linguists have interpreted “inclination” as simply leaning towards and being at ease with something. Al-Qurtubi stated that the true meaning of inclination in the language is relying on, depending on, being at ease with, and being content with something.

Perhaps it is derived from the word “corner,” which is the support of every building. Allah ﷻ said, ﴿أَوْءَايَ إِلَى زُكْنٍ شَدِيدٍ﴾ “Or take refuge in a strong support (rukun)” [TMQ Surah Hud:80]. The Noble Qur’an used the word “corner,” which is the absolute inclination, from which it is understood, min baab ul oola (for greater reason, or a fortiori), to prohibit supporting and assisting the people of oppression. The expression “inclination” carries a more profound meaning regarding the intent of this prohibition, as in the words of Allah ﷻ when He ﷻ said, ﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ﴾ “Indeed, intoxicants,

gambling, idols, and divining arrows are but defilement from the work of Satan, so avoid them.” [TMQ Surah Al-Ma'idah: 90]. The expression “avoidance” is more emphatic than the expression “Do not drink intoxicants, nor engage in gambling.”

So, inclination includes, «الميل والسكون والاطمئنان والاعتماد» “tendency, inaction, reassurance, and dependence,” because being still towards something and being steadfast with it is included in the meaning of strength. The language encompasses gradual meanings of reliance, starting from tendency to inaction, then to reassurance, then to dependence, and some of these meanings lead to others. It is not hidden that oppression is not of one degree, but instead it has types and degrees. So, if we know that oppression has types and degrees, then it is appropriate that the prohibition against inclination towards it, in the verse, also be of types and degrees, and that the meaning of inclination encompasses all of that and includes it, with what this word has stored of meanings.

The opposite of inclination, as Imam al-Razi mentioned in his commentary, is «النفور» “aversion” to those who commit oppression. Therefore, the meanings of the verb “to incline” (tarakana) do not deviate from actions of the heart, and actions of the limbs. The heart-related actions include inclination, love, and approval, while the limb-related actions include inaction, participation in embellishing oppression, and flattering the oppressors through visits, companionship, sitting with them, speaking highly of them, and relying on them. The lowest level of inclination towards the oppressor is failing to prevent him from oppressing others, while the highest level is embellishing this oppression for him and for others.

We must pause and reflect upon this noble verse:

1. Allah’s saying, ﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا﴾ **“And do not incline toward those who have wronged.”** [TMQ Surah Hud:113] is a prohibition that has not been repeated in the Noble Qur’an, and this verse from Surah Hud is unique to it, which included the stories of seven peoples who are united

by their description of oppression and tyranny, in more than one place in the Book of Allah ﷻ. The prohibition against inclining toward those who have wronged came at the end of Surah Hud, after reviewing all the scenarios of oppression and tyranny in the Surah, with the difference in the structure of power and the structure of despotism related to each people.

The prohibited inclination towards oppression includes being pleased with the actions of the oppressors, or embellishing and beautifying their ways in the eyes of others, and participating with them in any of their transgressions and prohibitions. Al-Hasan al-Basri said regarding this noble verse, «جَعَلَ اللَّهُ الدِّينَ بَيْنَ لَآئِنَيْنِ: ﴿وَلَا تَطْغَوْا﴾، ﴿وَلَا تَزْكُنُوا﴾» “Allah has placed Deen between two prohibitions, **“And do not be tyrants”** [TMQ Surah Taha: 81] and **“And do not incline towards oppression.”** [TMQ Surah Hud:113]. Thus, al-Hasan summarized the entirety of Deen in two points: the prohibition of transgression and the prohibition of inclining towards the oppressors. This indicates the importance of avoiding inclination towards the oppressors, because it weakens the Deen and diminishes its standing.

2- Tyranny and inclination towards the oppressors harms society and the state, not individuals. The danger of inclination to the oppressors is particularly severe when it is practiced collectively, through the general submission of the citizens to the oppressor. We note in the verse that the prohibition of oppression, in general, came in the plural form, and the prohibition of inclination to the oppressors came in the plural form, not the singular, which indicates the danger of inclination to the oppressors. Wherever tyranny exists in any society, there is a faction of people who incline towards the oppressors, in whom true righteousness cannot be achieved because of this inclination.

3- Inclination is often the easiest negative reaction to oppression, whether in feeling or in action, by not taking any action that indicates aversion to those who have oppressed. However, mere inaction, not support or tendency, only inaction towards those who have wronged, is

prohibited. As for why the expression, «الذين ظلموا» “those who have oppressed” was used, not «الظالمين» “the oppressors,” this means that the prohibition in the verse, with which it begins, addresses the degradation of the desires to “those who have oppressed,” and the attachment to them, and their companionship and sitting with them, and visiting them, and flattering them, and being satisfied with their actions, and imitating them, and dressing in their attire, and gazing in fascination at their adornment, and mentioning them in a way that glorifies them.

«ذهب أكثر المفسرين، قالوا: وإذا كان حال الميل في الجملة إلى من وُجدَ منه ظلمٌ ما في الإفضاء إلى مَساسي النَّاسِ النَّارِ، فما ظنُّكَ بمن يميلُ إلى الراسخين في الظلمِ كُلِّ الميلِ؟!» Most commentators have said: If the general tendency is towards those who have committed some oppression, leading to people being touched by fire, then what do you think of those who are completely tending towards those firmly rooted in oppression?!" The wording is general, encompassing every oppressor, whether believer or disbeliever. Al-Qurtubi considered it more likely that the verse refers to all oppressors in general. Abdullah Ibn Abbas (ra) said regarding this, «إنَّه ينطبقُ على العمومِ بلا أيِّ فرقٍ بين مسلمٍ أو غير مسلمٍ، لأنَّ العبرةَ بعمومِ اللفظِ لا بخصوصِ السببِ» "It applies generally without any distinction between Muslim and non-Muslim, because the lesson is in the generality of the wording, not the specificity of the reason of revelation." Imam Al-Shawkani, may Allah have mercy on him, said, «الظاهرُ من الآيةِ العمومُ، ولو فُرضَ أنَّ سببَ النزولِ هم المشركونَ، The apparent meaning of the verse is generality, and even if it were assumed that the reason for its revelation was the mushrikoon, the consideration would be in the generality of the wording, not the specificity of the reason of revelation."

4- The noble verse established two consequences of inclination to those who have oppressed: The first is worldly, which is the lack of *nasr* (support for victory) and help from Allah ﷻ. The second is the punishment of Hellfire in the Hereafter.

﴿فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم﴾ These two conclusions are derived from the verse, “مَنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١٠﴾” Then the Fire will touch you, and you will

have no protectors besides Allah, nor will you be helped.” [TMQ Surah Hud:113]. It is as if He ﷻ is saying to us: If you are content with the path of the oppressors, follow in their footsteps, and support them in their falsehood, the Fire of Hell will touch you in the Hereafter, and Allah ﷻ will not help you in this world. Instead, He will abandon you, empower your enemy against you, and forsake you. This is the state of the jamaah (community) of Muslims today. When you align yourselves with an oppressor, you are in fact opposing the way of Allah ﷻ. Therefore, Allah ﷻ will forsake you, and no one will help you, for there is no protector or helper except Allah ﷻ.

The punishment for mere inclination towards those who have oppressed is, ﴿فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾ **“Then the Fire will touch you, and you will have no protectors besides Allah, nor will you be helped.”** Here I quote the words of Imam Al-Shawkani, «قوله، ﴿فَتَمَسَّكُمُ النَّارُ﴾ بسبب الرُّكُونِ إِلَيْهِمْ، وفيه إشارةٌ إلى أَنَّ الظَّلمةَ أَهْلُ النَّارِ أَوْ كَالنَّارِ، ومُصَاحِبُهُ «النَّارِ» توجبُ لا محالةَ مَسَّ النَّارِ» His saying, **“Then the Fire will touch you”** is due to inclination to them, and in it is an indication that the oppressors are the people of the Fire or are like the Fire, and associating with the Fire inevitably entails being touched by the Fire.”

There is another subtle point that Al-Mawardi alluded to when he said, «فَيَتَعَدَّى إِلَيْكُمْ ظِلْمُهُمْ كَمَا تَتَعَدَّى النَّارُ إِلَى إِحْرَاقِ مَا جَاوَرَهَا، وَيَكُونُ ذِكْرُ النَّارِ عَلَى هَذَا الْوَجْهِ «استِعَارَةً وَتَشْبِيهًا» “Their oppression will extend to you as fire extends to burn what is around it, and the mention of fire in this way is a metaphor and simile.” And in Allah’s saying, ﴿وَمَا لَكُم مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾ **“And you have no protectors besides Allah, nor will you be helped”** is evidence of the great sin of inclination to those who have oppressed, for whoever takes them as a support to which he resorts and on which he relies and in whose shade he rests, they will not be protectors or helpers for you to stand between you and the punishment of Allah ﷻ after you have accepted them as protectors and helpers in this worldly life, and you have become deprived of the protection and help of Allah ﷻ through them.

5- The scourge of this world is inclining towards oppressors, for inclining towards them only encourages them to persist in their oppression and spread it. Inclining towards oppressors, especially by ulema, is extremely dangerous and its evil is widespread. It begins with approaching them initially, and then many of these ulema soon come to consider their words permissible, accept their justifications for their actions, and are even deceived by their words. Then they become complacent in accepting their gifts and favors, and their tongues fall silent. Their approach transforms from an approach for the sake of Allah ﷻ and seeking His pleasure into an approach driven by self-interest and inclination towards them and their worldly luxury and oppression of people.

There is no protection from that except piety towards Allah ﷻ, sincerity in doing work for His sake, feeling His awe and greatness, and standing before Him.

This Imam al-Zuhri, despite his high standing in knowledge, came to associate with the rulers. During this association, a sincere brother advised him of danger to his Deen. So, he wrote to him, admonishing and reminding him, عافانا الله وإياك أبا بكر من الفتن، فقد أصبحت بحال ينبغي لمن عرفك أن يدعو لك الله ويرحمك، أصبحت شيخاً كبيراً وقد أثقلتك نعم الله بما فهمك الله من كتابه، وعلمك من سنة نبيه، وليس كذلك أخذ الله الميثاق على العلماء، قال الله سبحانه: ﴿لَتَبَيِّنَنَّاهُ﴾ May Allah ﷻ protect us and you, Abu Bakr, from trials. You have reached a state where whoever knows you should pray for you and ask Allah ﷻ to have mercy on you. You have become an old man, and Allah's blessings have weighed heavily upon you because of what He has granted you of His Book and taught you of the Sunnah of His Prophet ﷺ. This is not how Allah ﷻ took the covenant from the ulema. Allah ﷻ said, 'You must make it clear to the people and not conceal it' [TMQ Surah Aal-i Imran:187]."

He then said، واعلم أن أيسر ما ارتكبت، وأخف ما احتملت: أنك آنتست وحشة الظالم، وسهلت سبيل الغي بدنوئك ممن لم يؤد حقاً، ولم يترك باطلاً، حين أدناك اتخذوك قطباً، تدور عليك رحي باطلهم، وجسراً يعبرون عليك إلى بلائهم، وسلماً يصعدون فيك إلى ضلالهم، يُدخلون الشكك بك على العلماء، ويقتادون بك قلوب الجهلاء، فما أيسر ما عمروا لك في جنب ما خربوا

عليك، وما أكثر ما أخذوا منك في جنب ما أفسدوا عليك من دينك، فما يؤمّنك أن تكون ممّن قال الله فيهم: ﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا﴾
 “Know that the least of what you have committed, and the lightest of what you have borne, is that you have comforted the oppressor and facilitated the path of error by your closeness to those who neither fulfilled the truth nor abandoned falsehood. When they drew you near, they made you a central figure, the millstone of their falsehood grinding around you, a bridge they crossed to reach their calamity, a ladder they climbed to ascend to their misguidance. They instilled doubt in the minds of ulema through you, and they led the hearts of the ignorant astray through you. How little they built for you, compared to what they destroyed! How much they took from you compared to what they corrupted of your Deen! What makes you certain that you are not among those of whom Allah ﷻ said, **“Then there came after them a generation who neglected Salah and followed their desires; so they will meet the punishment of destruction.”** [TMQ Surah Maryam:59]?”

He then said، فقد فداؤِ دينك، فخذ، فإنك تُعامل من لا يجهل، ويحفظُ عليك من لا يغفل، فخذ، فدخله سقمٌ، وهيئ زادك فقد حضر السفر البعيد، وما يخفى على الله من شيء في الأرض ولا في السماء، والسلام “You deal with one who is not ignorant, and He ﷻ Who protects you is not negligent. So treat your Deen, for it has become sick, and prepare your provisions, for the long journey has arrived. Nothing is hidden from Allah ﷻ on earth or in heaven. And Salaams.”

It is narrated that a man came to Imam Ahmad ibn Hanbal and said، يا إمام أنا أعملُ خياطًا عند حَكّامٍ ظلمةٍ، فهل ينطبقُ عليّ قوله تعالى: ﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا﴾ “O Imam, I work as a tailor for oppressive rulers. Does the Almighty’s saying apply to me: ‘And do not incline toward those who do wrong, lest you be touched by the Fire’?”

Imam Ahmad said، «أما الذي يبيعك الخيط فهو من الذين «ركنوا إلى الذين ظلموا» “Instead, you are among those who have oppressed others, while the one who sells you the thread is among those who have inclined to the oppressors.”

If we apply Imam Ahmad's standard to those who defend the oppressors, conceal their oppression, justify their actions, pity them, or support them in some of their oppression, which group do they belong to? Especially when we consider the rest of the verse, **﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا﴾** فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١٣﴾ **“And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.”** So, O you who incline toward the oppressors, support them, and justify their crimes! Do you not know that you are partners with them in their crime?! And you draw closer to be among those who sold their Deen for the worldly gain of others!

Isn't it time for you to reconsider your stance towards the tyrants and oppressive criminals after all this bloodshed and destruction in Gaza and other Muslim countries, and the crimes and corruption that these oppressors are committing on earth?!

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Pakistan's 27th Constitutional Amendment Enshrines Dictatorship

By: Ustadh Bilal Al-Muhajir – Wilayah Pakistan

Despite the American-led global secular order's reverence for the concept of the rotation of power, a serious issue has forced America to abandon this sanctity and operate differently. It has preferred to keep its agent dictators in power due to the scarcity of such formidable agents. America is no longer able to cultivate and prepare new agents to succeed their predecessors, given the rapid pace of events and the rising awareness among populations, particularly in the Muslim World, which has become extremely difficult to control and manipulate.

It took America more than a decade to pave the way for the Damascus regime's opportunists, whom they had implanted within the Syrian revolution, and they were only able to replace Bashar al-Assad with them after fourteen years of the uprising. Similarly, America understood that it could not replace Ankara's opportunists with their counterparts, so the Turkish constitution was amended from a parliamentary to a presidential system. This granted the president broad powers, including the possibility of running for consecutive terms, and abolished the office of prime minister, making the president the most powerful figure in the executive branch.

Within this context, Pakistan's 27th constitutional amendment comes at a critical juncture, as the Trump administration has revitalized Asim Munir's role in advancing American geopolitical interests in the Middle East and South Asia. The speed with which this amendment was passed, and its timing, indicate that Pakistan's security and governance apparatus operates according to external timetables, dictated by American interests. This amendment represents an unprecedented step, restructuring the country's judiciary and military in a way that consolidates American

influence, prevents any opposition from challenging it, and effectively eliminates the supposed independence of state institutions.

Among several amendments, two stand out as the most significant: the reorganization of the supreme military command and reforms to the judiciary. In the judiciary, the amendment includes the creation of a new constitutional court called the “Federal Constitutional Court (FCC),” which will be the sole body authorized to hear constitutional cases. This effectively eliminates the role of the Supreme Court, reducing its status to that of a mere high court, whose decisions are no longer binding on the Federal Constitutional Court. Meanwhile, Federal Constitutional Court decisions become binding on all courts, including the Supreme Court, significantly diminishing the Supreme Court's power and limiting its role. Furthermore, the amendment grants the army chief, and the head of state, lifetime immunity from prosecution.

To appoint judges loyal to the military, the amendment strengthens the executive branch’s role in appointing and transferring judges, replacing the independent judicial commission that previously performed these tasks. This threatens the independence of the judiciary and makes it more subservient to the pro-American executive branch. These reforms are not aimed at achieving genuine or swift justice for the people of Pakistan, but rather at manipulating the judiciary to serve the interests of America’s agents and allies within the country, and to consolidate the executive branch, which faces no challenges from a higher judiciary, historically linked to British interests.

At the highest military command level, the main reform involves creating the position of Chief of Defence Forces (CDF), who oversees the Army, Air Force, and Navy. This position replaces the abolished Chairman of the Joint Chiefs of Staff. The Chief of Defence Forces (CDF) will have the authority to appoint the heads of the various branches of the armed forces

and the strategic nuclear forces, effectively placing these forces under the control of the Chief of Army Staff, who is himself subject to American influence. The amendment ensures that the Chief of Army Staff will always hold this position, preventing any officer from the Air Force, Navy, or strategic nuclear forces—branches where many are loyal to Islam and support the return of Islamic governance—from attaining it.

Under this amendment, General Asim Munir, considered one of the most prominent pro-American officers, was appointed as the commander of the defense forces for a five-year term, with the possibility of extension. A new position for the commander of the National Strategic Command (NSC) was also created to replace the previous structure that ran Pakistan's nuclear weapons under the National Command Authority (NCA), thus centrally integrating the three strategic nuclear forces under General Munir's command, concentrating control in his hands.

The implications of this amendment are clear: it consolidates American influence through General Munir's personal control over the various branches of the armed forces that were previously relatively independent, and it concentrates command and control in one hand. Although the ruling regime justifies these reforms as creating synergy and unity in the military leadership, the unilateral nature of the Chief of Defence Forces position and the elimination of the rotation system reveal the true objective: total American control over Pakistan's security apparatus.

The reshuffle has broader objectives related to advancing American interests in the region, particularly in light of the Palestinian issue, which is central to the conflict in Muslim countries. The United States faces resistance within the Pakistan's armed forces against deploying troops to protect Jewish interests in Gaza as part of the American peace plan. Therefore, the US administration is counting on strengthening General Munir's control to quell this resistance and address internal demands.

These amendments represent a dangerous turning point in Pakistan's constitutional and political history. They strengthen the military's influence and diminish the judiciary's power, paving the way for increased military intervention, control over key government positions, and a reduction in the role of civilian institutions. Therefore, it can be argued that Pakistan's 27th constitutional amendment is not merely an administrative or judicial change, but a profound geopolitical shift that undermines state institutions, and consolidates American influence over the country's security and political affairs.

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Answer to Question: Using Artificial Intelligence in the Field of Photography, Drawing, and Videos

From: Ata' ibn Khalil Abu al-Rashta

To: Islam Abu Khalil and Raed Al-Harsh Abu Mu'adh

(Translated)

Question:

As-salamu 'alaykum wa rahmatullahi wa barakatuhu, our honorable Sheikh. May Allah protect you and make Islam established on Earth by your hands.

I wanted to present an important question in this era for many people regarding artificial intelligence, and I hope that the answer will be beneficial for everyone if you publish it on your official page, in sha' Allah.

Today, many people use artificial intelligence to create images of humans or animals. A person inputs certain information along with some parameters into the AI and asks it to create an image, and it produces images or video clips, whether in the form of animation or realistic. It is also possible to input an image of an existing person to create a podcast or a program, or one may request the creation of an image of a person who does not exist at all.

First question:

Is it permissible in the Shariah to use artificial intelligence (AI) to create images of humans or animals? And likewise to create animations or video clips for da'wah purposes or in general?

Second question:

If creating images of humans using artificial intelligence (AI) is permissible, must these images abide by the Shariah rules? Meaning: must the woman be covered (hijab) or not?

May Allah reward you with all good for your responses.

2- Question of Raed Al-Harsh Abu Mu'adh:

As-salamu 'alaykum wa rahmatullahi wa barakatuhu.

Today, with artificial intelligence, we can convert text into an image, and we can also change the features or type of the image or convert it into animation, and we can also create videos based on textual input. Is altering an image (such as converting it into a cartoon or anime) considered “drawing by hand,” or is it something else? Or is it an “automatic generation” based on algorithms and not direct human action?

Answer:

Wa 'alaykum as-salamu wa rahmatullahi wa barakatuhu.

Your two questions are similar, and here is the answer:

First: Artificial intelligence (AI) programs are a vast door opened for humanity, and artificial intelligence is evidence of the greatness of the Creator, Exalted is He, who

[عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ]

“taught man that which he knew not” [Surah Al-‘Alaq: 5]. Thus, the human became capable of harnessing machines, calculations, algorithms, and computer programs to perform tasks and carry out missions that are difficult for a human being to achieve with his mere effort... Artificial intelligence is a major leap in science and application, and is capable of causing major changes in methods, means, and the course of people’s lives and civil progress, etc.

Second: Artificial intelligence is not limited to a single field, but has multiple uses according to the multiplicity of fields of science, knowledge, and application... It can be used effectively in the field of health, medicine, and hospitals, and in the field of sciences and inventions, and in education,

and in the military field and wars, and in various arts... and many other fields. Like all sciences and inventions, it can be used for good or evil depending on what the human chooses. It can be harnessed for the good of humanity and the benefit of people, and it can be harnessed for evil, corruption, injustice, and consuming people's wealth wrongfully, etc.

Third: The question we are answering concerns the use of artificial intelligence programs in the field of photography, drawing, videos, robots, and similar matters. **To answer this question, we review the following:**

1- Linguistically, “tasweer” (creating an image) means producing a likeness of a creature that resembles its creation, that is, producing something similar to it. The closer the created image is to the actual creature, the stronger and greater the skill... So creating an image means producing a resemblance to it. The “musawwir” are therefore the ones who create likenesses. But transferring the actual thing itself by any tool is not called “tasweer.” The forbidden tasweer is that which has a soul, and the reality of tasweer is drawing something that resembles it by hand or by a camera or by any tool on land or air... and it is not the transferring of the actual object itself.

2- As for the fact that the prohibited image-making is that which has a soul, that is due to the following evidences:

a. Sahih al-Bukhari: On the authority of Sa‘īd ibn Abī al-Ḥasan who said: I was with Ibn ‘Abbās (may Allah be pleased with both of them) when a man came to him and said: “O Abā al-‘Abbās, I am a man whose livelihood is only from the work of my hands, and I make these images.” So Ibn ‘Abbās said: “I will not tell you except what I heard the Messenger of Allah say; I heard him say:

b. Sahih al-Bukhari: On the authority of ‘Ubaydullāh, from Nāfi‘, that ‘Abdullāh ibn ‘Umar (may Allah be pleased with both of them) informed him that the Messenger of Allah ﷺ said: «إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّوَرَ يُعَذَّبُونَ» «يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ أَحْيُوا مَا خَلَقْتُمْ» “Those who make these pictures will be punished on the Day of Resurrection. It will be said to them: ‘Give life to what you have created.’”

c. Sahih Muslim: On the authority of Nāfi', from al-Qāsim ibn Muḥammad, from 'Ā'ishah, that she bought a cushion on which were pictures. When the Messenger of Allah ﷺ saw it, he stood at the door and did not enter. She recognized—or it was recognized on his face—the dislike. So she said: "O Messenger of Allah, I repent to Allah and to His Messenger! What sin have I committed?"

The Messenger of Allah ﷺ said: «مَا بَالُ هَذِهِ النُّمُوزَةِ؟» **“What is the matter with this cushion?”** She said: "I bought it for you to sit on and rest your head on." The Messenger of Allah ﷺ said: «أَصْحَابَ هَذِهِ الصُّوَرِ يُعَذَّبُونَ وَيُقَالُ لَهُمْ أَخْيُوا مَا خَلَقْتُمْ» **“The people who make these images will be punished, and it will be said to them: ‘Bring to life what you have created.’”**

d. And this is confirmed by the fact that the imaging of what is not of living beings has come with its permissibility as mentioned in *al-Shakhṣiyyah 2 (Islamic Personality Vol. 2)* – Chapter of Imaging: [(As for the permissibility of depicting what has no soul—such as trees and the like—it has come explicitly in the Hadiths.

In the Hadith of Abu Hurayrah: «فَمُرْ بِرَأْسِ التَّمْثَالِ يُقَطَّعْ فَيَصِيرَ كَهَيْئَةِ الشَّجَرَةِ» **“Order that the head of the statue be cut off so that it becomes like the form of a tree.”** (It was narrated by Ahmad, and also narrated by al-Tirmidhi and Abu Dawud). And this means that the statue shaped like a tree has nothing (prohibited) in it. And in the Hadith of Ibn 'Abbas: He said: «كُلُّ مَصُورٍ فِي النَّارِ يَجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسًا فَتُعَذِّبُهُ فِي جَهَنَّمَ، وَقَالَ: فَإِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَاصْنَعْ الشَّجَرَ وَمَا لَا نَفْسَ لَهُ» **“Every image-maker will be in the Fire. For every image he made a soul will be created for him, and it will punish him in Hell. And he said: If you must do so, then make (images of) trees and things that have no soul.”**] End.

Thus, the prohibition in the above texts is restricted to what has a soul, and specific to it and not general, by the indication of “until he breathes into it the soul” and “Give life to what you have created,” and the exception of the tree and the like. Meaning that the prohibited image is the one that has a soul. Therefore, the other unrestricted or general texts

are carried upon the restricted and the specific, as in the principles (of jurisprudence), meaning: carried upon (images) of beings that have a soul. Such as the Hadiths: (Ibn 'Umar): « إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَةَ يُعَذَّبُونَ يَوْمَ » «الْقِيَامَةِ» “Indeed, those who make these images will be punished on the Day of Resurrection.” (Ibn 'Abbas): «كُلُّ مُصَوِّرٍ فِي النَّارِ» “Every image-maker will be in the Fire.” And similar Hadiths.

3- As for the fact that the reality of image-making is that it involves imitation of a created being that has a soul and is not a transfer of its actual essence, this is due to the following evidences:

a. It is mentioned in *'Umdat al-Qari*, commentary on Sahih al-Bukhari, regarding the Hadith of 'A'ishah, Mother of the Believers (may Allah be pleased with her), who said:

قَدِمَ رَسُولُ اللَّهِ ﷺ، مِنْ سَفَرٍ وَقَدْ سَتَرْتُ بِقِرَامٍ لِي عَلَى سَهْوَةٍ لِي فِيهَا تَمَاثِيلٌ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ هَتَكَهُ وَقَالَ: «أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهَوْنَ بِخَلْقِ اللَّهِ»

“When the Messenger of Allah ﷺ returned from a journey, I had screened a small room of mine with a curtain having images. He tore it down and said: ‘The people who will be most severely punished on the Day of Resurrection are those who imitate the creation of Allah.’” “هتكه” means: he tore it and removed it. “يُضَاهَوْنَ” means: they imitate or resemble the creation of Allah.

b. It is mentioned in *Fath al-Bari* by Ibn Hajar regarding the same Hadith: “أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهَوْنَ بِخَلْقِ اللَّهِ» ***The people who will be most severely punished on the Day of Resurrection are those who imitate the creation of Allah.***” [His statement “يُضَاهَوْنَ بِخَلْقِ اللَّهِ” means: they make what they create resemble what Allah creates... And in the narration of al-Zuhri from al-Qasim in Sahih Muslim: “الَّذِينَ يُشَبِّهُونَ بِخَلْقِ اللَّهِ» — those who resemble (their created forms) to the creation of Allah.]]

And based on that, the prohibited imaging is that which is of something possessing a soul, in imitation of the creation of Allah — meaning that the forbidden image is the one that imitates the creation of Allah, that is, resembles the creation of Allah. And the closer the resemblance is to the

actual creation, the stronger the “creativity” in the image... And therefore those who imitate the creation of Allah are called, in other Hadiths, “the image-makers” (al-muṣawwirūn):

«إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ» *"Indeed, the people who will receive the severest punishment on the Day of Resurrection are the image-makers."*

«إِنَّ مِنْ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ» *"Verily, among the most severely punished people on the Day of Resurrection are the image-makers."*

This was stated in response to a question posed to the founding Ameer (may Allah have mercy on him) on 23/3/1969: (And he ﷺ said: «يَا عَائِشَةُ» «أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ» *"O 'Aisha, the people who will be most severely punished before Allah on the Day of Resurrection are those who imitate the creation of Allah"*, meaning those who make images.)

Although, imitation or resemblance is not the reason for prohibition, and therefore depicting trees and other things without a soul is permissible as we mentioned. However, imitation or resemblance is a description of the forbidden image of something with a soul, meaning it falls under the principle of determining the actual subject of the ruling: if the image resembles the creation of Allah, it is prohibited; but if the image is a mere depiction of the thing itself, it is not prohibited. Because depicting a creature is to create an example or form resembling it, not transferring its essence. And transferring the essence: (is not imaging a person, meaning taking an example from them, but it is the actual person or thing itself being imprinted as an impression. Accordingly, the Hadith forbidding image-making does not apply to it. This is from the principle of determining the relevant context (taḥqīq al-manāṭ), not from the search for evidence alone — one investigates the actual reality of the thing to which the ruling is to be applied, then applies the ruling.) This was stated in the Answer to a Question on 23/3/1969.

Fourth: Based on what has been mentioned above, we answer the questions:

1- We have clarified the rulings on drawing, sculpting (statues), and photographic imaging in our books (Islamic Personality, Volume Two) and in the answers to questions we have published, including an Answer dated 19/03/2017, which contains many details and evidences. We have shown that hand drawing of beings with souls and sculpting them into statues (except for children's toys) is prohibited by Sharia as long as it is done by human effort, in imitation of creation, and one can refer to the answer where the evidences are detailed.

2- After the invention of the computer, it became possible to do drawing and imaging of beings with souls using drawing programs through the use of the mouse, in computer drawing. This is a distinct shift in drawing and imaging, **as the creator uses programming abilities to produce drawings and images. However, drawing by human effort remains imitation of creation, and the closer the resemblance to the creature, the stronger the creativity.**

3- **As for photographic imaging, it is permissible and not prohibited because it is a transfer of the actual thing, not an imitation of it. The evidences are:**

a- From the **Answer to Question dated 23/3/1969:***[And as for the photographic image... it is like a mirror. Just as the mirror reflects the essence of the thing upon it, so does the photographic device. What the device produces, besides not being a drawing or forming, it is also not image-making of a person, meaning taking an example from them. Rather, it is the actual person or thing itself being imprinted as an impression. Therefore, the Hadith forbidding image-making does not apply to it. This is from the principle of determining the relevant context (taḥqīq al-manāṭ), not from the search for evidence alone — one investigates the actual reality of the thing to which the ruling is to be applied, then applies the ruling. The reality here is that it is an imprint or reflection, not a drawing or forming, therefore the ruling of image-making does not apply. It is covered by the general permissions, and thus photographic imaging is not prohibited. (05 Muharram 1389 AH / 23 March 1969 CE)]*

b- From the **Answer to Question dated 22/1/1971:***[Image-making is engraving, drawing, and other things that a person directly practices. Allah has forbidden the Muslim to directly draw any being with a soul, whether on paper, clothing, walls, or other; and forbidden the Muslim to directly engrave any being with a soul, whether on stones, utensils, or other; and forbidden to practice anything resembling drawing or engraving of any being with a soul, whether on leather, walls with plaster, sculpting, or coloring on clothing, etc. Everything that falls under the word “image-making” linguistically is prohibited, including sculpting, drawing, engraving, printing, and so on. However, what is not considered image-making linguistically is not prohibited, and therefore photographic imaging, satellite imaging, and the like are not prohibited.(22/01/1971)]*

4- As for the production of images, drawings, or videos of beings with souls using artificial intelligence, its reality is as follows:

a. A person writes a text in an AI program requesting, through this text, the formation of images of a being with a soul. For example, they may request: *“Draw President X in sports clothing”*, and the AI program produces an image of the requested president in sports attire, either in photographic form or as a drawing, etc.

This also applies to video production. A person can ask a designated program to produce a video with specific specifications, for example, to produce a video of a Friday sermon for a particular preacher. The program uses the information at its disposal and produces a video of the preacher delivering the sermon as requested, and so on.

b. Based on what we mentioned in points (Fourth - 1 and 3), if the image is a transfer of the actual thing, such as a photographic image in place and time, there is no problem. However, if the image is in the form of imitation of the thing in terms of its creation — as in hand drawing or computer drawing — it is not permissible, because the word *image-making* applies to it, i.e., (they imitate Allah’s creation).

If, moreover, this image includes things that are not real, i.e., not as in actual reality, such as altering the features of someone’s face, the type of

clothing, showing the person giving Friday sermon while they are not there, or forming an image of a deceased person, etc., meaning not in the actual form of the person at the place and time when showing the image, then, in addition to being prohibited, the texts prohibiting deceit, lying, and causing harm apply due to manipulation of images against reality:

- The Prophet ﷺ said: « **الْخَدِيعَةُ فِي النَّارِ وَمَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ** » **«Deception is in the Fire, and whoever does a deed not upon our command, it is rejected.»** (Bukhari)
- The Prophet ﷺ said: « **لَا ضَرَرَ وَلَا ضِرَارَ** » **“There is no harm and no causing harm.”** (Ahmad; also Ibn Majah, and Al-Hakim in Al-Mustadrak)
- The Prophet ﷺ said: « **وَالْكَذِبُ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ** » **“Indeed, lying leads to immorality, and immorality leads to the Fire.”** (Muslim: **“And beware of lying, for lying leads to immorality, and immorality leads to the Fire.”**)

Accordingly, any imaging that changes the reality of a thing and displays it differently from its reality is a lie and deception, which is not correct and not permissible. Likewise, causing harm to a protected person who is depicted untruthfully through manipulation of the image is also not correct and not permissible according to the above evidence. Whoever uses artificial intelligence programs to produce such images is sinful.

The sin increases if these images and videos:

- - generate images of the Messengers and Prophets, peace and blessings be upon them, or generate videos representing them and speaking in their tongues, because of the sanctity of the Prophets. Allah, glory be to Him, chose the Prophet with prophethood and the message, which is a special privilege for him and not for other humans. Generating an image or video of the Prophet or the Messenger to whom Revelation was sent is an aggression against

the message, a failure to give prophethood its due, and a failure to give the message its proper status, and this is a great injustice to the message and the Messenger.

- - generate an image or video that promotes ideas of disbelief, promotes immorality and vice, insults reputations, or promotes any other actions and speech that are prohibited.

This is what I consider most likely regarding this issue, and Allah Knows Best and Judges Best.

Your brother, Ata' ibn Khalil Abu al-Rashta

18 Jumada al-Akhirah 1447 AH

Corresponding to 09/12/2025 CE

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What is the Secret Behind Trump's Satisfaction with the New Administration in Syria?

By: Ustadh Ahmed Al-Sourani

US President Trump has repeatedly expressed his admiration for Syrian interim president Ahmed al-Sharaa. CNN Arabic reported, "US President Donald Trump expressed his confidence in Syrian interim president Ahmed al-Sharaa's ability to lead his country on Monday, following their meeting at the White House." Trump told reporters in the Oval Office about al-Sharaa, "He comes from a very tough place, and he's a tough guy. I liked him. I get along with him, the president, the new president in Syria... He has had a rough past. And I think, frankly, if you didn't have a rough past, you wouldn't have a chance... We have to make Syria work."

On December 2, 2025, the US Special Envoy to Syria, Tom Barrack, delivered a hand written letter from Trump to al-Sharaa, which read, "Ahmed, you will be a great leader- and the United States will help!"

What is the secret behind this satisfaction? What did Ahmed Al-Sharaa do to gain this satisfaction and admiration from America, which has been leading a crusade against the Islamic Ummah for decades and continues to do so today?

Firstly: Ahmed al-Sharaa agreed not to change the nature of the Syrian government after the fall of Bashar al-Assad. He declared that Syria would remain a secular republic, separating the Deen from the state, and he maintained the previous constitution with some non-essential amendments. He also maintained all existing current laws, and the courts and judiciary continued to implement those laws that were in effect during Bashar's time.

Secondly: Ahmed Al-Sharaa joined the international coalition to combat terrorism. In America's view, terrorism includes any party or person who calls for the implementation of Islam in real life, confronting Western colonialism, and not submitting to international will.

Thirdly: Ahmed al-Sharaa proceeded with the normalization process with the Jewish entity immediately after the liberation, declaring his commitment to the 1974 agreement and stating that Syria would not target the Jewish entity, thus transcending nationalist rhetoric. The Syrian Foreign Minister met with officials of the Jews on more than one occasion, and during his meeting with Trump in Riyadh, Ahmed al-Sharaa did not publicly reject joining the Abraham Accords, which Trump had proposed.

Fourthly: Ahmed al-Sharaa worked to implement Resolution 2254 by pardoning criminals and murderers from Bashar al-Assad regime's ranks, even appointing some of them to government positions. For example, the criminal Fadi Saqr was appointed to the Civil Peace Committee, and some regime loyalists and supporters were appointed to ministerial posts, such as the Minister of Education, Muhammad Turko, who had been an employee of Bashar al-Assad and a supporter of his until the day of liberation. Similarly, Hind Qabawat, who was brought from Canada and is known for her support of LGBTQ+ rights, was appointed. This cabinet includes both supporters and opponents of the regime, as well as those steeped in Western ideology, representing one aspect of implementing Resolution 2254. This is precisely what UN Special Envoy Pedersen sought to achieve in his meeting with Ahmed al-Sharaa on December 16, 2025, when he urged him to implement Resolution 2254.

Fifthly: Ahmed al-Sharaa is intent on preventing any partisan political activity based on Islam in Syria. His personal advisor, Ahmed Zeidan, has stated that the Muslim Brotherhood must dissolve itself, and his prisons still hold dozens of political prisoners from the shebaab of Hizb ut-Tahrir. Some of them have been sentenced by security courts, whose judges are masked, to unjust politically motivated sentences, some as long as ten years. Ironically, these sentences were issued while Ahmed al-Sharaa was visiting the United States to address the United Nations General Assembly.

Sixthly: Ahmed Al-Sharaa prevented Hamas from opening offices on Syrian soil, in a move that pleases America, which is participating with the

Jewish entity in its war against those groups that ignited the Al-Aqsa Flood battle that shook the Jewish entity and indeed the whole world.

All of these reasons mentioned, in addition to the current Syrian administration's approach of complete submission to the American will, explain this American satisfaction. It does not deviate from America's directives, just like the rest of the rulers of Muslims who rush to please it, and have helped it to continue its hegemony over the Muslim countries in all its political, economic, and cultural forms.

The approach of the new Syrian administration in pleasing America and submitting to its dictates is an approach that does not please Allah ﷻ, and then does not please His sincere servants in ash-Sham who revolted against the Bashar al-Assad regime, and wanted to change it radically, and to break free from Western colonialism that has spread corruption in the lands of Muslims, and committed and continues to commit the most heinous crimes against Muslims.

In conclusion, we reiterate the Quranic truths with which Allah ﷻ addressed us concerning our relationship with the belligerent disbelievers (kafir fi'li), where He ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ **"O you who have believed, do not take the Jews and the Christians as allies. They are allies of one another. And whoever is an ally to them among you - then indeed, he is one of them. Indeed, Allah does not guide the wrongdoing people"** [TMQ Surah Al-Maida: 51]. And He ﷻ said, ﴿وَلَا تَزْكُتُوا﴾ **"And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors"** [TMQ Surah Hud: 113]. Then you will not be helped. And Allah ﷻ said, ﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ اتَّبَعْتُمْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾ **"Never will the Jews or the Christians be satisfied with you until you follow their religion. Say, 'Indeed, the guidance of Allah is the [only] guidance.' And if you were to follow their**

desires after what has come to you of knowledge, you would have against Allah no protector or helper” [TMQ Surah Al-Baqarah: 120].

Allegiance to the disbelievers (kuffar), reliance upon them, and attempts to please them all incur the wrath and displeasure of Allah ﷻ, and prevent one from receiving the guidance and support of Allah ﷻ. This is manifest loss in this world and the Hereafter.

We ask Allah ﷻ to protect ash-Sham and its people, and to provide it with a sincere and devoted leadership that rules according to the Shariah Law of Allah ﷻ, looks after the affairs of the Ummah, defends its Deen, and severs all ties with the disbelievers. Praise be to Allah ﷻ, Lord of the Worlds.

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Will Pakistan's Muslim Armed Forces Now, Under the Leadership of an American General, Protect the Jews and Disarm the Palestinian Resistance?

Media Office of Hizb ut Tahrir in Wilayah Pakistan

Dawn Newspaper reported on its website on 13 December, 2025 that Muslim forces could be deployed from next month for an “International Stabilization Force” in Gaza. Earlier, the American agent ruler Shehbaz Sharif had already given “in-principle” consent to the deployment of Pakistani forces in Gaza. However, fearing intense public backlash, the rulers of Muslims one after another have been expressing their helplessness before America. Thus now the devil Trump and his disciples, the rulers of Muslims, are weaving new conspiracies to use our mujahid Muslim armed forces to protect the Jews and to disarm Hamas and other Palestinian resistance forces. The report confirms that, away from the media limelight, details are being finalized for the deployment of Muslim forces. The Trump administration has also stated that the command center in Gaza will be led by a one or a two-star American general. It is therefore clear that Muslim forces will be used under the leadership of an American crusader general to carry out the same filthy mission that America and the Zionist entity together could not complete!

O Officers of the Pakistan Armed Forces!

The commands of Islam are explicit and clear. There is no obedience to anyone in prohibitions (haram) and transgressions. A slave is not bound to his master, a wife to her husband, children to their parents, nor armed forces to their leadership in matters of sin. The Messenger of Allah (saw) said: «إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ» “Indeed, obedience is only in what is right (ma'ruf).” [Bukhari, Muslim]. And he (saw) said: «السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ» “Hearing and obeying is obligatory upon a Muslim in what he likes and dislikes, so long as he is not commanded to commit a sin.” [Bukhari, Muslim].

The consequence of violating these commands is that since the Musharraf era your motto of “faith, piety, and jihad in the path of Allah” have been steadily buried, and you were transformed into a secular nationalist army which then turned into a mercenary force. Successive military leadership easily placed Kashmir into the lap of the Hindu Baniya, the same Kashmir for which you had sacrificed thousands of lives. Yet your leadership responded by gifting a ceasefire on the Line of Control. Due to your leadership’s cowardice, the Hindu state took control of Pakistan’s rivers. Whether civilian or military leadership, all are absorbed in extensions, privileges, corruption, the approval of American masters, and now immunities; and the most powerful army of the Muslim Ummah is continuously diverted from its mission into the service of American imperialism. And now matters have reached the point that our capable and willing Muslim armed forces will take on the contract of protecting “those upon whom wrath has fallen” (the Jews) and disarming the Palestinian resistance?!

O Officers of the Pakistan Armed Forces!

Do not be deceived by the lie of these rulers that our armed forces will not disarm Hamas. The mandate of the force they are being sent to join is already set in a United Nations resolution, which includes disarming Hamas. These forces will carry out duties under an American command center led by an American general, established precisely to grant dominance to the Jews on this blessed land. This command center exists to complete the same unfinished agenda of the Jews and America: to strip Muslim resistance of weapons and force them into total submission before the Jews. So, O Officers of the Pakistan Armed Forces, how long will this silence continue? With each passing day, your silence becomes a cause of your humiliation, the price of which the entire Ummah must pay. Make a pledge once and for all: no more!

O Officers of the Pakistan Armed Forces!

You are the most powerful armed forces of the Muslim Ummah. You are the guardians of this Ummah’s strength and honor. Break free from

this defeatism and the shackles of nationalism. Not the orders of American-agent leadership, but the commands of Allah and His Messenger (saw) are sacred. Sanctity does not belong to the lines drawn by the British, but to the lives, wealth, honor, and faith of Muslims. The enemy is not Muslims, but the crusader imperial world order, the Zionist entity, and the Hindu state. Your rulers are viceroys of this imperial world order, throwing the Ummah's power, meaning you, at the feet of this crusader imperial order and the Zionists. The salvation of this Ummah lies in establishing the Khilafah Rashidah (rightly guided Caliphate) and freeing itself from these rulers, and this path will be realized through your courage and resolve by providing nussrah to Hizb ut Tahrir for the establishment of the Khilafah Rashidah and dismantling this imperial arrangement. Hizb ut Tahrir invites you, at the final stage of its comprehensive plan, to join in this duty. Will you respond?

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

“O believers! Respond to Allah and His Messenger when they call you to that which gives you life.” [TMQ Surah Al-Anfal, 8:24]

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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 تَكُونُ 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).