

The Army of the Battle of Badr

When Corruption Becomes a Tool of Ruling

A Heartfelt Cry from Occupied Kashmir!

Khilafah Will Unify the People of Balochistan

NUSSRAH

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Ramadan and the Making of Glories



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Ramadan and the Making of Glories

Ustadh Ahmad Al-Soufi (Abu Nizar Al-Shami)



The mention of Ramadan hardly occurs without immediately bringing to mind the stories of conquests, the names of commanders and rulers, with the rapid succession in events of glory that are almost too numerous to count. However, these great victories are now only known to us through the pages of history, with the most recent of them separated from us by an era of sorrow. Why is that? What are we lacking?

Of course, many of the contemporary preachers find only one answer to this question, 'It is because we are distant from Allah ﷻ. We lack the taqwa (piety) and iman (belief) that they possessed. We do not deserve victory.' These preachers then proceed to list the sins that are prevalent among individuals in our Ummah today.

No Muslim disputes the necessity of Iman in any army or any victory, but is there any other factor?

The glories of Ramadan are inseparable from the names of their great commanders. For instance, you cannot speak of the Battle of Zallaqa without mentioning the heroism of the commander, Yusuf ibn Tashfin, nor can your discussion of the Ramadan victory at Ain Jalut be complete without elaborating on the sacrifices of Sultan Qutuz... and so on.

Yes, Ramadan is the month of strengthening Iman and the month of blessings from Allah ﷻ. However, without a leader around whom armies can unify, and without a Khaleefah (Caliph) who declares the call to Jihad and mobilizes the energies of the Ummah, our Ummah will remain divided, powerless, and vulnerable to strikes, no matter how many heroes it may have, and no matter how much Ramadan strengthens the Iman within the Ummah.

Add to all this the existence of tyrants who are agents of the international forces of kufr, preventing any awakening, or consolidation of strength, whilst suppressing any movement for change. For this reason, we see in the Ummah today only individual efforts, and fragmented resistance, that neither liberates land nor expels the enemy.

Therefore, accusing the Ummah of not desiring victory and liberation (tahrir), due to its sins is an injustice to our Ummah, the best Ummah brought forth for mankind. Without an Imam who will open up the battle fronts? Who will unify the military ranks? Who will declare the call to arms? Under whose leadership will the lands be governed after their liberation (tahrir)? It is strange how these individuals overlook this fundamental principle.

Commanders are the ones who bring about victories for the Ummah through the Ummah. Similarly, they are also the ones who bring about its defeats through their humiliating decisions or subservience to the enemies

of the Ummah. You might agree with me that when our Ummah attains a correct leadership, even if had deviated somewhat from the right path before that, the ranks of Muslims quickly rally around the correct leadership and support its actions. You may even find victories, even if small, result under the leadership, as soon as it declares war against the Jews.

Our Ummah is longing for a leader under whose leadership it would make the greatest sacrifices. However, as long as these agent regimes in our lands continue to oppress our Ummah and stifle the winds of change, Ramadan will pass us by, one Ramadan after another Ramadan, and we will only count massacres, losses, and martyrs.

The Difference Between their Ramadan and our Ramadan:

To illustrate the point, we will present a number of glories that occurred during Ramadan under the Islamic Khilafah (Caliphate) and its commanders, in comparison with events that took place on the same day, but under the oppressive rule we endure today. This will highlight the vast difference and the immense tragedy we face.

On the 1st of Ramadan in the year 20 AH, the Companion Amr ibn al-As (ra) entered Egypt as a conqueror, transforming it into an Islamic wilayah (province) during the Khilafah of Umar al-Faruq (ra). However, on the 1st of Ramadan in the year 1425 AH, 2004 CE, the Jews committed a massacre in the Gaza Strip, resulting in 110 martyrs, a third of whom were children, during Operation “Days of Penitence.”

On the 5th of Ramadan in the year 666 AH, Al-Zahir Baybars marched with a large army towards the principality of Antioch, which had been under Crusader control for seventy-five years. He imposed a siege on it until the Crusaders inside surrendered on this very day. However, on the 5th of Ramadan in the year 1367 AH, July 11, 1948 CE, a Zionist commando unit led by Moshe Dayan committed a massacre in the city of Lod in Palestine.

The unit stormed the city in the evening, with a barrage of artillery shells, and people sought refuge from the attack in the Dahmash Mosque. During the assault, 426 Palestinians were martyred.

On the 15th of Ramadan, 138 AH, corresponding to 756 CE, the Muslims, led by the Saqr Quraysh (Falcon of Quraish), Abd al-Rahman Ad-Dhakil, crossed the sea to enter Al-Andulus. However, on the blessed 15th of Ramadan, at dawn on Friday in the year 1414 AH, 25 February, 1994 CE, Muslims witnessed, in both sound and image, the massacre at the Ibrahimi Masjid in the city of Al-Khalil Hebron. The massacre was carried out by the Jewish army and settlers from Kiryat Arba, led by officer Baruch Goldstein, resulting in 90 martyrs and three times that number of wounded, all of whom were performing the Fajr prayer.

Has the picture become clear?! Would Egypt have been conquered if there had been no Umar al-Faruq (ra), the conqueror Amr ibn al-As (ra), and an effective Khilafah (Caliphate)? Would the Muslims have achieved that conquest on the 1st of Ramadan? Or would Ramadan have passed for them as it passes for us, or something close to them?

It is no wonder that the Muslims achieved victory with Abd al-Rahman al-Dakhil over the Crusaders in Antioch on the 5th of Ramadan. What is astonishing, however, is that the massacre in Lod, Palestine, occurred on the same day, without any support or assistance for the Muslims.

For this reason, the Shariah obligation that rests on the shoulders of Muslims today, and the victory through which bright events will follow and the book of shameful defeats will be closed, Allah willing, is for the sons and daughters of the Ummah to rise up for serious and diligent work. They must join hands with sincere Dawah carriers who have dedicated themselves to one fundamental goal, the overthrow of these agent regimes and the contracting of a Bayah to a new Salah al-Din, a new Abd

al-Rahman Al-Ghafiqi. They must reject every call to sit idle, to wait, to submit, or to normalize relations with the tyrants and their masters.

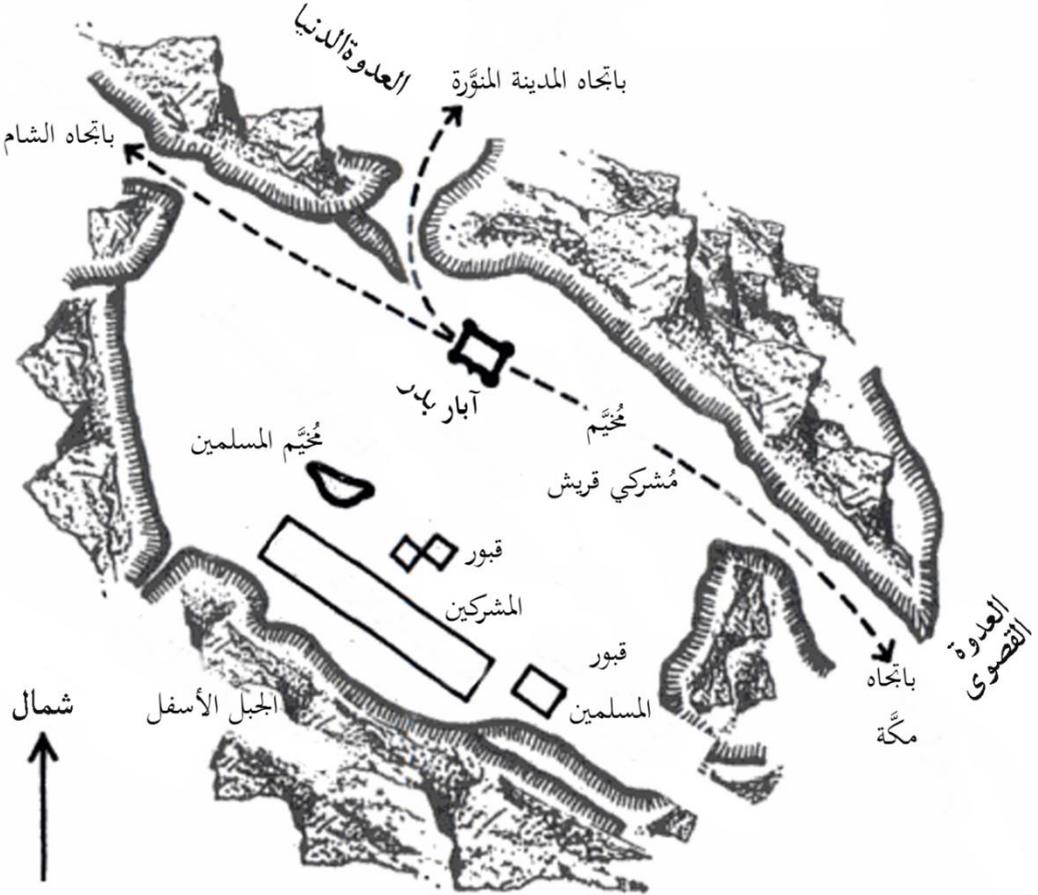
And the people of power among the Ummah, and the heroes of its armies, must know that the Wrath of Allah ﷻ upon them will be great, if they abandon their Ummah and do not give Bayah for this righteous project, which is capable of ending the era of subservience and humiliation once and for all, Allah willing.

O Allah, we ask You for a Bayah of guidance and piety, through which You restore to us the Ramadan of victory and conquests, and with which You end the years of bitter humiliation. O Lord, we ask You for light in the minds of our youth, protecting them from confusion and deception, and guiding them to the path of righteousness and correctness. O Allah, do not deprive us of fasting in the Ramadan whose Hilal crescent moon is announced by the Amir ul Mu'mineen, and whose armies are led to clear victory under the banner of the Khilafah Rashidah (rightly-guided Caliphate). O Allah, Ameen, and all praise is due to Allah, the Lord of the worlds.

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

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Muadh bin Rifa'a bin Rafi Al-Zuraki reported from his father (Rifa'a bin Rafi), who was one of Badr warriors that, **جاء جبريل إلى النبي صلى الله عليه وسلم فقال، ما تعدون أهل بدر فيكم؟ قال من أفضل المسلمين أو كلمة نحوها قال وكذلك من شهد بدرًا من الملائكة** "Jibreel came to the Prophet ﷺ and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet ﷺ said, "As the best of the Muslims." or said a similar statement. On that, Jibreel said, "And so are the Angels who participated in the Badr (battle)." [Bukhari] The outcome of the Great Battle of Badr of 17th of Ramadan, in

the year 2 AH, came like a thunderbolt striking the kuffar of Quraish. It was an earthquake which had its greatest impact due to its repercussions, in determining the compass of the intellectual and material struggle between truth and falsehood.

On the one hand, the military might of the Muslims and their emerging state in Al-Madinah al-Munawwarah had strengthened, the voice of Islam became prominent and the confidence of Muslims in their Deen and themselves increased, after thirteen years of weakness in Makkah Al-Mukarramah. On the other hand, the prestige of the tribe of Quraish was broken, its vanity fell after the best morsels of its livers, the notable chiefs of Makkah, were struck down by Muslim army, who had only come out a few occasions for war. They just came out to intercept the convoy of Abu Sufyan that was coming from Syria. Allah ﷻ's will was to change the course of events, from the interception of caravan and seizing its trade, to the military struggle and open battle between Muslims, under the leadership of the Prophet ﷺ, and the Quraish, under the leadership of Abu Jahl bin Hisham. Although there was a great difference between the two groups in their counts of men and weapons, Badr's outcome confirmed the Help of Allah ﷻ. It is good for us to study and analyze the characteristics of the great army of Badr, for whom Allah ﷻ decreed victory, thereby extracting the causes which the Muslims deserved for victory in the great battle of Badr. Upon consideration, there are two facts that emerge:

First: Victory (nasr) is a favor and blessing from Allah ﷻ, which He ﷻ bestows upon His servants who are deserving of this victory. Thus victory is from Allah ﷻ alone and not from the Muslims, whatever their numbers and strengths. Allah ﷻ says, **وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ** “And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah . Indeed, Allah is Exalted in Might and Wise.” [TMQ 8:10]. Therefore, it is obligatory upon Muslims to believe in this fact. The reality of victory (nasr) is that it is exclusively from Allah ﷻ and this is one of the facts of the Islamic ‘aqeedah, which is obligatory to believe in. What Muslims exert with preparation and planning is a different matter, in terms of Sharia

rulings (tashree') and responsibility (takleef). Allah ﷻ obliges the Muslims to take measures for victory within their capacity as human beings, by obeying and responding to Him with these measures, but without relying upon them nor considering that these measures bring victory. Allah ﷻ said, **يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ** **“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”** [TMQ 47:7]

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

Second: The victory which Allah ﷻ revealed to the army of Badr (Badri) in the Battle of Badr is not exclusive to the people of Badr, to the exclusion of other Muslims. Instead it is a fixed norm that neither changes nor modifies. Hence every Islamic army who has the characteristics of the Badri army, is deserving for Allah ﷻ to grant them victory completely in every place and time, just as He ﷻ has given victory to the people of Badr. The Muslims were victorious in many lands, be it Badr or other than Badr and the battles of Muslims that affirm this are countless. Let us see the most prominent features of the great Badri army as these were the causes for the Muslims to realize the victory of Allah on the Day of Furqan where two armies met.

The Badri Army and the Islamic state:

RasulAllah ﷺ established Islamic state in al-Madinah al-Munawwara after his Hijra from Makkah al-Mukarrama. The Hijrah of RasulAllah ﷺ, along with other Muslims, marked the beginning of the new era of Dawah, that determined the nature of conflict between Islam and Kufr, from intellectual and political struggle, within which Muslims were prevented from fighting the mushrikeen in Makkah, into the bloody military clash that subdues all the disbelievers to the sovereignty of Islam and the authority

of Muslims, either voluntarily or by force, in order to take the people out from worshipping creations to worshipping the Lord of all creations, taking them out from the oppression of all religions, to the justice of Islam. The initiation of all this is the establishment of Islamic State, which is a political entity that takes care of their affairs with the rulings of Islam implemented upon them, internally, carrying the Islamic Da'wah externally through Jihad. Jihad is the Sharia Method to carry the Islamic Da'wah to the world. It is the center of Islamic state's foreign policy and Jihad is carried out only with military force i.e. army and State is the one that mobilizes and marches forth the army for Jihad in the Path of Allah ﷺ.

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

Hence the Messenger of Allah ﷺ, as a ruler and the authority of political decree for the state, was the one who issued the decree of going out to intercept Abu Sufyan's convoy. He ﷺ was the one who took decision of war after the course had changed, from chasing the convoy, to fighting and military confrontation with Quraish. The state is the focal point. Upon its decree, the army goes out to fight, carries out its mission and then returns to its bases there. It takes reinforcement from there, if they are attacked by an enemy that requires reinforcement to face it. Ibn Umar (ra) narrated, **بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ، فَحَاصَ النَّاسُ حَيْصَةً، فَقَدِمْنَا الْمَدِينَةَ فَاخْتَبَأْنَا بِهَا، وَقُلْنَا هَلَكْنَا، ثُمَّ أَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ، نَحْنُ الْفَرَارُونَ، قَالَ بَلْ أَنْتُمْ الْعَكَارُونَ، وَأَنَا فِتْنَتُكُمْ** “The Messenger of Allah sent us on a military expedition, and the people turned to escape. So we arrived in Al-

Madinah and concealed ourselves in it and we said: 'We are ruined.' Then we went to the Messenger of Allah ﷺ and we said: 'O Messenger of Allah! We are those who fled.' He said: 'Rather you are Al-'Akkarun (those who are regrouping) and I am your reinforcement. [Sunan Tirmidhi: Hasan Hadith, the sentence **فَحَاصِّ النَّاسِ حَيْضَةً** means that they ran away from fighting. His ﷺ saying "Rather you are Al-Akkarun" means Akkar is the one who flees to his Imam (Khaleefah) for his support and he does not want to flee the army. Based on this, the Badri army is amongst the institutions of Islamic state that makes operations on its command and stops upon its prohibition. The Muslim armies of today are not like the army of Badr, despite their larger numbers and abundant weapons. Yes, Muslim armies have millions of soldiers, but where is the Imam, the shield, the Khalifah of Muslims who mobilizes them to fight the disbelievers, who raid the Muslim lands?

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

Strong Leadership and Precise Planning:

After the escape of Abu Sufyan's convoy and the departure of the Quraish disbelievers to save it, it was affirmed to the Prophet ﷺ that fighting was inevitable. However, the Prophet ﷺ did not leave for fighting and he ﷺ

did not equip some several warriors. The possibility of seeking enforcement became difficult as Al-Madinah Al-Munawwarah, the headquarters of the state, was far away and the situation became very critical. If the Muslims turned back from facing the Quraish, the Arabs would ask, “Did Muhammed and his Companions flee because they were too cowardly to face the Quraish?” In that case, prestige of the Muslims and their emerging state would have been broken, even the strength of Islamic Thought itself would weaken amongst Muslims and also amongst the polytheists Arab tribes who were watching the events closely to know which how the tide turns. On the other hand, the Quraish would disperse and return to their people, where their children would play with their swords, amidst the singing of slave girls, in front of false idols, and they would drink wine in their clubs, where the poets would recite the poems about their pride and victory over Muslims. All in the Arabian Peninsula, including the Jews and Hypocrites, and even Rome and Persia, would discuss that Muhammed ﷺ and his Companions (ra) returned to where they left empty-handed without doing anything. Thereby, the event would have propaganda ramifications and an adverse impact on public opinion; locally in Al-Madinah Al-Munawwarah amongst the Jews and Hypocrites, regionally in the Arabian Peninsula amongst the Arab tribes who were widespread therein, and internationally amongst Rome and Persia the major powers near the Arabian Peninsula... What then was the appropriate action: should the Muslims return or enter into battle and bear all its repercussions?

Here, the Messenger of Allah ﷺ stood amongst his Companions (ra) and asked, **أشيروا عليّ أيها الناس “Give me advice O, men!”** And he ﷺ heard from Abu Bakr (ra), Umar (ra) and Miqthab bin Al-Aswad (ra) what pleased him. And then again he ﷺ asked, **أشيروا عليّ أيها الناس “Give me advice O, men!”** by which he meant the Ansar who had paid allegiance to him at al-Aqabah. They had pledged to protect him as they protected their wives and children. He ﷺ was afraid that the Ansar would consider their support for him only when his enemy raided him within Madinah. When the Ansar sensed that he ﷺ meant them, Sa’d ibn Mu’adh (ra), who was holding their

banner said, “It seems as if you mean us, O Messenger of Allah.” He ﷺ said, **أجل “Yes.”** Sa’d said, “We believe in you, we declare your truth, and we witness that what you have brought us is the truth, and we have given you our word and agreement to hear and obey; so go where you wish, we are with you; and by He who sent you, if you were to ask us to cross this sea and you plunged into it, we would plunge into it with you; not a man would stay behind. We do not dislike the idea of meeting our enemy tomorrow. We are experienced in war, capable of fighting. It may well be that Allah will let us show you something which will bring you joy, so take us along with Allah’s blessing.” The Messenger of Allah ﷺ was delighted with Sa’d’s words and said, **سيروا وأبشروا، فإن الله تعالى قد وعدني إحدى الطائفتين،** **“Proceed with full confidence, for Allah has promised me one of the two parties, and by Allah, it is as though I can now see the place where they will be killed.”** [From the book, “The Islamic State.”]

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

Ibn Ishaq said: Muhammed bin Yahya Ibn Hibban reported to me: The Prophet ﷺ assessed an old Arab and he ﷺ asked him about the Quraish , and Muhammed ﷺ and his Companions (ra) and what was known about them. The old man replied: I will not inform you until you (Prophet ﷺ and Abu Bakr) inform me of where you are from. Prophet ﷺ said, **إِذَا أَخْبَرْتَنَا إِذَا أَخْبَرْنَاكَ** **“If you inform us, we will inform you”**. He replied, “Should this be

for that?" the prophet replied نَعَمْ "Yes". The man said "I have heard that Muhammed and Companions went out on such and such a day. If that is true, today they are in such and such a place, (referring to the place in which the Messenger of Allah ﷺ actually was). And I have heard that Quraish went out on such and such a day. If that is true, today they are in such and such a place (meaning the place in which they actually were)." After he had finished, he asked, "From where you are?" The Messenger of Allah ﷺ said, نَحْنُ مِنْ مَاءٍ "We are from water" and then he ﷺ left him... Ibn Ishaq said: I report from a man from Banu Salamah that they mentioned: Khubaab bin Al-Mundir bin Al-Jumuh said: "O Messenger of Allah ﷺ! Is this a place which Allah ﷻ ordered you to occupy, so that we can neither advance nor withdraw from it, or it is an opinion and war tactics?" He ﷺ said, بَلْ هُوَ الرَّأْيُ وَالْحَرْبُ وَالْمَكِيدَةُ "Rather it is an opinion and war tactics". Khubaab bin Al-Mudir said: "O Messenger of Allah! This is not the place to stop. Proceed with the people until we reach the water nearest to the enemy and halt there and then we will destroy the wells beyond it and then we construct cistern so that we can drink plenty of water and then fight the enemy, such that we can drink water while the enemy cannot." Prophet ﷺ said, لَقَدْ أَشَرْتَ بِالرَّأْيِ "You have said the right opinion"... Ibn Ishaq said: Abdullah bin Abu Bakr Reported that Sa'd bin Muad said: "O Messenger of Allah, let us make a booth (of palm branches) for you to occupy and have you riding camels standing by, then we will meet the enemy, if Allah gives us the victory, that is what we desire; if the worst occurs, you mount on your camel and join our people who are left behind. O Prophet of Allah! For they love you as deeply as we do. Had they thought that you would be fighting, they would have not stayed behind. Allah will protect you by them. They will give you counsel and fight with you." The Prophet ﷺ praised him and made dua for him." [Seerah by Ibn Hisham: Vol: 1, pp. 616 - 621].

Then the Prophet ﷺ organized the ranks of the army and arranged them. Muhammed bin Ishaq said: Hibban bin Wasi' bin Hibban bin wasi' reported from the scholars of his people that the Messenger of Allah ﷺ straightened the ranks of the Companions (ra) on the day of Badr and he ﷺ had a stick

by which he straightened the army. He passed by Suad bin Uzay, an ally of Banu Adiy bin Najjar, while he stepped out of the line, and the Prophet ﷺ prodded him on his stomach with the stick and said, **اَسْتَوِيَا سَوَادُ بْنُ عَزِيَّةَ** **“Stand in line O Suad bin Uzay”**...[Tareek Tabari Vol 2, P 446]. The Prophet ﷺ appointed the saqah (the rearguard) on the route and he ﷺ ordered Qais bin Sa’sa as a leader for that. When the Prophet ﷺ departed Suqya, a well on the outskirts of Madinah, he ﷺ ordered Qais to count the Muslims and so he stayed near the Well of Abu Inaba and counted the Muslims and informed the Prophet ﷺ. Two spies from polytheists came to inform him ﷺ about his enemy and they are: Basbas bin Amr and Adiy bin Abi Zahba and they are two allies of Ansar from Juhaiyna. They came to the well of Badr and knew the news (of war) and joined with the Messenger of Allah ﷺ.” [Imtaul Asma’a Vol:1, p 84]

After this brief review about the art of leadership and good planning in the Great Battle of Badr, we must turn a full one hundred and eighty degrees, looking at the reality of Muslims today; where they have no decisive leadership and no proper military planning. The rulers of Muslims are the heads of betrayal who surrender the lands and servants to the colonialist kuffar, as a gift without any return. We find how the deceased Hafez Asad declared the fall of Quneitra into the hands of the Jews, before it actually fell. We see how the deceased King Hussein armed his army with only “corks and crackers,” so that they would flee from the Jews with a launch of a single missile. We see how the deceased Anwar Sadat ordered his Egyptian army to stop the war after they had succeeded in penetrating the Bar Lev Line and the Suez Canal, even after he had reached Arish during the October 1973 War. As for today, the traitor Erdogan overlooked us with his Operation Euphrates Shield that surrendered Aleppo to the Syrian regime, and with his Operation Olive Branch that extended to all traders of the Syrian Uprising in the market of slavery and surrender. The list of the leadership of oppressive rulers goes on and on, However the night of oppression, though it stays for long, will eventually give way to the dawn of true glory, the glory of Islam and Muslims, the righteous Khilafah (Caliphate) upon the Method of Prophethood.

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

Allah ﷺ says, **يَأَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ** “O Prophet, urge the believers to battle.” [TMQ 8:65]. Shawkani says: ““O Prophet, urge the believers to battle.” i.e. incite and encourage them. The word ‘تحريض’ ‘Tahreed’ linguistically means intensive incitement.”[Fath Al-Qadir Vol:2, P:370]. The author of Syed Qutub, said, “And there the command to urge the believers for fighting in the path of Allah comes, now that every soul is ready for the engagement, every heart is full with expectation and all are confident, reassured...” [In the Shade of the Quran Vol:3, P:1549]. Anas bin Malik (ra) narrated : “...the Messenger of Allah ﷺ said: **فُومُوا إِلَى جَنَّةٍ عَرْضُهَا** **“Get up to enter Paradise which is equal in width to the heavens and the earth”**. 'Umair b. al- Humam al-Ansari said: “Messenger of Allah, is Paradise equal in extent to the heavens and the earth?” He said: **نعم** “Yes.” Umair said: “My goodness!” The Messenger of Allah ﷺ asked him: **مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَيْحِ بَيْحٍ؟** “What prompted you to utter these words (i. e. my goodness!)?” He said: “Messenger of Allah, nothing but the desire that I be among its residents”. He said: **فَإِنَّكَ مِنْ أَهْلِهَا** “You are (surely) amongst its residents”. He took out dates from his bag and began to eat them. Then he said: “If I were to live until I have eaten all these dates of mine, it would be a long life”. (The narrator said): He threw away all the dates he had with him. Then he fought the enemies until he was killed”. [Sahih Muslim]

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

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

In complete contrast to this, the culturing of the Arab armies, who were defeated before a Jewish entity in 1967, was not a jihadi war culturing, based on the war policy of Islam. Instead, it was a nationalistic or tribal culturing based on the defeatist war policy that amplifies fears about the strength of the enemy, instead of weakening and diminishing them. This is what made the Arab soldiers meet their enemy with shaken resolve such that they could not stand in front of the Jewish army just for a few days, in a staged drama, as witnessed by history, where they handed over the Blessed Land Palestine with shame and disgrace! Today the culturing of the "War on Terror" takes the lead in the war culturing of Muslim armies, which spread severe panic amongst them, where Muslims are killing each other in fierce battles that took the lives of many chiefs, instead of standing as one row against America, Russia and the Jewish Entity... This is how Jihad in the Path of Allah ﷻ was disrupted and the Kuffar diminished its appreciation and so Palestine was lost, whilst Afghanistan, East Turkestan, Crimea and others were occupied. Our land, sea and air have become common fare for the colonialist Kuffar to pass through cheerfully, while Muslim armies watch their movements without repelling their aggression. Instead, they become more humiliated by having joint military maneuvers at some times, and implement their orders to slaughter Muslims in Yemen, Syria, Iraq and Afghanistan at other times!

The Army of Badr and the Bond of 'Aqeedah:

Similar to the formation of Islamic society in al-Madinah al-Munawwar on the basis of Islam and the bond of ‘Aqeedah, the Army of Badr was also formed on the basis of the Islamic ‘Aqeedah. The formation of the army consisted of Muhajir of Adnanian origin, from Makkah, Ansar of Aws and Khazraj, from Khatafanian origin. Various races and classes melted in this army that encompassed Arabs, Abyssinians and Romans. Class differences were removed in it and so the freed slaves amongst them were like others. Nobility was based on piety. They all united under the banner of the Messenger of Allah ﷺ, leaving their tribal affiliations behind their backs. Allah ﷻ said the truth, **وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ ۖ وَبِالْمُؤْمِنِينَ ٦٢ وَالْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ** “But if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers. And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.” [TMQ 8:62,63]

The Muhajir forgot their genealogies, the Ansar discarded their memories about the War of Buath, and the freed slaves and slaves of the Muslims were masters of the first ranks to fight against Quraish. All drew their swords in the same row, killing and capturing the enemies of Allah ﷻ although they were closer in relation, by giving their loyalty to Allah ﷻ, his Messenger ﷺ and the Believers, disavowing themselves from disbelief and disbelievers. Ibn Asakir reported from Ibn Sireen: Abdur Rahman bin Abu bakr was amongst the polytheists on the day of Badr, when he became Muslim, He told his father : “I have seen you on the battle of Badr, I turned away from you without killing you”. Abu Bakr (ra) replied: “Had I seen you, I would have not turned away from you” [History of caliphs by Suyuti, p33]. In a Tafsir of the verse, **لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَلَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ** “You will not find people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred.” [TMQ 58:22], Imam Qurtubi said:

“Ibn Masood said: “This verse was revealed about Abu Ubaida bin Jarrah who killed his father Abdullah bin Jarrah on the day of Uhud”, and it also said: This was on the day of Badr” [Tafsir Qurtubi, Vol:7, P:307]. Abu Uzair bin Umair bin Hashim, the brother of Musab bin Umair (ra) was amongst the captives. Abu Umair said: My brother Musab bin Umair passed on me while I was captivated by a man from Ansars. Musab bin Umair (ra) said: “Tighten his hand bindings, his mother is very wealthy, she will redeem you for him” [Seerah Ibn Hisham, Vol:1, P:645]. Ibn Ishaq said: Some of the people of knowledge reported to me that the Messenger of Allah ﷺ said: **يَا أَهْلَ الْقَلَيْبِ، بئسَ عَشِيرَةُ النَّبِيِّ كُنْتُمْ لِنَبِيِّكُمْ، كَذَبْتُمُونِي وَصَدَقَنِي النَّاسُ، وَأَخْرَجْتُمُونِي وَأَوَانِي...** **O people of Qulaib! Worst is you, the clan of the Prophet. You denied me while people believed me, you expelled me out while people gave shelter to me, you fought with me while people supported me...**” [Bidaya Wa Nihaya vol:5, P 151]. He ﷺ meant the polytheists who were killed on the day of Badr and this was after Muslims had thrown them into the well of Badr/Qulaib. The Islamic ‘Aqeedah bond was found as demographically robust and distinctive from other bonds that prevailed over Arabian Peninsula. Muslims were truly revived, their positions were raised and they became one Ummah, to the exclusion of all other people. They were given victory over every disbelieving force, be it large or small until the Arab, Rome and Persia were subdued to them voluntarily or by force.

One cannot conceive that Muslims today are ignorant of how they suffer from the defeat of their disbelieving enemies, when their lands were torn into pieces on nationalist and tribal lones, where the rotten flags of Ignorance are raised, that are weaved by their enemies to humiliate them further and divide them such that they do not unify. The bond of the Islamic ‘Aqeedah was replaced with the bonds of nationalism, tribalism and sectarianism. The Muslims remained in such division and they swear before Allah ﷻ to protect and guard the borders of their nations, the borders of Sykes-Picot. Border posts were spread to inspect the arrivals and departures. Shoulders of the national soldiers and guards were decorated with badges, ornate with the cedar tree or the olive branch or

the palm tree of the desert or the flowing blue river that irrigates the sovereign land... Thence the Muslim people are severely defeated, ignorant people fight each other under their flags. They look for nothing but the military parade on Independence Day, along with the raising of the national anthem and then they indulge in the celebrations, whilst the Abode of the Muslims is ruined and destroyed.

They were Truthful to Allah ﷻ and So Allah ﷻ Fulfilled them with the Truth:

Abu Hurairah (ra) reported that the Messenger of Allah ﷺ said: **عَنْ - عَزَّرَ اللهُ ﷻ Looked upon the people of Badr and said: Do whatever you wish, I have forgiven you”** (Musnad Ahmed). The People of Badr were truthful to Allah ﷻ and so Allah ﷻ fulfilled them with the truth. They were truthful to Allah ﷻ when they established the Islamic State for them as an entity, and they were truthful to Allah ﷻ when they set forth to fight the great battle of Badr upon the order of the Messenger of Allah ﷺ. Due to their truthfulness to Allah ﷻ and their response to the command of Allah ﷻ and his Messenger ﷺ, Allah ﷻ supported them with His soldiers ﷻ in the great battle. He ﷻ overwhelmed them with drowsiness, giving security so that their bodies would get rest and they would wake up with health, strength and freshness for fighting. He ﷻ sent down upon them rain that purified them from filth and impurity. He ﷻ sent it to them as an ease to tighten the sand under their feet, held together, so that they could move lightly and actively. On the other hand, He ﷻ sent it to the polytheists copiously, so that it loosened the sand under their feet, impeding their movement and slowing their activity. He ﷻ also supported them with angels who made the Muslims firm and discouraged polytheists. Allah ﷻ cast terror into the hearts of unbelievers. **إِذْ يُعْشِيكُمْ الْنُّعَاسَ أَمْنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ رَجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُنَبِّتَ بِهِ الْأَقْدَامَ ۝ ١١ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَتَبَتُّوا الَّذِينَ ءَامَنُوا سَالَتْنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا أَلرُّعْبَ فَاصْرَبُوا [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil**

It was narrated by Ibn Atheer: In Mecca, Aatika bint Abdul Muttalib had a dream three days before the arrival of DamDam which alarmed her greatly. She told her brother Abbas of her dream and asked him not to disclose it. She said: "I dreamt of a rider who came on his camel till he stopped in a wide riverbed, then cried out: "O deceivers! March to your fighting places in three days." Then all the people followed him and he entered the mosque, his camel stood on its feet on the back of Ka'aba. Again the rider cried the same. Then his camel stopped on the head of Abu Qubais (a mountain in Makkah) and he repeated the same cry. Then he took a rock and threw it and it fell down and when it reached the bottom of mountain, it was broken into pieces to the extent that all the houses of Makkah were filled with these pieces "... When Quraish were at Juhfa, a place between Makkah and al-Madinah, Juhaym bin Salth bin Makhzama bin Muttalib bin Abd Manaf saw a dream and said: "I saw a dream in which a man came on the horse and he had camel with him and said: "Utba, Shayba, Abu Jahl and others were killed on that day." And then Juhaym said: "I saw him smiting the mount of his camel and sent it to the army camp and no tent remained except with the blood stain of camel." Abu Jahl mockingly said: "This is another Prophet from Banu Muttalib. Tomorrow he will know who the killed one is". [Al-Kamil Fee Tareekh (The Complete History) Vol 2, P13 &17]. These two dreams had great impact upon the disposition of disbelieving Quraish. They departed with hesitation, heaviness and a lack of the enthusiasm which the Muslims had. There was a difference between a Muslim, who went to the battlefield, while he was certain that he will have one of the two goods, victory or martyrdom, and a disbeliever who only pushed himself to fight out of hatred that filled his heart, or anger that flowed into his chest, or a handful of dinars that he earned, and so he found himself ruined.

This is the great battle of Badr which Allah ﷻ named as the 'Day of Criterion.' Muslims have experienced glorious gifts in the month of Ramadan, in other wars and battles that have occurred during this blessed month. Dozens of Ramdans have passed since the destruction of the Khilafah without Muslims tasting the food of glory and sweetness of

victory. How can they taste it, when oppressive rulers who are not people of war and conflict, came to rule them? These rulers respond only to the favors of the Kuffar such as America, Europe, Russia and Jews. They are like the saying of Allah ﷻ **بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ۝١٣٨ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ ۝١٣٩** **“Give tidings to the hypocrites that there is for them a painful punishment -Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely.”** [TMQ 4:138, 139] These rulers are not an irreversible fate and their palaces are too weak to stop the flood of the Ummah which is motivated to overthrow them and end their treacheries. Their faults have come to light, their corruptions were exposed and the veil over their evils were raised. Those who were wrapped under the cloak of government scholars yesteryear, we see them today openly talking about the evil and treachery of America. Those who deceived the people with Islamic slogans behind which their intention was to attain the power, we see them today chanting in favor of the “War on Terror” in Iraq and Syria. Those who yesteryear chanted the slogan ‘Death to America’ are now barking hateful sectarianism, killing Muslims with the weapons they acquired to support Al-Quds (Palestine), for which they had formed and named their brigade as “Al-Quds Force,” without even supporting Al-Quds. Only the Khaleefah, the Imam that is the shield, can save the Muslims from their humiliation and disgrace. Giving him the Pledge of Allegiance alone can unify the Muslims in one state. His war cry can only mobilize the armies of Muslims, light and heavy, in the Path of Allah, fighting Jews and killing them and defeating America and so Allah ﷻ will provide us the booty of battleships and bases, by which we conquer the Abode of Islam (ash-Sham) and our boys would shout: “O rebels of Aleppo and Ghouta, in revenge for Russia, Bashar, and everyone who had harmed Muslims.”

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

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Concession (Rukhsah) and Strict Ruling (‘Azimah)

Answer to the Question

Question:

Our Shaykh, the eminent scholar Aṭa Bin Khalil Abu al-Rashtah,
Peace be upon you and the mercy of Allah and His blessings,

I hope that this question reaches you while you are in complete health and well-being. I ask Allah to hasten for His believing servants succession and empowerment on earth, and to relieve the distress from the Muslims in general and from our people in Gaza in particular.

It is mentioned in The Islamic Personality Volume III, page 64 (Arabic version): “That is because acting upon the strict ruling, which is refraining from eating, is permissible, but it is a permissible act that inevitably leads to the prohibited, which is the destruction of the self. Thus it becomes prohibited in accordance with the legal principle ‘a means to the prohibited is prohibited.’ Therefore, acting upon the strict ruling here becomes prohibited, and acting upon the concession becomes obligatory, due to an incidental reason, which is the realization of destruction)”

Is leaving the concession (rukhsa) and acting upon the strict ruling (azimah) prohibited? And is leaving the strict ruling and acting upon the concession obligatory? Does this contradict the principle that commanding something is not a prohibition of its opposite, and prohibiting something is not a command for its opposite? Is refraining from eating described as prohibited, or is it considered leaving an obligation? And is the one who eats in this situation described as having performed an obligation and avoided the prohibited?

May Allah accept from us and from you righteous deeds, and may Allah bless you.

23/6/2024 – Zahid Talib Na‘im (End of quote).

Answer:

Wa Alaikum Assalam wa Rahmatallhu wa Barakatahu

May Allah bless you for your good supplication, and we supplicate Allah for you with goodness.

The place you are asking about in The Islamic Personality, Volume 3, is in the chapter “Concession and Strict Ruling”, and this is its complete text:

[This is with respect to the reality of concession (rukhsa) and strict ruling (azimah) legislatively. As for acting upon the concession or upon the strict ruling, then acting upon whichever of them one wishes is permissible; he may act upon the concession, and he may act upon the strict ruling. That is because the texts of concessions indicate that...

It may be said that the Messenger of Allah ﷺ said: « إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ، كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ » **“Allah loves that His concessions be taken just as He loves that His commands be observed.”** (Narrated by Ibn Hibban). This is a request, and it is evidence that it is recommended. And the compelled person, if he fears destruction upon himself, it is obligatory upon him to eat the flesh of carrion, and it is prohibited for him to refrain from eating it. And the one choking who finds nothing except wine must remove his choking with wine if he fears destruction, and it is prohibited for him to refrain and perish. And the fasting person, if exhaustion reaches him to the level of perishing, it is obligatory upon him to break his fast, and it is prohibited for him to remain fasting and perish, and so on. This indicates that acting upon the concession is obligatory; therefore, the concession may be obligatory, may be recommended, and may be permissible. The answer to that is that the discussion is about the concession insofar as it is a concession. And the concession, insofar as it is a concession, is decisively permissible based on the previous evidences. Thus, the ruling of the concession, insofar as it is legislated, is permissibility. As for the saying of the Messenger ﷺ: « إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ » **“Allah loves that His concessions be taken.”** There is no indication in the hadith of recommendation (nadb); rather, it indicates permissibility (ibaḥah), because it explains that Allah loves that His concessions be taken, and He loves that His strict rulings be observed, and seeking one of them is not

more deserving than seeking the other. The text of the hadith is, « إِنَّ اللَّهَ « يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ، كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ » “Allah loves that His concessions be taken just as He loves that His commands be observed.” Therefore, there is no indication in the hadith that acting upon a concession may be recommended. As for eating the flesh of carrion, it does not mean only the compelled person for whom destruction is certain; rather, merely fearing destruction is considered compulsion, and in this case eating is permissible for him and not obligatory. However, if destruction is certain were he not to eat, then at that point it becomes forbidden for him to refrain from eating, and it becomes obligatory upon him to eat. This is not because it is a concession, but because it has become obligatory. That is because acting upon the strict ruling, which is refraining from eating, is permissible, but this permissible act has come to inevitably lead to the forbidden, which is the destruction of life. Thus it becomes forbidden, in accordance with the legal principle: “The means to the forbidden is forbidden.” Therefore, acting upon the strict ruling here becomes forbidden, and acting upon the concession becomes obligatory, due to an incidental cause, which is the certainty of destruction. This is not the ruling of the concession in and of itself, but rather a case to which the principle “The means to the forbidden is forbidden” applies. This is not specific to concessions, but is general for all permissible matters. An example of that is the drowning person drinking wine, and the one whose destruction is certain breaking the fast, and other similar cases. Accordingly, the concession in and of itself, and in terms of its legislation as a concession, its ruling is that it is permissible. If abandoning it and acting upon the strict ruling leads inevitably to a forbidden matter, then the permissible becomes forbidden. [End]

And you ask:

[Is abandoning the concession and acting upon the strict ruling prohibited? And is abandoning the strict ruling and acting upon the concession obligatory? Does this contradict the principle that commanding something is not a prohibition of its opposite, and prohibiting something is not a command of its opposite? And is refraining from eating described as prohibited, or is it the abandonment of an obligation? And is the one who

eats in this situation described as having performed an obligation and avoided the prohibited?]) End.

The answer to that is as follows:

1- As established in the book “The Islamic Personality, Volume Three”, acting upon the concession, insofar as it is a concession, is permissible. This is the original ruling of the concession. Naturally, this applies when no detailed evidence exists indicating that the concession in a particular case is recommended and preferred over the strict ruling, or that the strict ruling in a particular case is recommended and preferred over the concession. We have explained these cases in the book “Taysir al-Wuṣul ila al-Uṣul”, where it states on pages 42–44 (Word file):

“The concession, insofar as it is legislated as a concession, its ruling is permissibility. If one continues to act upon the strict ruling, that is permissible for him, and if he acts upon the concession, that is also permissible for him.

As for why the strict ruling and the concession are equal in the ruling of permissibility, it is because the Messenger of Allah ﷺ says: « **إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ** » **“Allah loves that His concessions be taken just as He loves that His commands be observed.”** This clarifies that both are equal in obedience to Allah in terms of performance.

This applies if no text exists indicating that either the concession or the strict ruling, in a particular case, is more beloved to Allah.

Example: Allah Almighty says, **﴿أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾** [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] – then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] – a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess – it is better for him. But to fast is best for you, if you only knew” [Surat Al-Baqarah: 184]. From this it is understood that whoever is permitted to break the fast due to an excuse, and is able to fast

without hardship, then his fasting is better than his breaking the fast, such as one who travels the distance permitting concession in an airplane or a comfortable car; he may fast and he may break the fast, but his fasting is better in this case, based on the indication of: (وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ) **“But to fast is best for you, if you only knew”** [Surat Al-Baqarah: 184].

Likewise, it is authentically reported that the Messenger of Allah ﷺ said: «لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ» **“It is not righteousness to fast while traveling.”** This was said when he saw a traveling man who was fasting and had been exhausted by fasting. From this hadith it is understood that whoever’s travel is difficult and exhausting, then breaking the fast is better for him.

Thus, in the first case, it is understood from the verse that fasting is better, meaning acting upon the strict ruling is better. In the second case, it is understood from the hadith that breaking the fast is better, meaning acting upon the concession is better.

As for when no specific text exists indicating preference between the strict ruling and the concession in particular cases, then taking either the concession or the strict ruling is equally permissible for both, based on the previously mentioned hadith of the Messenger of Allah ﷺ at the beginning of the discussion.)

2- In the case of the concession of eating or drinking what is prohibited in a state of necessity, as we explained above—namely: “As for eating the flesh of carrion, it does not mean only the compelled person for whom destruction is certain; rather, merely fearing destruction is considered compulsion” - then the ruling of the concession is permissibility, like all other concessions.

3- If destruction is certain by not eating or drinking the prohibited, then this means:

a- That acting upon the strict ruling (not eating the prohibited) in this case falls under the principle: (The means to the prohibited is prohibited). This is because the strict ruling was originally permissible for the one who fears destruction if he does not eat or drink the prohibited. However, for the one

whose destruction is certain if he does not eat or drink the prohibited, the strict ruling—though originally permissible—becomes prohibited in this case, just like any other permissible matter becomes prohibited when the principle (The means to the prohibited is prohibited) applies. According to this principle, a permissible matter that leads to a prohibited matter becomes prohibited. Thus, by virtue of this principle, the strict ruling that was permissible before its application transforms into prohibition, because it becomes a means to the prohibited, which is the destruction of life. Evidence has been reported prohibiting the destruction of life.

b- Likewise, the concession of eating for one who fears destruction if he does not eat or drink the prohibited had the ruling of permissibility, in accordance with the original ruling of concessions. But if destruction is certain, then its ruling transforms into obligation, because saving one's life from destruction is obligatory. And saving one's life in a case of certain destruction cannot occur unless he eats or drinks the prohibited. Thus, the realization of the obligation—saving life—in that specific case necessitates eating or drinking the prohibited. Since the obligation cannot be fulfilled except by it, it becomes obligatory by the principle: (That without which an obligation cannot be fulfilled is itself obligatory). Thus, acting upon the concession in this specific case becomes obligatory.

4- What is mentioned above does not contradict the principle: (Commanding something is not a prohibition of its opposite, and prohibiting something is not a command of its opposite), for saying that acting upon the strict ruling is prohibited in the specific case of certain destruction has its evidence, which is the principle: (The means to the prohibited is prohibited), and saying that acting upon the concession is obligatory also has its evidence, which is the principle: (That without which an obligation cannot be fulfilled is itself obligatory). Thus, saying that eating or drinking the prohibited is obligatory does not stem from the idea that refraining from eating or drinking is prohibited, but rather from the legal principle (That without which an obligation cannot be fulfilled is itself obligatory). Likewise, saying that acting upon the strict ruling by refraining from eating or drinking the prohibited is prohibited does not stem from the

idea that acting upon the concession is obligatory, but rather from the legal principle (The means to the prohibited is prohibited). Therefore, the discussion here is not a linguistic discussion regarding the implication of command and prohibition, but rather a discussion supported by legal evidences related to its details. Hence, saying that acting upon the concession is obligatory is not based on a linguistic implication derived from prohibiting the strict ruling, nor is saying that acting upon the strict ruling is prohibited based on a linguistic implication derived from commanding the concession.

I hope the matter has now become clear.

Your brother, Ata' ibn Khalil Abu al-Rashta

06 Rajab 1447 AH

Corresponding to 26/12/2025 CE

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The Address of Eminent Scholar and Ameer of Hizb ut Tahrir Ata Bin Khalil Abu Al-Rashtah (May Allah Protect him) On the 105th Anniversary of the Destruction of the Khilafah (Caliphate)

Sheikh Ata Bin Khalil Abu Al-Rashtah

All praise is due to Allah, and peace and blessings be upon the Messenger of Allah, his family, his companions, and those who follow him.

To the Muslim Ummah, the Ummah of Jihad, justice, and benevolence, by Allah's permission—the best Ummah brought forth for humankind—may Allah grant it victory and empowerment.

To the dawah carriers to resume the Islamic way of life by establishing the Khilafah Rashidah (Rightly Guided Caliphate) - and we consider them, by Allah's permission, to be the pious, the pure, the noble, and the blessed.

* On these similar days, 105 years ago, in late Rajab 1342 AH, corresponding to early March 1924 CE, the kaffir (disbelieving) colonizers, led by Britain at that time, in cooperation with traitors of the Arabs and Turks, managed to destroy the Khilafah (Caliphate). The criminal of the era, Mustafa Kemal, openly declared open disbelief (kufr) by abolishing the Khilafah, besieging the Caliph in Istanbul, and expelling him at dawn that very day. Thus, a terrible earthquake struck the lands of the Muslims with the destruction of the Khilafah, the source of their glory and the pleasure of their Lord. It was incumbent upon the Ummah to fight him with the sword, as stated in the agreed-upon Hadith of the Prophet ﷺ on the authority of Ubadah ibn al-Samit, may Allah be pleased with him, said, «وَأَنَّ «**And that we should not dispute the authority of those in charge unless you see clear disbelief for which you have proof from Allah.**» But the Ummah fell short in this, and did not do what would stop that criminal and his supporters and defeat him and his supporters. Rather, the earthquake of the loss of the Khilafah continued. Then the influence of the kaffir colonizers spread in the lands of

the Muslims, so they divided the lands and tore it into pieces that reached about 55 fragments!

* Then, the Ruwaybidha (insignificant incompetent) rulers in the Muslim lands added another earthquake to this one, failing to prevent the Jews from occupying the Blessed Land, the site of the Prophet's Israa wal Miraj (Night Journey and Ascension). They then sank even lower, rushing towards normalization with the Jewish entity without it withdrawing from anything! Some committed the crime of normalization behind closed doors, while others did so openly, day and night! Thus, they all hasten towards this crime, heedless of the humiliation that surrounds them from head to toe. ﴿سَيَصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾
“The wicked will soon be overwhelmed by humiliation from Allah and a severe punishment for their evil plots” [Al-An’am: 124].

* This is how you Muslims have become, after the Khilafah was stripped from you, and you were ruled by the Ruwaybidha rulers who today take orders from the tyrant Trump, even in Gaza (of Hashim) and all of the Blessed Land. In September 2025, Trump chaired a meeting that included Saudi Arabia, the UAE, Qatar, Egypt, Jordan, Türkiye, Indonesia, and Pakistan, on the sidelines of the UN General Assembly meetings, describing it as the most important meeting. Then he presented, or rather imposed, a 20-point plan on them. The points of his plan spoke volumes about the loss of Gaza, its subjugation, and its colonization to become a backyard for the enjoyment of Trump and the Jewish entity! After that, Sisi held a celebration in Egypt (al-Kinanah) for Trump and his ominous plan. This was a prelude to Security Council Resolution 2803, which imposes a trusteeship or colonization council to administer Gaza (of Hashim), which he calls a Peace Council! Then Trump declares that he will announce the members of the council headed by him in Gaza at the beginning of this year, 2026. Al Jazeera also quoted him as saying that Trump is likely to appoint an American general to lead the stabilization force in the Gaza Strip. (Al Jazeera, 11/12/2025). In other words, Trump controls the governing council and security forces in Gaza! Then, his envoy, Witkoff, meets with the "mediating" countries—Turkey, Egypt, and Qatar—in

Miami on 19/12/2025, to advance the second phase of discussions on how to deploy the stabilization forces and disarm Hamas, as well as to discuss the practical steps for implementing this! Then, Trump met with Netanyahu in Florida and said: ["The meeting was very productive." He adds to reporters: "The talks addressed the issue of disarming Hamas, stressing that they have to disarm within a fairly short period of time, and then there will be hell to pay for them." (BBC, 30/12/2025)]. Trump says this while he is supplying the Jewish entity with every weapon, heavy and super-heavy, in a brutal war on Gaza that is harming people, trees, and stones. Trump says and does this under the sight and hearing of the rulers in Muslim countries who have betrayed the Blessed Land by remaining silent about its liberation, and even applauded Trump for his 20-point plan!

* Palestine is not alone in which these rulers have betrayed, they also betrayed the countries they governed, acting on behalf of and at the behest of the kaffir colonizers, especially America. South Sudan was separated from the North, and Darfur is now on the same path. Libya is also embroiled in conflict and divided into two states. Yemen is divided into North and South, and the South is even splitting apart! The new Syria has thrown itself into America's arms, releasing the henchmen and thugs of the former tyrant's regime while detaining the members of Hizb ut Tahrir, who call for the Khilafah (Caliphate), imprisoned and sentencing them for up to ten years. These Ruwaybidha (insignificant ignorant) rulers were not content with this; they surrendered or handed over other parts of the land of Islam. Kashmir was annexed by the Hindu polytheists (mushrikeen). Russia annexed Chechnya and other Muslim lands in Central Asia. East Timor was taken from Indonesia. Cyprus, a stronghold of Muslims for many years, is now mostly controlled by Greece. The Rohingya Muslims are being slaughtered in Myanmar, and if they seek refuge in Bangladesh, the regime oppresses them and fails to support them by fighting their enemy! Then there is East Turkestan, which China is brutally attacking, with brutality that even beasts would avoid. And the existing states in the Muslims lands are silent as the graves; if they speak, they say that China's oppression of the Muslims is an internal matter! ﴿كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا﴾

“They have no knowledge of this, nor did their forefathers. What a terrible claim that comes out of their mouths! They say nothing but lies”
[Al-Kahf: 5]

O Soldiers in the Armies of the Muslims: Are you not capable of following in the footsteps of those who came before you from the soldiers of Islam, and fulfilling the obligation of Allah Al Qawi Al Aziz, by liberating Palestine and Gaza (of Hashim) through jihad in the path of Allah, the very pinnacle of Islam? And then reclaiming every inch of Muslim land that has been severed from its origin or seized by the kaffir colonizers in the east and west of the earth, and pursuing them to their very lands? Are you not capable? Yes, by Allah's permission, you are indeed capable:

* You are the sons of the Muslim Ummah, the Ummah of the Messenger of Allah ﷺ, the Ummah of the Muhajiroon and Ansar (Emigrants and the Helpers), the Ummah of the Khulafaa' ar-Rashidoon (Rightly Guided Caliphs) and those who followed them, the descendants of Harun al-Rashid, who responded to the Byzantine emperor's breaking of his treaty with the Muslims and his aggression against them: “The response is what you see, not what you hear!” and so it was. You are the descendants of al-Mu'tasim, who led a mighty army to the aid of a woman wronged by a Roman man, who cried out, "O Mu'tasim!" And you are the descendants of Salahudin, the vanquisher of the Crusaders and the liberator of al-Aqsa from their defilement on the 27th of Rajab 583 AH (October 2, 1187 CE).

* You are the descendants of Muhammad al-Fatih, the young Ameer whom Allah honoured by the praise of the Messenger of Allah ﷺ, for the conqueror of Constantinople: «فَلْنِعْمَ الْأَمِيرُ أَمِيرُهَا، وَلْنِعْمَ الْجَيْشُ ذَلِكَ الْجَيْشُ» **“The best Ameer is its Ameer, and the best army is its army!”** It was opened by him, may Allah have mercy on him and bless him, in 857 AH (1453 CE). You are the descendants of Sultan Selim III, during whose reign the United States of America paid an annual jiziyah tax to his governor in Algeria amounting to \$642,000 in gold, in addition to 12,000 Ottoman gold liras, in exchange for the release of its prisoners held in Algeria and

permission to pass through the Atlantic Ocean and the Mediterranean Sea without intervention from the Ottoman navy. And for the first time, America was forced to sign a treaty not in its own language, but in the language of the Ottoman State, on 21 Safar 1210 AH (September 5, 1795 CE).

* You are the descendants of Caliph Abdul Hamid, who summoned the French ambassador in Istanbul and deliberately met him in military uniform, then threatened him to stop the play that slandered the Prophet Muhammad ﷺ, saying, "I am the Caliph of the Muslims... I will turn the world upside down on your heads if you do not stop that play." France complied and banned it in 1307 AH (1890 CE). You are the descendants of this Caliph who was not tempted by the millions of gold coins offered by the Jews to the State Treasury (Bayt ul-Mal), nor was he intimidated by the international pressure they mobilized against him to allow them to settle in Palestine. He famously said, "It is easier for me to have my body cut to pieces than to see Palestine severed from the Khilafah (Caliphate)." He was foresighted, adding, "...Let the Jews keep their millions... If the Khilafah is ever torn apart, then they can take Palestine for free." And that is exactly what happened!

O Muslims! O Armies in the Lands of the Muslims! If the Khilafah returns, you will return to the glory of your forefathers, for their deeds speak of their might and the greatest pleasure of Allah. They established the Khilafah and preserved it, so they were honoured and prevailed and attained the pleasure of their Lord. You are their descendants, so come to the truth they followed and follow it, and to the glory they created and create it. Restore the Khilafah and preserve it. Hizb ut Tahrir is among you, so support it, for it works day and night to resume the Islamic way of life by establishing the Khilafah Rashidah (Rightly Guided Caliphate). It leads the Ummah and guides it to this great task, and it disturbs the sleep of the disbelieving colonizers with its call for the Khilafah. So, what will happen when the Khilafah is established and removes the borders and barriers drawn by the disbelieving colonizers from the edges of the Pacific Ocean, where Indonesia and Malaysia are located, to the shores of the Atlantic,

where Morocco and Andalusia are located?! Then the Muslims will return to being one Ummah under one state, the Khilafah Rashidah which will honour Islam and the Muslims, and humiliate disbelief and the disbelievers (kufr and the kuffar). It will reclaim the lands of Islam and the Muslims from the hands of the colonizing disbelievers, pursue them to the depths of their own lands, and illuminate the world anew. On that day, truth will prevail and falsehood will perish. ﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ **“And declare, “The truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish.”** [Al-Isra: 81].

* It might be asked, "Does the Khilafah (Caliphate) accomplish all this? Does it achieve victory and repel defeat? Does it liberate Muslim lands from the colonizing kuffar and even pursue them to their own lands?" We say, "Yes, our Lord, the Exalted, says this ﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **“O believers! If you stand up for Allah, He will help you and make your steps firm”** [Muhammad: 7]." Allah's true victory can only be achieved through the establishment of the state of Islam that implements His Laws. When it is established, Allah ﷻ grants it victory, and it becomes firmly established and powerful, so that its allies respect it and its enemies fear it. The Messenger of Allah ﷺ said this: «الإمام جنة يُقاتل من ورائه ويتقى به» **“The Imam is a shield behind whom people fight and by whom people are protected.”** The Caliph (Khaleefah) and the Caliphate (Khilafah) are a shield, i.e., a protection. And whoever has protection will, by Allah's permission, be victorious in the end; his land will not be lost, and his enemies will not approach him. The history of the Khilafah testifies to this. Where is Byzantium and its scepter? Where is Ctesiphon and Khosroes? And who else but the Islamic State, the soldiers of Islam, and the justice of Islam raised the call of Takbeer in those vast lands stretching from ocean to ocean? Had the Khilafah known of lands beyond the two oceans, east and west, it would have traversed their depths, calling to Allah, the All-Powerful, the All-Mighty, the All-Wise.

* It might also be said that Hizb ut Tahrir has no other commodity but the Khilafah; wherever it goes, it speaks only of the Khilafah, knows nothing else, and is familiar with nothing else. We say, yes, the Khilafah is indeed

its commodity and its project; it is its glory and its strength; it is the protector of the Deen and worldly life; it is the foundation and the essence. Through it, rulings are established, boundaries are defined, openings are achieved, and heads are raised in truth. It is what the Muslims began with before they began preparing the Messenger of Allah ﷺ, and his burial, may Allah's prayers and peace be upon him, despite the importance and greatness of that, and all of that was due to the greatness and importance of the Khilafah, as the senior Companions saw that being occupied with it was more important than that great obligation: preparing the burial of the Messenger ﷺ.

O Muslims! O Armies in the Lands of the Muslims: The establishment of the Khilafah is the Muslims' vital issue. We are confident in Allah's victory, in the glory of Islam and the Muslims, in the return of the rightly guided, striving Khilafah, in the elimination of the Jewish entity occupying Palestine, and in the opening of Rome as Constantinople was opened and Istanbul became the abode of Islam (Dar al-Islam). We are confident of this, even if the disbelievers (kuffar) and hypocrites say otherwise, **﴿إِذْ يَقُولُ﴾** **“Remember” when the hypocrites and those with sickness in their hearts said, “These ‘believers’ are deluded by their faith.”** [Al-Anfal: 49]. All of this victory for the Muslims is in the promise of Allah ﷻ. **﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ﴾** **“Allah has promised those of you who believe and do good that He will certainly make them successors in the land”** [An-Noor: 55]. And the glad tidings of His Messenger ﷺ after this oppressive rule in which we live: **«نُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ»** **“Then there will be an oppressive rule, and it will last as long as Allah wills it to last. Then He will remove it when He wills to remove it. Then there will be a Khilafah (Caliphate) on the method of Prophethood.”** Then he remained silent. (Musnad Ahmad). So the Khilafah will inevitably return, Allah willing. However, it requires serious and diligent work to establish it. For the way of Allah, the Almighty, the Wise, has decreed that He will not send down angels from heaven to establish a Khilafah for us and fulfill the promise of

Allah, the Mighty, the Exalted, and the glad tidings of His Messenger ﷺ while we sit idly by. Rather, He will send down angels to assist us while we work diligently, earnestly, truthfully, and sincerely. Then Allah ﷻ will grant us victory and success in both worlds, and that is the supreme triumph. Hizb ut Tahrir is working earnestly for it, anticipates imminent establishment. So, hasten, O Muslims! Hasten, O people of power! Join the call and support (nusrah), and hasten to establish the Khilafah with the party, not merely witness it from them. For victory, by Allah's permission, is near. ﴿إِنَّ اللَّهَ بِأَلْعُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾ **“Certainly, Allah achieves His Will. Allah has already set a destiny for everything”** [At-Talaq:3] ﴿وَيَوْمَئِذٍ يُفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ **“And on that day the believers will rejoice * at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful”** [Ar-Rum: 4-5].

Our final prayer is that all praise belongs to Allah, Lord of the Worlds.

Wassalamu Alaikum Wa Rahmatullah Wa Barakatuh.

You loving brother,

Ata Bin Khalil Abu Al-Rashtah

Rajab 1447 AH

January 2026 CE

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The Absence of Ideology and Intellectual Discourse from the International Arena and the Rhetoric of Leaders is Paving the Way for What Comes Next

Al Waie Magazine Issue 473

Ideas, values, and ideological discourse have not merely been empty slogans used by states and leaders throughout history to present a respectable image to others. Instead they have served as the foundation for states and leaders to call upon humanity to embrace and rally around them. Once these ideas transform into convictions and public opinion, they empower these states and leaders to use force, if necessary, to impose them on the few who resist and refuse to submit or accept them.

For example, capitalism emerged after the era of feudalism and theocracy with ideas such as individual freedom to pursue personal interests without state intervention, free competition between institutions and individuals, the principle of self-interest, the balance and harmony between individual and societal interests, and state neutrality in economic activity, among others. It cultivated a global public opinion that it stood for freedoms and against the tyranny, class divisions, and feudalism that the people of Europe and America were suffering under. People embraced it and began to overthrow the old, dictatorial regimes, replacing them with elected governments with a degree of freedom and a system of ownership that many felt would bring them justice. Subsequently, these convictions transcended borders, and proponents of capitalist thought found a justification and a means to use force to impose their ideology and lead nations towards it.

Then socialism emerged, followed by communism, which brought ideas that appealed to the poor, the oppressed, and the weak, those whom capitalism had created and left resentful of their plight. Peoples and movements began to embrace the idea of communism, believing that it would provide them with justice against the capitalists and ruling elites who had exploited and oppressed them. Indeed, public opinion shifted in

Eastern Europe, Russia, and the Middle East, and communist rulers began to gain acceptance among the people for using force to spread their ideas, which they promoted as a means of saving humanity.

However, the illusion quickly faded, and the flaws and corruption of socialism and communism became apparent. The West returned with capitalism in its new guise, democracy and civil liberties, to reframe the world with its ideology and establish international bodies and institutions to preserve and propagate these concepts. America led the Western bloc in its conflict with the Eastern bloc, which was led by Russia. America and the West prevailed, manufacturing for themselves the justification and global public opinion that allowed them to intervene in the affairs of states and peoples and to use force and sanctions to spread democracy and alleged freedoms. This brings us to the present day, the times we are currently examining and the changes we have witnessed.

The point is that Russia led the Eastern communist bloc, which competed with the Western bloc and almost defeated it at one point, or at least achieved parity with it, reached this position through its ideological discourse, values, and ideas, which it promoted as a means of saving humanity and its peoples. It would not have been able to rally nations and peoples around it without these ideas and concepts. Then, when America assumed leadership of the West, it did so by carrying the banner of democracy, human rights, free market policies, and freedoms. It rallied Western nations and peoples around it to confront, and ultimately defeat the communist threat. It did not unite them through force or prestige, but through ideological discourse, values, and ideas.

In contrast, China, for example, has been unable to lead the world, or even a part of it, or even a regional bloc, towards its goals and aspirations, because it did not adopt and promote a distinct ideology. Instead, it revolved around Russia during the communist era, and then followed the West, forming a failed mixture of capitalism and communism, after the defeat of the Soviet Union. Therefore, China has been unable to lead the

world, or even influential nations, despite its vast territory, huge population, wealth, and recent economic development.

The issue of leading the world, or a part of it, is a matter of the leader's and the nation's ability to rally others around them with ideas and a civilization, that others accept or embrace. Muslims once led the world, and the Islamic State remained the leading power for more than ten centuries, thanks to their ideas, civilization, and values, which preceded their swords, economy, and military strength.

Nations and peoples are not a flock of sheep to be driven with a stick. You may be able to subjugate some nations or countries, for a certain period or at a certain stage, but you will not be able to lead them, or keep them rallied around you for long, as matters will quickly spiral out of control, and others will find an opportunity to break free and escape the yoke and the stick.

Anyone observing the rhetoric of American and Western leaders these days, particularly US President Donald Trump and his White House team, will notice the absence of ideological and intellectual discourse with the world and its people. America no longer promotes itself as the champion and protector of freedom, democracy, and human rights in the world, as it claimed since the collapse of the Soviet Union. Instead, the discourse these days is one of power, arrogance, and self-interest. It promotes its decisions and projects based on the logic that it is the strongest and capable of imposing its will on others. Even America's historical allies, the European countries, have been attacked by Trump, who described them as weak and incapable of doing anything but talk. In an interview with Politico Magazine, Trump described European leaders as weak and lacking decisiveness, suggesting that their policies are characterized by excessive political correctness, rendering the continent incapable of managing vital issues such as immigration and regional conflicts. He said, "I think they're weak. But I also think that they want to be so politically correct. I think they don't know what to do. Europe doesn't know what to do."

While he expressed admiration for Turkish President Erdoğan, Syrian President Ahmad Al-Sharaa, Saudi Crown Prince Mohammed bin Salman, and Russian President Vladimir Putin, on the grounds that they are strong leaders.

He affirmed his continued confidence in Syrian President Ahmad Al-Sharaa after the attack in Syria that killed American soldiers, describing him as a strong man. Similarly, in a conversation with Erdoğan before the Gaza summit in Egypt, Trump addressed Erdoğan's translator, saying, "You know how tough this man is? I like him. I like him," and has described him as a "tough cookie."

Even Russian President Putin, who is supposed to be a target of criticism and attacks from Trump and his administration, received Trump's admiration because of his strength. A former senior official in the American administration observed that Trump admires Putin because he is strong and has complete control over his country, adding that the American president tends to favor strong leaders over others. Likewise, Trump expressed admiration for Mohammed bin Salman and the Emir of Qatar for their economic power and financial capabilities.

The focus of the American administration is on power, money, and the economy, something that Trump and his administrative team do not hide, and which dominates their speeches and actions. Even the ideology from which Trump and his new team emerged is that of MAGA (Make America Great Again), a slogan that embodies self-absorption, and leads first and foremost to the rejection of anyone who is not American, according to the standards of Trump and his supporters. This is reflected in events, most notably the campaigns of the U.S. Immigration and Customs Enforcement (ICE) Agency, a branch of the U.S. Department of Homeland Security, which has become notorious worldwide, despite being a local government institution.

The entire world must constantly monitor and assess the position and leadership of the leading state. Today, America and its actions bear no resemblance to the values, principles, and ideological discourse that

propelled it to the pinnacle of global power. This inevitably means that nations and peoples will distance themselves from America and its leadership, and begin to pursue alternative paths and orientations instead of aligning with the United States. This applies to America, and even more so to the countries of Europe and other major powers that have not even reached America's level of global leadership. They are weaker and in a worse position than America and its leaders.

The European countries, which are closest to the Western ideology championed by America, have gradually begun to pursue paths and plans independent of the United States, in defense policy, economics, and political stances on global issues. However, due to their weakness, they have not been able to distance themselves significantly so far, but it is only a matter of time. The same applies to the countries of Latin America, China, India, and the rest of the world, each according to its ability to break free and the availability of temporary alternatives, until a new global leadership emerges that will guide the world with values and ideas that unite peoples and attract nations.

Undoubtedly, the only candidate within the foreseeable and expected reality is the coming Islamic state. It is truly qualified to reclaim global leadership, and attract nations with its ideology and values, which the world desperately needs after generations have endured hardship and the oppression of capitalism and socialism. If the West, led by America, continues to abandon its ideological discourse and the language of principles and values, which is likely, it will accelerate its own downfall and decline in the face of the rise of Islam and the growing desire and will to restore it to power and leadership. What is happening in the world these days is laying the foundation for the future: the demise of the current leaderships, which have failed and have nothing left to offer their people and the world, and the emergence of a new leadership for the world, one that will lead it and around which the nations will rally. When we speak of Islam as a civilizational and leadership alternative for the world, we are speaking of a civilization and leadership with a history, a rich heritage, and a proven track record that humanity has witnessed before. The matter is

now simply a matter of time. Allah ﷻ says, ﴿وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ﴾ “**And these days of varying conditions, We alternate among the people.**” [TMQ Surah Aali Imran: 140] and He ﷻ said, ﴿إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾ “**Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the best outcome is for the righteous.**” [TMQ Surah Al-A’raf: 128].

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The Culture of Defeat and Submission

Ustadh Abu Nizar ash-Shami

[From the speeches of the Annual Khilafah (Caliphate) Conference organized by the Central Media Office of Hizb ut Tahrir on Saturday, 21 Rajab 1447 AH, corresponding to 10 January 2026 CE, broadcast via the TV channel of the Hizb, Al-Waqiyah TV under the title, **“The Khilafah (Caliphate): The Vital Issue of the Ummah”**]

The most dangerous diseases that afflict the body are those that attack the immune system. When the immune system is weakened, the body's pathways open their gates to hordes of germs, which wreak havoc without restraint or countering. Among the most prominent features that distinguished life under the Khilafah (Caliphate), and whose loss we suffer and bitterly endure today, are two:

The first: the state of immunity, which was embodied in the kind of iron dome of thought with which the Khilafah surrounded society, protecting it from impurities and doubts, and keeping the Islamic ideology fortified, pure, and pristine. How many famous debates did Islamic history and its eminent ulema witness, that crushed the instigators of sedition, buried them, and silenced their supporters.

The second characteristic is the general feeling of pride, belonging, and empowerment among the people. A Muslim walking the streets of the Khilafah feels he has a strong support, his heart swelled with pride upon hearing of the Ameer Yusuf ibn Tashfin's victory over Alfonso's army, which liberated Toledo. He witnesses the songs of joy and the decorations of victory celebrating the triumphant return of the commander Alp Arslan after the Battle of Manzikert, which opened up Anatolia.

Children and women stand firmly before their rulers, holding them accountable, or questioning them without being broken by the aura of grandeur, magnificence, and sublimity. They view the ruler as someone subject to accountability, not above it; an implementer of the law, not its master. Indeed, the law is what governs him and them all. For this reason,

most Khulafa'a (Caliphs) were disciplined, and a generation of leaders, ambassadors, and conquerors emerged who knew neither bowing their heads nor flattering individuals, but rather a pride that corrected the crooked and deterred the deviant. These two noble qualities — intellectual immunity that purifies the concepts of Islam from all blemish, and a sense of pride in a Deen that achieves victories every day — have accompanied our Islamic history and strengthened the Muslim character, making it powerful, formidable, and resistant to weakening and misguidance.

The conspiracies of the disbelieving (kuffar) colonialists, after destroying the Khilafah, did not overlook these two qualities, nor their ability to quickly awaken the Muslim giant after its fall. Therefore, they focused their entire intellectual arsenal against it, deploying their media and cultural fleets, reinforced by an army of corrupt ulema, political opportunists, and instigators of sedition.

The aim behind all this is to produce a model of a Muslim devoid of self-confidence, lacking confidence in his Ummah, and with a shaky understanding of his Deen. Consequently, this Muslim becomes easily misled and deceived, readily swayed, quickly absorbed into Western civilization, and devoid of any zeal to protect the sanctity of his Ummah. As for the perpetuation of a culture of defeat, this was primarily the work of ulema who were themselves defeated from within, or self-serving individuals who profited from the patronage of rulers in exchange for promoting this culture of defeat among the people.

The young Muslim man performs wudu (ablution) and heads to the Salah of Jumuah on Friday, his heart heavy with sorrow for the Muslim victims in Burma, or the massacres perpetrated by China against the Uyghurs. He enters the masjid hoping to hear something that will lift his spirits or alleviate his despair, only to find the preacher on the minbar (pulpit), holding a thick whip, mercilessly lashing the worshippers, "We are an Ummah without merit! You are a generation unworthy of victory! All other nations are more advanced than you!" And so, the Muslim leaves the masjid, his skin flayed by the sheikh's whip, his despair deepening and his

frustration intensifying. Even if a glimmer of hope remains, the media then extinguishes it completely.

The media and ulema of Deen, along with their educational programs, corrupt social media platforms, and caravans of intellectuals indoctrinated by the West and its poisons, all work to entrench a culture of defeat from within, spreading doubts that lead Muslims astray from their Deen.

Ultimately, everyone celebrates the creation of a model of the defeated Muslim, devoid of Islamic pride, ignorant of the politics of their Deen and their role within it, viewing rulers as infallible, justifying every transgression they commit, even if they don't understand the justification.

Not only that, but this culture of defeat has molded a generation incapable of even perceiving the countless instances of glory in the life of the Prophet ﷺ of glory. They read his seerah (biography) but are only struck by perceived dispensations and exceptions. All we hear from them are phrases like, "We can't," "We are forced," and "The West is stronger than us." They see in the pages of pride only (امحها يا علي) "Erase it, O Ali (ra)," or (تتقوا منهم نقاة) "Take precautions against them," without any insight into the meanings of the Shariah texts, their conditions, their context, their principles, or their overall meaning. Thus, all the constants of Shariah loyalty (wulaa) and principles of emulation are disregarded, and the very foundations for which the Companions (ra) shed their blood are neglected. Even the most patient Dawah carriers are left bewildered, finding themselves needing lectures and sermons to evidence that what is forbidden (haram) is forbidden, and what is obligatory is obligatory (wajib)!

I ask you, what more could tyrants wish for than this generation?

Young men and women who see normalization with murderers as political shrewdness, submission to the West as a tactical maneuver, and the suspension of Shariah as a Machiavellian permit.

Yes, brothers and sisters:

The defeated are the best allies of tyrants; they are their crutch, the narcotic that paralyzes the resolve of the honorable and aborts their awakening.

O defeated ones, awaken and open your eyes wide! Awaken, for history does not favor the intoxicated.

Ask your media: Where is the media coverage of the sweeping spread — by the Grace of Allah ﷻ — of the Dawah for the Khilafah (Caliphate) across the six continents of the earth?! Where is their coverage of the results of global public opinion polls conducted by strategic studies centers like the Pew Research Center and the Princeton Center, whose statistics confirm the yearning of Muslim populations to live under Sharia law? We don't hear about this enough, but we do hear this media eagerly reporting on the arrests and persecutions of these Dawah carriers. Why? Because news of arrests weakens morale and reinforces a sense of defeat.

Where is this media coverage of the tens of thousands of Christians, Jews, and atheists who decide to abandon their lives of misguidance and stand to bear witness that there is no god but Allah ﷻ and that Muhammad ﷺ is the Messenger of Allah? Even the British newspaper, "The Guardian" has published repeated warnings that Islam is the fastest-growing religion, and their calculations estimate that within just four decades, our Deen will seize the position of the world's largest and number one religion. All of this is while Muslims lack a Khilafah, a unified Shariah authority, and leadership. Moreover, we face a systematic global war aimed at distorting Islam and terrorizing its followers.

We implore you, by Allah ﷻ, we implore this blind media and these oppressive sheikhs: Are not the stories of the memorizers of the Quran, the ulema, the mujahideen, the Dawah carriers, and the legions of heroes in our Ummah today, more deserving of your attention than the tales of the corrupt, the capitulators, and the worshippers of the West? Wouldn't focusing on our strengths, of which there are many, be better for you than playing the role of the bereaved mourner on screens and minbars every day?

And of course, the chapters of defeat will not be complete without spreading doubts that shake the Muslim mind and confuse its understanding. These are doubts we go to sleep with and wake up to, doubts and falsehoods that aim to secularize Islam, emptying it of its dignity, strength, and essence, and transforming it into a set of domesticated, ritualistic, priestly practices — so far removed from the path of the Prophet ﷺ, the Seerah of the true leader of Muslims, and the policies of his great successor Khulafa'a (Caliphs). Doubts akin to intellectual drugs paralyze the senses and render them inactive, such as: “Abandon the Dawah for change and sit waiting for the Mahdi,” “Sit and abandon political action,” “Sit and forsake partisan structuring with your brothers,” “Sit, for there is no political system in Islam,” “Sit, for your tyrannical rulers are your leaders, and it is impermissible to challenge them,” “Sit, for the blame lies with you, not the rulers,” “This generation is not the generation of victory,” “Sit and watch as the bonds of Islam are unraveled, one by one...” These drugs have weakened resolve and eroded honor and zeal, until the young men and women have become bewildered and lost, fearing even their closest brothers, unable to distinguish between truth and falsehood.

This is especially so since the purveyors of this worthless merchandise are given wide-open platforms by television channels, millions of dollars are spent on them, and they are presented under titles such as Islamic thinker, eminent alim, and profound faqih. They all pursue this poor Muslim on his television, his mobile phone, between the pages of his books, and within the walls of his university and masjid!

O Shabaab, O brothers and sisters:

This distortion of our Deen — who but you can defend it? Who but your efforts can ward off this harm from Islam? The Prophet Muhammad ﷺ said, «يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُوهُ يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ وَأَنْتَحَالَ» **«This knowledge will be carried by the just ulema of every generation, who will refute the distortions of the extremists, the**

fabrications of the liars, and the misinterpretations of the ignorant.” [Al-Bayhaqi]

Would you not love to be the just ulema of this generation? Learn your Deen from its true ulema. You will not find most of these true ulema on television or at the tables of rulers. Beware of any call that incites you to inaction, despair, or the undermining of the established principles that your forefathers, the ulema, memorized with their ink and that your Khulafa'a (Caliphs) defended with their blood. Your Messenger ﷺ says, « لَا تَفْتُوا فِي «أَعْضَادِ النَّاسِ» **“Do not weaken the people’s resolve.”** [The Prophetic Seerah by Ibn Hisham].

Your Messenger ﷺ says, « بَشِّرْ هَذِهِ الْأُمَّةَ بِالسَّنَاءِ وَالرَّفْعَةِ، وَالذِّينِ وَالنَّصْرِ » **“Give this ummah glad tidings of glory and elevation, of Deen, victory, and empowerment on earth.”** [Ahmad, Al-Hakim, Al-Bayhaqi]

We, by the will of Allah ﷻ and no other, and our generation and no other, are the ones who will witness change, by the power and might of Allah ﷻ. Put your reliance (tawakkul) upon Allah ﷻ and trust in your Ummah, whose awakening terrifies the West and its allies, for they know how many heroes and righteous people it possesses.

You are not worthless; otherwise, why would the West and its agents fight you and fear your unity? You are the ones who defeated America and repeatedly humiliated it in the dust of Afghanistan. You are the ones who toppled four regimes that people thought were sturdy, with no end. You are the ones who make sacrifices in Palestine, and whose mujahideen have humiliated the Jews in the dust of Gaza.

How great you are, and how great your Ummah is! How great it is in its unifying, compelling, and convincing Aqeedah, the loss of which has caused the world's order to stumble and fall.

How great our Ummah is in its young men and women! How the West, whose backs are weary with age, longs to possess the vigor, energy, and vitality of your young men and women!

How great our Ummah is in its strategic location, and the riches of its land and sea, which Allah ﷻ has bestowed upon us, and denied to the wretched and the deviant of the earth.

How great we are in the Shariah of our Lord, Allah ﷻ, which guided humanity in the past and is the only one capable today of saving us, and indeed saving America, Europe, and Russia, from the quagmire of capitalism, which even its own people suffer under.

By Allah ﷻ, you lack nothing but a leader upon true guidance, around whom you will rally in a Bayah pledge based on the Book of Allah ﷻ and the Sunnah of His Prophet ﷺ, transforming this earth into light and justice after it has been filled with oppression and injustice.

O Allah ﷻ, do not delay this era for us longer, and make us among its witnesses, its soldiers, and its allies. All praise be for Allah ﷻ, Lord of all humanity.

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What Lies Behind the Intense Escalation of the Yemeni Crisis?

Answer to Question



Question:

After the Southern Transitional Council (STC) forces in Yemen, led by Aidarus al-Zubaidi, a member of the Presidential Council, deployed their forces in Hadramawt and al-Mahrah, the situation became very complicated. STC President Rashad al-Alimi terminated the joint defense agreement with the UAE and demanded that it withdraw its forces from Yemen within 24 hours. Saudi Arabia immediately supported him and bombed Emirati weapons in the Port of Mukalla. Saudi Arabia then demanded that the UAE comply with Rashad al-Alimi's demand and withdraw its forces from Yemen. The UAE subsequently withdrew, and finally, al-Zubaidi fled to the UAE. So, what lies behind this intense escalation of the Yemeni crisis? Is Britain losing its allies in Yemen? And does this conflict have international dimensions?

Answer:

To clarify matters, we will explain how this crisis was formed, and then

what the results and situations of these events will lead to:

First: The local dimension of the crisis's formation:

1- On the surface, the crisis began to take shape when the Yemeni Transitional Council, the most steadfast supporter of the project to restore the state of South Yemen, deployed its forces to seize control of Hadramawt and Al-Mahrah and expel the forces of the Tribal Alliance led by Amr bin Habrish from the oil facilities. “Yemeni forces loyal to the Southern Transitional Council announced their control, at dawn on Thursday, of the sites belonging to oil companies in the Al-Masila area of Hadramawt Governorate, following a military deployment that included the oil fields, the surrounding facilities, and supply routes. This came after the withdrawal of forces belonging to the Hadramawt Tribal Alliance from their positions in the area, following limited clashes at some points...” (BBC, 4/12/2025).

2- Al Jazeera reported on 3/12/2025, that a Saudi delegation headed by Mohammed al-Qahtani arrived in Mukalla, the capital of Hadramawt province, and brought together the parties there. An agreement was reached to end the escalation, and a memorandum of understanding to this effect was signed. “The Hadramawt Governorate Media Office stated in a statement that the agreement was signed by the Governor of Hadramawt, Salem Ahmed al-Khanbashi, and Sheikh Amr bin Ali bin Habrish, the First Deputy Governor and Head of the Hadramawt Tribes Alliance.” (Sky News, 4/12/2025). It was agreed that the Saudi delegation would remain in Hadramawt to guarantee the implementation of the agreement.

3- (Sheikh Amr bin Habrish, head of the Hadhramaut Tribal Alliance, which is demanding autonomous-rule for the oil-rich eastern Yemeni province, said that Hadhramaut is facing an armed foreign invasion targeting sites on the coast and plateau and threatening its oil facilities. In a televised address, bin Habrish accused the Southern Transitional Council forces of "launching a treacherous attack on positions belonging to the Hadhramaut Tribal Alliance, using drones in a clear violation of the

agreement concluded between the alliance and the local authority in Hadhramaut province, which resulted in deaths and injuries." (Al-Araby Al-Jadeed, 9/12/2025)).

Saudi Arabia rejected these developments. [Major General Mohammed Al-Qahtani (head of the special committee concerned with Yemen), and head of the Saudi delegation currently visiting Hadramawt Governorate, stressed his country's position supporting the stability of the governorate, and rejected "any attempts to impose a fait accompli by force"].

4- Meanwhile, the head of the Yemeni Presidential Leadership Council, Rashad al-Alimi, adopted a position aligned with Saudi Arabia. "Al-Alimi affirmed his categorical rejection of any unilateral actions that disrupt security and stability and undermine the authority of the legitimate government, stressing the need for full adherence to the ceasefire agreement reached in Hadramawt Governorate. Al-Alimi's statements came before his departure from the interim capital, Aden, to the Kingdom of Saudi Arabia." (Al-Quds Newspaper, 5/12/2025).

5- When Saudi Arabia's efforts to restore the situation to what it was before the UAE deployed the Southern Transitional Council forces to Hadramawt and Al-Mahrah failed, reaching a dead end, the crisis intensified and took on regional dimensions. "On Tuesday, Rashad Al-Alimi, head of the Presidential Leadership Council in Yemen, issued a decision to cancel the joint defense agreement with the United Arab Emirates and gave Emirati forces 24 hours to leave Yemen." (RT, 30/12/2025). He also ordered the Homeland Shield Forces (affiliated with the Ministry of Defense) to move and take over all camps in the two governorates.

6- Saudi Arabia immediately supported this move, and the crisis escalated. Saudi forces bombed weapons and ammunition sent by the UAE to the Port of Mukalla to support the Southern Transitional Council. "The Saudi-led coalition in Yemen announced on Tuesday that it had carried out a limited military operation targeting weapons and combat vehicles that had arrived from the UAE at the Port of Mukalla in Hadramawt Governorate." (Sada News, 30/12/2025). Thus, a severe crisis formed in

Yemen, which diplomatic efforts failed to resolve, and it worsened regionally. Saudi Arabia demanded that the Presidential Council expel the UAE from the Yemeni arena, and then bombed the weapons that the UAE had sent to the Southern Transitional Council in Hadramawt, threatening a severe crisis between Saudi Arabia and the UAE similar to what happened between Saudi Arabia and Qatar in 2017.

7- The threats continued until the UAE "submitted" and announced the withdrawal of its forces from Yemen. "The UAE Ministry of Defense announced on Tuesday the termination of the remaining counter-terrorism teams in Yemen of its own volition, ensuring the safety of its personnel, and in coordination with relevant partners..." (RT, 30/12/2025). Saudi Arabia continued to issue warnings to the UAE's allies in Yemen (the Southern Transitional Council led by Aidarus al-Zubaidi) to withdraw from Hadramawt and al-Mahrah. The Council initially refused to comply, but then began to show some compliance under Saudi pressure, offering a joint presence or a partial withdrawal. "The Southern Transitional Council forces in Yemen began withdrawing from several areas in the Hadramawt coast and valley..." (Al-Modon, 31/12/2025). This withdrawal was not a final solution to the crisis, but rather a deception!

8- Then, Al-Zubaidi fled from Aden to Abu Dhabi via Somaliland on 8 January 2026, according to the coalition's media announcement. The Saudi Defense Minister then stated that "the Kingdom, in consultation with southern figures, would form a preparatory committee to organize the Riyadh conference." On Friday morning, Abdul Rahman Al-Subaihi, Secretary-General of the Southern Transitional Council in Yemen, announced the dissolution of the council and all its bodies, declaring "that they would work to achieve the just southern goal through a comprehensive southern conference under the sponsorship of the Kingdom of Saudi Arabia." (Al Jazeera, 9/1/2026).

Second: The international dimension

1- This dimension is clear and unambiguous. The rulers of Saudi Arabia are agents of America, implementing its policies, and the rulers of the

United Arab Emirates (UAE) are agents of the British, implementing Britain's policies. They are on opposite sides, so their interests clash in Yemen, and they stand on the brink of conflict or enter one of its doors. However, the Yemeni parties involved in this conflict, until recently, were both agents of the British. Aidarus al-Zubaidi, who leads the Transitional Council in southern Yemen and is one of eight members of the Presidential Council, is an agent of Britain and coordinates all his actions with the UAE.

2- As for Rashad al-Alimi, the head of the Southern Transitional Council, he too was once aligned with the British, but he strongly supported Saudi Arabia and demanded the UAE's withdrawal from Yemen. The UAE is Britain's powerful tool for maintaining its influence in Yemen.

To clarify:

a- In 2022, a Presidential Leadership Council was established, with Rashad al-Alimi holding presidential powers, while the other seven members held the powers of the vice president. Saudi Arabia and the US representative agreed to the formation of this presidential council, despite most of its members being from the Yemeni political establishment aligned with the British. However, they were unconcerned because Saudi Arabia controlled the council through financial and security support, especially since it included four members from the Southern Transitional Council to appease it. Furthermore, al-Alimi, who had been a British ally and held high-ranking political positions since the era of former Yemeni President Ali Abdullah Saleh, resided in Saudi Arabia and relied heavily on Saudi financial and security aid. All of this gave Saudi Arabia significant leverage over him, which has grown considerably in recent times.

b- Therefore, his stance was sharp in opposing the attack launched by the Southern Transitional Council on the governorates of Hadramawt and Al-Mahrah at the beginning of December. He didn't stop there, but also took a firm position demanding the UAE's withdrawal from the Yemeni arena. This causes significant damage to Britain's remaining influence in Yemen. This indicates a shift in allegiance, and his recent statement further suggests, if not confirms, this: "The head of the Presidential Leadership Council in

Yemen, Rashad al-Alimi, stated today that protecting the strategic partnership with Saudi Arabia is a national responsibility. The Yemeni leadership understands the gains it achieves and is also aware of the risks of jeopardizing it, emphasizing that this partnership constitutes a fundamental pillar in supporting efforts to restore the Yemeni state.” (Al-Arabiya, 1/1/2026). Consequently, senior British agents within the Presidential Council attacked him, claiming he was acting beyond his authority. They issued a joint statement saying that they (“followed with grave concern the unilateral actions and decisions taken by the head of the Presidential Leadership Council, Rashad al-Alimi, including the declaration of a state of emergency and the issuance of political and security pronouncements. “Dangerous, even going so far as to claim that the United Arab Emirates should be expelled from the Arab coalition and from Yemeni territory.” (Independent Arabia, 30/12/2025)). However, Al-Alimi’s change of allegiance from the British to Saudi Arabia does not mean the end of British influence in South Yemen, but it has weakened it, especially after Abdul Rahman Al-Subaihi announced the dissolution of the Southern Transitional Council.

Third: Upon examining this intense conflict, we find that it revolves around Hadramawt and, subsequently, Al-Mahrah Governorate:

1- Hadramawt, which comprises approximately one-third of Yemen, remained on the margins of the conflict throughout the years of the Yemeni war. It was implicitly considered to be within the areas controlled by the Southern Transitional Council, which seeks to separate southern Yemen from the north. Saudi interventions there were limited. In 2024, Saudi Arabia supported the entry of Yemeni government forces (Rashad al-Alimi) into Hadramawt, while the UAE-backed Southern Transitional Council opposed this. (Balqees website, 3/6/2024). Saudi interventions in Hadramawt remained limited until Trump came to power in America, at which point Saudi interventions intensified and reached their peak in recent threats against the UAE and the Southern Transitional Council.

2- As for the increased Saudi intervention in Hadramawt after the

Trump administration took office, it is quite evident. Since the beginning of 2025, Saudi Arabia has been exerting considerable influence in Hadramawt, contacting tribal leaders and cultivating followers. It found its ideal partner, Amr bin Habrish, the leader of the Hadramawt Tribal Alliance and the First Deputy Governor of Hadramawt. Saudi Arabia provided him with support and empowered him, leading him to seek greater control and dominance in Hadramawt. (In February 2025, bin Habrish escalated his activities by forming the "Hadramawt Protection Forces," coinciding with the announcement of the oil export halt. (Al Jazeera Net, 3/12/2025)). He was then received by senior officials in Riyadh, including the Minister of Defense and the Chief of Staff of the Saudi Army, after Saudi Arabia sent a military plane to transport him from Seiyun to Riyadh and showered him with support (Al-Arab Newspaper, 29/3/2025). Upon his return from Riyadh, he announced in May 2025 the establishment of six military brigades comprising 35,000 fighters, and the formation of new units, specialized security forces, such as private security and rescue services, and finally, Saudi Arabia pushed its man, Amr bin Habrish, to take control of the oil companies, which was the straw that broke the camel's back for the Transitional Council led by Aidarus al-Zubaidi, so he rolled up his sleeves to bring Hadramawt back under his control, which ignited the crisis.

3- Then there is another matter, which is that the vast Hadramawt Governorate sits atop a precious treasure of natural mineral wealth, including rare earth minerals such as scandium, which was discovered in abundant quantities in the coastal Hadramawt districts of Brom Mayfa and Hajar. Scandium is used in the manufacture of aircraft and spacecraft, as confirmed by Aden City website, 7/11/2025, quoting the Geological Survey Authority in Hadramawt. This discovery in Hadramawt would put Yemen on the global map of rare earth minerals. In addition, the black sands of Hadramawt are rich in minerals such as ilmenite, rutile, zircon, and magnetite, which international companies are competing to invest in. There is also oil, marble, and granite in Hadramawt. "Yet Yemen stands out as the only Arab country that has secured a place for itself on the list of countries producing rare earth minerals in the Middle East..." (Energy

Platform, based in Washington, 8/7/2025). These rare earth elements are what has driven the Trump administration in many of its international policies to counter China's dominance over these rare earth elements, which govern sensitive industrial processes such as electronic chips.

4- Thus, it becomes clear that the Trump administration is the one that pushed Saudi Arabia to tamper with the stability of Hadramawt. The attempts by the tribal alliance, led by Bin Habrishi, to seize control of oil companies and escalate calls for autonomy prompted the British-backed group (the UAE and its local proxies, such as the Southern Transitional Council) to attack and seize Hadramawt, along with Al-Mahrah Governorate. This drove Saudi Arabia, or rather the Trump administration, into a frenzy, resulting in harsh measures against the UAE—measures unprecedented since their alliance in Operation Decisive Storm in 2015. These harsh measures included bombing Emirati weapons and threatening its allies in the Southern Transitional Council. This indicates the great seriousness with which the Trump administration views this issue—the issue of rare earth minerals in Hadramawt. America is not out of the picture, even if it is confident in its Saudi instrument. US Secretary of State Marco Rubio contacted Saudi Foreign Minister Faisal bin Farhan “during which they discussed the situation in Yemen and issues affecting regional security and stability.” (RT, 30/12/2025).

Fourth: In conclusion, the new development on the Yemeni scene is that the Trump administration is focusing on Hadramawt because of its rare earth minerals, which would enable America to counter China's dominance in this sensitive sector that governs other industrial operations. This also likely leads to a shift in the allegiance of Yemeni leaders from the British to America, most notably President Rashad al-Alimi. It should be noted that Chinese companies are already exploring for rare earth minerals in Hadramawt, so securing these minerals is a matter of urgency for Trump before China gains control over them. Thus, the agents of the kafir (disbelieving) nations are instigating the fighting in Yemen to meet the objectives of their masters. This series of tragic events continues not only in Yemen but also in Sudan and other Muslim countries, where Muslims

kill each other in conflicts that their agent rulers convince them are in their best interest, encouraging them to sacrifice everything. However, these conflicts are in reality fought in defense of the interests of the kafir nations. This series will continue until the strongest group in the nation rises up, overpowers its rulers, holds them to a severe reckoning, and establishes a state of justice, mercy, and guidance—the Khilafah (Caliphate) State will be established according to the method of the Prophethood, after which there will be whatever good Allah wills for Islam and Muslims, blessings from heaven, grace, glory, and dignity.

﴿إِنَّ اللَّهَ بِأَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾

“Certainly Allah achieves His Will. Allah has already set a destiny for everything.” [At-Talaq: 3]

And tomorrow is near for those who wait.

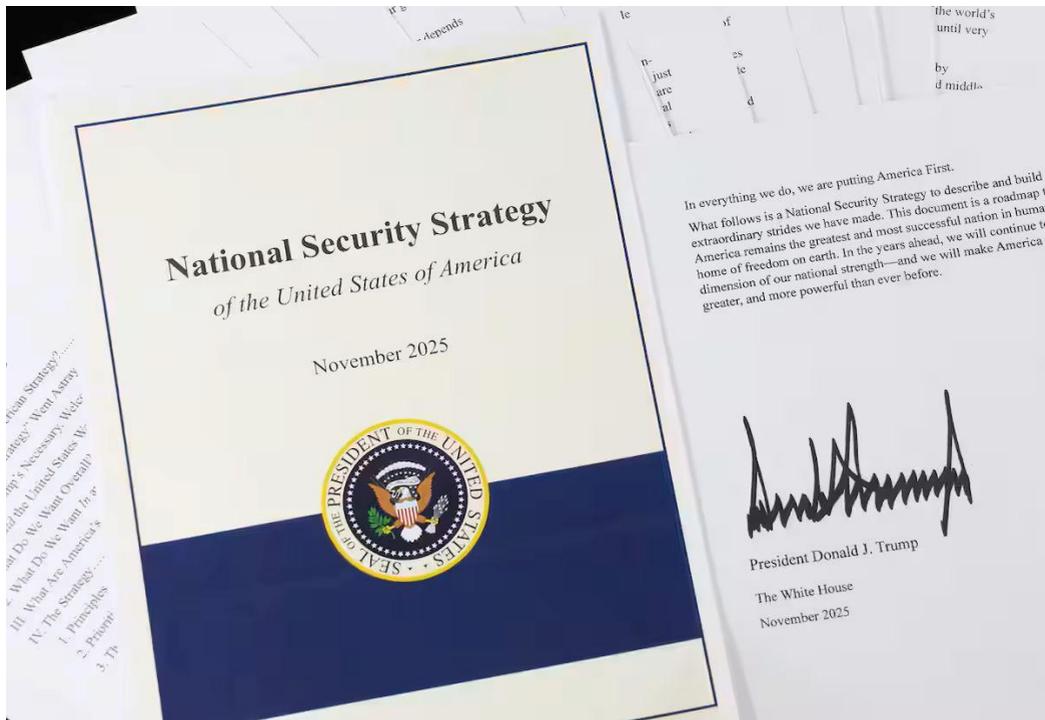
22 Rajab 1447 AH

11 January 2026 CE

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The US National Security Strategy Document

Answer To Question



Question:

On 5/12/2025, Trump announced to the public the new 33-page US National Security Strategy document. What is the difference between this document and the previous ones, such as Biden's strategy?

Answer:

A careful examination of these documents reveals no fundamental difference between the National Security Strategy documents published by the Republican Trump in 2017 and 2025, or those published by Reagan in 1988, Bush Sr. in 1990, and Bush Jr. in 2002, and those announced by Democratic presidents: Clinton in 1994 and 1998, Obama in 2010 and 2015, and Biden in 2022. The only difference lies in the style and language used; all of them aim to maintain and reinforce American global hegemony.

While Republicans express American global leadership bluntly and without ambiguity, Democrats resort to flowery and deceptive language, sometimes through misleading and other times through convoluted and ambiguous statements. **In my answer, as the question suggests, I will focus on the differences between these strategies rather than delving into their details, except to the extent necessary to clarify the difference between Biden's strategy and Trump's strategy. To illustrate this, and with Allah's guidance, I say:**

1- The Answer to a Question we issued on 18/11/2016, stated the following:

(...The broad outlines of the US politics do not differ between the Republican Party and the Democratic Party, but the styles vary. The reason for this is attributed to the background of the emergence of the two parties. The Republican Party does not care much to appear in the democratic impressions that they loud-mouth, but is predominated by a cowboy attitude saturated with arrogance and it has emerged from this milieu and still it prevails it... And the cowboy culture tends to the person who shows strength, beats and kills the other, blows up here and there... Nor do they care about the crimes of killing innocent people, as they are prevalent in their country, and they love to bear arms and use them as fancies. The US Senate rejected on Monday a proposal of the Democratic Party that allows expanding investigations of the criminal and psychological history for those interested in purchasing individual weapons... Thus, the Republicans do not care about the regulation of gun possession because of the control of producers and arms dealers lobby on them...Whereas, the Democratic Party is predominated by deception, appearing in the false democratic impressions and imitating the English style. It provides poison enveloped with fake fat, and kills you with a smile, while the Republican party offers the pure poison, so it kills you while biting on its teeth... Democratic presidents therefore are better able to deceit and win the trust of dupes, whereas Republican presidents do not deceive anyone because their enmity is blatantly declared. This can be seen when reviewing people's vision of examples of not-so-distant history of Presidents of both

parties... Bush utters by the crusade war whereas Obama cites a Quranic verse in Cairo... and both are plotting a scheme against Islam...! That is just as we said earlier: "Democratic presidents therefore better able to deceive and win the trust of dupes, whereas Republican presidents do not deceive anyone because their enmity is blatantly declared."

Even in the logo of the two parties, there is a difference in connotation, fits what we have said. Since the American cartoonist - German origin - Thomas Nast in (1870 and 1874), published a drawing in Harper's Magazine showing a picture of a donkey wearing a lion's body to scare a group of animals, among them a giant wild elephant that smashes his surroundings... Since then, the donkey has become the Democratic party logo, and the elephant became the logo of the Republican party, and the two logos reflect the image of the two parties... Thus, the actions of Trump are not a new innovation of the actions of the Republican candidates, except to the extent of personal characteristics that distinguish a person from another, but the general characteristics of the Republican Party remains almost applicable to all the party's candidates with the exception of personal characteristics as mentioned above.) **End of Quote.**

2- **Therefore, the inherent arrogance of the Republicans and the deceptive tactics of the Democrats** are clearly evident in the strategic documents announced by presidents from both parties.

* Biden's strategy, for example, seeks to perpetuate American leadership and entrench global hegemony and order through misleading terms such as cooperation, democracy, human rights, and diplomacy.

* As for Trump, whose personality is characterized by excessive arrogance, a lust for power, a love of theatrics, a lack of wisdom, a tendency towards internal conflicts and the elimination of opponents, and a state of euphoria, he aims to maintain American global leadership through blatant and undisguised slogans such as "America First" and "Peace Through Strength," even going so far as to insult his allies without any pretense. This is what Trump explicitly stated in his strategic document: ("The goal of this strategy is to tie together all of these world-leading assets, and others, to

strengthen American power and preeminence and make our country even greater than it ever has been” (National Security Strategy 2025, <https://www.whitehouse.gov/wp-content/uploads/2025/12/2025-National-Security-Strategy.pdf>)).

Furthermore, in almost all the subheadings under the heading “Priorities,” the protection, enhancement, and sustainability of American dominance are emphasized and reinforced. These include: Realignment through peace, economic security, balanced trade, securing access to critical supply chains and materials, reviving our defense industrial base, energy dominance, and preserving and growing America’s financial sector dominance.

3- The national strategy documents announced by Democratic presidents such as Biden, Obama, and Clinton were based on maintaining American hegemony through so-called soft power and international institutions like the United Nations and NATO, using deceptive terms like democracy and human rights. According to the Democratic national strategy document, America is the world’s policeman, and while this role comes with costs and burdens, they see these as a necessary price to pay to ensure the continuation of the American world order and the expansion of its imperial influence.

However, in Republican strategies, as seen in the documents of Nixon and Trump, the logic differs. They demand that allies pay for America’s protection and the security umbrella it provides. This was clearly evident in Trump’s 2025 document under the subheading “Burden-Sharing and Burden-Shifting,” which obligated NATO countries to “spend 5 percent of GDP on defense” (US National Security Strategy 2025, <https://www.whitehouse.gov/wp-content/uploads/2025/12/2025-National-Security-Strategy.pdf>; mc-doualiya.com).

As is apparent, despite the varying methods employed, the different means used, and the fluctuating priorities according to circumstances and shifts, the fundamental objective of national security strategy documents—whether issued by Trump, Biden, Obama, Bush, Clinton, or

other leaders of the colonialist state—remains a single, constant goal: to maintain America's global leadership, consolidate its hegemony, and prevent the emergence of any power that rivals the United States!

4- Therefore, the strategy document announced by Trump does not represent a fundamental change in objectives, but rather a change in the methods used to achieve those objectives. As also stated in the Question and Answer dated 18/11/ 2016: (As for the change of US policy on key issues traded in the era of the former president, the broad outline is not expected to change, but the styles may change. The American system is controlled by different institutions, each with its own powers that increase or decrease... and this affects maintaining the outline of US policy almost invariable with differences in styles.) **End of Quote.**

5- This can be confirmed by examining the emergence of American political parties after the formation of the United States. They all share a common origin, maintaining American hegemony and tyranny. These parties differ only in their methods and personal tyranny.

a. After European (settlers and tourists) managed to seize America, especially North America, and enslave its indigenous inhabitants, the Native Americans, they began working to form a state. According to Wikipedia, [The Thirteen Colonies were the British colonies on the Atlantic coast of North America which broke away from the British Crown in the American Revolutionary War (1775–1783), and joined to form the United States of America]. The Philadelphia Convention adopted the current American Constitution on 17/9/1787, and it was ratified the following year, 1788, making these states part of a single republic with a central government. Later, the United States acquired territories from France, Spain, Mexico, and Russia, and annexed the Republic of Texas and Hawaii. The republic was then officially established the following year, on 1789, the United States of America. George Washington was the first President of the United States (1789-1797).

b. The Democratic-Republican Party originated from a faction in Congress comprised of opponents of the centralist policies of Alexander

Hamilton, who served as Secretary of the Treasury under President George Washington

c. The Democratic-Republican Party persisted until 1828, when the current Democratic Party was formed by supporters of Andrew Jackson. The current Republican Party was then formed in 1854. Abraham Lincoln became the first Republican president of the United States in 1865...

6- Therefore, these parties share a common origin: to impose American hegemony. They differ only in their methods, their degree of cunning, and the extent of their personal tyranny. The differences don't extend beyond these three points.

For example, the new strategic document announced by Trump is the most arrogant example of cowboy behavior. As we mentioned earlier, while the Democrats, like foxes, offer poison in a veneer of false sweetness (under the guise of democracy, human rights, and diplomatic niceties), the Republicans impose the poison as it is, gritting their teeth and brandishing brute force. Trump's slogan, "America First," is in reality nothing more than a policy of colonial extortion, even with allies, by imposing tributes: "Pay money for protection."

7- Thus, upon closer examination of Trump and Biden's strategies, it becomes clear that the only difference lies in style, cunning, and the extent of personal tyranny. Although what we mentioned above indicates this, both strategies addressed a number of international issues, many of which are almost identical in their views, such as Europe and China. Some issues, such as the Western Hemisphere, show a difference in style, cunning, and personal tyranny, while others, such as the Middle East, are characterized by a shared, albeit hateful, scheming approach. **We will briefly mention what was stated in Biden's and then Trump's strategies regarding the Western Hemisphere and the Middle East:**

A. The Western Hemisphere: Because the Monroe Doctrine pertains to this region, we will mention something about Monroe and his doctrine:

(He was the fifth President of the United States, serving from 1817 to 1825. He received the state of Florida to administer in 1819. In 1823, he announced the Monroe Doctrine, in which he expressed the United States' opposition to any European intervention in the affairs of the Americas. This was stated in a declaration issued by President James Monroe in a letter he delivered to the US Congress on December 2nd, 1823. The Monroe Doctrine called for guaranteeing the independence of all nations in the Western Hemisphere against European intervention aimed at oppressing them or interfering in their self-determination. (Wikipedia, slightly adapted))

Subsequent American presidents followed suit in implementing it, albeit with varying methods and degrees of malice and tyranny. We will briefly mention what was issued by Biden and Trump in their respective strategies to illustrate the difference between them.

*** Biden's strategy indicates that this region (is the most influential on the United States, with annual trade reaching \$1.9 trillion, in addition to shared values, democratic traditions, and family ties. This strategy deems it essential for the United States to revitalize its businesses in the Americas. Biden's strategy also indicates that the United States will continue to modernize its border infrastructure and build a fair, orderly, and humane immigration system with the countries of the region. It will also continue its mission of expanding legal pathways for immigration and combating smuggling). This strategy does not allow any other major power to have effective influence that rivals or surpasses American influence, but rather employs deception and malicious tactics using democracy and human rights... and resorts to military action only as a last resort, not as an initial step**

*** As for Trump's strategy, it begins with threats of military action, even if those threats are never carried out! Trump's strategy is rife with arrogance, threats, and intimidation. His strategy (paraphrased) includes the following: [...(Applying the Monroe Doctrine to protect America's security and restore its control over the Western Hemisphere—America**

itself, Canada, and South America—and preventing foreign powers from deploying forces there)... and considers it "a region exclusively for the United States of America"]... Therefore, Trump asked Canada to join, making it the 51st state. He threatened Panama to cancel its agreements with China, and Panama complied. He also launched an attack on 3/1/2026 on Venezuela, bombing its capital Caracas, and its president, Maduro, and his wife were arrested in an act of arrogance reeking of abhorrent, traditional colonialism! This treatment of the Western Hemisphere was dubbed the Trump Doctrine, a complement to the Monroe Doctrine. Trump even extended his threats to Greenland, a territory belonging to Denmark, a NATO member! Trump's tyranny is blatant!!

B- The Middle East issue, as we mentioned earlier (including the Middle East, where they conspired against it and its people), the two strategies were not content with what they stipulated regarding supporting the Jewish entity and expanding normalization between it and the rulers, nor to plundering the Ummah's wealth, especially the Gulf's oil and other resources, nor to dominating navigation through the Middle East's waterways, including the Strait of Hormuz and Bab el-Mandeb. They did not stop there, but also stipulated fighting terrorism, which, in their malicious understanding, is Islam and Islamic rule. Trump states in his Middle East strategy: "...that the region not be an incubator or exporter of terror against American interests or the American homeland, and that Israel remain secure." Biden states in his strategy: "countering terrorist threats..." The intention behind all of this is to threaten Islam, the fundamental ideology of the region's people, since its inhabitants are Muslims striving to establish their state based on their Islamic ideology, liberate their lands from American and Western hegemony, overthrow their subservient regimes, and eliminate the Zionist entity. It is not merely about burying the normalization agreements.

8- In conclusion, the backbone and essence of the “National Security Strategy” documents announced by American presidents since World War II has remained constant and unchanging. What changes are the methods of implementation, the malice, and the personal tyranny in

imposing, protecting, and perpetuating American hegemony, fighting Islam and its people, and doing their utmost to prevent the establishment of the Islamic state, the Khilafah Rashidah (Rightly Guided Caliphate) on the method of Prophethood. But how evil is their judgment! The Khilafah Rashidah disturbs their sleep, even just by mentioning its name. As the Director of National Intelligence, Tulsi Gabbard, said a few days ago on 21/12/2025, "this Islamist ideology is a direct threat to our freedom because, at its core, it is a political ideology that seeks to create a global caliphate." And we say: ﴿مُوتُوا بِغَيْظِكُمْ﴾ "May you die in your rage!" [Aal-Imran: 119]. For the Muslim Ummah will rise and establish its state, the Khilafah Rashidah, on the method of Prophethood, by Allah's ﷻ permission, after this oppressive rule under which we live. «...ثُمَّ تَكُونُ مُلْكًا جَرِيئَةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَيَّ مِنْهَا جَرِيئَةً...» 'Then it will be an oppressive rule, and it will last as long as Allah wills it to last. Then He will remove it when He wills to remove it. Then it will be a Khilafah (Caliphate) on the method of Prophethood.' Then he remained silent" (Narrated by Ahmad). And at that time, the fate of the tyrant Trump and his cronies will be no different from the fate of Chosroes and Caesar after the establishment of the Khilafah. ﴿تَبْلَاغٌ فَهَلْ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ﴾ "This is a 'sufficient' warning! Then, will anyone be destroyed except the rebellious people?" [Al-Ahqaf: 35].

25 Rajab 1447 AH

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The Events in Syria and the Retreat of the Syrian Democratic Forces

Answer To Question

Question:

Events are rapidly unfolding with a swift momentum in northeastern Syria, and the Syrian Democratic Forces (SDF) are losing control over the areas at a very fast pace, with the Syrian regime taking them over. How did all of this happen? How should this be understood given that both the regime and the SDF are agents of America? And despite the American green light to the Syrian government being as clear as daylight in seizing those areas, what is the Trump administration planning in Syria or its surroundings?

Answer:

In order for the answer to the above questions to become clear, we present the following matters:

First: The stages of America's support for the SDF in Syria

1. The Syrian Democratic Forces (SDF or the QASAD) are a broad alliance that was established in October 2015 with the aim of fighting the Islamic State organization (ISIS/ISIL/DAESH). It consists of Kurdish, Arab, Syriac, Armenian, and Turkmen fighters. The largest component of the SDF is the People's Protection Units (YPG) and the Women's Protection Units (YPJ), which are responsible for the security and defense of the lands of the self-administration cantons declared in Rojava. (Wikipedia). America intensified its support for the Syrian Democratic Forces since their establishment in 2015 and since the American intervention in Syria in 2014, which preceded the Russian intervention. American forces provided the SDF with aerial protection and lavished them with financial support and weapons. America's commitment to them reached the point that it killed hundreds of Russian Wagner forces who were attempting to cross the Euphrates eastward in February 2018. America repelled all Turkish statements and efforts aimed at undermining the SDF.

Thus, American support for the SDF continued since its founding, providing military air cover as well as political cover, in addition to financial and weapons support, and facilitating its control over the fertile lands around the Euphrates, oil and gas fields, and power stations. America also resisted Turkey's opposition to this American policy in northeastern Syria. All of this was part of America's preparation of tools to fight Islam should the Islamic Caliphate (Khilafah) be launched from Damascus.

2. Today, Trump has seen that the government of Ahmed al-Sharaa is more capable of achieving America's interests in the region, foremost among them two matters: keeping the system of governance in Islam away from Syria, and submitting to the demands of the Jewish entity in Syria and Palestine, such that this entity is not resisted even while it attacks day and night! Therefore, Trump's positions, followed by those of his ministers, regarding the end of the SDF's role and the Syrian regime replacing it in serving America's interests in the region, have become evident. This is no longer hidden, but rather openly declared day and night by the American envoy to Syria, Tom Barrack, during his tours, as well as in the statements of the Turkish and Syrian presidents.

a. Tom Barrack stated: "The role of the Syrian Democratic Forces (SDF) as the "primary anti-ISIS force on the ground" has "largely expired" as the Syrian government is ready to assume security responsibilities," (Al-Jazeera Net, 21/1/2026).

In another statement on the X platform, Barrack said: "Syria's situation has "fundamentally" transformed, with Damascus joining the Global Coalition to Defeat ISIS as its 90th member in late 2025. Syria is now "willing and positioned to take over security responsibilities" including control of ISIL (ISIS) detention facilities and camps, (Aljazeera; BBC, 20/1/2026).

He also stated in a lengthy post on his X page, translated by the U.S. Embassy in Syria:

"Today, the situation has fundamentally changed. Syria now has an acknowledged central government that has joined the Global Coalition to Defeat ISIS (as its 90th member in late 2025), signaling a westward pivot

and cooperation with the US on counterterrorism. This shifts the rationale for the US-SDF partnership: the original purpose of the SDF as the primary anti-ISIS force on the ground has largely expired, as Damascus is now both willing and positioned to take over security responsibilities, including control of ISIS detention facilities and camps.” (X; CNN Arabic, 21/1/2026).

b. Turkish President Recep Tayyip Erdoğan said on Wednesday that Kurdish forces in northern Syria must lay down their arms and immediately dissolve their ranks in order to reach a solution without further bloodshed, after Damascus granted them a four-day deadline to present a plan for integrating al-Hasakah into the central state. (Al-Jazeera Net, 21/1/2026).

c. The Syrian presidency announced in a statement on Monday that Syrian transitional president Ahmed al-Sharaa held a phone call with U.S. President Donald Trump. According to the statement published by the Syrian Arab News Agency (SANA), “...the two presidents stressed the importance of preserving Syria’s territorial unity and independence, and supporting all efforts aimed at achieving stability. Both sides underlined the need to guarantee the rights and protection of the Kurdish people within the framework of the Syrian state.” (SANA; CNN Arabic, 19/1/2026).

Second: From all of this, it becomes clear that America is granting the green light to Syrian President Ahmed al-Sharaa to end the SDF. America today does not hide its intentions, nor does it exert any effort to use diplomatic language. It openly declares that the SDF, as an American tool to fight “terrorism,” has ended, and that America now wants to rely on a larger tool, namely the government of Ahmed al-Sharaa. Both are American tools, and America replaces its tools as it wishes. **All of this, together with developments on the ground, points to many matters, including the following:**

1. The issue of replacing one agent with another agent: During the ash-Sham revolution, which exhausted America and caused Obama’s hair to turn gray, America continued to search for a strong agent capable of governing to replace its agent Bashar, against whom Syria had risen. We stated in an [Answer to a Question dated 26/7/2025](#) that this clarifies that

the American plan in Syria “is based on a fundamental premise: replacing one agent with another. For that purpose, Turkey was given the green light to dismantle Bashar's regime and build a new one loyal to it.”

Turkey and its intelligence services undertook this American mission and prepared Ahmed al-Sharaa, who was previously known as al-Julani. Months before the end of the Biden administration, America allowed Turkey to lead the operation of handing Syria over to the new American agent, Ahmed al-Sharaa. Turkey, on behalf of America, contacted Iran and Russia and neutralized their forces in Syria. America requested Bashar al-Assad to hand over the country, and so it happened. The new agent was installed in place of the old one, and Turkey remained the main conduit of America’s communication with him.

2. America began demanding that its new agent commit more “prohibited acts,” and he began proving his compliance under Turkish pressure. He abandoned the rayah (banner) bearing “Tawhid” and replaced it with a secular flag, issued amnesty for remnants of Bashar, while continuing to imprison young shabab of the Khilafah who are working to realize the glad tidings of the Messenger of Allah (saw) after this tyrannical rule under which we live:

«...ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ. ثُمَّ سَكَتَ»

“...Then there will be tyrannical kingship, and it will remain for as long as Allah wills it to remain. Then He will remove it when He wills to remove it. Then there will be a Caliphate upon the method of Prophethood.” Then he remained silent.

He reduced Qur’an class allocations in schools, and Trump demanded that he not respond to the repeated and severe attacks of the Jewish entity, which even reached Damascus itself. Trump then demanded that he negotiate with the Jewish entity, and rounds upon rounds of negotiations took place led by his foreign minister al-Shaybani without shame or piety—neither before Allah and His Messenger nor before the believers, especially the people of Gaza. The demands of Ahmed al-Sharaa’s government from

the Jewish entity during these negotiations were so trivial that the criminal Bashar had negotiated beyond them in the 2008 negotiations sponsored by Turkey before the ash-Sham revolution erupted. By accepting all these “prohibited acts,” America opened a direct political channel with him, in addition to intelligence channels and Turkish channels. The first political channel was the meeting between America’s agent Bin Salman (MBS) and al-Sharaa in Riyadh on 14/5/2025. These channels then expanded, and al-Sharaa received praise from the American president, who later received him at the White House on 11/11/2025, albeit through the back door and without official ceremonies. Trump stated that evening that he was “in agreement” with Syrian President Ahmed al-Sharaa and affirmed that Washington would do everything it could to make Syria successful. (RT, 11/11/2025).

3. Turkish Foreign Minister Hakan Fidan discussed in the White House ways to resolve the existing problems in Syria concurrently with the visit of Syrian President Ahmed al-Sharaa to Washington and his meeting with President Trump. Fidan announced that discussions were held in the White House with U.S. Secretary of State Rubio, the U.S. President’s Special Envoy Witkoff, the U.S. Envoy to Syria Thomas Barrack, and Syrian Foreign Minister As’ad al-Shaybani. U.S. Vice President J.D. Vance later joined the meeting. The participants discussed possible ways out of the current problems in Syria. (RT, 11/11/2025).

4. During this period, America was lifting sanctions on Syria in stages to ensure at each stage that al-Sharaa was proving himself a loyal American agent. Consequently, Syria joined the international coalition to fight ISIS. The U.S. Embassy in Damascus announced on 11/11/2025 that Syria had joined the international coalition to fight ISIS, becoming officially the 90th member. (Anadolu, 12/11/2025). America then lifted sanctions on Syria when President Donald Trump signed the cancellation of the Caesar Act imposed on Syria since 2019. (Al-Jazeera, 19/12/2025).

Third: During the current events, the SDF forces were withdrawing from the areas, and according to statements by their commander Mazloum

Abdi, this withdrawal from west of the Euphrates to its east was upon the advice of the “friends and mediators” (Kurdistan 24 website, 16/1/2026). And certainly America is at the head of these friends and mediators, which had been pushing for the implementation of the SDF agreement with the Syrian government on 10/3/2025:

(“Syrian President Ahmed al-Sharaa and the commander of the Syrian Democratic Forces Mazloum Abdi signed on Monday an agreement stipulating the integration of all civil and military institutions affiliated with the Kurdish self-administration within the framework of the Syrian state, according to what the presidency announced...” (Al-Arabiya, 10/3/2025)).

Then the Syrian government signed a second agreement with the SDF, pursuant to which the SDF withdraws and hands over “immediately” the governorates of Deir ez-Zor and Raqqa. The American envoy welcomed it and considered it a pivotal turning point, and that America wants a unified Syria: (The American envoy to Damascus, Tom Barrack, considered that the agreement whose signing was announced by Syrian President Ahmad al-Shara’ with the commander of the Syrian Democratic Forces Mazloum Abdi constitutes a “pivotal inflection point”. Barrack said in a post on the X platform: “This agreement and ceasefire represent a pivotal inflection point, where former adversaries embrace partnership over division,” Barrack praised the agreement, saying it will lead to “renewed dialogue and cooperation toward a unified Syria” (X: Al-Arabi Television, 18/1/2026).

Fourth: The hardline wings within the SDF—especially those cooperating with the Kurdistan Workers’ Party (PKK)—were delaying implementation in the hope that a loophole might open for them in American policy. They insisted that the integration of the SDF into the army be as a single bloc rather than as individuals. Al-Arabiya reported on 17/1/2026, citing the Erbil meeting, that the SDF commander Mazloum Abdi sought to persuade the Americans to allow integration as three divisions within the Syrian army. However, this loophole did not open in the American position, neither at the Erbil meeting nor before it. The government of al-Sharaa then began the offensive—i.e., enforcing the agreement by force—starting

from neighborhoods of the city of Aleppo. Consequently, the SDF was compelled to sign a second agreement with the government under which it would “immediately” hand over the governorates of Deir ez-Zor and Raqqa. America endorsed this agreement. As we mentioned earlier, the SDF attempted to delay implementation with every agreement, but the intervention of the Arab tribes and their onslaught against the SDF left no room for that, even though the Syrian president called on the tribes to remain calm. Al-Sharaa said: “We advise our Arab tribes to remain calm and allow room for the implementation of the provisions of the agreement.” Arab militias have joined the army in its clashes with the Syrian Democratic Forces since Saturday (CNN Arabic, 19/1/2026).

Fifth: Thus, events accelerated at a swift pace:

1- The Syrian government announced that the process of integrating SDF fighters would be carried out on an individual basis and not as a bloc or as military divisions within the army and the interior ministry. The government also announced reassurances regarding the population’s “cultural” rights and the granting of citizenships. It then actually began taking control of areas in the governorates of Raqqa and Deir ez-Zor, entered al-Hasakah governorate, and extended its control over it, leaving the SDF with no room for negotiation except over al-Hasakah. The Syrian Ministry of Defense announced on Monday evening a ceasefire between Syrian forces and the SDF starting at 8pm (about an hour from then) for a duration of four days. This came following the announcement by the Syrian presidency of the reaching of a mutual understanding between the government and the SDF regarding issues related to the future of al-Hasakah governorate (Al Jazeera Net, 20/1/2026). This agreement granted the SDF only a limited number of appeasement measures: the Syrian Arab News Agency (SANA) reported on Tuesday, quoting the Syrian presidency, that the commander of the Syrian Democratic Forces, Mazloum Abdi, would put forward a candidate from the SDF for the position of deputy minister of defense, in addition to proposing a candidate for the post of governor of al-Hasakah, names for representation in parliament, and a list of individuals for employment within Syrian state institutions (CNN Arabic,

20/1/2026). The presidency stated that, in the event of agreement, “Syrian forces will not enter the centers of the cities of al-Hasakah and al-Qamishli and will remain on their outskirts, with the timetable and details related to the peaceful integration of al-Hasakah governorate, including the city of al-Qamishli, to be discussed later.” (BBC, 20/1/2026). The two sides also agreed that Syrian government forces would not enter Kurdish villages, with their security to be undertaken by local security forces from the people of the area. (CNN Arabic, 20/1/2026).

2- After America decided to transfer ISIS prisoners from the prisons that had been under SDF control to Iraq, the SDF requested from America an extension of the deadline until the completion of the prisoners’ transfer, and this is what occurred. The Syrian Ministry of Defense announced the extension of the ceasefire deadline with the Syrian Democratic Forces (SDF) for 15 days in support of the American operation to evacuate prisoners of ISIS/ISIL from the prisons. The Ministry of Defense clarified on its account on the X platform that the extension would begin tonight at eleven o’clock local time, and that this comes in support of emptying SDF prisons of ISIS/ISIL prisoners and transferring them to Iraq (Al Jazeera, 24/1/2026). Thus, the process of closing the page of the SDF and the page of its commander, America’s small agent Mazloum Abdi, is underway after he completed the American task, and America ended his services in exchange for a “small retirement salary,” namely the appointment of employees here and there—something that may be temporary. For the one who manages events in the region is America, and if its interests require a change in positions, it orders its agents among the rulers to implement it without their eyelids fluttering or any sense of shame touching them. **أَلَا سَاءَ مَا يَحْكُمُونَ** “Unquestionably, evil is that which they decide.” [Al-Ma’idah:50]

Sixth: It is painful that Syria has become fully submissive to America after all the sacrifices made by its people to change the regime and establish the rule of Islam in its place. America purchases cheap loyalties to secure a crooked chair whose occupant serves America in order to remain seated and control all Syrian territory. He abandons the application of Islam and

jihād to liberate occupied land, removes Syria from the confrontation front with the enemy—something even the fugitive criminal Bashar al-Assad did not dare do—and forgets or pretends to forget that throwing himself into America’s arms will not preserve his position if America finds a more capable agent. In those before him are lessons enough. Will the rulers, their aides, and their entourages, America’s agents, not take heed from the way America brings down its agents, suffices itself with their services, and abandons them after their dreams have sunk, discarding them without remorse and without shedding a single tear for them, after they had spread corruption throughout the land in service to America—only for it then to throw them onto the roadside once it dispenses with their services in favor of a new agent more capable of serving it than the one before him? And true concerning these agent rulers is the saying of Allah the Exalted:

[فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ]

“So Allah made them taste disgrace in worldly life. But the punishment of the Hereafter is greater, if they only knew.” [Surah Az-Zumar 39:26].

8 Sha’ban 1447 AH

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When Corruption Becomes a Tool of Ruling Governance, not Just an Administrative Flaw!

Ustaad Nabil Abdel Karim

Corruption is neither always a mistake in the state's records, nor a flaw in its administrative mechanisms, nor a result of weak competence, nor a result of a lack of resources, as the state often tries to convince its citizens.

In some countries, corruption is more organized than the law itself, more effective than official institutions, and a more honest expression of the nature of the ruling system. There, corruption is not managed in secret; it is managed openly without being named. It is not treated as an exception to be fixed, but as a tool of governance.

In official discourse — especially in dependent states — corruption is presented as an administrative deviation, or individual behavior, caused by weak oversight or flawed laws. However, this description, despite being common, does not explain the depth of the phenomenon, its ability to survive for decades, or the repeated failure of most anti-corruption efforts.

This explains why corruption in many regimes is not an accidental defect, but a central tool of ruling governance, consciously managed and used to control elites, redistribute loyalties, and ensure survival in power.

In this context, the right question is not: Why did the state fail?

Instead, it is: How did the regime succeed in surviving, despite the failure of the state? How did public funds turn from a resource for service, into a tool of control? How did corruption turn from an administrative flaw into a complete system of rule?

Accordingly, states can be classified into three main types:

1. Fragile, authoritarian, dependent states: where corruption turns into a parallel system indeed, the backbone of governance.

2. Stable states: usually major capitalist world powers, governed by the positive laws (Latin: *ius positum*, man-made laws), where corruption is an exception within a system that basically works.

It is because of these major world powers that Muslim countries live with corruption and suffer from it. The major powers preserve this corruption because they are the biggest beneficiaries of it, using it to protect their interests and ensure the dependence of local rulers.

3. Ideological states: which change the very soil in which corruption grows, so it does not arise in the first place.

We will examine each type separately.

First: Corruption from a tool of rule to a political environment

In this type of state, corruption is not discussed as a moral sin, but as a political choice and a structure of governance. These regimes rely on a delicate balance among multiple centers of power: military, economic, tribal, party-based, or sectarian. It is because they usually lack real institutional legitimacy, that they turn to corruption as a way to guarantee loyalty.

Seizing public funds, controlling contracts, and escaping accountability are allowed — but not for everyone. This “permission” is conditional on political loyalty. Corruption thus becomes a double-edged sword: a reward for loyalists, and a permanent means of blackmail, since their cases can be opened at any moment.

As for “anti-corruption campaigns” in these states, they are usually politicized from the start. They target individuals, not the system, and are used to settle domestic conflicts within the regime itself. These campaigns only mobilize when power balances change, when elites need to be reshuffled, or when warning messages must be sent to specific actors. In this way, fighting corruption becomes a purely political tool, not a genuine reform project.

In these countries, the relationship between the ruler and the ruled is not based on taxes and accountability, but on the distribution of spoils. Corruption is granted in the form of exclusive contracts, import monopolies, land and real estate, and positions distributed for plunder, based on loyalty, not competence. Sensitive institutions - the security and military apparatus, “the state’s stick” - are also given economic privileges and immunity from accountability, not because the regime overlooks this, but because its survival depends on keeping them satisfied.

When disputes arise within the ruling elite, corruption cases suddenly appear through carefully planned leaks. This confirms that the corruption was known and accepted from the outset, but the person’s position in the balance of power has changed. These regimes are often linked to a major power they depend on, and even in times of international conflict, individuals change, but the system does not.

This model represents most Arab countries, Latin America, parts of Asia, and most of Africa—that is, structurally dependent states.

The tragic part is that countries of the “Arab Spring,” or those that experienced regime change, mostly returned to their previous condition. It is as if no model is allowed in Muslim lands, except corruption as a tool of rule, and dependency as a fixed destiny - something the West is keen to maintain.

Corrupt regimes do not fall when corruption increases, but when the regime can no longer distribute spoils. When the network of loyalties collapses, and a force outside the system emerges that cannot be contained by corruption, dominant powers rush to ride the wave, and reproduce corruption with new faces - except in cases of real, radical change.

Second: Stable states

These are the major powers whose systems of ruling governance are based on the positive laws. Corruption exists in them, but it is a deviation **within** the system, not a tool **of** the system. In most of these countries, corruption

is exposed and punished, and - at least in theory - there is no absolute political protection and no one is above the law.

However, this does not apply when major interests are at stake. In such cases, the system is bypassed through political money, powerful lobbies, and actors who stand above formal authority - the so-called “deep state.”

These states try to fight corruption without uprooting it. Corruption remains embedded within the positive laws itself, which is based on compromise solutions. At its core, this law legalizes multiple forms of corruption, under the label of “freedoms,” stemming from the capitalist ideology that separates religion from life and prioritizes the individual over society.

Today, we are witnessing the beginning of the decline of stable states as capitalism loses its meaning and international law becomes selective. These states were built on three interconnected pillars, all of which have begun to erode:

A regulated economy: now largely absent, with severe inflation, early signs of recession, and repeated financial crises - results of the capitalist ideology itself.

A domestic legal system regulating the relationship between state and society: where the gap has widened in unprecedented ways, enabling the rise of far-right extremist parties.

Commitment to international law: which has sharply declined - not only with respect to dependent states, but even among independent ones - especially under the global bullying practiced by the United States, which has relegated international law to its worst ever condition and state.

When states begin to lose their commitment to this system, they do not collapse suddenly. Instead, they enter a phase of slow deterioration, becoming states that are independent in name, fragile in substance, and functionally isolated.

Third: The ideological state

This is the state that changes the very soil in which corruption grows, so it does not arise in the first place. Such a state, in its complete form, does not exist on the international stage today - but there are those working to restore it. In the near future, by the Permission of Allah ﷻ, it will appear and show the world that the solution always lays in its existence.

It is the Khilafah (Caliphate) state, which adopts Islamic principles as its constitution. Islam is a rational creed from which a divine system emerges. Islam does not allow corruption to exist at all - so how could it allow it to become a tool of governance? There is a clear difference between corruption occurring as a human error, and corruption being legalized or adopted by the regime.

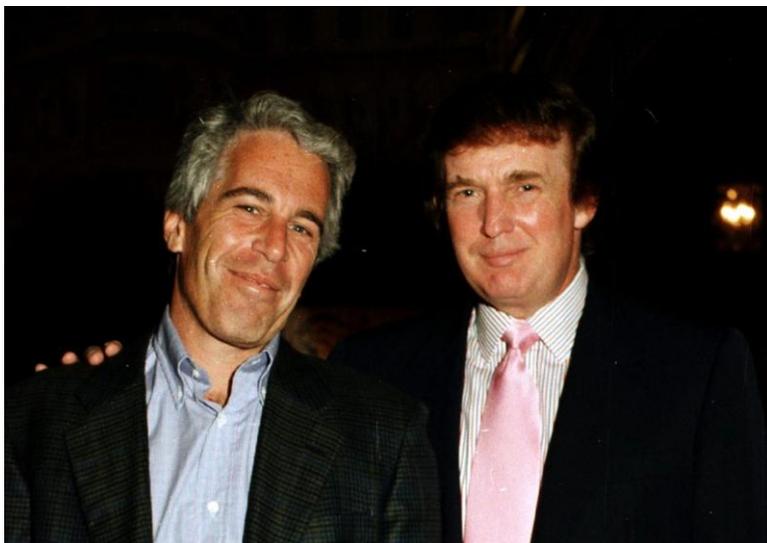
In the Islamic ideology, corruption is a violation of Islamic Shariah Law for which a person will be held accountable in the Hereafter, and for which the state will hold them accountable in this world. Corruption is not limited to money; it includes oppression, the breaking of justice, consuming people's rights, and turning authority into personal spoils. In Islam, authority is a trust, not a privilege. There is no such thing as "political corruption." The ruler — whether a Khaleefah (Caliph) or a waali (governor) — is questioned, held accountable, and removed if necessary.

Thus, the Islamic state does not claim immunity from human error, but it establishes a system of ruling governance that never reconciles with corruption. It is built on caring for people's affairs and applying divine Shariah rulings that regulate a person's relationship with themselves, with their Lord, and with others.

Once this method is adopted as a way of life, society becomes upright and justice spreads, because this Deen alone is capable of liberating people from servitude to other people to servitude to the Lord of people, and from the Dhulm (oppression) of man-made systems, to the justice and light of Islam. [Back to Index](#)

The Epstein Files and Western Civilizational Decline

Ustaadh Ahmed al-Khatwani



The US Congress forcing the US government and compelling its Department of Justice to release some of Epstein's files is considered the biggest civilizational scandal witnessed by Western countries in the 21st century CE.

It is not merely a personal political scandal involving a president, a leader, or an official, as in the Watergate scandal or the Iran-Contra affair. Instead, it is a broad, public scandal; one that is social, political, moral, and values-based in nature.

This West, which has always falsely claimed to defend human rights, women's rights, and children's rights, has had its falsehood exposed by this resounding scandal that revealed the nature of its barbaric, inferior, and inhumane view of humanity.

The West views man only as a lifeless, emotionless, and immoral substance, subjecting him to animalistic experiments to serve a group of deviants, perverts, and sadists. It views woman only as a cheap commodity to be bought and sold in dark slave markets and brothels of insane sexual

frenzy. It views the child only as a source of pleasure through torturing them, with utter brutality and cruelty.

Participating in this broad public scandal were presidents such as Trump and Clinton, princes and princesses from Britain, Sweden, and Norway, billionaires such as Bill Gates and Elon Musk, scientists such as Stephen Hawking, in addition to politicians, actors, singers, academics, businessmen, and celebrities from every corner of the globe.

These are the elite of the West who have been led astray by their desires and delusions, and they came running to the island of the devil Jeffrey Epstein, selling their humanity and their disposition, and buying with it what they thought was their well-being and happiness, so they committed immoral acts and sins, and perpetrated crimes and transgressions.

This scandal was not limited to the violation of honor, the trafficking of underage girls, the torture and abuse of children, and the destruction of their innocence. It also encompassed the subversion of justice and the judiciary, the corruption of courts and laws, and the systematic cover-up of those crimes through legal maneuvering, and dubious plea deals for a quarter-century or more.

The American state with all its agencies and both political parties has attempted, and continues to attempt, to conceal the glaring facts of those heinous crimes, and to exonerate those implicated in them by every means available. This scandal and the crimes it produced were first uncovered in 2005, yet from that date onward they were suppressed through dubious legal deals with Jeffrey Epstein, until the scandal erupted for the first time in 2019 with his arrest, followed by his killing inside prison in an apparent effort to eliminate him, and permanently close the case with his death. Nevertheless, the Epstein files scandal erupted again due to its far-reaching ramifications, forcing the US government, under intense public pressure, to release some of its six million documents, of which three million have so far been published in the media, while a quarter-million of the three million

cleared for release were withheld from publication, under flimsy national security pretexts, in order to shield the real criminals involved.

Despite the enormity of the scandal, there are still no defendants, because those implicated continue to wield extensive power, that enables them to circumvent the law, block the release of incriminating documents, and flood the public with a massive volume of documents to distract and divert attention from reaching the truth. This, in reality, constitutes a second scandal that confirms the corruption of the courts, the judiciary, the media, and the government in America, and exposes the falsehood of what is called judicial independence and the separation of powers.

Trump has threatened politicians, courts, and media figures with exposing old scandals and naming their perpetrators should he himself be convicted over the Epstein files, declaring that he is prepared to reveal the secrets surrounding the assassinations of Kennedy and Martin Luther King as well as the events of September 11 if he faces any trial. In other words, “If I go down, I take my enemies with me,” so they became afraid and colluded with him.

Thus, it appears that, despite the release of millions of documents, this will not lead to the arrest of those implicated, because they are in fact the real rulers and the ones who hold genuine power within the state.

What is most shameful and humiliating in this scandal is the part that concerns Arabs and Muslims, specifically the gifting by the Saudi businesswoman residing in the United Arab Emirates, Aziza al-Ahmadi, of three pieces of the kiswa (covering) of Al-Kaaba Al-Musharrafah to Jeffrey Epstein, which were shipped from Saudi Arabia aboard British aircraft to Epstein’s residence in the American state of Florida.

Although the act committed by this woman is horrific, disgraceful, and utterly reprehensible, neither Saudi Arabia nor the UAE expressed the slightest disapproval of it, nor did they comment on it, let alone conduct the necessary investigation, treating it instead as something ordinary and permissible, even though it was a monstrous act that provoked the outrage of millions of Muslims who learned of it. In reality these states are nothing

but enemies of Islam and Muslims, indifferent to the feelings of Muslims or the sanctity of their holy sites.

Another side scandal in the Epstein files, which adds to his many scandals, is an intelligence scandal related to the American intelligence agencies and Mossad, as all those crimes were documented by filming, recording and printing, as the number of videos reached 200,000 videos, and the number of pictures reached 180,000 pictures, in addition to millions of printed documents. This, if it indicates anything, indicates that what happened was done with the knowledge of the intelligence agencies of countries whose main concern was not to prevent the occurrence of those crimes, or to arrest the criminals. Instead, their goal was only to blackmail the figures involved, which is what these agencies usually do with many politicians in lands of Muslims to pass the required political agenda. Recording, filming, and espionage are routine practices carried out by Western intelligence agencies to blackmail foreign politicians, and turn them into paid agents serving Western states. This resounding civilizational collapse of the West, which the Epstein files have exposed in the first quarter of the 21st century CE, truly heralds the imminent demise of Western civilization and the return of Islamic civilization, which alone is capable of filling the profound vacuum of values that awaits whoever can replenish it with what is in harmony with human nature and innate disposition.

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A Heartfelt Cry from Occupied Kashmir!

Ustadh Mohammad Abdullah

As Pakistan prepares for the annual theatrics of February 5th Kashmir Solidarity Day, rehearsing anthems and forming human chains, it must look past the performative noise to the deafening silence of the Kashmir Valley. This “normalcy” depicted in the media and intelligence briefings is not peace. It is the quiet of a prison ward enforced by a criminal administrative siege that targets the body, mind, and Iman of the entire population of Occupied Kashmir. While the leadership of Pakistan sings of the “jugular vein,” the reality on the ground is a systematic erasure, where the dead are robbed of their graves, and the living are robbed of their voices, waiting not for solidarity, but for military intervention and mobilization of the armed forces.

The reality of “stabilization” and “normalcy” in Kashmir is the silence of a graveyard, enforced by the most draconian administrative siege in modern history. The Hindu State has moved beyond the military occupation of territory; it is now engaged in the forensic dismantling of a people, targeting their bodies, their minds, their economy, and their Deen. Since the unilateral annexation on August 5, 2019, and surrender by the leadership of Pakistan, the “Naya Kashmir (New Kashmir)” being built is not a development project. It is a settler-colonial enterprise designed to erase the Islamic identity of the Kashmir Valley. The data is irrefutable, yet the leadership of Pakistan choose to ignore it, or exploit it for their own convenience, and petty political objectives. Since 2019’s betrayal, Kashmir has been caged - 900,000 troops watching every breath, graves swallowing dissenters, jails echoing with torture. Tens of thousands have been martyred since the 1990s, rapes in Kunan-Poshpora staining the honor and enforced disappearances wiping out the ties of families. These have all become just numbers, with little relevance for they are Muslim names, and faces of Muslims in Kashmir —the cheapest blood in a world that averts its gaze.

After 2019 annexation and betrayal Kashmir lived through 550 days of communication blackout - a collective punishment designed to break the common psychology of resistance. The legal system has been weaponized into a tool of permanent incarceration. The Unlawful Activities (Prevention) Act (UAPA) ensures that the “process is the punishment.” With a conviction rate of less than 0.6%, thousands are rotting in jails not because they are guilty, but to break their spirit. The Public Safety Act (PSA) creates a “revolving door” detention system, where men and women are released after years of jail, only to be re-arrested at the prison gate, just because of presumption of the authorities. Inside these prisons, torture remains endemic. The bodies of young Muslims are drilled and electrocuted - not to extract information, but to break the will. They are tortured to death in custody, or in fake encounters, for medals and promotions. It is not an anomaly. It is the standard operating procedure of a communal army protected by the absolute immunity of the Armed Forces (Special Powers) Act (AFSPA).

The Hindu occupation even fights the dead. It seems to fear the martyr more than the living mujahid. Since 2020, the bodies of those killed in encounters are not returned to their families. Instead of resting in ancestral graveyards, these youth are buried in remote, unmarked graves in Boniyar, hundreds of kilometers away. When mothers like Parveena Ahangar - the founder and chairperson of Association of Parents of Disappeared Persons (APDP) try to document the disappeared, their offices are raided and files seized. In this “New Kashmir,” even remembering the dead is a crime against the state.

The Hindu run administration installed the Indian national emblem inside Dargah Hazratbal, an act of idolatrous dominance intended to humiliate the believers. The Jamia Masjid in Srinagar remains padlocked on Fridays, the sermon silenced, the religious gathering prohibited, sermons and speeches scrutinized, Ulama and Imams profiled. This is not “counter-insurgency.” This is their hatred for Muslims and a war on Islam.

The “Bajwa Doctrine” and the Illusion of Peace: While the Muslim population of Kashmir was being suffocated under the weight of domicile laws and religious desecration, the leadership of Pakistan was busy pivoting. In March 2021, General Bajwa declared a shift from “geo-politics to geo-economics,” speaking of “burying the past” to unlock trade. “The past” he wanted to bury is Kashmir. He tried to prioritize the connectivity with Central Asia over the slaughter of Muslim brothers. It is not a statesmanship; it is a shopkeeper mentality of a hypocrite that trades goods over the bodies of the people. The “gray list” of the Financial Action Task Force (FATF) and the conditions of the International Monetary Fund (IMF) have dictated Pakistan’s Kashmir policy. The liberation of Kashmir was traded for financial stability. Despite the pride of Pakistan being a nuclear power, the Hindu State was not deterred from the annexation of Kashmir. The response of a nuclear Muslim state was reduced to a “30-minute protest” — a masterclass in performative politics designed to give the angry public a ritual, while ensuring no tangible steps were taken. Diplomats issued statements every Friday, the OIC passed resolutions, and then all went back to their parties, while the Muslims of Kashmir see all these theatrics in silence, despair, with pelleted eyes, from cages of homes, torturing prisons, and silent graves. Now on February 5th, while Pakistan celebrates Kashmir Solidarity Day, it has also become just a ritual, just another holiday. Patriotic songs are played, whilst human chains are formed.

The Defiance of the Abandoned Prisoner: Despite abandonment, and despite the brute force of the occupation, the spirit of the Muslim of Kashmir remains the only liberated matter in this subjugated land. The occupier Hindu regime believed that by revoking Article 370 and importing a “steel frame” of Hindu bureaucrats to rule, they would “Hinduize” the territory. They have failed by their own submissions. In May 2025, during the short four-day war between the believers of Pakistan’s armed forces and the army of the Hindu State, the “roof-top referendum” saw thousands of unarmed Muslims of Kashmir cheering for the warplanes of Pakistan Air Force, making Dua for their victory. They celebrate the victory of Pakistan from cricket field to battlefield, in rejection of the occupier’s

identity. The 5th February 2026, Kashmir Solidarity Day will be no different from the past theatrics, but there are sincere sons of this Ummah who truly care for the Ummah of Prophet Mohammad ﷺ and their accountability before Allah ﷻ. There are people amongst the people of military power who really want to act. So, this is not a call for the military general who plays golf with western diplomats and talks of “strategic restraint,” but for the officers who bow their heads in sujud and remember their Lord, His ﷻ accountability, the day of judgment, and remember the oath of Jihad.

O Sincere Officers in the Pakistani Army! You are the inheritors of a legacy that does not recognize these colonialist nationalistic borders. When Muhammad bin Qasim stood on the shores of Sindh, he did not wait for a resolution from any Taghut (non-Islamic authority), so how does the criminal UN Security Council have weight for you? Muhammad bin Qasim did not check the "economic indicators." He led an army of the Khilafah (Caliphate) because Muslim women cried out at the tyranny of Raja Dahir. Today, four million of your Muslim sisters in Kashmir are crying out. Allah ﷻ said, **﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا﴾** **“And what is [the matter] with you that you fight not in the cause of Allah and for the oppressed among men, women, and children who say, ‘Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?’”** [TMQ Surah An-Nisaa:75]. Your current leadership — the Ruwaybidah (incompetent) rulers and commanders — have compromised. They have accepted the “status quo” dictated by Washington. They fear the “grey list” of the FATF more than they fear the judgment of Allah. They have made you the guardians of colonial borders. They have turned the “sword of Islam” into a shield for the American regional order. For seventy years, the leadership of Pakistan - civilian and military alike - has repeated the slogan: “Kashmir is the jugular vein of Pakistan.” You treated it as poetry. On April 23, 2025, when New Delhi placed the Indus Waters Treaty in “abeyance” following the Pahalgam escalation, you learned that it is actually a matter of life and death. Thus, these rulers have traded the

“jugular vein” for a “trade route,” forgetting that a body without a jugular vein cannot trade; it can only bleed to death.

O Sincere Officers of Pakistan Army! The “status quo” is a lie. The “peace process” is a trap and the peace they promote is the peace of the graveyard. History will not record that Pakistan lost Kashmir on the battlefield. It will record that Pakistan surrendered Kashmir in the backrooms of diplomacy, in exchange for loans and diplomatic favors. When you stand before your Lord, none of you will be asked about your rank or salary, but about why you remained silent when your brothers cried out for help. Look at your uniform. It is not a costume for parades. It is a shroud you wear to protect the Ummah. Do not let history record that when the “jugular vein” was cut, you were busy saluting the executioner. Tear up the “Washington Policy.” Smash the “Bajwa Doctrine” that values trade over blood. You have the military power. You have the noble Deen. You have the Shariah obligation. You will not meet your Creator with a “policy paper” as a defense in your hand. Meet Allah ﷻ with the dust from marching in Jihad in the Path of Allah ﷻ on your boots.

The Ruwaybidah agent leadership have chained the loins of this Ummah. Hizb ut Tahrir has been calling you again and again to break these chains of humiliation and give nussrah (military power) to its sincere leadership to re-establish the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood. You hold the keys to power; do not use them to lock the prison of the Ummah, but to open the gates of victory. Be the Ansar of this century and restore the shield (junnah) of the Khilafah that our beloved Prophet ﷺ gave glad tidings of.

This is a sincere cry from an occupied Islamic land.

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The Khilafah Will Unify the People of Balochistan on the Basis of the Islamic Aqeedah, Not Through Force and Coercion Like Today's Rulers

Media Office of Hizb ut Tahrir in Wilayah Pakistan

The recent attacks in Balochistan were among the most severe in recent decades in terms of scale, intensity, and scope. Beginning on 29 January 2026, separatists carried out simultaneous attacks, in at least nine districts of Balochistan. These targeted various security installations, military checkpoints, police stations, a prison, district administration offices, banks, and other state institutions. In these attacks and the subsequent counter-operation, several hundred people lost their lives. Now that nearly a week has passed since these incidents and the retaliatory operation, the time has come to reflect upon this issue calmly and thoughtfully. Hizb ut Tahrir wishes to present three important points to all stakeholders in this regard.

Firstly: Due to the system of democracy, which grants numerical majority dominance over the minority, Balochistan, being the least populated province, has been neglected for decades. In November 2025, the Government of Pakistan issued a report titled: District Vulnerability Index of Pakistan (DVIP), which stated that 17 out of the 20 most underdeveloped districts in Pakistan are located in Balochistan alone. This government report itself exposes the hollowness of the political propaganda of the government, through which it claims that substantial funds are being spent on Balochistan's development to address the grievances of its people. Most of the available funds are used to purchase political loyalties, and are consumed by the corruption of a small elite.

Meanwhile, Balochistan is rich in reserves of gold, silver, copper, oil, gas, water, and other resources. However, due to deviation from the Shariah rulings of Islam, the benefits of these resources are being acquired by large corporations, and a small elite. According to Islam, all such resources are public property, and their benefit must reach all people.

These resources cannot be handed over to capitalists through privatization, nor can the state claim exclusive ownership over them. The Messenger of Allah ﷺ said, «الناسُ شُرَكَاءُ فِي ثَلَاثٍ: الْمَاءِ، وَالْكَلْبِ، وَالنَّارِ» **“People are partners in three things: water, pasture, and fire.”** (Abu Dawud, Ibn Majah)

Islam is established upon the principle of unitary ruling authority, not federalism. Under a federal structure, each province claims ownership over its resources. It is on the basis of alleged violations of this principle that Baloch separatists have taken up arms against the state. However, according to Islam, minerals, oil and gas resources, seas, rivers, and similar resources located anywhere within the state are considered collective property of all citizens of the state, and all people have an equal right to benefit from them.

Thus, on this basis, the public properties of Khyber Pakhtunkhwa, Punjab, Sindh, Balochistan, and other regions belong to the people in Balochistan, just as the public properties in Balochistan belong to other citizens. Through its just system, Islam ensures balanced development across all regions, and removes the sense of deprivation among people in underdeveloped areas. By turning away from these Islamic Shariah rulings, Balochistan has been made vulnerable to separatists and the foreign colonialist forces behind them.

Secondly: It is not possible to defeat the narrative of Baloch nationalism on the basis of Pakistani nationalism, which itself is a form of nationalism. Baloch Muslims, and indeed the entire Muslim World, can only be unified upon the basis of Islamic Aqeedah, just as the Messenger of Allah ﷺ unified the scattered tribes of Quraysh and the Arabs — who were steeped in racial, linguistic, and tribal partisanship — upon a single Islamic Aqeedah. As a result, hundreds of peoples were unified under one Khilafah state, over subsequent centuries.

The Muslims of Balochistan could have been united upon Islamic Aqeedah, but the rulers abandoned this foundation. The continuous failure to unify the Muslims of Baloch on the basis of Pakistani nationalism has

driven the secular, nationalist rulers toward coercion, force, and violence. Enforced disappearances, abductions, imprisonment of political members, violent actions against protesters, and state crackdowns against Baloch political workers have collectively alienated Muslims in Balochistan from the state.

Had the state acted with Islamic political awareness, it should have isolated the Baloch separatists. Instead, by applying a “hard state” policy, even to ordinary Muslims in Balochistan, who feel deprived and resentful of state behavior, the rulers have pushed them toward the separatists and provided an opportunity for separatist propaganda to succeed. Thus, instead of resolving the issue, they have further aggravated it.

The bond of geographical patriotism is extremely weak and merely a temporary sentiment, amounting to little more than an instinctive reaction in times of danger. The bond of nationalism is an emotional bond, inciting conflict between people for dominance. The state’s treatment of Baloch political workers is extremely oppressive and not permissible in Islam. According to Islam, the Khalifah is responsible for the Muslims, implementing Islamic Shariah rulings with political awareness, and seeking to earn the loyalty of his subjects through wisdom, deliberation, gentleness, and patience.

Allah ﷻ said in the Noble Qur’an, **﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءَ بَيْنَهُمْ﴾** **“Muhammad ﷺ is the Messenger of Allah, and those who are with him are firm against the disbelievers and merciful among themselves.”** [TMQ Surah Al-Fath: 29]. The policies of the current secular political and military leadership are, in practice, making the situation in Balochistan increasingly grave.

Thirdly: Dividing the lands of the Muslims is decisively haram, and constitutes betrayal of Allah ﷻ, His Messenger ﷺ, and the believers. Baloch nationalism directly contradicts the Islamic Aqeedah. Likewise, the brutal killing of people belonging to other ethnicities, attacks upon them, or permitting settlement only for Baloch people on the basis of race or language, are clearly haram and oppressive actions.

The anger of the Muslims in Balochistan against state oppression and coercive policies is understandable. However, this does not permit the Muslims of Balochistan to abandon the Shariah rulings of Islam and respond to the call of Baloch nationalism. It is not permissible for the Muslims of Balochistan, in the name of forbidden nationalism, to consider themselves superior to other Muslims or to regard others as inferior.

The oppression of a ruler does not permit Muslims to divide themselves, thereby further weakening themselves and becoming vulnerable to the kuffar. Instead, it is obligatory upon Muslims to restrain the oppressive ruler, openly enjoin the right (al-ma'roof) and forbid the evil (al-munkar), and speak the word of truth despite the ruler's persecutions.

The Muslims in Balochistan are honorable and dignified Muslims. They are guardians and standard-bearers of the Islamic Aqeedah. Their great history and character do not allow them to adopt a path which the Messenger ﷺ described as the call of Jahiliyyah. Allah ﷻ said in the Noble Qur'an, ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝﴾ **“O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing, All-Aware.”** [TMQ Surah Al-Hujurat:13]. And the Messenger of Allah ﷺ said, «مَنْ قَاتَلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَدْعُو إِلَىٰ عَصَبِيَّةٍ، أَوْ يَنْصُرُ عَصَبِيَّةً، فَقُتِلَ، فَقِتْلَتُهُ جَاهِلِيَّةٌ» **“Whoever fights under a blind tribalistic banner, calling to ‘asabiyyah (partisanship) or supporting ‘asabiyyah, and is killed, then his death is a death of Jahiliyyah.”** [Sahih Muslim]

O Muslims in Balochistan!

Unify under the Rayah banner of Islam for your legitimate Shariah rights and support Hizb ut Tahrir in establishing the Khilafah (Caliphate) on the Method of Prophethood, to end the reign of these oppressive rulers. The situation in Balochistan once again demands that we establish the Islamic state of Khilafah, which will resolve the issue of Balochistan along with other problems, unify the entire Ummah, fulfill people's rights, and

not only eliminate regional nationalism, but also demolish these international nationalist borders to unify the Muslims.

It is this cancer of nationalism through which colonialist disbelievers first set Arabs and Turks against one another, severed the Balkan regions from the Muslims, and then further fragmented the Muslim lands. Is it not Afghan and Pakistani nationalism that has divided two brothers and which the rulers continue to inflame? It will be the Second Khilafah Rashidah (Rightly Guided Caliphate) established upon the Islamic Aqeedah that will once again unify this Ummah and grant equal rights to all people.

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Congratulations from the Ameer of Hizb ut Tahrir, the Eminent 'Alim, Ata Bin Khalil Abu Al-Rashtah, to the Visitors of his Pages

On the Occasion of the Blessed Month of Ramadan for the Year 1447 AH Corresponding to 2026 CE

Sheikh Ata Bin Khalil Abu Al-Rashtah

To the best Ummah brought forth for humankind... The Islamic Ummah that Allah ﷻ has honored with His obedience...

To the honorable Dawah carriers whom neither commerce nor trade distracts from the remembrance of Allah; the Exalted in Might, the Wise....

To the honorable visitors of the page who are coming to the good that it bears...

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh,

All praise is to Allah and peace and blessings be on the Messenger of Allah, and upon his family (ra) and Companions (ra) and those who follow him.

I ask the Almighty that He accepts the fasting and Qiyaam of the Muslims and that Allah ﷻ forgives us for all our previous sins, as RasulAllah ﷺ said as extracted by Bukhari and Muslim on the authority of Abu Hurayrah said: The Messenger of Allah ﷺ said: «مَنْ صَامَ رَمَضَانَ، إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» **“Whoever fasts during Ramadan with faith and seeking his reward from Allah will have his past sins forgiven”** and in another narration from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah ﷺ said, «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» **“Whoever prays Qiyaam (voluntary night prayer) during Ramadan with faith and seeking his reward from Allah will have his past sins forgiven.”**

Dear respected brothers and sisters, in the month of Sha'ban of the second year after the Hijra, Allah Almighty made fasting the month of Ramadan obligatory. It is the month in which Allah revealed the Quran: ﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ﴾ **“The month of**

Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion” [Al-Baqara: 185]. It is the month in which Allah honored the Ummah with distinct victories and openings. As the great Battle of Badr was on the 17th of Ramadan when the polytheists of Mecca were wholly defeated... Then there were other decisive battles in this blessed month, starting with the conquest of Mecca on the 20th of Ramadan in the eighth year after the Hijra to the Battle of al-Buwayb (currently near the city of Kufa) which was the Persian Yarmouk when the Muslims were victorious under the leadership of al-Muthanna on 12th of Ramadan of the year 13 AH, then to the opening of Amuriyah led by Al-Mu'tassim on 17th of Ramadan in the year 223 AH, and to the Battle of Ayn Jaloot when the Muslims defeated the Tatars on 25th of Ramadan in the year 658 AH to other victories in this blessed month.

So, fasting was coupled with the Noble Qur'an which cannot be afflicted by falsehood from before it or from behind it... Fasting was coupled with distinct openings and victory... Fasting was coupled with jihad... Fasting was coupled with implementation of Allah's Laws... And anyone with clear vision and insight realizes that Allah's Laws cannot be separated from one another, whether they are acts of worship or jihad or transactions or morals and conducts, or crimes and Hudud (punishments)... For all of these are from the same niche, and whoever contemplates the verses of the Noble Quran and the texts of the honorable Ahadeeth finds that this is explicitly clarified. Thus, Islam is an indivisible whole, and the call to it is one to be applied in the state, life and society. So whoever separates between the ayaat of Allah, and calls for the separation of the Deen from life, or the separation of the Deen from politics, he has committed a grave sin and a major crime that lead a person to the shame in this world and painful punishment in the Hereafter.

O Muslims, I remind you of all of this in these days in which the brutal aggression of the Jews against the West Bank in addition to Gaza is continuing, then the aggression of the Jews extended to Lebanon and Syria... where they roamed freely in Muslim countries without encountering any real resistance. Instead of the rulers mobilizing the

armies of Muslims to fight the Jewish entity, displacing those behind it and liberating the Blessed Land... instead, we see these rulers signing agreement after agreement with it, and even the tyrant Trump gathers them together to humiliate them, without any shame before Allah, His Messenger, or the believers!

However, O Muslims, the fight against the Jews, their killing, and the removal of their entity must come under the leadership of a mujahid Khalifah Rashid (rightly guided Caliph) after this oppressive rule and the agent rulers. The glad tidings of the Messenger of Allah ﷺ will not be delayed, Allah willing, in fulfillment of what Ahmad reported from the hadith of the Messenger of Allah ﷺ: «ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ. ثُمَّ سَكَتَ» **“Then it will be an oppressive rule, so it will be as Allah wills it to be, then He will raise it when He wishes to raise it, then it will be a Khilafah (Caliphate) on the method of the Prophethood, then he remained silent.”** And also in confirmation of the hadith of the Messenger of Allah, which was extracted by Muslim, «لَتُقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ...» **“You will fight against the Jews and you will kill them...”**

In conclusion, as we must be diligent of our fast so Allah may be pleased with us and forgive our previous sins, thus we should also be diligent to work for the resumption of the Islamic way of life with the establishment of the Khilafah Rashidah (rightly guided Caliphate) so that we will be among the victors in this life with the implementation of Allah’s Laws, shaded by the banner of the Messenger of Allah ﷺ, the Rayat Al-Uqab, the banner of La Illaha Illah Allah Muhammad Rasoul Allah and likewise be the victors in the Hereafter, Allah willing, those who seek refuge in His shade on the Day when there will be no shade but His shade, so that we may attain victory in both realms. Indeed it is a great victory.

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