



NUSSRAH

Netanyahu's Statements on "Greater Israel"

Creating Despair Among Muslims

Sudan After the RSF Took Control of El Fasher

Between Gold and the Dollar

**It is a Major Sin that Gaza
was not Liberated by the
Hands of Muslim
Soldiers**

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The Ummah is an Entity of Vitality that Never Dies... and Before Birth, There Are Labor Pains

(Translated)

Abdul Mahmoud Al-Amiri – Wilayah Yemen

The rift and fragmentation that befell the Islamic Ummah was no coincidence. Rather, it was the result of a violent shock that decapitated the Ummah's head, the Khilafah (Caliphate). The political system collapsed, the governing apparatus was paralyzed, and its joints were shattered. The Ummah fell like a giant, its eyes staring blankly at the ground, its temples sunk in. Many ignorant and traitorous people believed that this giant had died forever. However, the truth is that the heart of the Ummah continues to beat. It has not stopped or died.

The destruction of the Khilafah (Caliphate) was not a passing event in history. Instead, it was the most serious political catastrophe to befall the Islamic Ummah since the mission of our Prophet Muhammad ﷺ. Its absence meant the suspension of Islamic Shariah rulings, the exclusion of Shariah from governance, the fragmentation of the Ummah's unity, and the surrender of its necks to the kafir colonialists.

How was the Destruction carried out ?

The Ottoman Khilafah, despite its weakness in the latter part of its era, was the last political umbrella unifying Muslims under one Rayah banner, governing them according to Allah's Shariah Law and defending their lands. With the arrival of the Twentieth Century, the forces of kuffar, led by Britain and France and supported by their domestic agents, conspired to dismantle this state. Their most dangerous agent was Mustafa Kemal, may Allah ﷻ and all people curse him, who implemented the abolition project after World War I. After declaring himself commander of the Turkish army and leading a "fake liberation" campaign, he turned against the Khalifah and officially abolished the Khilafah on March 3, 1924, by decree of the Turkish parliament. All those who opposed him were imprisoned and expelled.

Among the Reasons for the Collapse of the Ottoman Khilafah (Caliphate):

We say that the official abolition of the Khilafah (Caliphate) at the hands of the British agent Mustafa Kemal was not merely a political decision, but rather a civilizational earthquake that shook the very fabric of the Ummah. This was achieved after the forces of kuffar conspired against it, exploiting deadly defects within the Muslim body, the domestic weakness of the state and the disintegration of its institutions, the spread of administrative corruption, the absence of political and Shariah ijthad, and the state's reliance on personal loyalties, rather than merits and competencies.

Perhaps the most prominent of these reasons are:

1- The weakness of understanding Islam: Muslims' understanding of their Deen weakened when concepts became disconnected from reality. Islam became rituals without a system of life, sermons without practical application. People lost their sense of Islam as a complete Deen, and as a state. Shariah jurisprudence (fiqh) was limited to purity and worship, whilst governance, economics, and society were left to whims, desires and imitation of foreigners. In the eyes of the people, Islam became a dream, and shortcomings arose. In the lives of Muslims, Islam became a mere collection of individual rituals, rather than a political, economic, and social system that governed life. The Shariah rulings disappeared, and the application of Shariah diminished.

2- The Western cultural invasion into Muslim countries: The West didn't fire bullets, but rather launched books, concepts, and curricula that tore apart the Muslim mind. The West promoted that its Western civilization was rational and derived from Islam itself, and that democracy does not contradict Islam! Some thinkers were deceived, and the Ummah began to shed its Deen, believing it was evolving. The West entered with its mind and values, deluding the Ummah that its revival was derived from its civilization, and promoted the values of nationalism, democracy, and secularism, until many Muslims began to defend the tools of their colonialism without realizing it. The most prominent of these Western countries, Britain, France and Russia, planned and incited the dismantling

of the Ottoman Khilafah (Caliphate), supported separatist movements, and exploited any defect to strike the Caliphate from within.

3- The role of agents and spies: The most prominent of these was Mustafa Kemal, who was used to officially destroy the Caliphate in 1924 AD under the name of “reform and modernization,” while in reality he was the West’s agent in implementing the destruction project.

4- Militarizing Politics: Instead of working with the people, some groups and leaders used military force to take control. This broke the Shariah rulings of legitimate leadership and caused more division. The concept of Bay’ah (pledge of allegiance to a Khaleefah (Caliph)) lost its meaning, proper leadership conditions were not met, and matters started to go downhill as the people became weaker, and were pushed away from holding leaders accountable.

5- The Khaleefahs (Caliphs)’ tolerance and disregard for the walis (governors) of wilayat (governates) to become independent from the centre of the Khilafah, as happened in ash-Sham and Andalusia, which gradually led to the removal of the sanctity of Islamic political unity, and paved the way for the culture of the “regional state,” allowing the West to complete its consolidation, after the official destruction of the Khilafah (Caliphate) in 1924 CE. Thus, the Ummah became fragmented without a shepherd, nor a state to unify it, nor an army to support it.

6- Granting excessive powers to walis (governors) and expanding their authority: Giving governors broad, unchecked authority fuelled their desire for sovereignty, leading them to exercise independent decision-making and rebel against the Khilafah (Caliphate). The wilayat (governates) were transformed into small states. Thus, the unity of the state collapsed, paving the way for the enemies of Islam to intervene, control, and ultimately destroy it. Their ambitions for power and expansion led them to act as independent rulers, thus undermining the prestige of the Khaleefah (Caliph).

7- Using Islamic concepts related to military leadership while ignoring intellectual concepts, especially in the Ottoman conquests. Here, the focus

was on military expansion without culturing the Ummah on the intellectual and political project of Islam. Thus the purpose of the message and carrying the Islamic call was lost.

8- Closing the door to ijtiḥad: Ijtiḥad was frozen in matters of state and society, and the mind stopped being creative within the framework of Islam.

9- Scientific and Industrial Backwardness: While Europe advanced, the Ottoman Khilafah fell behind, deepening feelings of inferiority and internal defeat.

10- Loss of territory without response: The enemies dared to seize territory from the Islamic State, such as Iran, the Balkans, and the Arabian Peninsula, without any significant response, thus shaking its image internally and externally.

11- Distorting the Ummah's public awareness and facilitating Christian conquest: Under the slogans of "humanity, education, and aid," Christian missionaries infiltrated, spreading discord and recruiting the Ummah's children against its Deen and Ummah by spreading Western ideas, European education, and liberal and democratic concepts. The Khilafah (Caliphate) was portrayed as "backward and unjust."

12- The rise of nationalist sentiments: Nationalist sentiments were aroused, including Arab, Turkish, Kurdish and Armenian, and separatist movements were established, carrying the slogan of "independence" and "liberation" for Muslims. The bond of aqeedah was replaced by a nationalistic bond, with the aim of breaking up the Khilafah (Caliphate).

13- Jewish and Zionist penetration: The Jews played an effective role in supporting the fragmentation project with full European funding, planning, and support, and exploiting them as tools for internal destruction.

14- The absence of a principled political party based on Islam at that time: Muslims were without a aware political structure working to prevent collapse or rebuild directly.

15- Treachery by some local leaders: the most prominent of whom was Sharif Hussein, who allied with Britain in the so-called Great Arab Revolt, in exchange for false promises to establish an “Arab Kingdom.” He was one of the tools used to destroy the Khilafah (Caliphate).

16- World War I: The Ottoman Khilafah entered the war on the side of Germany and was defeated. This was the main pretext for dividing its inheritance and then eliminating what remained of the Khilafah (Caliphate). Britain’s direct role was the most prominent in destroying the Khilafah (Caliphate), as it supported nationalist movements, planted agents, and promoted Western ideas about nationalism and the civil state.

After the abolition of the Caliphate... Who betrayed and who led astray?

After the Khilafah (Caliphate) was overthrown, the door was opened for kafir colonialism to spread corruption in the Ummah and reshape its political map to serve its interests. History and documents have proven that nationalist and patriotic movements spearheaded this crime. Instead of defending the unity and dignity of the ummah, they served foreign powers, divided the Ummah, and fought Islam in the name of “liberation” and “independence”!

It has been proven through political consensus that these movements, including Arab, Persian, and Turkish nationalists, and advocates of “national independence,” were nothing more than tools in the hands of colonialism, implementing its plans, sowing division, and conferring legitimacy on regimes that had nothing to do with Islam. The hidden secrets behind the abolition of the Khilafah (Caliphate) reveal the extent of the international and local conspiracy against Islam and Muslims, and demonstrate that what happened was not merely a political transition, but a deliberate process to destroy Islam from its roots. Among the most important of these secrets:

1- Creating agents pretending to be nationalist: . The West, led by Britain, did not abolish the Khilafah (Caliphate) itself. Instead it created “nationalist” figures, such as Mustafa Kemal, whom they cloaked as champions of liberation and independence, while they implemented the

project of abolishing Islamic rule. Britain was behind the scenes, and Kemal and his followers were its tools. British documents prove his coordination with them and the full support he received. Even today, some Western politicians admit that they abolished the Caliphate at the hands of Muslims.

2- The West's alliance with nationalist and secular movements: Turkish and Arab nationalism were promoted to destroy Islamic unity. Nationalism divided, while the Khilafah (Caliphate) unified. These movements were supported with money, media, and training. The greatest catastrophe in the history of the Islamic Ummah was nothing but the result of a wicked plot executed by malicious agents, disguised with patriotism and nationalism, tearing the Ummah apart into small states and transforming the unified state into fragmented entities, without leadership, without a project, and without dignity.

3- The intellectual attack before the political one: The concept of the Khilafah (Caliphate) was undermined in the minds of Muslims before it was abolished. The separation of Deen and state was promoted, and the meanings of Jihad, Shura, and the Khilafah (Caliphate) were distorted to the point that Muslims no longer understood their value.

4- The timing of the abolition was deliberate: After the Ottoman Khilafah (Caliphate) was exhausted in World War I, its lands were occupied, and the humiliating Treaty of Lausanne was imposed, they announced the abolition of the Khilafah (Caliphate) on March 3, 1924, taking advantage of the weakness of the Muslims.

5- The silence and failure of ulema: Many ulema remained silent, gave their blessing, or engaged in minor branches while the head of Islam was being severed. A few ulema denounced the destruction of the Khilafah (Caliphate) and were exiled or killed.

6- The suppression of Islam and the drying up of its sources after the abolition: Mustafa Kemal closed religious schools, converted masajid into museums, banned the call to Salah (Shariah prayer) in Arabic, wrote the

Quran in Latin script, publicly abolished the hijab, and replaced Shariah with Swiss law!

7- The fear of a renewed revival of the Ummah : The West realizes that Islam will not die, so it was necessary to abolish the Khilafah (Caliphate) and combat those who worked for it so that it would not become a new starting point. Today, they still tremble at the mere mention of the Khilafah (Caliphate).

Several movements have sought to restore the Khilafah (Caliphate), but they have failed. They have attempted to revive the Ummah far removed from the Islamic method, whether through nationalism, patriotism, secularism, or democracy. These attempts have all proved futile, like those who seek to divide the inheritance of a living man who has not yet died!

The fundamental principle is that the Shariah method comes first. Actions not based on the command of Allah ﷻ are worthless. In the authentic hadith of the Mother of the Believers, Aisha (ra), she said, the Messenger of Allah ﷺ said, «كُلُّ عَمَلٍ لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» **“Every action that is not based on our command is rejected.”** (Narrated by Muslim) This explicit Prophetic principle closes the door to any action that is not based on the Islamic method and Shariah Law, no matter how beneficial or impressive it may appear. It is an impartial scale by which the Ummah weighs its actions, movements, projects, and even its intentions.

If we take an honest look at what national, regional, and nationalist change movements have done, and are doing, we find that the deviation lies not only in the results, but also in the premises and methodology itself. These movements were not sincere to Allah ﷻ, as they appear, nor did they spring from the Islamic faith, but rather from an alien Western ideology, created by the colonizers and decorated by Westernizers.

They stood and settled in the swamp, wanting to change it while drowning in it themselves. This is not about respecting another opinion or judging someone's efforts, but rather to show the clear deviation, the error of their method, and the danger of an evil end in this world and the Hereafter. This is so that those followers who are confused may realize the truth, return

to the right path, and repent before it's too late. For it is they who supported, and still support, this capitalist system to prolong its life.

For some members of the Islamic movements, despite good intentions and some effort, the methodological flaws, the slide toward systems of government based on ignorance, or integration into the tools of the kafir international order, have caused many of them to lose their compass. These movements emerged, differing in methodology and vision:

- Reform movements that seek to improve reality without radically changing it.
- Sufi and devotional movements that have isolated themselves from politics.
- Jihadist movements that have confronted errors, but lacked a complete political project.
- Constitutional movements that have joined forces with tyrannical regimes.
- Coup movements that have failed to achieve the desired change, due to the absence of an aware political vision.
- Traditional movements, such as Salafism and the Heritage Revival Society.

This reality we live in today requires nothing less than radical change. In fact, there is only Hizb ut-Tahrir operating in the Ummah in this way. It was founded in the 1950s by the Al-Azhar Sheikh and Alim Taqiuddin al-Nabhani (may Allah have mercy on him). The Hizb adopted the Prophet's ﷺ method of establishing an Islamic state, focusing on building political awareness, culturing of its cadres and the masses, and seeking military support (nussrah) from the people of military power, force and protection, without resorting to violence or entering into existing systems of kufr (disbelief). It rejected any compromise or concession, adopting the Prophet's ﷺ saying, «يَا عَمَّ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي وَالْقَمَرَ فِي شِمَالِي عَلَى أَنْ أَتَزَكَّ، هَذَا الْأَمْرَ حَتَّى يُظْهِرَهُ اللَّهُ أَوْ أَهْلِكَ فِيهِ مَا تَرَكْتُهُ» "O uncle, if they were to place the

sun in my right hand and the moon in my left on the condition that I abandon this matter until Allah makes it prevail or I perish in it, I would not abandon it,” as a practical guide for its path. Although agent regimes have sought to distort the image of serious Islamic action, creating tame movements under the guise of religion that promote the regimes, prevent real change, and even fight those who advocate for truth, Hizb ut-Tahrir has remained steadfast in its principles. It has not changed or shifted, and it has not succumbed to the winds, no matter how strong they may be. It has not derived its legitimacy from the ruling regimes, but rather from Islam alone.

Therefore, any action that is not in accordance with the command of Allah ﷻ and His Messenger ﷺ is rejected. Let the pure Islamic approach be the starting point, the compass, and the path. Enough floundering and following a crooked path, as attempts at revival have been entangled in confusion and colonialist oversight. The catastrophe that befell the Islamic Ummah with the destruction of the Khilafah (Caliphate) was not a sudden event. Instead, it was preceded by numerous attempts to halt the decline.

However, all of these attempts failed for a fundamental reason: the absence of a sound thought, a correct method, and Shariah political awareness. Sheikh Taqiuddin al-Nabhani, may Allah have mercy on him, says in the Party Structuring book, “Since the Thirteenth Century AH (Nineteenth Century CE), numerous reform movements have emerged... but they have not succeeded, even if they left an impact on those who came after them.”

The reason for their failure, he explained, was:

- They were not based on a clear, specific thought.
- They did not follow an upright method.
- They were not led by aware individuals.
- Their individuals were not gathered upon a strong, Shariah bond.

Some Islamist movements have attempted to interpret Islam to fit corrupt realities, and adapt it to justify the continuation of man-made regimes, rather than changing it with truth. Therefore, a radical review of the entirety of Islamic work has become a necessity, not a luxury. The true enemy of Islam has become aware of the return of the Khilafah (Caliphate) to the platform of government, as Netanyahu declared when he said, “We do not want a Caliphate on the shores of the Mediterranean,” as did the enemies of Islam before him. In light of these repeated statements by Western leaders, led by this stinking Netanyahu, regarding their categorical rejection of the establishment of the caliphate, their deep fear of the return of Islam as a unified political force is clearly evident. Netanyahu’s recent repeated statement that “Israel will not allow the establishment of an Islamic Caliphate on its northern or southern borders, or in the West Bank,” emphasizing that his government “will not back down or submit” to this matter, is not the first of its kind, as Western leaders have previously expressed their fears of the return of the Islamic Caliphate. For example, on 16 July 2005, former British Prime Minister Tony Blair warned that “They demand the elimination of Israel; the withdrawal of all westerners from Muslim countries, irrespective of the wishes of people and Government; the establishment of effectively Taleban states and Sharia law in the Arab world en route to one Caliphate of all Muslim nations.” On 11 December 2002, Russian President Vladimir Putin expressed concern that “They are religious extremists and international terrorists. By the way, I want to draw your attention to the fact that the creation of a caliphate on the territory of the Russian Federation is only the first part of their plan. Actually, if you follow the situation in this sphere, you cannot but know that the radicals have set themselves much more far-reaching goals. They speak of creating a world-wide caliphate.”

These repeated statements reflect these leaders' awareness that the Islamic Khilafah (Caliphate) represents a real threat to their interests in the region and that it could reunify the Islamic Ummah under one Rayah banner, thus strengthening its power and influence on the international stage.

Conversely, these Western fears confirm that the idea of the Islamic Khilafah (Caliphate) is not merely a distant dream, but rather a realistic project and a divine Shariah obligation that Muslims strive to achieve, based on their glorious history and the teachings of their true Deen. Allah ﷻ has promised victory to His believing servants, saying, ﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ **“Allah has promised those among you who believe and do righteous deeds that He will surely make them successors in authority upon the earth”** (TMQ Surah An-Nur: 55).

Therefore, the West’s attempts to abort the Khilafah (Caliphate) project will fail, because Allah’s Will is above all will, and because the Islamic Ummah has begun to regain its awareness and rise from its slumber, moving towards achieving its unification and restoring its glory and dignity.

The Ummah will not succeed in its revival unless it understands the Islamic thought, the method, and the bond, and works to establish Islam as a state, with insight and awareness. Our revival can only be achieved through Islam and the method of the Prophet ﷺ in establishing the state, not through nationalist regimes or misleading calls. It is no secret that nationalist and patriotic movements are tools of colonialism, and a dagger in the side of the Ummah. Since the abolition of the Khilafah (Caliphate), the sword of division has been gnawing at the body of the Ummah . This was neither a coincidence nor an inevitable fate. Instead, it was the result of a deliberate conspiracy, executed by the colonialist powers through nationalist and patriotic movements, which played the most prominent role in dismantling the unification of Muslims, and tearing apart their unifying state.

Many fair-minded researchers with insight into the background of history have pointed out that these movements were nothing more than a colonialist creation, aimed at eliminating political Islam and presenting a distorted alternative based on nationalism and artificial nationalistic borders. These people did not establish homelands. Instead, they planted functional entities that served the enemy and harmed the Islamic Ummah. These movements, which claimed to liberate and lead the Ummah, accepted the rule imposed by the kafir West. They were nothing but

daggers in their side. They strayed from Muslim unification and fought all those working for the return of the Khilafah (Caliphate), according to the dictates of their unjust rulers. Moreover, ignorance, corruption, and subservience spread...

After a century of absolute control over lands of Muslims, while they were fed from the cultures of the kafir West, how does the kafir West view the Muslims? What have they offered the Ummah? What have the Muslims lost after the loss of their nurturing mother?

The short answer:

1- Classifying them as “the bottom of the world:” The kafir West has categorized all these artificial nationalistic states as “Third World countries,” incapable of progress, economically collapsed, scientifically or industrially unproductive, and without a civilizational horizon or revival project. That is, they have been afflicted with weakness and humiliation, remaining incapable of progress, orbiting in the orbit of dependency, without a genuine revival project.

2- The Great Treason: The regimes of Muslims never fought the enemies of the Ummah. Instead, they protected the Jewish entity, supported it with the Ummah's wealth, and fought every resistance fighter and every carrier of the Dawah that followed the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ, instead of fighting the invaders. Not one of these artificial states entered into a serious war with the enemies of the Ummah. If their armies did mobilize, it was either to protect their thrones, to suppress their people, or in staged wars that ended in the expansion of the kuffar' influence and the further division of Muslims. This is what we see before our eyes, and the greatest evidence of this is their shameful silence regarding the total siege and genocide perpetrated by the Jewish entity in Gaza.

3- Drying up the sources of Islam: They have all stood as an impregnable barrier against advocates of genuine change, demonizing every Islamic effort aimed at establishing Shariah, and legitimizing political and social corruption, such as the dissolution of morals and Deen. The number of

those who abandon Salah (Shariah prayer) and refuse to pay zakat has increased, and rates of immodesty and evil have soared. Corruption of all kinds has spread, to the point that Islam has become a stranger in its own land, and has been fought under the banner of moderation, moderacy and balance.

4- Economic collapse and financial corruption: their economy destroyed usurious debts, unemployment was enlarged, the Ummah's wealth was stolen and deposited in Western banks irreversibly, with no production, no self-sufficiency, no real industry. Only humiliating and shameful dependency. The currencies collapsed, unemployment spread, the debts rose, and public funds were stolen, while the Ummah's resources were looted in the interest of colonialism.

And the ummah will not return to its rightful position, unless these rulers are rejected and these movements returned to the project of Islam, under a sincere, aware leadership, carrying Islam on insight, as our Rabb has commanded. Allah ﷻ said, ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ **"Say, "This is my way. I invite to Allah with insight, I and whoever follows me.""** [TMQ Surah Yusuf 108]

5- Show the societal fabric: they ignited the sectarian and regionalist fires of division, and spread suspicion and distrust between the Ummah's segments, through repressive security services that work to protect the system, not the Ummah.

6- Absolute submission to the West: The rulers of Muslims all worked under the umbrella of Western colonialism, and they complied with its decisions and orders, and they linked the fate of the Ummah with kafir organizations, such as the United Nations and the International Monetary Fund. Today, Muslims are humiliated and controlled by Ruwaibadah rulers who divided their countries, ruled them with an iron fist, and subjected them to terrible torture. They persecuted their nobles, arrested the honest and those who worked to support the Deen, and made the country a stage for the kafir states. Muslims became numbers that are recited among the dead and displaced, and were classified as part of the Third World. They

were controlled by the International Monetary Fund and the unified law of the tyrant under the leadership of the head of kufr, America. They no longer have a place among nations and states, while the state of Muslims was the leading state in the world for many centuries.

These parties and entities created by the West after the abolition of the Khilafah (Caliphate) are destructive states, unfit to be the nucleus of a revival or a haven for Islamic rule. Instead, they must be uprooted and the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood established on their ruins. Only this Khilafah (Caliphate) can unify the Ummah, restore dignity, achieve justice, and support the oppressed. The disastrous consequences of the abolition of the Khilafah (Caliphate) are well known, most notably,

1. The fragmentation of the Ummah into more than 50 weak national entities subject to the Sykes-Picot Agreement. The disintegration of the Islamic Ummah's unification weakened its strength and made it vulnerable to foreign intervention.

2. The absence of Islamic rule, the supremacy of Western man-made laws, and the suspension of all Shariah rulings, led to the spread of injustice, corruption, and bloodshed without accountability or oversight.

3- Plundering the wealth of Muslims and the violation of their lands, including from Palestine to Iraq, Syria, and Yemen, especially oil and minerals. These resources were used to finance their projects, while the people of the Ummah continued to suffer from poverty and deprivation.

4- Loss of Islamic identity and the dominance of a secular nationalistic and patriotic ideology that tore apart Islamic loyalty and disavowal.

5- Failure to adhere to the Rope of Allah ﷻ led Muslims to become divided, even though Allah ﷻ calls and urges us, ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾
“And hold fast to the rope of Allah all together and do not be divided.”
[TMQ Surah aali Imran 103]

6- Loss of political sovereignty: The agent states in Muslim lands became subservient to the West in their political and economic decisions, and lost

the ability to make independent decisions that serve the interests of their people.

7- Palestine was lost.

8- Muslim women lost the rights guaranteed by Islam and became vulnerable to exploitation, discrimination, and a commodity for trade.

9- Marginalizing the role of genuine uleam and Dawah carriers and elevating the status of the government scholars, which led to the Ummah's misguidance.

10- The Islamic Ummah lost its role in spreading and calling to Islam, becoming a recipient to foreign callers, rather than a carrier of a Dawah.

There are many other matters we lost after the destruction of the Islamic state, and there is no room here to list them all. Allah ﷻ said, **﴿إِنَّهُمْ يَكِيدُونَ كَيْدًا ۖ وَأَكِيدُ كَيْدًا ۖ ۝١٦ فَمَهْلُ الْكَافِرِينَ أَمَهُمْ رُؤْيَا ۝١٧﴾** **“Indeed, they plan a plan * and I too plan a plan * So give respite to the disbelievers; leave them for a little while.”** (TMQ Surah At-Tariq 15–17)

It is not permissible for a Muslim to trust these ruling regimes, or to be deceived by their slogans. Instead he must put them in the dock, and reject them, and commit to the only project of Islam, the project of the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood. Allah ﷻ said, **﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ﴾** **“And for Allah ﷻ to be victorious of those who support it.”** [TMQ Surah Hajj 40]

The Shariah and political obligation is for every Muslim to work hard to restore the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood, about whose return the Prophet ﷺ gave glad tidings.

The awakening that the Ummah is going through today is a prelude to the birth of the Khilafah (Caliphate), and this suffering that we suffer is part of the Sunnah of Allah ﷻ for change. O sons and daughters of the Ummah of Islam, do not despair from the Magnificence of Allah ﷻ, and do not believe those who declare your death. Arise and join those who perform righteous deeds to return the head to the body, so the Khilafah (Caliphate) will rise,

the glory will come back, and the promise of Allah ﷻ is achieved. Allah ﷻ said, ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ **“Allah has promised those among you who believe and do righteous deeds that He will surely grant them succession to authority in the land...”** (TMQ Surah An-Nur 24:55). Allah ﷻ said, ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا﴾ **“Indeed, We will surely support Our messengers and those who believe...”** (TMQ Surah Ghaafir 40:51). And Allah ﷻ said, ﴿وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ﴾ **“And indeed, Our soldiers (followers) will surely be the victors.”** (TMQ Surah As-Saaffaat 37:173)

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Tafseer Al-Baqarah 284-286

From the book, Introduction to the Tafseer of the Quran, by the Ameer of Hizb ut Tahrir, the eminent jurist and statesman, Ata Bin Khalil Abu Al-Rashtah

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (284) آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرُّقَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (285) لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفُ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286)﴾

“To Allah alone belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it. He forgives whoever He wills, and punishes whoever He wills. And Allah is Most Capable of everything. (284) The Messenger firmly believes in what has been revealed to him from his Lord, and so do the believers. They all believe in Allah, His angels, His Books, and His messengers. They proclaim, “We make no distinction between any of His messengers.” And they say, “We hear and obey. We seek Your forgiveness, our Lord! And to You alone is the final return.” (285) Allah does not require of any soul more than what it can bear. What it earns of good is for it, and what and and what it strove to earn of evil is against it. The believers pray, “Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our only Guardian. So grant us victory over the disbelieving people.” [TMQ Surah Al-Baqarah 284-286]

These three verses are the conclusion of Surah Al-Baqarah, and it ends with what it began with: Iman in Allah ﷻ, His angels, His Books, and His Messengers — what was revealed to you and what was revealed before you.

And just as it began with glad tidings for the believers of success, it likewise ends with what the Companions called “the descent of relief,” when Allah, Glorified be He, pardoned what is within the souls and decreed that accountability would be only for what appears in word or deed. And Allah ﷻ is All-Forgiving, Most Merciful. Allah ﷻ said, **﴿لَا يَكْفُ اللَّهُ نَفْسًا إِلَّا﴾** **“Allah does not require of any soul more than what it can bear. All good will be for its own benefit, and all evil will be to its own loss.”**

Then came the great bounty of Allah ﷻ and His vast mercy, for He is Compassionate and Merciful toward the believers. He taught us a supplication that revives the hearts and brings comfort to the souls — a humble plea to the Most Merciful for response and acceptance. Allah ﷻ said, **﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾** **“Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our only Guardian. So grant us victory over the disbelieving people.”**

These three verses conclude this magnificent surah by declaring the great bounty of Allah ﷻ upon His believing servants. So, glory be to Allah, the Lord of the Mighty Throne!

Allah, Glorified and Exalted be He, clarifies in these verses the following:

1. Indeed, Allah ﷻ is the Sovereign of the heavens and the earth and all that they contain. He disposes of them as He wills; none can repel His decree. He knows what is open and what is hidden and will hold to account for both. He forgives whom He wills and punishes whom He wills, and Allah ﷻ is over all things All-Powerful.

Muslim narrated from Ibn Abbas (ra) who said, “When the verse was revealed **﴿وَأِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يَخَاسِبْكُمْ بِهِ اللَّهُ﴾** **“Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it,”** ibn Abbas said, “Something of fear entered their hearts from it that had never entered their hearts before. Then the Prophet ﷺ said, **﴿قُولُوا سَمِعْنَا وَأَطَعْنَا﴾** **“Say: ‘We hear, we obey, and we submit.’”** Ibn Abbas said,

“So Allah ﷻ cast Iman into their hearts, and then Allah ﷻ revealed, ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ “Allah does not require of any soul more than what it can bear.”

In another narration, reported by Muslim from Abu Hurayrah and also by Ahmad from Abu Hurayrah, he said: When it was revealed to the Messenger of Allah ﷺ, revealed ﴿وَإِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ﴾ “Whether you reveal what is in your hearts” that matter became hard upon the Companions of the Messenger of Allah ﷺ, so they came to the Messenger of Allah ﷺ and knelt upon their knees, saying, “O Messenger of Allah ﷺ, we have been charged with deeds we can bear Salah, Sawm, Jihad, and charity, but now Allah ﷻ the Exalted has revealed to you this verse, and we cannot bear it.” The Messenger of Allah ﷺ said, ﴿أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ﴾ ﴿سَمِعْنَا وَأَطَعْنَا﴾ بل قولوا ﴿سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ “Do you wish to say as the People of the Two Scriptures said before you ﴿سَمِعْنَا وَأَطَعْنَا﴾ “We hear and obey.” Instead, say, ﴿سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ﴾ “We hear and obey. We seek Your forgiveness, our Lord! And to You alone is the final return.” When the people recited it and their tongues submitted to it, Allah ﷻ then revealed thereafter, ﴿آمَنَ الرَّسُولُ﴾ “The Messenger firmly believes.” When they did so, Allah ﷻ the Exalted abrogated the hukm and revealed, ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ “Allah does not require of any soul more than what it can bear.” It becomes clear from these two hadiths that the verse, ﴿وَإِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ﴾ “Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it.” was abrogated by the verse, ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ “Allah does not require of any soul more than what it can bear” and that is with regard to accountability for what a person conceals within himself. Allah ﷻ said, ﴿أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ﴾ “or conceal it, Allah will call you to account for it.”

a. Here, it is not to be said: “How can information (الخبر) be abrogated,” since the verse is in the form of information (صيغة الخبر). Allah ﷻ said, ﴿وَإِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ﴾ “Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it.” That is not to be said, because although it is expressed as information, it carries the

meaning of a command to refrain (طلب الترك). That is: do not show anything except what is good, and do not conceal anything except what is good. For Allah ﷻ holds you accountable both for what you make manifest and for what you hide. Thus, the verse contains a prohibition against harboring evil internally and against displaying it.

Therefore, the Companions (ra) understood from it a Shariah obligation to abstain both from showing evil and from concealing it. It weighed heavily upon them that they would be held accountable for what was within their own souls, because they realized that a person might fear Allah ﷻ and remember Paradise, and so refrain from carrying out what he had intended in his heart; it would not then appear through word or deed. However, if he were to be held accountable for what he merely intended without executing it, that would indeed be a heavy burden.

Accordingly, the form of information in the verse which is in the form of a conditional sentence (jumlah shartiyyah) carries the meaning of a command to abstain, that is, a prohibition of evil, whether it manifests outwardly through word or deed, or remains concealed within the soul.

And this verse is similar to His saying, Glorified be He, ﴿وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ﴾ **“If there are hundred steadfast among you, they will overcome one thousand of those who disbelieve because they are a people who do not understand.”** [TMQ Surah Al-Anfal verse 65]. Here too, it is in the form of information, a conditional statement but it carries the meaning of a command; that is, that one of you must fight ten of the kafiireen and not flee before them. Then this verse was abrogated by His saying, Glorified be He, ﴿الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ﴾ **“Now Allah has lightened your burden, for He knows that there is weakness in you. So if there are a hundred steadfast among you, they will overcome two hundred.”** [TMQ Surah Al-Anfal, verse 66] meaning that one should stand firm against two.

b. Likewise, it is not to be said that what a person conceals within himself, if it pertains to belief (Aqeedah), Allah ﷻ holds him accountable for it and that this Shariah ruling remains, since abrogation implies the removal of a

ruling. Accordingly, there would be no abrogation, but rather a specification by means of the other verse, ﴿لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ **“Allah does not require of any soul more than what it can bear,”** namely, in matters of Shariah rulings (ahkam shariyyah).

That is not to be said, because the verse, ﴿وَإِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوْهُ﴾ **“Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it”** is not about matters of belief (Aqeedah), but rather about legal rulings (ahkam shariyyah), as indicated by the continuation of the verse, ﴿فَيَغْفِرْ لِمَنْ يَشَاءُ﴾ **“He forgives whoever He wills.”** Now forgiveness is not granted for deviation in matters of belief, for whatever doubt or suspicion enters the heart concerning it is disbelief (kufr); and Allah ﷻ does not forgive that partners be associated with Him. Allah ﷻ said, ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ **“Indeed, Allah does not forgive associating others with Him in worship, but forgives anything else of whoever He wills.”** [TMQ Surah An-Nisa verse 48].

Thus, the presence of the possibility of forgiveness for what is made manifest or concealed indicates that the verse is a clear text concerning legal rulings, not matters of Aqeedah.

c. Likewise, there is no need to attempt an interpretation of the verse in order to deny abrogation, such as to say that it concerns the declaration or concealment of testimony, or to attempt an interpretation that it refers to committing an apparent evil deed or committing evil secretly meaning that ﴿وَإِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ﴾ **“Whether you reveal what is in your hearts”** is any giving of testimony, or committing an evil act, whilst ﴿أَوْ تُخْفُوْهُ﴾ **“or conceal it”** is any concealing of testimony or committing an evil act secretly. This cannot said because the matter is related to what is apparent. Allah ﷻ said, ﴿تُبَدُّوْا مَا فِي أَنْفُسِكُمْ﴾ **“You reveal what is in your hearts”** and that which does not appear, i.e., remains hidden, does not manifest in word or deed whilst Allah ﷻ said, ﴿أَوْ تُخْفُوْهُ﴾ **“or conceal it.”** And that is indicated by ﴿مَا فِي أَنْفُسِكُمْ﴾ **“what is in your hearts.”** As for when it appears, meaning it is carried out in word or deed, whether openly and visibly or executed in

secret, all of that falls under ﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ﴾ “Whether you reveal what is in your hearts.” And that is when a person is asked for testimony and he denies it, conceals part of it, mentions the rest, alters, or changes it; all of that does not fall under, ﴿أَوْ تُخْفُوهُ﴾ “or conceal it.” Instead it falls under, ﴿وَإِنْ تُبْدُوا﴾ “Whether you reveal” because concealment in the verse refers to what cannot appear in word or deed, with the qareenah (contextualization) of ﴿مَا فِي أَنْفُسِكُمْ﴾ “what is in your hearts.” So, such an interpretation of what is mentioned in the verse ﴿أَوْ تُخْفُوهُ﴾ “or conceal it” is not correct. Thus, the far-fetched interpretation (ta’weel) of the verse’s meaning to exclude abrogation is not valid, as long as the wording’s meaning is clear without interpretation. That is on the one hand, and on the other hand, authentic narrations, as we mentioned in the reasons for revelation (asbaab un-nuzool), affirm abrogation, and a large number of the Companions (ra) also support the view.

d. Similarly, it is not said, ‘if the intended meaning were ﴿مَا فِي أَنْفُسِكُمْ﴾ “what is in your hearts” it is what revolves in the soul, for in that case Allah ﷻ, Glorified be He, would have obligated us with what is unbearable, because the impulses of the soul cannot be controlled; meaning that the verse, before abrogation, would constitute a Shariah obligation that is beyond one’s capacity in this sense.

That is not said because concealment in the verse is not related to the impulses of the soul. Instead, it is what one harbors of evil without acting upon it for example, if a person harbors in his heart that he will steal, commit adultery, insult someone, or harm someone. This is concealment, what remains confined in the soul and does not manifest in word or deed. All of this is within a person’s capacity, so it is not a Shariah obligation beyond one’s ability.

And the verse before abrogation indicates that a person is held accountable by Allah ﷻ for these matters, even if he does not carry them out. That is why the early Muslims found it burdensome, because the soul is inclined toward evil. The thought may arise in the soul, yet the servant fears his Lord ﷻ and refrains from acting on it. If the punishment were for

what does not appear in deed or word yet, then the burden would be severe and heavy.

As for if the punishment is for what appears in word or deed, controlling this is even easier. A person may harbor evil, but he remembers Allah's Wrath and the Fire of Hell, so he restrains himself, fears Allah ﷻ, and does not carry out that evil. It would be burdensome for the Muslims if accountability and punishment were for what they conceal in their hearts, yet refrain from executing neither in word nor in deed.

So, Allah ﷻ responded to them with mercy and abrogated it by making the obligation, accountability, and punishment depend on what the servant acquires, and performs, that is, what he manifests in actions and words with his limbs, not what he harbors in his heart without word or deed.

And in the authentic hadith of the Messenger of Allah ﷺ, this is affirmed, «إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ» **“Indeed, Allah ﷻ has pardoned my Ummah for what they whisper to themselves, so long as they do not act upon it or speak of it.”** [Bukhari and Muslim]

And Muslim narrated, on the authority of Abu Huraira, that the Messenger of Allah ﷺ said, «مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ وَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ عَشْرٌ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا لَمْ تُكْتَبْ وَإِنْ عَمِلَهَا كُتِبَتْ» **“Whoever intends a good deed but does not do it, it is recorded for him as a good deed. Whoever intends a good deed and does it, it is recorded for him ten to seven hundred times its worth. Whoever intends an evil deed but does not do it, it is not recorded against him. If he does the evil deed, it is recorded.”**

Thus, before its abrogation, the verse meant that if a person harbored an evil in his heart, such as stealing or harming someone, but did not carry it out in word or deed, he would still be subject to Allah's accountability for it. After the abrogation, he is only accountable if he carries out what he intended in word or deed. If he does not act upon it in word or deed, Allah ﷻ, Glorified be He, pardons him out of His grace and mercy.

Therefore, the Muslims considered its abrogation a relief for them, as narrated from some of them saying, ‘Until Allah ﷻ sent the relief’ with the revelation of His statement, ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ **“Allah does not require of any soul more than what it can bear.”**

As for ﴿فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ﴾ **“He forgives whoever He wills, and punishes whoever He wills”** Allah ﷻ, Glorified be He, placed forgiveness before punishment, as His mercy precedes His Wrath, and to encourage the believers to seek forgiveness and draw near to Him, so that by doing so they may be shielded from Allah’s anger and punishment.

As for ﴿وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ **“And Allah is Most Capable of everything.”** He is the All-Subduer over His servants, none can repel His decree; if He forgives, He is the Most Forgiving, the Most Merciful, and if He punishes, He is the Almighty, the Wise.

2. As an honor for the Messenger of Allah ﷺ and the believers who followed him, Allah ﷻ, Glorified be He, informs us that they believed and were certain in their Iman in Allah ﷻ, His angels, His Books, and His Messengers. This is a testimony from Allah ﷻ, Glorified be He, to His Prophet ﷺ, as a form of honor for him and for the believers who follow his path, guided by his guidance ﷺ.

And Allah ﷻ honored them with the truthfulness of their Iman and the strength of their sincerity: they listen to Allah ﷻ and obey Him, seek His forgiveness, and believe in the Day when they will return to Allah ﷻ, hoping for His mercy and bounty. They also believe in all of Allah’s messengers and do not differentiate among them; in terms of Prophethood, there is no distinction between the messengers. However, Allah ﷻ, Glorified be He, distinguished them in other ways, such as abrogating previous laws, whereby He honored His Messenger Muhammad ﷺ by making his message the final law, abrogating previous rulings, as indicated in the Noble Verse ﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ﴾ **“We have chosen some of those messengers above others”** [TMQ Surah al-Baqarah 253]. Its lack of contradiction with ﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾ **“We make no distinction between any of His messengers”** is because this

refers to the absence of differentiation in Prophethood: all the Messengers are equal in terms of Prophethood, with no distinction among them.

Thus Allah ﷻ, Glorified be He, clarified in His Book and His Messenger ﷺ explained in his Sunnah, and the believers followed this, saying: ‘We hear and obey. Forgive us, our Lord, and to You is the final return,’ after they had been as Allah ﷻ, Glorified be He, described, ﴿كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ﴾ **“They all believe in Allah, His angels, His Books, and His messengers. They proclaim, “We make no distinction between any of His messengers.”**” They are true believers who listen and obey with acceptance and compliance, unlike the disbelievers among the People of the Book in their saying, ﴿سَمِعْنَا وَعَصَيْنَا﴾ **“We hear and disobey.”** [TMQ Surah Al-Baqarah verse 93]. And they likewise seek Allah’s forgiveness at all times, and in the Hereafter they believe that they will inevitably return to the Lord of the heavens and the earth.

As for ﴿آمَنَ الرَّسُولُ﴾ **“The Messenger firmly believes,”** it truthful with certainty and conviction. Abu Awana narrated in his Musnad from Ibn Abbas (ra) who said: When it was revealed, ﴿بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ﴾ **“The Messenger firmly believes in what has been revealed to him from his Lord”** The Messenger of Allah ﷺ recited it, and when he said, ‘Forgive us, our Lord,’ Allah said, ‘I have forgiven you.’”

As for ﴿بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ﴾ **“in what has been revealed to him from his Lord”** that is, the Noble Qur’an.

As for ﴿وَالْمُؤْمِنُونَ﴾ **“and the believers”** it is conjoined with the Messenger ﷺ.

As for ﴿كُلٌّ آمَنَ﴾ **“They all believe in Allah”** that is, each one of them individually, to indicate that Iman is not a collective matter but pertains to each person separately. Therefore, the Noble Verse does not use the plural form (آمنوا) “they believe” even though it refers to them; rather, Allah ﷻ, Glorified be He, says, ﴿آمَنَ﴾ **“believes”** with the pronoun in the singular because Iman pertains to each individual among them.

Regarding the conjunction (atf) of ﴿وَالْمُؤْمِنُونَ﴾ **“and the believers”** upon ﴿الرَّسُولُ﴾ **“The Messenger”** is the more correct view, and it is stronger than the opinion that ﴿الْمُؤْمِنُونَ﴾ **“The believers”** is the muftada’ (subject) for continuation (istinaaf), because by conjunction it signifies that the Iman of the Messenger of Allah ﷺ in what was revealed, the Qur’an is the basis, and the believers follow him. They have believed in the Noble Qur’an upon the Dawah of the Messenger of Allah ﷺ. Thus, the revelation of the Qur’an to the Messenger ﷺ precedes the believers’ Iman in it.

However, if the “and” (al-waw و) were for continuation, that is, ﴿آمَنَ﴾ **“the Messenger believed”** and then ﴿وَالْمُؤْمِنُونَ كُلٌّ آمَنَ﴾ **“the believers. They all believe”** it would then express the belief of the Messenger of Allah ﷺ with a verbal sentence (jumla fa’liyah), and the belief of the believers with a nominal sentence (jumla ismiyyah), whilst the nominal sentence is stronger in expression. This is not consistent with the sequence of the Noble Quran being revealed first to the Messenger ﷺ, and then the believers having belief in it afterward.

Therefore, pausing (waqoof) after ﴿وَالْمُؤْمِنُونَ﴾ **“the believers”** is more correct than pausing after ﴿رَبِّهِ﴾ **“his Lord”**

As for ﴿كُلٌّ آمَنَ﴾ **“they all believe,”** it’s a continued sentence (jumla musta’nafah) consisting of a subject (muftada) and predicate (khabr), and it is not ﴿كُلٌّ﴾ **“all”** as emphasis (ta’keed) on ﴿الْمُؤْمِنُونَ﴾ **“the believers”** because ﴿كُلٌّ﴾ **“all”** does not serve as emphasis except when attached to a pronoun (dameer) for emphasis, which it is not here. Thus, as we said, it is a continued sentence with a subject (muftada) and predicate (khabar).

As for ﴿سَمِعْنَا وَأَطَعْنَا﴾ **“we hear and we obey”** that is, hearing with acceptance and compliance, and the mention of hearing before obedience is because obligation is conveyed through hearing, and obedience follows it.

As for ﴿عُفْرَانِكَ رَبَّنَا﴾ **“Your forgiveness, our Lord,”** that is, ‘seek forgive by Your forgiveness’; the word ghufran (forgiveness) is a verbal noun (masdar) in the place of the absolute accusative (mafool mutlaq), in deputing substitution for its verb (fi’l).

As for ﴿وَالَيْكَ الْمَصِيرُ﴾ **“to you is the final return”** that is, the return through death and resurrection.

3. And in the concluding verse of Surah Al-Baqarah lies what the believers called a relief, for Allah ﷻ made accountability and punishment based on what appears through the limbs in actions and words, not on what remains hidden within the hearts, and does not manifest in word or deed.

Then came what Allah ﷻ caused to flow upon the tongues of the Messenger ﷺ and the believers that Allah ﷻ, Glorified be He, not hold them accountable for forgetfulness or error, not place upon them burdensome covenants, not charge them with what they cannot bear, and that He encompass them with His pardon and forgiveness and grants them victory over the disbelieving people. Then came the glad tidings of Allah’s response to His Messenger ﷺ and the believers indeed, He, Glorified be He, is the Most Kind, the Most Forgiving, the Most Merciful.

As for ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ **“Allah does not require of any soul more than what it can bear,”** that is, Allah ﷻ does not burden anyone except with what is within their capacity. Capacity refers to what a person’s ability can encompass without reaching the limit of utmost endurance. Allah ﷻ, Glorified be He, has obligated us with Salah (Shariah prayer) and Sawm (Shariah fasting), yet these are less than the full extent of our endurance, for we are capable of praying and fasting more than what we have been commanded with. However, Allah ﷻ has only obligated us according to our capacity, not to the utmost limit of our strength.

As for ﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ **“What it earns of good is for it, and what it earned of evil is against it,”** that is, He holds it accountable for what appears through the limbs in deed or word, rewarding it for good and punishing it for evil.

Ibn Jarir narrated from Ibn Abbas (ra) about ﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ **“What it earns of good is for it, and and what it strove to earn of evil is against it,”** who said, عمل اليد والرجل واللسان “the actions of the hand, the foot, and the tongue.”

This verse was a relief for the Muslims, for through it Allah ﷻ, Glorified be He, pardoned what may arise in their hearts of evil, as long as they do not manifest it in word or deed. Indeed, He has only obligated them according to their capacity, and holds them accountable only for what they outwardly express in word or action, not for what remains hidden in their hearts, so long as it pertains to the Shariah legal rulings (ahkam shariyyah). As for belief (aqeedah), it is firm belief whose place is the heart. Thus, accountability and punishment apply to doubt and hesitant wavering in it, as we explained earlier. However, in matters of Shariah rulings apart from aqeedah, Allah ﷻ has pardoned what occurs within the soul, as long as it does not manifest outwardly in word or deed.

As for ﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ **“What it earns of good is for it, and what it earned of evil is against it,”** and its combination ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ **“Allah does not require of any soul more than what it can bear. What it earns of good is for it, and what it strove to earn of evil is against it”** it abrogates the saying of Allah ﷻ, Glorified be He, **“وَأِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ”** **“Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it,”** as we explained earlier.

As for ﴿لَهَا مَا كَسَبَتْ﴾ **“What it earns of good is for it”** that is, for it is rewarded for the good it has done.

As for ﴿وَعَلَيْهَا مَا اكْتَسَبَتْ﴾ **“and what it strove to earn of evil is against it,”** that is, for it is held accountable for the evil it has done. In the verse, earning (kasab) is specified with good and striving to earn (iktasaba) with evil, and this carries a meaning. The extended verb forms of iftiala and iftaala indicate a more severe demand than the simple fa’la, as if it relates evil to desires, which the souls are drawn to. Hence, the souls strive more in earning evil than in earning good, as the Messenger of Allah ﷺ said, **«حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ»** **“Paradise is surrounded by hardships, and Hellfire is surrounded by desires.”** [Muslim: 5049; At-Tirmidhi: 2482; Ahmad: 7216, 8587, 12101, 13177, 13519; Ad-Darimi:

2720; and the narration in Al-Bukhari: ‘Hellfire is surrounded by desires and Paradise is surrounded by hardships,’ 6006.”]

As for ﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ “Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our only Guardian. So grant us victory over the disbelieving people,” this is an honor for the Messenger of Allah ﷺ and the believers, for He taught us a supplication in which we beseech Allah ﷻ, Glorified be He, for forgiveness, mercy, and victory. He is the Most Majestic and Honorable, All-Hearing, Responsive, Most Forgiving, Most Merciful.

Imam Ahmad narrated, on the authority of Abu Huraira, لَمَّا نَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ ﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ فَأَشْتَدَّ ذَلِكَ عَلَى صَحَابَةِ رَسُولِ اللَّهِ ﷺ ... إِلَى أَنْ يَقُولَ: فَلَمَّا فَعَلُوا ذَلِكَ نَسَخَهَا اللَّهُ تَبَارَكَ وَتَعَالَى بِقَوْلِهِ: ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا﴾ “When the verse was revealed to the Messenger of Allah ﷺ, “To Allah alone belongs whatever is in the heavens and whatever is on the earth. Whether you reveal what is in your hearts or conceal it, Allah will call you to account for it. He forgives whoever He wills, and punishes whoever He wills. And Allah is Most Capable of everything,” this greatly distressed the Companions of the Messenger of Allah ﷺ... until he says: So when they did that, Allah, Blessed and Exalted is He, abrogated it with His saying, “Allah does not require of any soul more than what it can bear. What it earns of good is for it, and what strives to earn of evil is against it,” the ayah.”

And it was narrated by Muslim, and his wording continues, وَلَمَّا فَعَلُوا ذَلِكَ نَسَخَهَا اللَّهُ تَعَالَى فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾ قَالَ، نَعَمْ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾ قَالَ، نَعَمْ ﴿رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾ قَالَ، نَعَمْ ﴿وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ قَالَ، نَعَمْ وَفِي رَوَايَةٍ قَالَ، "قَدْ

فعلت “And when they did that, Allah ﷻ abrogated it and revealed, “Allah does not require of any soul more than what it can bear. What it earns of good is for it, and what strives to earn of evil is against it. The believers pray, “Our Lord! Do not punish us if we forget or make a mistake.”” The Prophet ﷺ said, “Yes, ““Our Lord, and do not place upon us a burden like that which You placed upon those before us.”” He ﷺ then said, “Yes, “Our Lord! Do not place a burden on us like the one you placed on those before us.”” He ﷺ then said, “Yes, “Pardon us, forgive us, and have mercy on us. You are our only Guardian. So grant us victory over the disbelieving people.”” Then Allah ﷻ said, “Yes.” And in another narration, Allah ﷻ said, “I have done so.”

This is a great favor from Allah ﷻ, for He, Glorified be He, taught us what to supplicate with and gave us the glad tidings of acceptance, قال، نعم وفي رواية قال، قد فعلت “He said: Yes’ or ‘He said: I have done it,” meaning He answered.

As for ﴿رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا﴾ “Our Lord! Do not punish us if we forget or make a mistake,” it is a humble plea to Allah ﷻ, Glorified be He, that He not hold us accountable for forgetfulness or error.

And this means that forgetfulness and error, as mentioned in the verse, would entail sin, as indicated by the supplication to Allah ﷻ, Glorified be He.

As for ﴿رَبَّنَا لَا تُؤَاخِذْنَا﴾ “Our Lord! Do not punish us,” accountability refers to punishment. That is, the forgetfulness and mistaken error mentioned in this verse is not the same as the forgetfulness and error in the hadith of the Messenger of Allah ﷺ, «إِنَّ اللَّهَ وَضَعَ عَنْ أُمَّتِي الْخَطَأَ، وَالنَّسْيَانَ، وَمَا اسْتَكْرَهُوا، ﷺ» “Indeed, Allah ﷻ has lifted from my Ummah the blame for error, forgetfulness, and what they are compelled to do,” narrated by Ibn Majah. The hadith means that there is no punishment for these matters, so how is that reconciled?

The origin of forgetfulness is derived from unintentional omission; it means abandoning a matter of Allah ﷻ without deliberate intent. This can be understood in two ways:

Firstly: It occurs without any relation to the servant's voluntary action, such as someone who eats or drinks in Ramadan forgetfully, or is afflicted by illness causing weak memory and forgets some of what they have memorized of the Qur'an, or some of their obligations. This kind of forgetfulness and similar cases incur no accountability and fall under the meaning of the hadith of the Messenger of Allah ﷺ, **اللَّهُ وَضَعَ عَنْ أُمَّتِي** "He has lifted from my Ummah the blame," meaning He removed accountability; thus, Allah ﷻ, Glorified be He, does not hold them accountable for this forgetfulness.

Secondly: It is what has a connection to the servant's voluntary action, such as someone who is preoccupied with other matters and misses a Shariah prayer until its time passes, or someone who neglects the Qur'an and forgets what they have memorized without illness or weak memory, or someone who is distracted from their obligations by personal interests and forgets appointments or fails to preserve them, and similar cases. These are sins resulting from forgetfulness, and they fall under the supplication mentioned in the verse, **﴿رَبَّنَا لَا تُؤَاخِذْنَا﴾** "Our Lord! Do not punish us if we forget."

Likewise, error is of two types:

The first type: error that is opposite to deliberate intent, meaning it occurs without any connection to the servant's voluntary action in intending the error. Examples include, someone who tries to determine sunset and breaks the fast, but the sun has not yet set due to clouds obscuring it, or lack of a timekeeping device; someone who gets lost in the desert on a cloudy night and tries to determine the Qiblah and prays Salah of Fajr, only to find in the morning that they faced the wrong direction; someone unable to correctly recite Al-Fatihah in prayer due to mental weakness, or difficulty in pronunciation, mispronouncing its letters; or someone unfamiliar with a matter performs it incorrectly, such as a person from the desert praying with the Messenger of Allah ﷺ, and expelling during prayer without knowing it invalidates the Salah, due to lack of knowledge from living far from Madinah and absence of someone to instruct him. Such

actions fall under the meaning of the hadith of the Messenger of Allah ﷺ, **“He has lifted from my Ummah the blame”** **اللَّهُ وَضَعَ عَنْ أُمَّتِي**

The second type: it is when someone deliberately commits an error against what is correct, meaning they act contrary to the Shariah knowingly. This refers to voluntary actions committed with intent to err, such as breaking the fast in Ramadan before sunset while knowing it, or failing to learn the required rulings of Shariah despite being able to, and then knowingly committing what Allah ﷻ has prohibited.

Such actions and similar ones, involving the commission of what Allah ﷻ has prohibited, constitute the errors for which the servant asks his Lord not to hold him accountable, and they fall within the scope of this Noble Verse, ﴿وَاَعْفُ عَنَّا﴾ **“Our Lord! Do not punish us,”** that is, that He pardon this error, as is clarified in the continuation of the verse, ﴿رَبَّنَا لَا تُؤَاخِذْنَا﴾ **“Pardon us.”**

Accountability refers to punishment, and means the doing of the punishment that is from Allah ﷻ, Glorified be He, upon the servant. The term aakadha (آخَذَ) here does not imply participation. Allah ﷻ, Glorified be He, is the Only One Who holds the servant accountable that is, punishes him.

In the Noble Verse, we humbly ask Him not to punish us for this forgetfulness, meaning neglecting to fulfill Allah’s commands without deliberate intent, but due to distraction or procrastination in performance, causing us to miss them. Nor do we ask for punishment for errors we commit knowingly in acts contrary to what is correct, thus falling into what Allah ﷻ has prohibited.

This is the forgetfulness and error mentioned in the Noble Verse for which accountability applies. As for the other types of error and forgetfulness we have explained, accountability for them has been lifted from us by the mercy of Allah ﷻ, Glorified be He, as stated in the hadith of the Messenger of Allah ﷺ, **«إِنَّ اللَّهَ وَضَعَ عَنْ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ وَمَا اسْتَكْرِهُوا عَلَيْهِ»**, **“Indeed, Allah ﷻ has lifted from my Ummah the blame for error, forgetfulness, and what they are compelled to do.”**

And here, a question may arise: if the error and forgetfulness mentioned in the verse, for which we ask Allah ﷻ, Glorified be He, not to hold us accountable, are considered sins, how do we understand Allah's response mentioned in the hadith of Muslim that we cited? How do we comprehend this response after all the Dua supplications? Does it mean that we are never held accountable for these sins at all?

Allah's response, Glorified be He, means as explained by the Messenger of Allah ﷺ that Allah fulfills for us what we make Dua for, erases the sin from us and forgives it, averts a similar evil from us, or stores reward for us on the Day of Resurrection for our supplication.

At-Tirmidhi narrated, on the authority of Abu Huraira, that the Messenger of Allah ﷺ said, «مَا مِنْ رَجُلٍ يَدْعُو اللَّهَ بِدُعَاءٍ إِلَّا اسْتُجِيبَ لَهُ فَإِمَّا أَنْ يُعَجَّلَ لَهُ فِي الدُّنْيَا، وَإِمَّا أَنْ يُدَخَّرَ لَهُ فِي الْآخِرَةِ وَإِمَّا أَنْ يُكَفَّرَ عَنْهُ مِنْ ذُنُوبِهِ بِقَدَرٍ مَا دَعَا مَا لَمْ يَدْعُ بِائْتِمٍ أَوْ قَطِيعَةٍ رَحِمٍ أَوْ يَسْتَعْجَلَ، قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ يَسْتَعْجَلُ؟ قَالَ، يَقُولُ دَعَوْتُ رَبِّي فَمَا اسْتَجَابَ لِي». وفي رواية أخرى له من طريق جابر قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، «مَا مِنْ أَحَدٍ يَدْعُو "NO بِدُعَاءٍ إِلَّا آتَاهُ اللَّهُ مَا سَأَلَ أَوْ كَفَّ عَنْهُ مِنَ السُّوءِ مِثْلَهُ مَا لَمْ يَدْعُ بِائْتِمٍ أَوْ قَطِيعَةٍ رَحِمٍ» No man prays to Allah ﷻ with a Dua except that it is answered for him; either it is hastened for him in this world, or it is stored for him in the Hereafter, or a sin of his is forgiven according to the measure of his Dua supplication, provided he does not ask with sin or severing of kinship." They said, "O Messenger of Allah ﷺ, how does one hasten it?" He said: "He says, 'I have supplicated my Lord, but He did not respond to me immediately.'" In another narration on the authority of Jabir, he said: I heard the Messenger of Allah ﷺ say, "No one makes a Dua except that Allah ﷻ grants him what he asked for, or averts from him a similar evil, provided he does not ask with sin or severing of kinship.""

And this is like His statement, Glorified be He, ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ "Your Lord has proclaimed, "Call upon Me, I will respond to you." [TMQ Surah Ghafir verse 60] and ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾ "When My servants ask you O Prophet about Me: I am truly near. I respond to one's Dua when they call upon Me." [TMQ Surah Al-Baqarah verse 186]

It connects the response to the Dua supplication of the believers, all in the sense of the response mentioned by the Messenger of Allah ﷺ. Therefore, the acceptance is by the grace of Allah ﷻ, Glorified be He, as explained. We make Dua to Allah ﷻ for pardon, forgiveness, victory over the disbelievers, that He not punish us for our sins due to forgetfulness and error, and that He not place upon us burdensome covenants. In all of this, we are certain of the response, as Allah ﷻ gave us glad tidings in the hadith of the Messenger of Allah ﷺ, ‘He ﷻ said: Yes.’ This response may be through Allah ﷻ fulfilling the Dua, erasing the sin and forgiving it, granting victory over the disbelievers; or by averting from us the evil we prayed against; or by storing it for us on the Day of Resurrection. He is the Most Kind, Most Forgiving, Most Merciful. Thus, the response does not necessarily occur in this world, but as we have explained.

As for ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾ **“Our Lord! Do not place a burden on us like the one you placed on those before us,”** the word ﴿إِصْرًا﴾ **“burden”** is severe matter and a heavy burden that restrains its bearer, as if it weighs him down. Every covenant involving a heavy matter (إِصْر). And Allah ﷻ said, ﴿وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾ **“and relieves them from their burden and the shackles that bound them.”** [TMQ Surah Al-Araf verse 157]

And it is a Dua to Allah ﷻ, Glorified be He, that He not hold us to a covenant requiring the fulfillment of matters whose burden is heavy, and difficult for us to perform, as He held previous nations accountable, such as the Children of Israeel, with the command to kill themselves, as a means to attain repentance. Allah ﷻ, Glorified be He, responded by making repentance accessible to those for whom He facilitated it for. It consists of sincerity to Allah ﷻ by abandoning the sin, refraining from returning to it, and rectifying its consequences, not by taking one’s own life as was commanded of the Children of Israeel.

As for ﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾ **“Our Lord! Do not burden us with what we cannot bear,”** that is, O Lord, do not punish us with punishments we

cannot bear, as happened to previous nations such as sinking into the earth, transformation, destruction, and thunderbolts.

After Allah ﷻ, Glorified be He, taught us to supplicate that He not make our obligations too difficult or burdensome, He also taught us to ask that He not punish us with what we have no strength to endure. Indeed, He is the Most Kind, the Most Merciful.

As for ﴿وَاعْفُ عَنَّا وَارْحَمْنَا﴾ **“Pardon us, forgive us, and have mercy on us.”** He, Glorified be He, did

not begin it with ‘Our Lord’ as in the previous Dua because these three are in contrast to the earlier supplications; they are conjoined to them and represent their outcomes. Forgiveness corresponds to not being held accountable for sins due to forgetfulness and error; pardon corresponds to our inability to properly perform burdensome matters, if covenants were imposed upon us; and mercy corresponds to our being spared punishment beyond our capacity.

As for ﴿أَنْتَ مَوْلَانَا﴾ **“You are our only Guardian,”** that is, our Owner, Master, and Guardian over our affairs. Its origin is a verbal noun intended to indicate the doer (faa’il), and it carries the meaning of saying, ‘You are our Master.’

As for ﴿فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ **“So grant us victory over the disbelieving people,”** the letter fa “so” indicates causality, because the reason for supplicating for Allah’s help is that He, Glorified be He, is the Master, Owner, and Planner of affairs like saying, ‘You are the Generous, so grant me,’ or ‘You are the Hero, so protect the neighbor.’

Imam Ahmad narrated from Abu Dharr that the Messenger of Allah ﷺ said, «أُعْطِيتُ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ وَلَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي» **“I was given the conclusions of Surah Al-Baqarah from a treasure beneath the Throne, and no Prophet (as) before me was given them.”**

In another hadith, also narrated by Imam Ahmad through Hudhayfah, he ﷺ said, «وَأُعْطِيتُ هَذِهِ الْآيَاتِ مِنْ آخِرِ الْبَقَرَةِ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ لَمْ يُعْطَهَا نَبِيٌّ قَبْلِي»

“And I was given these verses from the end of Al-Baqarah from a treasure beneath the Throne; no prophet before me was given them.”

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A Cry to the Dawah Carriers “Where have you been all this time?!”

Hussam al-Idrisi – Wilayah Yemen

In the crush of life and the heedlessness of societies, one single word remains able to shake mountains, ignite the conscience, and awaken the spirit of accountability in the hearts of the Ummah of Islam. It is a word that came from the mouths of those whose bodies were worn by torture and whose frames were ground by injustice in the dungeons of tyrants: “Where have you been all this time?!” It was said by one of those released from the prisons of the fugitive Bashar al-Assad, those who tasted calamities and whose years were extinguished behind bars; when he met some who had been freed, he did not ask about the number of years in prison, rather he shouted in his face: “Where were you? Where have you been all this time? Why did you not release us while we were being buried alive?”

These words reproached me greatly as I felt my shortcoming toward all the wronged on the earth. Islam came as mercy for the people to bring them out from the worship of servants to the worship of the Lord of the servants. Here there is no escape from accountability, no room for apology, no way out of blame. So where lies the problem?

And here I repeat the same word in the face of the carriers of the call who carry the radical solution to the Ummah’s problems, especially when I knew the details of the revival project they carry. I said it to one of the carriers of the call: “Where have you been all this time?”

And now I have vowed myself to bear the concern of the return of Islam to the reality of life and to work with those who work on this great burden. I ask: Did we convey the Message as we should? Did we reach the oppressed? Did we exert ourselves in carrying the Da’wah as Allah commanded us?

We do not carry a leisure call, nor a shallow reform project. We carry a matter of life or death. We carry the full message of Islam. We carry the

cure for mankind. We carry Allah's promise of khilafah, and we carry the deliverance of people from the hell of oppression, ignorance and enslavement.

So whoever is negligent in conveying has neglected the trust, and whoever selects whom he invites while abandoning the weak has betrayed the purity of the Message.

Imagine the imprisoned for years, prisoners of ignorance, prisoners of misleading media, prisoners of Western culture, prisoners of tyrannical regimes, prisoners of daily needs that have exhausted them so that they no longer pay attention to their religion, prisoners of distraction and following sports, celebrities and lusts...

When the Da'wah reaches them they will ask nothing but: "Why did your call not reach us?!" Yes, many people today are imprisoned without being behind bars, and all of them await someone to knock on their doors and wake them, to bring them Islam as Allah revealed it — not Islam reduced to rituals only, but the saving Islam that frees the human being from all forms of servitude, establishes justice, spreads goodness, and lights the way.

"Where have you been all this time?!" is not merely a word, but a slap to every slacker, and an alarm to every carrier of the call whose resolve has weakened amid this bad reality to push us to move, to deliver the truth, to tear down the walls between us and the people, to carry the light into the deepest prisons on earth, to join night with day; for the one silent about the Da'wah, negligent in conveying, is a partner in the continued imprisonment of people.

And whoever knows that Islam contains deliverance, and then does not deliver it, carries the burden for everyone who remained in his darkness.

O dawah carriers, rise up, gird your resolve; do not wait for the moment when you will be asked "Where were you?" be the answer before you are asked. Be there where the oppression is, where ignorance is,

where suffering is; for there are servants of Allah who await the voice of truth. Will we fail them? The zealous among you doubles the effort, and the slow in progress will catch up with the caravan. O Allah, do not make us of the negligent.

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The Islamic Economic System and the Danger of Its Integration with the Capitalist Economy

Mustafa Atiq

Islam brought forth a sophisticated, complete, and comprehensive economic system governing how wealth is managed, how it is owned, and how it is disposed of. It detailed the issue of ownership acquisition. It clarified the types of ownership: private ownership, state ownership, and public ownership, and protected the ownership of each party from infringement by any other side, specifying the Shariah rulings concerning encroachment upon the possessions of others.

By studying the Shariah texts, we find the limits of the ownership of individuals and the State, and that which falls under public assets, as in communal public ownership.

To clarify ownership in Islam and its types:

First: Public Ownership

This is defined as «إذن الشارع للجماعة بالاشتراك في الانتفاع بالعين» “the legislator’s permission for the community to jointly benefit from the asset,” and it is categorized as follows:

1. Utilities for the community

The Prophet ﷺ said, “«النَّاسُ شُرَكَاءُ فِي ثَلَاثٍ، فِي الْمَاءِ وَالْكَلْبِ وَالنَّارِ» **People are partners in three things: water, pasture, and fire,**” such as water springs, grazing lands, and energy sources, which are utilities the community seeks collectively.

2. Subterranean Wealth, Minerals

On the authority of Abyad bin Hammal, who said, وفدت على رسول الله صلى الله عليه وسلم، فاستقطعته الملح فقطعه لي، فلما وُلّيت، قال رجل، يا رسول الله أتدري **“I came to the Messenger of Allah ﷺ and asked him to grant me the salt mine, and he granted it to me. When I turned away, a man said, "O Messenger of Allah do you know what you**

have granted him? You have granted him that which is like the replenishable flowing water (الماء العِدّ), so he took it back.”

Therefore, all subterranean wealth described as العِدّ (replenishable) is considered public ownership, such as petroleum, gas, phosphates, gold, iron, and the rest of the subterranean resources. The state undertakes the extraction of these minerals on behalf of the Ummah and for the benefit of the Ummah, making their benefit available to the Ummah.

3. Assets that are Public by Nature.

Their nature prevents them from being individually owned, such as roads, public squares, rivers, beaches, and bays. The Prophet ﷺ said, «لَا حَتَّى إِلَّا لِلَّهِ وَرَسُولِهِ» **“There is no protected reserve (Hima) except for Allah and His Messenger.”**

Every individual of the Ummah has the right to utilize public ownership. The state is not permitted to authorize an individual, whilst excluding the rest of the people, to own public assets or exploit them in a manner that prevents others from doing so.

Second: State Ownership

This includes every asset whose expenditure is dependent upon the opinion and juristic reasoning (Ijtihad) of the Khaleefah (Caliph), such as Fay (spoils acquired without fighting), Kharaj, Jizyah, other taxes, Khums al-Rikaz (one-fifth of buried treasures), customs duties imposed on non-citizens of the state, the wealth of apostates, the wealth of those without heirs, and the revenue of companies owned by the state.

The state is entitled to what individuals are entitled to, such as owning workshops, factories, and lands, and establishing institutions and companies in order to generate profit and revenue to support the Baytul Maal (state treasury).

Third: Private Ownership

This is the legislator’s permission for individuals to utilize the asset for consumption, benefit, and exchange. Allah ﷻ has made man His

vicegerent on earth and subjected its wealth to him, and man has the right to own. Allah ﷻ says, ﴿وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُ﴾ **“And He subjected to you whatever is in the heavens and whatever is on the earth—all from Him”** [TMQ Surah Al-Jaathiyah: 13].

Islam has specified how individuals acquire wealth, through work in commerce, agriculture, industry, sharecropping, profit-sharing partnership, hunting, reclaiming barren land, leasing, and found treasure. Ownership is also acquired through inheritance, gifts, grants, charities, bequests, dowry, blood money, and funds granted to him by the state.

From the foregoing, it becomes clear to us that when Islam distributed ownership types, it protected people’s wealth and did not deprive anyone of it. When Islam defines what you are permitted to own, it prevents you from encroaching upon the wealth of others, and it preserves public wealth for the benefit of the Ummah without allowing a specific group of people to monopolize it, as happens in capitalist countries.

Privatization and Foreign Investment

We now address a highly critical issue: that foreign investment encompasses in its scope of operation public ownership, public utilities, and everything the community needs and collectively seeks. This foreign investment may seize public assets like petroleum, gas, phosphates, and all matters related to subterranean wealth. Such investment comes from greedy capitalist companies whose sole concern is plunder and looting, and which are notorious for corruption, avarice, and bribing governments and officials to become partners in pillaging the country.

The worst type of investment system is the Build-Own-Operate (BOO) system, without the commitment to transfer to the government as in the Build–Operate–Transfer (BOT) system. This leads to the violation of sovereignty within the country and prevents the state from controlling its vital assets, in addition to its economic impact on the populace. This grants investors permanent ownership of projects, guaranteeing long-term profits. This economic policy leads to the state being held hostage to the private sector, especially if the companies are foreign, and threatens the

state's sovereignty over its vital resources. Opening the door to privatization and foreign investment turns the country into a breeding ground for the entry and control of foreigners, ultimately leading to the impoverishment of the people.

The major and most grievous calamity occurs when the state privatizes public utilities such as airports, ports, roads, electricity, and water. The greatest catastrophe is the privatization of subterranean wealth, such as petroleum, gas, phosphates, and other minerals, under the pretext of an inability to invest in and develop them. This leads to the loss of control over the assets and facilities subjected to privatization, resulting in an increased rate of project monopolies, rising inflation rates, widening gaps between the rich and the poor, and increasing unemployment.

Among the negative effects of privatization at the political level is the violation of State sovereignty at the hands of foreign capitals or external entities such as the International Monetary Fund (IMF) and the World Bank. We have evidence of the failure of privatization and its disastrous effects following the Latin American experience in the nineties, one of the most significant failed economic experiments. Among the famous events in the nineties was when Bolivia privatized the water sector. Even European Union countries suffer from privatization.

The privatization of public utilities and public ownership leads to the control of governance by financial and business magnates. At that point, authority will be in the hands of a group of the greedy and the profiteers.

Conclusion

What is being plotted in the corridors of capitalist states, led by America, against Muslim countries, at both the political and economic levels, is due to the vast wealth, resources, and massive investment opportunities they possess, aiming to turn them into a mine for wealth and a consumer market for the Western capitalist nations. These nations seek to control the destinies and capabilities of these Muslim countries by integrating them into the filthy, *riba* (interest) based, greedy capitalist economy, in order to execute Western projects under the pretext of

investment, privatization, and developing the country. Western companies are being introduced to seize control of the means of production, wealth, and public utilities, relying in this endeavor on foreign businessmen and the ruling political class in Muslim countries. This serves to open the countries up to these investors under pressure from the International Monetary Fund (IMF), which provides plans and recommendations leading to the destruction and sabotage of the economy and its inability to provide sufficiently for the populace. Subsequently, the World Bank enters with its conditional loans and interest (riba), turning the countries into a plaything in the hands of the World Bank, which dictates its malicious plans concerning privatization and investment, thereby entangling these nations, and ensuring the entry of capitalist companies to dominate them economically and politically.

This is what is happening in most Muslim countries, and this is the plunder of resources and wealth that we observe. The fundamental reason for this is the absence of Islam from governance and the failure of Muslims to strive for the implementation of the Shairah Law of Allah ﷻ.

Diagnosing the illness is the prerequisite for prescribing the cure based on Islam and its solutions, so that our money, properties, and wealth are not mortgaged to the colonialist kafir, and thereby preventing the resultant violation of the country's sovereignty and control over its wealth, decisions, and trajectory.

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Netanyahu's Statements on "Greater Israel" and Their Implications

Al Waie Magazine

Undermining Oslo and a Slap in the Face to the Normalizers

In a striking statement that reveals the expansionist goals of the Jewish entity, Prime Minister Benjamin Netanyahu openly declared his support for the idea of "Greater Israel." When asked in an interview with the Hebrew channel i24 whether he believed in the "Greater Israel" vision, Netanyahu replied "absolutely," adding that he was "very attached" to it. This vision, in its expansionist form, calls for the annexation of all the occupied territories in historical Palestine and parts of neighboring Arab countries. The "Greater Israel" plan includes taking control of the West Bank, Gaza Strip, and parts of Lebanon, Syria, Egypt, and Jordan. It's an old colonialist idea that reflects the Zionist dream of a land stretching "from the Nile to the Euphrates" and disregards all previous agreements and peace deals in favor of historical ambitions.

It places all previous agreements and settlements on the altar of historical ambitions.

Netanyahu's statements have sparked a storm of "verbal condemnations" even from capitals that have normalized relations and cooperated with the occupation. Thirty-one Arab and Muslim countries, including governments that signed peace agreements with the Jewish entity, considered these statements a "serious and dangerous violation of international law, and a direct threat to the security and stability of Arab countries."

Cairo argued that, "Netanyahu's words destabilize the region and show a rejection of the peace process." As if the Gaza earthquake hadn't already shaken those hopes, and as if the region were stable with this occupying enemy!

As for Jordan, which signed the Wadi Araba Agreement with the Jewish entity in 1994, it deemed the statements a “dangerous provocation and a threat to the sovereignty of countries,” calling these ambitions “delusions” spread by extremist elements in Netanyahu's government. Jordan warned that such statements fuel the ongoing cycle of violence in Gaza and the West Bank.

It's truly surprising to see such weak responses that remain within the bounds of condemnation while a logistical bridge is being built to connect the UAE, Saudi Arabia, and Jordan with 'Israel'. This helps the Jewish entity save over 80% of shipping costs through the sea route, and provides the occupying power with resources for survival, even as it continues its attacks on Gaza and the surrounding Blessed Land.

In fact, the finance minister of the Jewish entity entertained an extremist audience in Paris by showing a map of a so-called “Greater Israel” that includes Jordan itself. Amman considered this “a violation of the peace agreement between the two countries.”

A Final Blow to Oslo? Or the End of the Palestinian Authority?

Netanyahu's statements show a huge gap between the new situation and the old “peace process,” which the Jewish entity has never really cared about unless it serves its own interests. It's not surprising that he would deal a “final blow” to the Oslo Accords, which were signed in the 1990s with the hope of reaching a two-state solution.

Since the Oslo Accords in 1993, the Jewish occupation has changed from being constantly chased to becoming a secure entity, protected by the Palestinian Authority's security forces. Oslo gave the Jewish entity official recognition and opened the door for normalization, while the Palestinian Authority became the trusted guardian of the occupying power. Instead of fighting the occupier, the Palestinian Authority set up security forces, of about 80,000 people, to suppress resistance. The number of security coordination agreements grew into many clauses.

Since the 2000 Al-Aqsa Intifada, the Palestinian Authority has worked to prevent a major confrontation, cracking down on protests and confronting armed groups. After the 2007 split, the West Bank became like a big prison, with daily operations against Hamas and Islamic Jihad, and thousands of young people arrested, alongside the Zionist army raids.

In 2014, during the Gaza war, the Palestinian Authority ran operations to stop any uprisings in the West Bank, even attacking protesters who supported the resistance. In 2021 and 2022, the Palestinian Authority kept coordinating with the Jewish entity during the Al-Aqsa protests, with Jewish soldiers raiding camps to kill resistance fighters, while the Palestine Authority would hunt down the survivors at night. More recently, in 2023 in Jenin, eyewitnesses said that the Palestinian Authority forces withdrew when the Jewish army attacked the camp, but later returned to suppress angry protesters.

In this way, the Palestinian Authority has become a tool to maintain the occupation, betraying the Ummah's rights and protecting the enemy, all while its own people suffer. This is similar to the betrayal of Arab countries that have normalized relations with the Jewish entity.

The destruction of Oslo by the Jewish entity

Right-wing Zionist governments have been gradually undermining the foundations of the Oslo Accords by expanding settlements and imposing a "new reality," while keeping the structure of the Palestinian Authority (PA) in place as a security partner that serves the policy of "managing the conflict" without resolving it. Now, it seems that Netanyahu's government, the most extreme in Zionist history, has found in the war on Gaza an opportunity for a complete reversal of the Oslo arrangements.

Strategic studies show that Netanyahu's current government is exploiting the aftermath of October 7, 2023, to implement an agenda announced since its formation: abandoning the status quo established by Oslo, intensifying efforts to weaken the PA financially and politically, and accelerating settlement expansion, and the de facto annexation of West Bank land.

Indeed, only days after Netanyahu's statements, his finance minister, Bezalel Smotrich, announced the approval of thousands of new settlement units in the occupied West Bank, confirming that this step “buries the idea of a Palestinian state” once and for all. Similarly, the Knesset had earlier adopted a resolution rejecting the establishment of a Palestinian state, with 68 votes against 9. This was a symbolic move, but it represents an official shift away from the commitments of Oslo.

The Zionist occupation has also escalated its efforts to suffocate and isolate the PA. Netanyahu’s government cut or deducted large amounts from the tax revenues of the PA, pushed for legislation that would allow the PA to be sued financially under the pretext of supporting the families of martyrs, and also prevented thousands of Palestinian workers from entering the Jewish entity to make a living.

The occupation’s aggression has extended to repeated military incursions into areas classified as “A,” according to Oslo, and it has even announced the withdrawal of security powers from the PA in certain “B” areas, claiming to establish “nature reserves” under its direct control. This is, in effect, a unilateral end to the administrative divisions created by Oslo.

Since Oslo (1993-1995), around 75% of the PA’s budget has relied on tax revenues collected by the Jewish entity on its behalf. The Zionist entity controls whether to transfer these funds or withhold them as it chooses. Between 2019 and 2024, the Jewish entity deducted about 3.54 billion shekels (around \$1 billion), or about 5% of the Palestinian GDP in 2023, under the pretext of funding the PA’s payments to the families of martyrs and prisoners. These deductions have increased since October 2023, reaching 275 million shekels per month, the equivalent of the entire salaries of PA employees in Gaza.

At the same time, the Jewish entity prevented up to 143,000 Palestinian workers from reaching their jobs inside ‘Israel’ between October and December 2023, severely affecting entire families and pushing the economy to the brink of collapse.

Meanwhile, the Palestinian Authority (PA) has escalated its crackdown on uprisings. In the Jenin refugee camp and Jerusalem (al-Quds), PA security forces have either imprisoned fighters or handed them over to the 'Israeli' occupation. The number of checkpoints and roadblocks in the West Bank has risen to nearly 900, making daily movement a battle. In this way, the PA has become a tool for the Zionist occupation, using its security forces to protect Zionist interests and betraying its own people through arrests and security coordination, while its funds are stolen, and its people are starved and suffocated by the blockade. Meanwhile, the youth of Gaza and the West Bank are slaughtered by hunger, siege, and endless bloodshed on a land that cries out in pain and betrayal.

The Future of the Palestinian Authority is at Stake

These developments put the future of the Palestinian Authority (PA) in a critical position, the likes of which has never been seen since its establishment. The PA has become a fragile and constrained entity, losing its role day by day. It has even been prevented by the United States from allowing its delegation to obtain visas to enter the country or attend UN meetings. The PA leadership has described Netanyahu's statements about "Greater Israel" as a "blatant disregard for the legitimate rights of the Palestinian people and a dangerous provocation that threatens the security and stability of the region." However, it would be more accurate to say that this is a threat to the continuation of the status quo, which has allowed corruption to flourish, and facilitated cheap cooperation with the occupation, rather than a threat to the region's security or stability. The region has never been secure or stable since the occupation began. Yet, the PA finds itself unable to do more than issue verbal condemnations, while the occupation's agenda continues to strip it of any real political significance.

On the other hand, research centers within the Jewish entity warn that the collapse of the Palestinian Authority, whether from internal explosion or a complete Zionist-led coup, will create a dangerous vacuum with severe consequences for everyone, including the Jewish entity itself. Why?

Because the PA's role, as we know, has been to protect the occupying entity more than the Zionists' own army does! Without the PA, a popular uprising could break out as Palestinians would lose all hope in the negotiations process. Moreover, tens of thousands of armed PA security personnel might lose their allowances, and could be forced to join the resistance against the occupation, instead of coordinating security with it. The collapse of the PA would mark the end of the "era of agreements" and a loud admission of the failure of the "peace settlement" approach, which could delay the normalization of ties between some Arab states and the Jewish entity.

For the Jewish entity, this would mean taking on the responsibility of directly managing the lives of millions of Palestinians in the West Bank and Gaza, which would come at a high financial and security cost. In other words, Netanyahu's government's pursuit of the dream of "Greater Israel" by either marginalizing, or toppling, the PA could open the gates to a dangerous security and regional chaos that would have painful consequences. Yet, Netanyahu deliberately ignores this in order to satisfy the extreme settlers, and secure his own political survival.

Since Oslo, more than one in every six Palestinians in the West Bank has worked in the security forces of the Palestinian Authority (PA), which spends more on security than on education and health combined. Its annual security budget has surpassed one billion dollars, which is 28% of its total budget. In Jenin, in December 2024, some of the fiercest clashes took place during the PA's campaigns against fighters, resulting in martyrs from Jenin's fighters. This again highlighted the fragility of the security leadership and its lack of popular support, with accusations that the PA has become an instrument of "security" for the occupation. rather than for the Palestinian people.

No less alarming is the PA's efforts to suppress its own people: In 2015 alone, more than 1,274 arbitrary arrests and 1,089 summonses were recorded against opponents, including students and human rights defenders, under security pretexts and without real charges, with

documented cases of torture inside its prisons. Polling organizations, like the Jerusalem Center for Political Studies (PCPSR), indicate that 79% of Palestinians in the West Bank believed corruption exists within PA institutions, showing a sharp decline in popular trust. This has led to the view that the PA is more of a refuge for corrupt money than a defender of national rights. In the Arab Barometer survey for 2021–2022, 85% of Palestinians confirmed there was corruption “to a large or moderate extent” within the PA. In follow-up data, over 62% of citizens saw the PA as “a burden on the people.” This popular resentment is unsurprising in the context of the PA’s disintegrating institutions and deep-rooted corruption. Since Oslo, the PA has focused only on securing the occupation, suppressing its internal affairs, and silencing dissent. Its treacherous tendencies have gone so far that its security agencies’ primary role has become to deter its own people, rather than protect them.

In contrast, the occupation has benefited greatly from the Palestine Authority (PA) as a bridge to its state, having it bear two contradictory and harmful roles: On one hand, the PA suppresses resistance on behalf of the occupation, and on the other, it protects the Zionist entity, fights its own people, covers up its corruption, while the occupation continues to seize and annex more land. In this toxic triangle, the role of the PA has become functionally an extension of the occupation: a forward security barrier that handles what would otherwise be handled by the occupation’s military and security apparatuses, suppressing resistance, chasing down opponents, and cutting off the sources of intifada and resistance. Its institutions have turned into administrative-security tools in the hands of the occupation, protecting its settlements, and providing a safe environment for its expansion, while leaving its people to face unemployment, hunger, and bullets alone.

The project of “Greater Israel” doesn't just affect Palestine. It directly threatens neighboring countries like Jordan and Egypt, undermining peace agreements like the Wadi Araba (1994) and Camp David Accords (1979), which recognized international borders. When Netanyahu talks about annexing parts of Jordan and Sinai, he’s implicitly challenging these

agreements. Some of his government's extremists have hinted at the idea of an "alternative homeland" for Palestinians in Jordan, suggesting that the eastern West Bank could be part of a final solution to the Palestinian issue.

This is alarming for Jordan, which views the West Bank as a crucial strategic depth for its security. However, the response from Jordan has been weak, consisting mainly of vague statements instead of concrete actions. Given the direct threat to its existence, Jordan should have taken stronger steps, like expelling the Jewish ambassador from Amman, recalling its ambassador from Tel Aviv, ending diplomatic relations with the Jewish entity, and halting the Wadi Araba Agreement and its security and economic provisions. Additionally, Jordan should have stopped the security coordination that has long secured the borders of the occupation, as well as the gas agreement that has burdened Jordanians.

Jordan should have shown stronger political resolve to prevent Israeli incursions into Al-Masjid Al-Aqsa, which is under Jordanian custodianship. It would have been more fitting for Jordan's military to take action, demonstrating that the country is not a soft target for the Jewish entity, especially after the military defeat of the Zionist in Gaza on October 7, when groups like Hamas and Islamic Jihad humiliated the Jewish entity's army. Jordan's military, which defeated the Jewish entity in the 1968 Battle of Karameh and previously prevented the fall of East Jerusalem, should have opened a front against the Jewish entity in solidarity with Gaza.

The Jordanian government should also have allowed its people to freely demonstrate in support of Palestine, showing strength on the streets to pressure the Jewish entity and its American allies. Instead of repressing these movements, Jordan could have turned popular support into a form of deterrence. The least expected from the Jordanian government in response to the idea of "Greater Israel" was a strong stand for national dignity and sovereignty, not just empty diplomatic protests.

In this context, a statement from Jordan's Foreign Minister, Ayman Safadi, reflected a "cold diplomatic" approach. He claimed that the occupation's actions would not harm Jordan or the Arab world and would

not affect Palestinian rights. His statement felt more like a routine press release than a serious response to an existential threat.

Egypt, as the first Arab country to sign a peace agreement with the Jewish entity, is also facing a strategic dilemma. When Netanyahu hints at ambitions in Sinai or deliberately ignores Egypt's regional role, he is dismissing decades of cooperation between Egypt and the Jewish entity. The official Egyptian response is similar to Jordan's, weak and passive. Egypt's government limits itself to condemnation and calls for more negotiations and the so-called peace process, even though decades of failed talks have already shown the true intentions of the Zionists. Netanyahu's recent actions show that the Jewish entity doesn't care about agreements or promises and seeks expansion from the Euphrates to the Nile.

What Egypt truly fears is that the region could slide back into conflict due to the extremism of the Zionists, which could threaten Egypt's control over its country and people. The anger of the Egyptian street has been growing, partly because of the perceived collaboration between Egypt and the Jewish entity. During the recent Gaza conflict, Cairo faced popular criticism for allegedly cooperating with the Jewish entity by imposing a blockade on Gaza, partly due to Egypt's priorities with the U.S. and the Jewish entity, aligning with their colonial projects in Gaza. Despite Egypt's support, the Jewish entity continued to attack Gaza without any regard for Egypt's efforts.

Then, Netanyahu openly declared his expansionist ambitions, threatening Egypt's sovereignty over Sinai and challenging its regional role. This is a direct insult to the cooperation Egypt has provided the Jewish entity over the years. For example, Egypt allowed the Jewish entity to impose its vision on the Philadelphi Corridor, a border area between Gaza and Egypt, without any resistance. In May 2024, the Zionist military claimed control over the Philadelphi Corridor, clearly violating the Camp David Agreement, but Egypt only issued a weak protest, without any real action.

The Rafah Border Crossing between Egypt and Gaza has become a tool of suffocation, as only a small number of trucks are allowed through daily, while hundreds more are left to rot. Egypt often closes the Rafah Border Crossing for days or even weeks under weak excuses, leaving thousands of sick and starving people trapped. In ceasefire talks, Egypt even manipulated a deal that the Jewish entity had agreed to by changing the terms and sending them to Hamas, causing the agreement to collapse. This shows how Egypt has played a role in blocking solutions and easing Zionist goals.

In short, Egypt has chosen to be a partner in the blockade on Gaza rather than a protector of the people there. This has turned its policies into a burden on the Palestinian people and the entire Muslim World, while benefiting Israel strategically.

The situation is not much different for Syria, although it temporarily remains outside the realm of official normalization with the Jewish entity. The “Greater Israel” project, in some of its forms, targets the occupied Golan Heights and parts of southern Syria as part of Israel’s expansionist ambitions. It’s no longer a secret that the Syrian regime presents a clear example of double weakness, while Zionist airstrikes continue to target the Syrian capital and its airports, and the Jewish entity supports separatist forces in eastern Syria, the regime sees no problem in engaging in direct negotiations with its enemy under American sponsorship. There are no missiles fired in retaliation, no actions to stop Israeli incursions, just silence; something that encourages Netanyahu, having failed in Gaza, to look for a victory in Syria to present himself as strong. This Syrian regime has become accustomed to bowing its head in the face of the storm, until its head reaches a humiliating submission to the enemy. Its only excuse is that “the balance of power doesn’t allow,” but that same excuse has facilitated occupation and granted the Jewish entity free rein in Syria’s skies and land. The regime’s stance towards the Jewish entity is limited to restoring the 1974 disengagement agreement in the Golan and ensuring stability at the borders.

Normalizing Regimes: Weak Condemnation and Ongoing Submission

These developments reveal the distorted relationship between the occupying Zionist regime and its Arab allies who have normalized relations, or cooperated with the Jewish entity in security matters. It's clear that the Jewish entity does not value the services and guarantees these regimes have provided over the years. On the contrary, Netanyahu and his partners see these rulers' submission as a green light to push forward with more aggressive projects. How could it be otherwise, when we saw during the Gaza conflict (2023-2025) that some Arab governments directly or indirectly supported the Jewish entity? Some suppressed the angry voices of their people, preventing their armies from taking action, and stopped any real movement to support Gaza. Even the Palestinian Authority continued its security coordination with the 'Israeli' occupation in the West Bank, suppressing any solidarity uprisings, while the Jewish army was committing daily massacres in Gaza. These regimes believed that their services would earn them favor with the leaders in Tel Aviv or Washington, or that they would protect their narrow interests. However, Netanyahu's response came quickly: they are moving forward with their colonialist project, disregarding any extended hand.

The scene of betrayal repeats itself: years ago, the United Arab Emirate (UAE) and Bahrain traded the betrayal of the Palestinian cause for full normalization with the Jewish entity, hoping to curb its settlement ambitions. However, those conditions were merely a smokescreen, as Netanyahu's government continued to expand settlements relentlessly and legalized illegal outposts. In fact, in 2023, the Jewish entity nearly annexed large parts of the West Bank, only delaying it temporarily to secure the Abraham Accords. The Jewish entity didn't show any respect for those agreements except as far as they served its immediate interests. One of the Zionist ministers, Bezalel Smotrich, openly declared that there was no such thing as a Palestinian people, all while sitting in front of a map that included both Jordan and Palestine as part of "Greater Israel," provocatively insulting even its closest normalization partners.

The regimes that have normalized relations with the Jewish entity or cooperated with it on security matters now find themselves in a position of humiliation and manipulation. While Netanyahu proudly boasts of a “historic and spiritual mission” to fulfill the Zionist dream, expanding “Israel” at the expense of Arab sovereignty, these Arab capitals merely issue empty condemnations, which are powerless and ineffective. We haven’t seen a single Zionist ambassador expelled, no treaties suspended, no intelligence cooperation frozen, nor any vital logistical bridges cut, to stop Israel from continuing its existence. This complete silence is what encourages the Jewish entity to further disregard these governments. For example, the Zionist extremist National Security Minister, Itamar Ben Gvir, repeatedly stormed Al-Masjid Al-Aqsa, six times since taking office, under Zionist police protection, completely disregarding Jordan’s historical guardianship of the sacred sanctities. Jordan’s foreign ministry has called these incursions a “deliberate provocation” and a violation of the historical and legal status quo of Al-Masjid Al-Aqsa, yet the Zionist entity continues to impose its will with force, without any real consequences from Jordan.

It has become clear that the Jewish entity no longer values any commitments, when they conflict with its expansionist ambitions. It is even willing to trample on the interests of its closest Arab allies if it hinders its settler-colonialist project. What is most unfortunate is that the response from these regimes falls far short of the insult. It remains limited to media condemnations and pleas to the international community, rather than firm stances worthy of nations claiming sovereignty and national dignity.

American and Western Positions: Protecting Interests or Covering Up?

On the international front, the “Greater Israel” project has placed Western allies in an awkward position. On the one hand, the U.S. and European countries continue to offer political and military support to the Jewish entity, as well as diplomatic cover in international forums. On the other hand, they can’t deny the dangerous implications of Zionist expansionist rhetoric for regional stability. We’ve seen unusual statements

from Washington following the actions of Netanyahu's ministers: The U.S. State Department described the comments of the Zionist Minister Bezalel Smotrich, calling for the erasure of the Palestinian town of Huwara, as "repugnant" and "disgusting" and labeled his calls for demolishing an entire village as incitement to violence. The U.S. also condemned Smotrich's denial of the Palestinian people's existence, calling it "inaccurate" and "dangerous." The U.S. administration even criticized recent Knesset legislation that would allow settlers to return to four evacuated outposts in 2005, calling it a "provocative step" that undermines the Zionist commitments to Washington and further distances the two-state solution.

This rhetoric, although relatively firm, reflects real concern from the U.S. about Netanyahu's government's reckless approach. Washington has invested decades in building a regional security structure, ostensibly based on the two-state solution, to safeguard its interests. Now, Netanyahu is dismantling this structure with unilateral actions that threaten a full-scale explosion. Even the American elite media, which has traditionally supported Zionist, is now sounding alarms.

Renowned journalist Thomas Friedman, writing in The New York Times on 29 July 2025, in an article entitled, "How Netanyahu Played Trump for a Fool in Gaza," argued that "his Israeli government is behaving in ways that threaten hard-core U.S. interests in the region." Friedman went further, telling the President that "Netanyahu is not our friend." He pointed out that Netanyahu's true agenda is clear: annexing the West Bank, expelling Gaza's residents, and reintroducing settlements, actions that directly contradict the foundation of U.S. strategy in the region for decades, which was built on the theoretical possibility of a two-state solution. Friedman warned that Netanyahu's plan for Gaza, aiming for permanent occupation to force Palestinians into mass migration, was "is a prescription for a permanent insurgency — Vietnam on the Mediterranean." He further cautioned that the Zionist's continuation of this approach would lead to accusations of war crimes, and destabilize U.S. allies, like Jordan and Egypt, a significant and worrying observation. Even

the American elites recognize that the Camp David and Wadi Araba agreements are under threat from Netanyahu's policies. Friedman's stark warning to Washington was clear: If Netanyahu is not stopped, there is a future where "the Jewish state is a pariah state."

Similarly, the European Parliament and the United Nations have raised their tone of criticism. In late 2023, the U.N. General Assembly overwhelmingly adopted a resolution calling for "Israel" to end its occupation within a specified time frame and referred the matter to the International Court of Justice. The court's advisory opinion concluded that "Israel's" presence in Palestinian territories is illegal and that continued settlement expansion could amount to apartheid or genocide.

The International Criminal Court (ICC) in The Hague, despite its limited boldness, has issued arrest warrants against Netanyahu and his defense minister, Gallant, over war crimes in Gaza. While these international positions are important legally and ethically, they collide with the Jewish entity's usual arrogance and the ever-ready American veto. Netanyahu exploits the traditional Western bias and the lack of real will to impose sanctions, moving forward with his project as though these criticisms are mere storms in a teacup for media consumption. Perhaps the weak official Arab response encourages Washington and European capitals to settle for mere condemnation statements without applying real pressure. These capitals know that the "direct targets" of Zionist expansion, including Arab regimes and others, will not act sufficiently to protect themselves. Hence, the Western position implicitly becomes complicit: they criticize with words while arming with deeds, safeguarding their immediate interests, such as the alliance with the Jewish entity and appeasing domestic audiences sympathetic to Palestinians, without rising to the historical challenge posed by the vision of a "Greater Israel" and its destabilizing effects on regional and global stability.

Conclusion:

There is no doubt that Netanyahu's statements about "Greater Israel" have stripped away the last fig leaf covering the true policies of the Zionist

entity. These statements have confirmed beyond a shadow of a doubt that this entity knows no limits to its ambitions and shows no respect for any agreement or covenant, when they conflict with its settler-colonial and expulsion projects. This is a pivotal moment that exposes the aggressive nature of this entity without masks or embellishments. It considers itself on a “sacred historical mission” to fulfill the dream of its Zionist ancestors, even if it comes at the expense of the regimes that have long been shields for “Israel,” providing it with the means of survival, security, and life, in spite of peoples who reject all of this.

At the same time, this crisis has highlighted the humiliation and degradation that the Arab regimes cooperating with the enemy have descended into. Despite all that these regimes have done, both secretly and openly, to serve the security of the occupation and the stability of its governments, they have reaped nothing but contempt. Netanyahu disregarded their outstretched hands during the Gaza massacres, and kicked aside their promises and reassurances, unconcerned with their fate before their own people. Events have proven that the bet of normalizers on the “good intentions” of the occupier is a losing and destructive wager. This occupier understands only the language of power and interest. It respects those who force it to respect them and despises those who voluntarily humble themselves before it. Arab rulers who rushed to normalize relations with the Zionist entity thought that their embrace of the Jewish entity and the U.S. would preserve their thrones and bring them prosperity, only to discover, too late, and perhaps without publicly acknowledging it, that they are mere temporary tools, to be discarded by the Zionists once they have served their purpose.

Netanyahu bringing back the idea of a “Greater Israel” now, after he failed to defeat brave Gaza by military force, shows he is trying to cover his military failure with a fake political-ideological win at the expense of weak, submissive Arab regimes.

His army could not crush a few thousand fighters in Gaza, so he is showing off his power against governments he knows will not dare stop

him. This is the bitter truth people in our region need to understand. The occupying Jewish state is an existential enemy that does not care about alliances if they get in the way of its ambitions. Relying on the collaborating regimes to protect our causes is an illusion. Egypt, Jordan, Syria and the Palestinian Authority could not move to stop the Zionist advance. They abandoned Gaza to its fate and were powerless as the West Bank was swallowed and Al-Quds was Judaized. So how can we expect them to stop the “Greater Israel” project as it spreads across the region?

History shows, more each day, that the rights of the Islamic Ummah will only be protected if the Ummah rises by itself and establishes a Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood, which will make the occupying entity forget the whispers of Shaytan.

The regimes that bow to the enemy have put themselves in the trash heap of history. They will only earn more humiliation from the very power they once thought was their friend and protector. Netanyahu has deeply humiliated them. Will they realize this before it's too late? Or will they keep groveling until the enemy tosses them aside when they're no longer useful?

There is no doubt, even for a moment, that they will keep bowing down, because that's all they know, unless the people rise up, remove them, and choose a path of dignity, honor, and Iman. One thing is certain now: “Greater Israel” will only be built on the ruins of whatever dignity these normalizing regimes still have left. And the future will show this soon enough.

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Partisan Work (Al-Aml Al-Hizbi) from the Shariah Perspective

Fadi al-Salmi – Wilayah of Yemen

The word “hizb” (party) in language: The word “hizb” in Arabic has several meanings and connotations according to the experts of the language, which are the expert linguists and classical dictionaries. They can be explained as follows:

As for the original linguistic meaning, hizb originally means a group of people who gather around the same opinion or goal. Ibn Faris said in Maqayis al-Lughah (مقاييس اللغة), الجماعة من الناس، وأصله من الاجتماع، والالتئام “al-hizb: the group of people, and its root is from gathering and joining.” Al-Jawhari mentioned in al-Sihah (الصحاح)، الحِزْب: الطائفة من الناس، وجمعها أحزاب “al-hizb: the faction from amongst people, and its plural is ahzab.”

Other linguistic meanings of the word “hizb”

The share or portion: One says، هذا حِزْبِي من الأمر “This is my hizb of the matter,” meaning my share.

A time or part: One says، قرأت القرآن في حِزْبٍ من الليل “I recited the Qur’an in a hizb of the night,” meaning in a part of the night.

A book or designated part of writing: One says، حِزْبُ القرآن “hizb al-Qur’an,” meaning the portion divided for recitation.

The difference between “hizb” and “hazaba”:

“Hizb,” with kasra on the ha’ and sukun on the za’, means a group or faction.

“Hazaba,” with fatha on the ha’ and za’, a verb meaning to gather or to undertake something.

The word “hizb” in terminological usage carries varied connotations depending on the field, whether political, Shariah, Sufi tradition, or societal. Below is a breakdown according to terminological usage:

“Hizb” in modern political terminology: Definition: an organized group with an ideology or shared program that aims to participate in power, or influence political decision-making. Characteristics: it has an organizational structure and leadership. It seeks to attain rule or oversee rule.

“Hizb” in Sufism and individual worship: Sufi “ahzab”: collective litanies and liturgical invocations attributed to a particular Sufi order such as the “hizb al-bahr” of al-Shadhili. It is considered a spiritual gathering more than a political organization.

“Hizb” in human society: Ibn Khaldun describes “al-hizb” in the Muqaddimah as a group unified by kinship or interests, like tribal or military “ahzab.”

The “hizb” in Shariah terminology is applied to a group or faction that is partisan upon a particular approach, whether right or wrong. Its ruling depends on its objectives, and their conformity to the Shariah.

Definition of “Hizb” in Shariah:

In the Shariah technical sense, a “hizb” means an organized group that affiliates itself with a particular method or thought, whether it conforms to the Shariah or contradicts it. This definition is built on the Shariah texts of the Noble Quran and Prophetic Sunnah and the understanding of the pious predecessors.

Types of Ahzab in the Shariah:

Hizb Allah, the Party of Allah, the People of Truth:

They are the believers who follow the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ, avoiding innovations and misguidance.

Their attributes are following the truth and not innovating, gathering upon the truth and not splitting, and loyalty to Allah ﷻ, His Messenger ﷺ, and the believers. Evidence: Allah ﷻ says, **﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا﴾** **“And whoever takes Allah, His Messenger, and**

those who believe as allies — indeed, the Hizb of Allah will be the victorious” [TMQ Surah Al-Ma'idah: 56].

Ahزاب of Shaytan, the people of falsehood:

They are every group that contradicts the Book and the Sunnah, such as the people of innovations and deviant sects. Their attributes are innovation in the Deen, division and disagreement, and allying with the enemies of the Deen. Evidence: Allah ﷻ says, ﴿أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ﴾ **“Shaytan has prevailed over them and made them forget the remembrance of Allah. Those are the Hizb of Shaytan”** [TMQ Surah Al-Mujadalah: 19].

Conditions for a Hizb to be Legitimate in Shariah:

Steadfastness on the Book and the Sunnah, enjoining good and forbidding evil, avoiding division or distinguishing oneself by innovation, cooperation upon righteousness and piety, not upon sin and aggression and avoiding tribalistic or odious partisanship.

Occurrences of the Word “Hizb” in the Qur’an:

The word “hizb” and its derivatives appear in several places in the Noble Quran, usually in contexts discussing allied or competing groups, whether parties of truth or parties of falsehood. Here are the verses where the word appears explicitly.

Allah ﷻ said, ﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾ **“And whoever takes Allah, His Messenger, and those who believe as allies — indeed, the Hizb of Allah will be the victorious”** [TMQ Surah Al-Ma'idah: 56]. Significance: it indicates that the Hizb of Allah (the believers) are ultimately triumphant by adhering to Him.

Allah ﷻ said, ﴿أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ﴾ **“Shaytan has prevailed over them and made them forget the remembrance of Allah. Those are the Hizb of Shaytan”** [TMQ Surah Al-

Mujadalah: 19]. Significance: a warning about the Hizb of Shaytan, disbelievers and hypocrites, and their loss.

Allah ﷻ said, ﴿مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ “Of those who have split their Deen and become sects, every Hizb rejoices in what they have” [TMQ Surah Ar-Rum: 32]. Significance: criticism of Ahzab that split Deen and that each rejoices in what they have even if wrong.

Allah ﷻ said, ﴿فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ “Then they were torn to pieces in their affair among themselves, and every Hizb exulted in what it had” [TMQ Surah Al-Muminun: 53]. Significance: similar to the surah in Ar-Rum about denouncing division and partisan falsehood.

Allah ﷻ said, ﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾ “Indeed this, your Ummah, is one Ummah, and I am your Lord, so worship Me” [TMQ Surah Al-Anbiya: 92]. Context: it came after verses warning against opposing Ahzab, affirming the unity of the Ummah.

Surah Al-Ahzab, as in the entire surah, it was named “Al-Ahzab” because of the coalition of parties, Quraysh, Ghatafan and the Jews, against the Muslims in the Battle of the Trench (Al-Khandaq). For example, ﴿وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا * هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا﴾ “And when the eyes shifted [in fear] and hearts reached the throats and you assumed about Allah [various] assumptions...” [verses 10–11 of the surah], describing the trial of the believers.

Tafseer (Commentary) of the verses:

Tafseer of ﴿وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾ “And whoever takes Allah, His Messenger, and those who believe as allies, indeed, the Hizb of Allah will be the victorious” [TMQ Surah Al-Maidah: 56].

General meaning: the verse declares that whoever takes Allah ﷻ, His Messenger ﷺ, and the believers as allies will inevitably achieve victory because they are “the Hizb of Allah,” while those who take the believers as

enemies will be losers. It responds to hypocrites and Jews who allied against the Muslims.

Detailed Tafseers:

At-Tabari in the “Comprehensiveness of Address” (جامع البيان) that, الآية نزلت في المنافقين الذين كانوا يوالون اليهود، فبينت أن الولاية الحقيقية هي لله ورسوله “The verse was revealed regarding the hypocrites who were loyal to the Jews; it clarified that real allegiance is to Allah ﷻ, His Messenger ﷺ, and the believers, and that the Hizb of Allah ﷻ are those who gather on obedience to Allah ﷻ and thereby overcome their enemies.”

Ibn Kathir stated in “Tafseer of the Great Quran” (تفسير القرآن العظيم) that, ذكر أن الآية تأمر بموالاة المؤمنين وترك موالاة الكفار، حتى لو كانوا أقارب، الغلبة: تشمل، الآية “the verse commands loyalty to the believers and to abandon alliance with disbelievers even if kin; “triumph (ghalabah)” includes victory (nasr) in this world and success in the Hereafter.”

Al-Qurtubi states in the “The Compendium of the Shariah Rulings of the Quran” (الجامع لأحكام القرآن) that, ولاية، وولايه، نبه إلى أن الولاية لله تستلزم اتباع شرعه، وولاية الرسول صلى الله عليه وسلم تكون باتباع سنته، حزب الله: هم أهل السنة والجماعة، لا الفرق الضالة “indicates that allegiance to Allah ﷻ requires following His Shariah Law and to the Messenger ﷺ by following his Sunnah; the Hizb of Allah are Ahl al-Sunnah and al-Jama’ah, not deviant sects.”

As-Sa’di said in “Facilitation by The Most Gracious and Most Merciful” (تيسير الكريم الرحمن) that, الآية تُعلم المؤمنين اختيار الولاءات بحسب الحق لا الهوى، “the verse teaches choosing loyalties according to truth, not whims.”

Triumph here includes: Verbal triumph: through evidence and guidance. Material triumph: through victory over enemies. Implied connotations: the Shariah obligation of being loyal to believers and to renounce allegiance to disbelievers even if relatives. True triumph is promised by Allah ﷻ. It is a warning against alliances that oppose Islam.

Tafseer of ﴿أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ﴾
“Shaytan has prevailed over them and made them forget the remembrance of Allah. Those are the Hizb of Shaytan” [TMQ Surah Al-Mujadalah: 19].

General meaning: the verse describes people overtaken by Shaytan who caused them to forget Allah’s remembrance and thus became the Hizb of Shaytan, destined for loss.

Commentators (mufasiroon):

Ibn Kathir stated in “Tafseer of the Great Quran” (تفسير القرآن العظيم) that, الاستحواذ: استيلاء الشيطان على قلوبهم حتى صاروا كالمأسورين له, “prevailed” means Satan took control of their hearts until they became as if captive.” He added, خسران: خسارة الدنيا بالضللال، والآخرة بالعذاب الأليم، ذكر أن هؤلاء هم “As for “loss,” it is loss in this world and the Hereafter. It is noted these were the munafiqoon (hypocrites) who publicly appear Muslim, but inwardly disbelieve.”

At-Tabari in the “Comprehensiveness of Address” (جامع البيان) that, استحوذ عليهم الشيطان: أي غلبهم فصاروا تحت طاعته. حزب الشيطان: كل من اتبع هواه “Shaytan has taken over them: that is, he has overcome them and they have become subject to his obedience. The Hizb of Shaytan: everyone who follows his desires and disobeys God is from the Hizb of Shaytan.”

Al-Qurtubi states in the “The Compendium of the Shariah Rulings of the Quran” (الجامع لأحكام القرآن) that, نبه إلى أن الشيطان لا يستولي على الإنسان إلا إذا “He أعطاه الفرصة بالمعاصي والغفلة. حزب الشيطان يقابل «حزب الله» في الآية السابقة warned that Shaytan seizes hearts when people commit sins and negligence. The Hizb of Shaytan is the counter of the Hizb of Allah in the previous ayah.”

As-Sa’di said in “Facilitation by The Most Gracious and Most Merciful” (تيسير الكريم الرحمن) that, الآية تحذر من الغفلة عن ذكر الله، فمن نسي ذكر الله انقاد (تيسير الكريم الرحمن) “the verse warns of neglecting the remembrance of Allah ﷻ, which opens the way to Shaytan’s domination.” He added, الخسران: يشمل خسارة

Loss: includes the loss of Iman, happiness, and winning Paradise.”

Ibn Ashur wrote in Liberation and Enlightenment (التحرير والتنوير) that, الاستحواذ: سيطرة تدريجية تبدأ بالإغواء وتنتهي بالاستعباد. ذكر أن حزب الشيطان يشمل كل Prevailed: Gradual control that begins with seduction and ends with enslavement. It is stated that the Hizb of Shaytan includes all mushrikoon (polytheists), munafiqoon (hypocrites), and people of innovation.

Tafseer of Surah Ar-Rum: 32, ﴿مَنْ أَلْدَيْنَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ **“Of those who have split their Deen and become sects, every hizb rejoices in what they have”** [TMQ Surah Ar-Rum: 32]: General meaning: a warning against becoming like previous mushrikoon who split their Deen into sects; each hizb rejoices in what it has though it may be false.

Commentators (mufasiroon):

Al-Tabari states, (مَنْ أَلْدَيْنَ فَرَّقُوا دِينَهُمْ): أي لا تكونوا مثل المشركين الذين بدلوا دينهم **“those who have split their Deen”** refers to those who altered the true Deen, such as the Jews and Christians who believed in parts and disbelieved in parts, or abandoned it altogether.” He adds, (وَكَانُوا شِيعًا): صاروا فرقاً متعددة، كل فرقة تعبد **“And they became sects.”** They became multiple groups, each group worshipping a different deity, idols, stars, fire, and so on.” He adds, (كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ): كل طائفة تفرح ببدعتها **“Every Hizb rejoices in what it has,”** Every sect rejoices in its innovation and believes that it is right, even though they are all astray.”

Ibn Kathir states, أن الآية تشمل كل أهل الأديان الباطلة (اليهود، النصارى، المجوس، عبدة الأوثان) الذين اختلفوا في دينهم وصاروا شيعاً. أشار إلى أن هذه الآية تنطبق أيضاً على بعض فرق المسلمين الذين تفرقوا في الدين، إلا الفرقة الناجية (أهل السنة والجماعة) المتمسكة بالكتاب والسنة “The verse includes all followers of false religions, Jews, Christians, Zoroastrians, and idol worshippers, who have differed in their religion and become sects. He pointed out that this verse also applies to

some Muslim sects who have become divided in their Deen, except for the saved sect (Ahl al-Sunnah wa'l-Jama'ah), who adhere to the Qur'an and Sunnah."

Al-Sa'di explains, مع أن الأصل هو التوحيد ووحدة "The verse denounces division in Deen. The origin is monotheism and unity of source, the Messenger and Allah." He adds, حذر "A من التعصب للآراء الخلافية في الفروع الدينية، ما يؤدي إلى التشتت والشقاق بين المسلمين warning against fanaticism regarding controversial views in religious branches, which leads to dispersion and discord among Muslims."

Tafseer of Surah Al-Muminun: 53, فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ "Then they were torn to pieces in their affair among themselves, and every Hizb exulted in what it had" [TMQ Surah Al-Muminun: 53]. General meaning: the verse speaks of the fragmentation of previous peoples into contending sects after having had a single Deen. Each faction takes pride in what it has, even if it is false.

Commentators (mufasiroon):

Ibn Kathir states, إلى مذاهب متعددة، أي تفرقوا في دينهم (زُبُرًا): "they were torn to pieces" That is, they divided their religion into multiple sects, as the Jews, Christians, and Zoroastrians did, so each sect had deviant beliefs." He added, مثل فرق الخوارج، (كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ): "Every Hizb rejoices in what they have." Every group is deceived by its innovation and thinks it is true, such as the Khawarij and Rawafid groups in Islam, or Christian sects such as the Nestorians and Jacobites."

At-Tabari states, (كالبزور، التوراة المحرفة)، حيث حولوا الدين (زُبُرًا): أي كتباً متفرقة "zubra" (plural of "zabur" or "portion") refers to divided books, as they transformed the Deen into conflicting parts."

Al-Sa'di states, وتؤكد أن الفرح بالرأي دون دليل شرعي من علامات الضلال. يدعو إلى التمسك بالكتاب والسنة وترك التعصب للمذاهب "The verse warns Muslims against the fragmentation that

occurred in previous nations, and emphasizes that rejoicing in one's own opinion without Shariah evidence is a sign of misguidance. It calls for adherence to the Quran and Sunnah and abandoning fanaticism toward sects or individuals."

Al-Mawdudi states, **يربط الآية بالسياق العام للسورة الذي يذكر وحدة دعوة الأنبياء** (من نوح إلى محمد صلى الله عليه وسلم)، في مقابل تفرق أتباعهم. يشير إلى أن التفرق غالباً ما "This verse connects to the general context of the surah, which emphasizes the unity of the call of all the Prophets, from Nuh to Muhammad, peace and blessings be upon them all, as opposed to the disunity of their followers. It indicates that disunity often results from the distortion of the original Deen, as occurred in Judaism and Christianity."

Al-Qurtubi said, **الفرح هنا ذمٌّ لأنه ناتج عن جهلٍ بالحق، كمن يفرح بالبدعة** (فَرِحُونَ): "Rejoicing: Joy here is blameworthy because it results from ignorance of the truth, like someone who rejoices in innovation or arrogance towards others." He added, **يضرب أمثلة بتفرق بني إسرائيل بعد موسى عليه السلام** "examples of the dispersion of the Bani Israeel after Musa (as)."

The Mention of "Hizb" in the Ahadith of the Prophet ﷺ and the Sayings of the Companions (ra)

In the Prophetic Sunnah the blameworthy partisan division: The Prophet ﷺ said, **«أَلَا إِنَّ نَبِيَّكُمْ قَدْ بَرَّأَ مِمَّنْ فَرَّقَ دِينَهُ وَاحْتَزَبَ»** "Know that your Prophet has disassociated himself from one who divides his Deen and forms Hizbs [ahzaab] (yahtazib)," reported by Abu Dawud. Meaning that the Prophet ﷺ dissociated from those who split the Deen into Hizbs and sects.

There is the blessed saying regarding the Hizb of Allah: The Qur'an describes the Hizb of Allah, **«أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ»** "Indeed, the party of Allah — they are the successful" [TMQ Sutrah Al-Mujadalah: 22]. They are described as righteous believers supporting Allah's ﷻ Deen.

Statements of the Companions (ra)

Bilal ibn Rabah (ra), at his death, he said, «غَدًا نَلْقَى الْأَحِبَّةَ، مُحَمَّدًا وَحِزْبَهُ» **“Tomorrow we will meet the beloved, Muhammad and his Hizb,”** meaning the Companions (ra) and their followers.

Aishah (ra) described the wives of the Prophet ﷺ as «حزبان» “two Hizbs,” a Hizb in which Aishah (ra) and Hafsa (ra) belonged and another party with Umm Salamah (ra) and the other wives (ra), a usage reflecting groupings, not necessarily negative.

Umar ibn al-Khattab (ra) urged unity of «الجماعة» “the community,” which is the unified community of Muslims, and warned against division, indicating that blameworthy partisanship is what opposes Islamic unity.

Ibn Taymiyyah’s fatwa on the permissibility of forming Hizbs [ahzaab]:

Ibn Taymiyya said, «رَأْسُ الْحِزْبِ» فإنه رأس الطائفة التي تتحزب أي تصير حزبا، وأما «رأس الحزب» فإنه رأس الطائفة التي تتحزب أي تصير حزبا، فإن كانوا مجتمعين على ما أمر الله به ورسوله من غير زيادة ولا نقصان فهم مؤمنون لهم ما لهم وعليهم ما عليهم. وإن كانوا قد زادوا في ذلك ونقصوا مثل التعصب لمن دخل في حزبهم بالحق والباطل والإعراض عما لم يدخل في حزبهم سواء أكان على الحق والباطل فهذا من التفرق الذي ذمه الله تعالى ورسوله فإن الله ورسوله أمرا بالجماعة والائتلاف ونهيا عن التفرقة والاختلاف “As for the head of a party, if they are gathered upon what Allah ﷻ and His Messenger ﷺ command without excess or deficiency, they are believers and have their rights and obligations. If they have added or subtracted, innovated or become deficient, such as being partisan for those who join them whether right or wrong and turning away from those who do not join them, even if they are right, then this is the division that Allah ﷻ has censured. Allah ﷻ and His Messenger ﷺ commanded unity and forbade division and enjoined cooperation on righteousness and forbade cooperation on sin and aggression.” (Majmu al-Fatawa 11/92).

Commentary on the Fatwa:

This is Ibn Taymiyya’s view: groups are not all automatically blameworthy nor all permissible, it depends on context. If they are unified on what Allah ﷻ and His Messenger ﷺ commanded without adding or

subtracting, they are acceptable. The basis for prohibition according to Ibn Taymiyya is partisanship that involves blind loyalty to one's Hizb in both truth and falsehood and the dismissal of truth from others.

The Opinion of Imam Abu Hanifah al-Numan: It was narrated from the Great Imam Abu Hanifa al-Nu'man (may Allah be pleased with him), as mentioned in Ahkam al-Quran by al-Jassas and other reliable references: Al-Hammani told us: I heard Ibn al-Mubarak say: When the news of the killing of Ibrahim as-Saigh reached Abu Hanifa, he wept until we thought he was going to die. I was alone with him, and he said, "By Allah, he was a wise man, and I feared this matter for him." I said, "What was the reason for that?" He said, "He used to come forward and ask me, and he was very generous with himself in obeying Allah ﷻ, and he was very pious. I would sometimes bring him something and he would ask me about it, but he would not be satisfied with it or taste it, and sometimes he would be satisfied with it and eat it. He asked me about enjoining what is right and forbidding what is wrong, until we agreed that it was a Shariah obligation from Allah ﷻ. He said to me, "Extend your hand so that I may pledge Bayah allegiance to you." Matters became intense between me and him. I said, "Why?" He said, "Call me to one of the rights of Allah." But I refused him and said to him, "If a man undertakes it alone, he will be killed, and the matter will not be put right for the people. But if he finds righteous helpers and a man to lead them who is trustworthy in the Deen of Allah ﷻ, he will not be dissolved." Ibrahim said, "And this was required whenever it comes to account the persistent negligent." Whenever he came to pursue me, I would say to Ibrahim, "This is a matter that cannot be done by one person. The Prophets (as) were able to do alone through a covenant contracted from heaven. This is a Shariah obligation unlike other obligations, because other obligations are performed by one man alone. However, in this case, when a man undertakes the obligation alone, he will be exhausted and expose himself to being killed, so I fear for him that he will help in killing himself. And if a man is killed, no one else will dare to expose himself to the same, and instead will wait. Indeed, the Quran narrates that the angels said, ﴿أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ﴾ "Will

You place therein one who will cause corruption therein and shed blood, while we glorify You with praise and sanctify You?” [Al-Baqara:30]. The Quran narrates that Allah ﷻ replied, ﴿إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾ **“Indeed, I know that which you do not know.”** Still, Ibrahim went out to Merv to confront the rebel Abu Muslim Abd al-Rahman ibn Muslim al-Khurasani. Ibrahim spoke to him harshly. Abu Muslim seized him, but the jurists of the people of Khurasan and their worshippers gathered around him, until they secured the release of Ibrahim. Then Ibrahim came back to him and rebuked him. Then Ibrahim came back to him and said, “I do not find anything I can do for God Almighty better than fighting you, and I will fight you with my tongue. I do not have the strength in my hands, but God sees me and I hate you for His sake.” So, Abu Muslim killed Ibrahim.

Conclusion

In the absence of the Khilafah (Caliphate) and full implementation of the Shariah Law of Allah ﷻ, a crucial question arises regarding the role of partisan Hizbi work and its obligation in establishing an Islamic state. Here is a Shariah and practical view based on Qur'an, Sunnah, and stances of the ulema.

The Shariah Obligation of Collective Work to Establish the Khilafah (Caliphate):

Shariah Evidences:

Allah ﷻ said, ﴿وَلَتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ﴾ **“And let there be from you an Ummah inviting to good...”** [TMQ Surah Al Imran: 104]. The tafseer of “an Ummah” here includes organized collective action, not individual activity, which evidences the Shariah legitimacy of organized Hizbi work.

The Prophet ﷺ said, «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيَتَّقِي بِهِ» **“Indeed, the Imam is a shield; you fight behind him and are protected by him”** (agreed upon), which evidences the necessity of a political entity to protect the Muslims.

Thus, the Hizbi work is a collective obligation of sufficiency (fard kifayah فرض كفاية), if some undertake it, the obligation is lifted from others.

Today, in the absence of an Islamic state, there must be organized Hizbi work to resume Islamic life by establishing the Khilafah Rashidah (Rightly-guided Caliphate). The Hizbi work must include political culturing about Islam as a comprehensive system, intellectual conflict against secular ideas and peaceful political pressure on agent rulers to remove them because they do not rule by all that Allah ﷻ revealed. Participation in secular democratic systems is not permissible because it entails legitimizing ruling governance by other than the Shariah Law of Allah ﷻ which is forbidden by the Shariah.

What the Ummah must do today:

Raise political awareness: understand that the absence of the Khilafah (Caliphate) is the root of all the crises of weakness, fragmentation, and occupation.

Support organized work: join Islamic Hizbs committed to the Shariah and that do not compromise fundamentals.

Reject secular regimes: participation in them consolidates the current situation.

Be ready to assist in governance: prepare cadres capable of governing when the opportunity to establish the state arises.

The concise conclusion:

Is Hizbi work a Shariah obligation? Yes, if the goal is to establish the Shariah rather than accommodate corrupt systems. There must be a Hizb that adopts Islam as a way of life and adheres to the Method of Prophethood in change. The focus must be on convincing the Ummah intellectually and seeking genuine military support (nussrah) from those with military strength and protection. There must be a purpose, a method, committed leadership, and correct bonds between the individuals.

The Khilafah (Caliphate) is the crown of obligations, and Allah's Promise is not broken, but the question is: do we act in a way that pleases Allah ﷻ or do we accept humiliation? The matter is not a choice between

individual work and Hizbi work, but between serious work and surrender to the status quo.

Is there an ideological Hizb that adopts Islam as a way of life? Yes, Hizb ut Tahrir is the guiding Hizb that does not lie to its people.

Then there is the question that what is its vision on partisanship and how did it respond to those who claim partisanship is forbidden?

The Hizb is a political group working to resume Islamic life through establishing the Khilafah (Caliphate). Partisanship, which is joining an Islamic political party, is not forbidden but is a Shariah obligation if the Hizb works to restore an absent Shariah obligation. The Hizb brings the evidence of the verse, ﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ﴾ **“And let there be from you an Ummah inviting to good”** [TMQ Surah Aal-i Imran:104]. The Hizb asserts that “an Ummah” here means an organized group (a party).

Then, the question, why do some Islamic groups prohibit “partisanship”? Some groups, such as traditional Salafis, forbid partisanship for the following two reasons:

Fear of division: they rely on the hadiths about the Ummah’s future divisions and view Hizbs as causes of division. They consider it an innovation, thus claiming political Hizbs did not exist among the pious predecessors.

Confusing “Hizb” with deviant sects: due to the Qur’anic use of “ahzab” sometimes referring to corrupt groups, such as when Allah ﷻ says, ﴿كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ **“and every Hizb exulted in what it had.”**

Response to these claims:

Evidence from the Qur’an and Sunnah: The Hizb asserts that the term “Hizb” is sometimes used in the Qur’an with a positive meaning, such as, ﴿أُولَئِكَ حِزْبُ اللَّهِ﴾ **“Those are the Hizb of Allah”** [TMQ Surah Al-Mujadila: 22].

The hadith, «أَحَبُّ الدِّينِ إِلَى اللَّهِ الْحَنِيفِيَّةُ السَّمْحَةُ» **“The most beloved of Deen to Allah is the eased, tolerant and generous”** (Narrated by Bukhari), which the Hizb asserts includes organized group work.

There is a distinction between a “Hizb” and a “deviant sect”: The Hizb is a group working on evidence and not dividing the Ummah, whilst a deviant sect is a group that contradicts the Book and the Sunnah.

There is a distinction between “partisanship” and “splitting”: Disciplined political organizing is not necessarily division but organization for Islamic action. Some groups forbid it out of misunderstanding or misapplication of Shariah texts, deliberately or not.

The preponderant opinion:

The Shariah evidences do not absolutely forbid partisanship; rather they forbid wrongful, harmful, or fitna-causing partisanship. Organized political work that abides by the Shariah can be obligatory, recommended, or permissible depending on its goals. If the work aims to establish a missing Shariah obligation, such as the Khilafah (Caliphate), then this work is obligatory.

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Linking the Idea to Its Carriers Is the Path to True Change

Bilal Al-Muhajir, Wilayah Pakistan

It is clear, to those sincerely working for the revival of the Islamic Ummah through Islam, what the state of the Ummah has reached, being assailed by other nations as a predator descends upon its prey. Similarly, it is evident to observers how clearly the Ummah understands its reality and recognizes the causes of its suffering and pain. What has become known to the Ummah is largely limited to the colonialist kuffar, the agent rulers, and the regimes installed by these colonialist powers over the Ummah's necks to oppress it, plunder its resources, and prevent it from liberating itself from the colonialist grip by establishing the Khilafah (Caliphate) on the Method of Prophethood.

As a result, many “preachers” and “influencers” have emerged within the Ummah on social media, speaking to people about the sources of affliction and suffering. They have gained many followers, because they address people's pains, providing a form of solace and patience in the face of the tribulations that have befallen the Ummah. Yet, they have not presented to the people the correct solution that would truly liberate them from their misery: namely, establishing the Khilafah as the civilizational, political, and societal alternative that would restore their dignity.

The shortcoming of these preachers and influencers lies in their failure to connect their awareness, and the Ummah's awareness, of its reality and the root of its affliction, represented by the rulers and regimes, with the solution the Ummah must strive to achieve. They have also failed to clarify that changing the current state to a better one is the Ummah's responsibility alone, and that it will not happen by itself, nor can it be entrusted to others, even to a faction of the Ummah, as long as there is insufficient effort by those who have risen to achieve this change.

The greatest failing of these preachers is that, despite knowing that political Islam, represented by working to establish the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood, is the act that

absolves them and all Muslims of the Shariah obligation to apply Allah's Shariah Law on earth, they have not emphasized that this work alone is sufficient to transform the Ummah and bring about the desired change. Knowing that the only party working toward this goal is Hizb ut-Tahrir, they have not worked with it, even though doing so is obligatory for them, more than for ordinary people. Instead, they preferred to work individually, apart from this objective and project, separate from the group that is to emerge victorious, inshaaAllah. Many of them even chose not to mention the Hizb as the leader of this work, let alone invite people to join it, despite the fact that it represents their lifeboat. This is because they wished to continue working within the "permitted lines" established by the regimes from which they dream of liberation, choosing personal safety over the integrity and dominance of the ideology and its implementation.

Awareness of the Ummah's reality and its predicament requires only one course of action to bring the ideology to power: linking the solution to its carriers. What the Ummah lacks now is working with Hizb ut-Tahrir, rallying around it, and entrusting it with leadership until the Hizb and the Ummah become one entity and one body. Therefore, the efforts of preachers, and those undertaking good deeds within Hizb ut-Tahrir, must focus on closely linking the solution to the Hizb, so that the Hizb, through its body and essence, can lead the Ummah in the process of change, and accomplish the final step: overthrowing the regimes and establishing the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood.

The meaning and necessity of linking the solution to the party and its political figures can be summarized as follows:

1. **Highlighting the practical aspect of the solution and linking it to its carriers:** The Hizb believes that an idea only becomes alive and strong when it is associated with serious political figures or movements who carry it and sacrifice for it. When the idea of change is attributed to men known for their integrity, courage, and sincerity, it becomes more compelling and attractive, rather than

remaining a mere abstract theory in books or in people's minds. This was the approach of the Prophet Muhammad ﷺ, who presented himself openly and advocated his idea publicly, unhidden, and continued his clear and direct approach even after Quraysh rejected him and persecuted him ﷺ and his Companions (ra).

2. **Transforming the idea from a Dawah into practical implementation:** The Hizb sees the idea of ruling by Islam not as a subject for speeches or social media alone, but as a project to implement on the ground. Therefore, the idea must be connected to real political leadership, such as the Hizb, which works to turn it into tangible political reality, with young men and women (shebaab) known for their affiliation. The Hizb and its carriers do not hesitate to demand leadership of the Ummah and governance in its name, following the example of the Prophet Muhammad ﷺ, who did not accept sharing leadership with Quraysh.
3. **Protecting the idea from distortion and co-optation:** If an idea remains abstract or its carrier unknown, regimes or opponents can adopt it superficially, and then strip it of its content. Something similar occurred with the so-called declaration of the Khilafah by the ISIS. However, when the idea is linked to its original Dawah carriers, it becomes clear to the people who represents it and who seeks to empty it of its substance, so loyalty to the idea remains tied to its sincere carriers.
4. **Creating public opinion (ar-rai al-aam) based on general awareness (al-waie al-aam):** Public opinion based on awareness emerges only when the idea is linked to those who carry and politically represent it. People do not mobilize behind ideas in a vacuum. They rally around men or political entities that embody and advocate these ideas.
5. **Distinguishing ideological Dawah carriers from opportunists:** This linkage exposes those who try to ride the wave of change for personal gain, or to serve other regimes' agendas. People must

clearly see that this idea is associated with the Hizb and its shebaab, so they are not deceived by counterfeit alternatives.

Individual work, or work not linked to the carriers striving for the Khilafah and the Hizb that unites them, is legally permissible, as regimes realize such efforts pose no existential threat to them. No matter how intense or numerous these efforts are, they will not achieve the ultimate goal of change. Even large followings of those who speak to people about their suffering will not bring the call to power. If preachers focus on celebrating large numbers of followers, these followers will quickly disperse when asked to engage in the political and legal work required to bring the call to power. Their enthusiasm fades when faced with responsibility and real action, as Allah says, ﴿يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ ۖ لَمْ يَجِدْهُ شَيْئًا ۖ﴾ **“He thinks the mirage is water, but when he comes to it, he finds it is nothing”** [TMQ Surah Al-Nur: 39].

Thus, the Hizb believes that linking its idea to it and its true Dawah carriers makes it influential, practical, protected from distortion, and connected to aware political leadership. This is the way to realize it on the ground, unlike ideas left floating or hijacked by hostile, ignorant, or misguided forces. Therefore, all work done by the sincere, including the carriers of the Dawah, must have a clear origin and source, in accordance with Allah’s Words, ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ **“Say, ‘This is my way; I call to Allah with insight, I and those who follow me. Glory be to Allah; I am not of the mushrikeen.”** [TMQ Surah Yusuf 108].

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Generation Z Shakes the Moroccan Throne

Ustadh Ahmad Al-Khatwani

At a time when America is encroaching on the Arab Levant (ash-Sham), and through the Jewish entity, it is wreaking havoc, killing, destroying, and corrupting the land. America is relying on the eight traitorous rulers of Egypt, Saudi Arabia, the UAE, Jordan, Qatar, Turkey, Pakistan, and Indonesia, who have blessed Trump's diabolical plan to eliminate the cause of Palestine and make the Jewish entity the master of the region and the sole deciding authority there. At this very moment, a youth revolution is erupting on the other side of the Arab world, particularly in the Maghreb region, shaking the foundations of the most brutal and ferocious police regimes ever established there, the most oppressive and repressive of its people, the most subservient to the West and the most normalized with the Jewish entity.

The Kingdom of Morocco, which has been oppressing the people to the point of subjugation, has always been viewed by the West as an example of stability and an advanced model for preserving colonialist influence in Morocco and maintaining it for decades. Morocco is one of the few major countries that survived the tsunami of the Arab revolutions in its first wave.

Today, it is being haunted by a group of promising young people, now known as Gen Z. This is an age group of young adults who are adopting new approaches to mobilizing interests, relying on an easy-to-use social media application to mobilize crowds.

The name of this application is Discord, and one of its most prominent features is the anonymity of its subscribers, using decentralized collectives such as Gen Z 212 and Morocco Youth Voice. The number 212 is the international dialing code for Morocco. Gen Z is a demographic term referring to the millennial generation, meaning those born after 1997 until 2012. This means that the ages of these young people leading the popular movement range between 15 and 25 years.

This generation has not been immersed in humiliation, nor drowned in the mire of political realism, as the generations before it. It has not tasted the bitterness of defeat that burned the generations before it, like all other Muslim peoples. It is like a blank slate that has not yet been tainted.

Gen Z 212 is driven by identifying specific goals and interests that they formulate as hashtags or trends and circulate as posts and demands through social media, urging people to take to the streets to demonstrate against the government. These campaigns have been met with widespread public response, with a flood of mobilization sweeping across major Moroccan cities such as Rabat, Casablanca, Marrakesh, Meknes, Tangier, Agadir, and others. In less than two weeks since the start of these mass demonstrations, Gen Z 212 has used four trends or adopted interests, respectively:

1- The Al Hoceima earthquake: This earthquake occurred in the Moroccan region in September 2023 and revealed the fragility of the country's infrastructure and the government's failure to assist those affected, who remain in tents to this day after losing their homes. Gen Z invested the catastrophic effects of this earthquake for the residents of that region, expressing their solidarity with those affected by blaming the government for its negligence and inaction in meeting people's needs. They pressured officials to act to rescue those awaiting state assistance. Gen Z 212 stood out for their support of the earthquake victims, including the displaced, the affected, and those who lost their homes, as if they were a popular leadership guiding the people against a corrupt state.

2- Ayat Boujmaz: This mountainous region comprises a village and a valley in the High Atlas in the Azilal region of Morocco. Its residents demanded the provision of basic services such as education, health, and infrastructure. Gen Z 212 embraced their demands, and they marched in a large march to the capital, Rabat. Many others joined them in the march, which had a significant media impact among the public.

3- The death of six pregnant women in a Moroccan government hospital due to the deterioration of health services, sparking widespread

public anger among the population. Gen Z 212 adopted the incident and embraced it as a vital national interest, exposing the regime's negligence in providing even minimal health services. They held the regime fully responsible for these deaths and organized protests.

4- Constructing a sports stadium, Hassan II Stadium, with a capacity of 115,000 spectators at a cost of 500 million US dollars in the first phase alone, while the cost of the second phase is estimated at 320 million dollars. Gen Z 212 explained that this huge sum of money should have been spent on more vital and essential sectors instead of sports stadiums, such as health and education, which are already completely neglected sectors.

Slogans were raised such as “Health First... We Don’t Want the World Cup” and “Stadiums are there, but where are hospitals?”

The government is spending vast sums on welfare and secondary projects that do not benefit society, while essential basic needs are lacking. This represents a grave governmental failure.

Gen Z 212 has benefited from such approaches to lead society in a revolt against the regime.

These are the four trends, or rather the four vital interests, that Gen Z 212 has embraced in Morocco, mobilizing the Moroccan street, embarrassing the government and the king, and causing them to stumble blindly in their behavior to confront this generation, which has surprised them with its bold and innovative accountability.

It is not unlikely that the vital interests of this Gen Z 212 will gradually develop to include the idea of overthrowing the regime and establishing an Islamic State in its place.

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It is a Major Sin that Gaza was not Liberated by the Hands of Muslim Soldiers, With the Jewish Entity Eradicated. However, Instead, Gaza was Completely Destroyed, and Nominally Liberated by Trump's Plan and the Betrayal of the Rulers of Muslims!!

Hizb ut Tahrir

The Egyptian regime announced a celebration of the implementation of the Trump plan for Gaza. General Sisi invited the US president to celebrate, because Trump is the author of the Gaza plan:

“US President Trump said Thursday that the remaining hostages held by Hamas in the Gaza Strip will be released on Monday or Tuesday of next week and that he still aims to visit the region to celebrate this occasion... It is noteworthy that Egyptian President Sisi had extended an invitation to Trump to participate in the celebration that will be held in Egypt to mark the signing of the agreement, considering it a historic agreement that crowns the joint efforts of Egypt, the United States, and mediators in the recent period.” [CNN Arabic 9 October 2025]

However, why are they celebrating and applauding Trump, when Trump is the primary supporter of the Jewish entity, in destroying Gaza's homes, trees, and stones?!

Why are they celebrating when the Trump plan's ninth point stipulates that, “Gaza will be governed under the temporary transitional governance of a technocratic, apolitical Palestinian committee, responsible for delivering the day-to-day running of public services and municipalities for the people in Gaza. This committee will be made up of qualified Palestinians and international experts, with oversight and supervision by a new international transitional body, the “Board of Peace,” which will be headed and chaired by President Donald J. Trump, with other members and heads of state to be announced, including Former Prime Minister Tony Blair.”

Why are they celebrating when the plan's thirteenth point states, "All military, terror, and offensive infrastructure, including tunnels and weapon production facilities, will be destroyed and not rebuilt. There will be a process of demilitarisation of Gaza under the supervision of independent monitors, which will include placing weapons permanently beyond use through an agreed process of decommissioning, and supported by an internationally funded buy back and reintegration programme all verified by the independent monitors."?!

And why are they celebrating when the army of the Jewish entity will remain in control of about 53% of the area of the Gaza Strip, "and after the completion of the withdrawal, the Israeli army will remain in control of more than half of the area of the Gaza Strip, at a rate of about 53 percent... These areas: a buffer zone along the border with Gaza, including the Philadelphi Corridor (the border between Egypt and Gaza), in addition to Beit Hanoun and Beit Lahia in the far north of the Strip, heights on the eastern outskirts of Gaza City, and large parts of Rafah and Khan Yunis in the south of the Strip..." [Asharq Al-Awsat, 10 October 2025]?!

Why are they celebrating when the withdrawal will be to the Yellow Line, which is inside the Gaza Strip? "The Yellow Line is the withdrawal line designated for the Israeli army under the agreement. Although the Yellow Line is several kilometers from the occupying state's border with the Gaza Strip, most of the Israeli army's positions are currently located one to one and a half kilometers from the border..." [Al-Araby Al-Jadeed, 11 October 2025]?!

Why are they celebrating while the people of Gaza are moving from place to place, having lost their martyrs from amongst men, women and children, and when they reach their homes, they find them destroyed, with no one to shelter them, neither a resident nor a refugee?!

And why are they celebrating when there is a civil-military coordination center for the Gaza Strip led by the US Central Command? "CNN quoted an American official yesterday, Friday, as saying that American forces have begun arriving in Israel as part of efforts to establish a civil-military

coordination center to monitor the implementation of the ceasefire agreement... The American network quoted the official as saying that the forces will monitor “efforts to achieve civilian rule in the Gaza Strip”...” [Asharq Al-Awsat, 11 October 2025]?!

Is this why they celebrate? And they rush to invite Trump to lead the celebration and applaud him, describing it as a great historical event?! Even though his plan is to strengthen the Jews and destroy the Muslim lands, the Blessed Land of Palestine!! Is this how rulers of Muslims treat Trump and the kafir colonialists?! Allah ﷻ said, ﴿تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ﴾ “You will see many of them taking those who disbelieve as allies. Evil is that which their souls have put forward for them! That Allah has become angry with them, and in the punishment they will abide eternally.” [TMQ Surah al-Maida 80]

O Armies in the Muslim Lands!

The Crusaders, gathered from all of Europe, attacked the lands of the Muslims and stayed in al-Quds for years, spreading corruption. Fighting continued until the soldiers of Islam, led by Salahudin, fought them and defeated them in a well-deserved defeat. Then Salahudin liberated al-Quds and expelled them from it, killed and humiliated, and its people returned to it, triumphant and glorified.

Are you not able, O soldiers of the Muslim armies, to follow the soldiers of Islam who preceded you and liberate Palestine and the Gaza of Hashem by crushing the Jewish entity and eliminating it from existence, so that the people of Gaza, and indeed all of Palestine, can return to their homes, honored and victorious, preceded by the takbirs of victory, “Allah is Greatest.”

Yes, you are capable, for you encompass the Jewish entity like a bracelet encompasses a wrist, but you need a sincere and loyal commander. Is there not among you such a commander to lead you in fighting your enemy who has been humiliated and humbled, and who will not be victorious in a fight with you. Allah said, ﴿وَإِنْ يُقَاتِلُواكُمْ يُوَلُّوكمُ الْاَدْبَارَ ثُمَّ لَا يُنْصَرُونَ﴾ “And if they fight

you, they will turn their backs to you; then they will not be aided.” [TMQ Surah aali Imran 111]. Then you fight them in a fight that will scatter those behind them, so the army will be defeated and they will turn their backs.

Yes, you are able, so place your reliance (tawwakul) in your Lord, be firm in your resolve, and be among those about whom Allah ﷻ said, while they were fighting their enemy, ﴿قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ﴾ **“Say, ‘Do you only await one of two good things for us? We await for you that Allah will afflict you with a punishment from Himself or at our hands. So await; indeed, we are with you awaiting.’”** [TMQ Surah at-Tawba 52]

If the rulers prevent you from fighting your enemy, then seize them by all means and support Allah ﷻ, and He will support you. Then the people of Gaza, and indeed all of Palestine, will return to their homes victorious, glorifying Allah ﷻ, and conquering their enemy, destroying its entity. This is instead of their enemy returning to dominate the Blessed Land of Palestine, through the support of Trump and the neglectful failure of the lowly, incompetent Ruwaibadah rulers’!!

O Muslims... O Armies in Muslim Lands!

We conclude with what we have said to you more than once:

We are reassured by Allah’s victory, the glory of Islam and Muslims, the return of the Khilafah Rashidah (Rightly-Guided Caliphate,) the fighting and killing of the Jews, and the conquest of Rome, because Constantinople has been conquered, and Istanbul became the abode of Islam. We are reassured by that, even if the kafiroom and hypocrites say, as Allah ﷻ states, ﴿إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ﴾ **“When the hypocrites and those in whose hearts is disease say, ‘These people have been deluded by their religion. But whoever relies upon Allah - then indeed, Allah is Exalted in Might and Wise.’”** [TMQ Surah al-Anfaal 49]. All of this victory for Muslims is in the Promise of Allah ﷻ and the glad tidings of His Messenger ﷺ and it will happen, Allah willing. However, the Divine Law of Allah, the Exalted in Might, the Wise, mandates that angels not descend upon us from the

heavens to establish a Khilafah (Caliphate) for us and fulfill for us the Promise of Allah ﷻ and the glad tidings of His Messenger ﷺ while we sit motionless, and do not mobilize. Instead, He ﷻ will send down upon us angels to help us as we work hard, diligently, honestly and sincerely... and then Allah ﷻ will grant us victory and triumph in both worlds, that great triumph. Allah ﷻ said, ﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ **“And on that Day the believers will rejoice * In Allah’s victory. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.”** [TMQ Surah Ar-Rum 4-5]

To this, the Hizb ut Tahrir, the guide who never lies to his people, calls you. It calls you, O soldiers in the Muslim armies. Come forth for the glory of this world and the hereafter. Come forth to destroy the Jewish entity, and return the entire Blessed Land of Palestine to the Abode of Islam. And Allah ﷻ is with you and will not deprive you of your deeds.

20 Rabi’ al-Akhir 1447 AH

Hizb ut-Tahrir

12 October 2025 CE

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Creating Despair and Discouragement Among Muslims

Ustaadh Ahmed Al-Sufi

Praise be to Allah ﷻ, without Whose Deen there is no honor, and without whose Shariah there is no life. And prayers and peace be upon the one who forbade submission to anyone but Allah ﷻ alone, the Prophet Muhammad ﷺ.

It is true what they say that, “Nothing worries tyrants like the awakening of the people.” It can be added: “Nothing contributes to the awakening of peoples like awareness and optimism.” Therefore, the kafir colonialists early on realized this undeniable truth and began to fight these two specters, awareness and optimism, threatening its existence, simultaneously.

As for awareness, it was targeted through intellectual invasions, changing educational curricula, cultural programs, missionary activities, and groups of intellectuals influenced by Western culture, among other ongoing wars.

As for the war to crush morale, instill a culture of defeat, and sow despair among the shebaab (young men and women), the West recruited assets from near and far, both enemy and friend.

The West has no hope of keeping Muslim peoples asleep and submissive, unless it can convince people that we do not deserve victory, and that there is no point in resisting, calling for change, and working for it. To achieve this goal and lead the Ummah to this belief, massive and formidable efforts are required.

The West knows the power of the Noble Quran, the Prophetic Sunnah, and the stories of heroes that overflow from the pages of our glorious history in instilling hope and igniting a spirit of resistance within people. For this reason, it has mobilized all its energies on all fronts to spread a culture of defeat and discouragement in people.

There are three roles that are the most dangerous and most effective in fostering a culture of discouragement and despair among people:

1- The Role of Intellectuals and Thinkers Influenced by Western Culture:

Among them are those who occupy the most critical positions, such as school and university professors, cultural clubs, and others. Their shared idea was to indoctrinate the Muslim generations that their Ummah is backward in progress, culture, and modernity, and that the West is the leader in all fields, impossible to catch up with, or do without. This is without mentioning the role of the rulers appointed by the West to sow discord, mortgage the country and its resources to them, and then suspend the Shariah, which is the source of progress and advancement, in addition to their role in supporting corruption and obstructing reformers. Thus, the student graduates with a heavy heart toward his Ummah, influenced with feelings of inferiority, weakness, and surrender to the West and its culture.

It is not surprising, then, that the shebaab become desperate and hopeless. Instead, perhaps if the shebaab were called to undertake an action for change, they would fight the call and resist it, citing dozens of examples of the Ummah's backwardness, as evidenced by what they were injected with, in schools and colleges.

2- The Role of Ulema and Carriers of Dawah:

Undoubtedly, corrupt ulema had the most profound impact in spreading despair, distorting people's natural disposition, and convincing them they do not deserve victory. People turn to their sheikhs whenever a calamity strikes, or an aggressor attacks, only to find they have sought refuge from scorching heat within fire. They are met by sheikhs of defeat, psychologically defeated ulema who received Islam in a distorted manner, far from the true Prophetic guidance. They spread their despair into the hearts of these shebaab, holding them responsible for everything that happens to them, saying the like of:

- “You have no good in you, you do not deserve victory, our Ummah is backward and unprepared to rule by Islam, all nations are better than you.”

- “This generation we are in is not the generation of victory; another generation must be raised, without working for change now, that is better than this one.”

- “Change is not for us to make; we must wait for the Mahdi.”
- “What is happening is due to our sins, (without mentioning the rulers’ sins); all we can do is pray...”

The destructive discourse ends without offering a solution or action plan, and without clarifying the Shariah ruling for rising up and changing the evil we live in. It is merely beating and flogging the Ummah, exactly as the enemies do.

Thus, the occupier roams freely, as Muslims count massacre after massacre, convinced they have no power or strength even to defend themselves, no matter how weak and humiliated the aggressor is.

3- The Role of Misleading Media:

True is the one who said, “Our speaking out is our execution.” When the media, paid and controlled by evil rulers, takes on the task of inflating the enemy’s capabilities, and belittling the Ummah’s capabilities, when the media entrenches division and nationalistic borders, making them more sacred than the blood of brothers at those borders, when it hosts the mentally ill, the immoral, the promoters of sin, or the sheikhs of the governments, and devotes hours of time to them on satellite channels, when our screens are filled with entertainment programs, idle talk, and trivial matters, then, do not ask about the absence of sensitivity, the dullness of emotion, the spread of despair, and helplessness.

In the face of this widespread and epidemic among the Muslims, we say:

Know that we are from a Ummah upon which Allah ﷻ has forbidden humiliation and resigning to humiliation, as He ﷻ said, ﴿وَلَا تَهِنُوا وَلَا تَحْزِنُوا﴾, **“And do not weaken and do not grieve, and you will be superior if you are [true] believers.”** [TMQ Surah Aali Imran: 139].

We are the children of an Ummah that angers Allah ﷻ, if it assumes He ﷻ will not grant it victory, **﴿مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ﴾** **“Whoever thinks that Allah will not help him in this world and the Hereafter, let him extend a rope to the sky, then cut it off, and see if his plan removes what enrages him.”** [TMQ Surah Al-Hajj 15] meaning, let him hang himself and die, for that is better for him.

﴿قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا﴾ Allah ﷻ forbade us from despair, saying, **“Who despairs of the mercy of his Lord except the misguided?”** ﴿وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ﴾ [TMQ Surah Al-Hajr: 56]. And He ﷻ said, **“And those who disbelieve in the signs of Allah and the meeting with Him, they have despaired of My mercy, and for them is a painful punishment.”** [TMQ Surah Al-Ankaboot: 29].

Indeed, Allah ﷻ linked despair to kufr (disbelief), saying, **﴿إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾** “Indeed, none despairs of the mercy (relief) of Allah except the disbelieving people.” [TMQ Surah Yusuf: 87].

Imam Al-Fakhr Al-Razi commented on this verse, saying, **إن اليأس يتهم الله بالبخل، وبعدم العلم، وأنه ليس على كل شيء قدير والعياذ بالله** “The one who despairs accuses Allah ﷻ of stinginess and lack of knowledge, and that He is not capable of everything. We seek refuge in Allah ﷻ from that.”

O Brothers and Sisters, O Shebaab (Young men and women):

Despair is a contagious anesthetic needle that paralyzes you and those around you. When our Ummah was convinced that its rulers would not perish, it sat and suffered from their fire for decades. However, when it cast off the veil of despair and made reliance (tawwakul) on Allah ﷻ, and then in its own strength, it overthrew its rulers and uprooted heads that no one believed could be removed.

By Allah ﷻ, we possess all the qualities of empowerment (tamkeen) and the ability to reclaim the throne of honor once again, InshaAllah. We have a comprehensive aqeedah, a complete role model, vibrant young men and women (shebaab), immense wealth, a strategic location, brilliant minds, a clear roadmap, the prophetic seerah, and a radiant history. Above all of this, we have glad tidings that are near.

Within our Ummah, despite all obstacles, there are sincere Dawah carriers, proficient hufaa, and steadfast mujahideen. By Allah, the West trembles, whenever it sees serious movement, it can hardly sleep out of fear that this Ummah might unify behind a rightly-guided Imam once again. By Allah, the West reads with trembling the annual statistics of increasing reverts to Islam from its ranks, threatening their rotten ideologies. They warn each other that within four decades, Islam will be the world's leading religion. This is without a unified state, a Khalifah (caliph), or a Bay'ah (pledge of allegiance). So, imagine if all this existed?

O Shebaab (Young men and women):

Rely upon Allah ﷻ, trust in your Ummah, trust in yourselves and your ability to bring change. Trust that you, and no one else, are the generation of victory if you hold fast to Allah ﷻ and reject the advocates of despair. Our Messenger ﷺ loved optimism, saying, «بَشِّرْ هَذِهِ الْأُمَّةَ بِالتَّيْسِيرِ، وَالسَّهَاءِ وَالرَّفْعَةِ بِالَّذِينَ، وَالتَّمَكِينِ فِي الْبِلَادِ، وَالنَّصْرِ» **“Give this Ummah glad tidings of ease, glory, elevation through deen, empowerment in the lands, and victory.”** If we were so insignificant, why do the kuffar (disbelievers) not stop fighting us? However, they do not fight an illusion but a real enemy, and they know our Ummah lacks only a rightly-guided Imam to unify its ranks. So make tawwakul (reliance) upon Allah ﷻ and work with those who work for this day, so that Allah ﷻ may make its dawn near, by His Power and Strength.

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Neither is Alliance with America Allowed for Pakistan, Nor is Alliance with India Allowed for Afghanistan

Musab Umair – Wilayah Pakistan

Pakistani Defense Minister Khawaja Asif on Monday (20 October 2025) dismissed Afghan allegations that Islamabad is acting on behalf of the United States to engineer a regime change in Kabul, describing the claim as “total nonsense.”... Islamabad has long said that India, its longstanding adversary, is working with Afghanistan to support the Tehreek-e-Taliban Pakistan (TTP), which is commonly known as the Pakistani Taliban, and other militants against Pakistan. New Delhi denies the claim. ([Arab News](#))

Asides from the statement of the Defense Minister, it is clear that the rulers of Afghanistan have accused Pakistan of acting on behalf of the United States, because of Islamabad’s economic and military alliance with Washington. On the other hand, it is clear that the rulers of Pakistan have accused the rulers of Afghanistan of acting in favor of India, because of Kabul’s alliance with New Delhi.

The bloody clashes between Pakistan and Afghanistan, and their fragile ceasefire, constitute a serious dispute between Muslims that can only be resolved by referring to Allah ﷻ and His Messenger ﷺ. Allah ﷻ said, ﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ “Should you disagree on anything, then refer it to Allah and His Messenger, if you truly believe in Allah and the Last Day. This is the best and fairest resolution.” [TMQ Surah an-Nisaa 59]. So what do we find when we refer to Allah ﷻ and His Messenger ﷺ?

Firstly, it is not allowed to make alliances with warring states. The reality of America is it is a state that fights Muslims continuously, and assists the Jewish entity in its occupation of Palestine and genocide in Gaza. As for India, it occupies Kashmir and fights Islam under its authority. It is not allowed to make a permanent treaty with the states that are warring, practically. Allah ﷻ said, ﴿إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَوَلَّيَكَ هُمُ الظَّالِمُونَ﴾

forbids your alliance with those who fight you because of your Deen, and drive you from your homelands, or aid others to do so: and as for those who turn to them in alliance, they are truly oppressors.” [Surah al-Mumtahina 60:9].

Secondly, it is not allowed to stop the permanent fighting, and make a permanent armistice (hudnah), because this suspends Jihad, which must be continuous until the Day of Resurrection. A permanent armistice also prevents the spread of Islam, until Allah ﷻ makes Islam dominate over all other ways of life. Allah ﷻ said, ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ **“Fight against them until there is no more fitnah and The Deen is entirely to Allah Alone.”** [TMQ Surah Al-Anfal 8:39], and the Messenger ﷺ said, **“Jihad must be continuous from when Allah sent me, until the last of my Ummah fights the Dajjal.”** [Narrated by Abu Dawud via Anas]

Thirdly, it is not allowed for the state of Muslims to conclude military agreements with other states, such as mutual defense agreements, mutual security agreements, and any military facilitation related to that, such as leasing military bases, airports, or ports. It is also neither permitted to seek assistance (isti'aanah) from kafir states, and their armies, nor to take loans and aid from these states. These agreements are forbidden (haram) by Islam. Islam has forbidden for Muslims to conclude them with other than Muslims, from the kafir states. This is because it is forbidden for a Muslim to fight under the banner of kufr, or for the sake of kufr, or on behalf of a kafir state, or to give a kafir authority over Muslims or over the land of Islam. The Messenger ﷺ forbade Muslims from seeking assistance (isti'aanah) from kafir states, since he forbade seeking light from the fire of the mushrikeen, as he said, **“Do not seek light from the fire of the mushrikeen.”** [Narrated by Ahmad]. Fire is a kinayah (metonym) for war. The Messenger ﷺ also said, **«فَإِنَّا لَا نَسْتَعِينُ بِمُشْرِكٍ»** **“We do not seek assistance from a mushrik.”** [Sahih Ibn Hibban].

O Muslims of Pakistan and Afghanistan!

Know that the master of the two regimes in India and Pakistan is the American master, and America is the one who orders and forbids both regimes to do what serves his interests. Aligning with or allying with either India or Pakistan means falling into the American trap. We also do not accept the regime in Kabul continuing to deal directly or indirectly with the same master. If this continues, it will constitute a conspiracy against the Ummah and its interests, similar to submitting to the surrender of the Bagram base demanded by the American king, Trump.

O Muslims of Pakistan and Afghanistan in general and their ulema in particular!

It is upon all of us to demand that the rulers of Afghanistan sever all relations with India. It is upon all of us to demand that the rulers of Pakistan sever all relations with the United States. It is upon all of us to demand the implementation of the Deen in all of our affairs. It is the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood that will unify the entire Ummah, and its huge resources, as a single powerful state, liberate our occupied lands and force our enemies into retreat.

O Officers and Soldiers of Pakistan Army and Mujahideen of Afghanistan!

Break any sword that is raised against another Muslim. Point all your swords at the Hindu State, the Jewish entity and the head of the crusaders, America. Examine your souls and rid yourselves of the idols of tribalism and nationalism, for they make you fuel for the fire of Jahannam. Resolve to submit completely to the Deen of Islam, without making excuses for the suspension of any Shariah ruling. Grant your nussrah (military support) for the establishment of the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood. The Khilafah Rashidah will unify you all as a single military force to terrify the enemies and heal the hearts of the believers.

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Q&A: Trading in the “Forex” Market

Ata bin Khalil Abu Al-Rashtah

To Amin Jarar

Question: Asalaamo alykum wa rahmatullah.

The question is: Trading in the Forex market (foreign exchange market) using a Contract for Difference (CFD) contract, where trading and speculation are based on the price movement of the asset, rather than buying and selling it as usual.

The Forex market is a global market regulated by international bodies and institutions that oversee traders, financial intermediaries, and other institutions such as banks and hedge funds.

To enter the Forex market, I need a financial intermediary (broker) with whom I have a business agreement and contract, including a CFD contract. I deposit a sum of money with this broker, and through a mobile application, I can trade foreign currencies.

Osama Al-Fara'a:

Many fatwas have addressed this topic, whether their answer is permissible or forbidden (which is the majority opinion). They only addressed the issue of leverage and overnight fees (riba). This is something that can be easily avoided during trading. But the core question is: Is the principle of the contract itself contrary to Shariah?

Answer: Asalaamo alaykum wa rahmatullah wa barakaatiah

What I know about Forex is that “Forex is an abbreviation for “Foreign Exchange,” meaning the exchange of foreign currencies. It is a huge global market for trading currencies with the aim of profiting from price fluctuations.” We previously answered a similar question on October 14, 2024, and I will quote what was said about currency trading therein:

“As for gold and silver, selling and buying them for each other or for cash must be done hand to hand, as in the hadith narrated by Al-Bukhari and

Abu Dawud on the authority of Omar, «الذَّهَبُ بِالْوَرِقِ رِبًا إِلَّا هَاءَ وَهَاءَ» **“Gold for silver is usury except hand to hand,”** meaning hand to hand. Therefore, buying gold for silver or for cash is not valid except by hand to hand.

And because after we have learned how to trade online, the exchange does not happen immediately, but rather it may take hours or days, therefore it is not permissible to buy gold and silver with an electronic card via the Internet unless the card is deducted from the account immediately when buying gold or silver, i.e. hand to hand, so do not receive the gold or silver except at the time the amount is deducted from your account. And since there is no immediate exchange in trading online, but rather after a day or two, then it is not permissible.

-Trading in stocks and bonds is haram because stocks belong to joint-stock companies that are invalid according to Islamic law, and because bonds are linked to usury (riba). We have detailed the subject of joint-stock companies in the book, *The Economic System*, as well as in *The Turbulence of the Stock Markets* other books. We have mentioned in the booklet, *The Turbulence of the Stock Markets*, a summary of the matter as follows:

“As for the Shariah ruling pertaining to the dealing in these shares and in securities, whether buying or selling, it is forbidden. This is because these shares are those of a company that is haram according to Shariah. They are in fact certificates of bills which contain mixed sums from a lawful capital and haram profits, made from a haram transaction. Each bill represents the value of a share, and this share represents part of the assets that belong to the haram company. These assets have been mixed with a haram transaction which Shariah has prohibited. Thus, it is haram money, whose buying and selling becomes haram, and dealing in such money is also haram. This is also the case for bonds, in which money is invested with interest, and so is the case for bank shares and similar, since they all contain sums of haram money; thus their buying and selling is haram, because the money contained in them is haram.” END QUOTE.

Trading paper currencies on the Internet, such as the dollar and the euro, is forbidden because there is no hand-to-hand exchange, which is

necessary in exchanging money. Hand-to-hand exchange, as it applies to gold and silver, also applies to paper money on the grounds of currency, i.e. using them as prices and wages. We mentioned the following in the Answer to Question on 11/07/2004:

“Dealing with paper currencies

Yes, what applies to gold and silver in terms of *riba* (usury) and other monetary rulings applies to them. This is because the realization of the reason (cash, i.e. its use as prices and wages) in these papers makes them take the rulings of money.

Therefore, buying usurious items with these papers applies to what was mentioned in the hadith (hand to hand), i.e. it is not a debt.

The subject is as follows:

The Messenger ﷺ says، **«الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالتَّمْرُ بِالتَّمْرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلًا بِمِثْلٍ، سَوَاءً بِسَوَاءٍ، يَدًا بِيَدٍ، فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ فَبِيعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ»** **Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made on the spot. If these classes differ, sell as you wish if payment is made on the spot.** (Narrated by Al-Bukhari and Muslim on the authority of Ubadah bin Al-Samit, may Allah be pleased with him.)

The text is clear when these usurious (*riba*) categories differ, that the sale is as you wish, i.e. like for like is not a condition, but the exchange is a condition. The word “categories” was mentioned generally in all usurious categories, i.e. the six, and nothing is excluded from it except by a text, and where there is no text, the ruling is that wheat is permissible for barley or wheat for gold, or barley for silver, or dates for salt, or dates for gold, or salt for silver... etc. No matter how different the exchange values and prices are, but hand to hand, i.e. it is not a debt. And what applies to gold and silver applies to paper money by virtue of the common cause (cash, i.e. its use as a price and wages).] End.

By studying how this online trading in buying and selling gold is done, it became clear that the collection or settlement is delayed for a day or two... from the date of the contract, and this is contrary to the agreed-upon condition of exchange, which the Prophet ﷺ stipulated in his saying, **“Hand to hand.”** Al-Bukhari narrated on the authority of Al-Bara’ bin Azib, who said: We asked the Prophet ﷺ about that, and he said, **«مَا كَانَ يَدًا بِيَدٍ فَخُذُوهُ وَمَا كَانَ نَسِيئَةً فَذَرُوهُ»** **“Take what was from hand to hand and leave what was on credit.”** Muslim narrated on the authority of Malik ibn Aws ibn al-Hadathan that he said: I came and said: Who is exchanging dirhams? Talhah ibn Ubaydullah said while he was with Umar ibn al-Khattab: Show us your gold, then come to us when our servant comes and we will give you your money. Umar ibn al-Khattab said: No, by Allah, you must either give him his money or return his gold to him, for the Messenger of Allah ﷺ said, **«الْوَرَقُ... بِالذَّهَبِ رَبًّا إِلَّا هَاءَ وَهَاءَ»** **“Gold and silver are usury, except for this and that...”**

Accordingly, it is not permissible to trade the euro, dollar, and other forms of currency over the Internet because there is no immediate exchange)] End quote.

The quote from the answer ends here. I hope this is sufficient, and Allah knows best. [11 Rabi’ al-Thani 1446 AH - corresponding to 14/10/2024 CE]”

The aforementioned concludes the previous answer. Therefore, since the transaction, as explained above, is not correct, the contract to perform the aforementioned work is also not correct.

This is what I consider most likely in this matter, and Allah ﷻ knows best.

Your brother, Ata bin Khalil Abu Rashta

11 Jumada al-Ula 1447 AH

Corresponding to November 2, 2025 CE

#Amir_of_Hizb_ut-Tahrir

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Q&A: Sudan After the Rapid Support Forces Take Control of El Fasher

Question:

“Massad Boulos, senior advisor to US President Donald Trump on Middle East affairs, confirmed that the Sudanese army and the Rapid Support Forces had agreed to a three-month ceasefire, based on the plan of the Quartet, which includes the UAE, the US, Saudi Arabia, and Egypt, announced on September 12.” (Sky News Arabia, 3/11/2025).

This agreement to the American plan by the Sudanese parties—the regime and the Rapid Support Forces—came after the Rapid Support Forces seized control of El Fasher in Sudan. What lies behind this agreement to the American plan? Furthermore, what happened to the Sudanese army that allowed the Rapid Support Forces to seize control of El Fasher, the capital of the Darfur region? It is a very large and heavily fortified city that the army had fiercely defended against the Rapid Support Forces attacks for a long time. How did the city succumb? And what are the dimensions and repercussions of this?

Answer:

To clarify the answer to these questions, let's examine the following:

First: Al Jazeera reported on its website on 28/10/2025: “The Rapid Support Forces (RSF) announced on Sunday morning their control of El Fasher, after a siege that lasted more than a year. This means extending the forces' influence over all five Darfur states and dividing the country between an east controlled by the Sudanese army and a west under the control of the Rapid Support Forces.” This brief account from Al Jazeera makes it clear that the Rapid Support Forces' control of El Fasher is more than just a victory in a battle for a city; it is a remarkable takeover of an entire region! The RSF had been besieging the city for a year, yet they lacked the sophisticated weaponry necessary to achieve a victory against the Sudanese army units defending it. These units had valiantly defended the city for a year, but suddenly, Burhan's government handed it over to

the separatist rebel Hamdan Dagalo (Hemedti), the commander of the Rapid Support Forces. The handover was blatant and unambiguous:

1- **“Sudan's Sovereign Council Chairman Abdel Fattah al-Burhan stated that the Sudanese people and armed forces would prevail,** emphasizing that the leadership's assessment in El Fasher (the capital of North Darfur State) was to evacuate the city due to the systematic destruction it had suffered.” (Al Jazeera Net, 27/10/2025). He then followed this with empty rhetoric: (In a televised address, al-Burhan added, "Our forces are capable of achieving victory, turning the tables, and reclaiming the land," adding, "We are determined to avenge all of our martyrs")

2- **“Sudanese military sources told Al Jazeera that the Sudanese army evacuated a division headquarters in El Fasher "for tactical reasons."” (Al Jazeera Net, 27/10/2025).**

These statements from Abdel Fattah al-Burhan and his military sources clearly indicate, not implicitly, that the army evacuated El Fasher, leaving it to be plundered by the Rapid Support Forces.

Secondly, Burhan's government and its military leadership refrained from providing military and logistical support from their central areas of control to their forces in El Fasher for a year. As a result, these forces remained besieged, fighting and repelling the RSF attacks with whatever resources they had from within the city. The Burhan government's military command, which boasted of clearing Khartoum, Omdurman, and Bahri of the RSF, was certainly capable of supporting its large contingents in El Fasher, but it failed to do so for a year. In other words, the plan was to let those contingents collapse.

Third: Upon closer examination, we find that the handover of the forces of the rebel separatist Hemedti took place concurrently with talks being conducted by America, between the two Sudanese parties in America with the aim of a ceasefire: (“After the Sudanese Sovereignty Council denied the existence of any direct or indirect negotiations with a delegation from the Rapid Support Forces in Washington, diplomatic

sources revealed that the Sudanese Foreign Minister, Mohi El-Din Salem, arrived in the United States on an official visit aimed at discussing efforts to stop the war that has been raging in Sudan for more than two years.” (Al-Arabiya, 24/10/2025)).

This means one thing: America brought together in Washington the delegations of its two Sudanese agents—Burhan's and Hemedti's—and the Sudanese Sovereignty Council's denial of holding negotiations with the RSF in Washington serves as proof. The implementation of America's orders to its two agents was carried out openly two or three days later in El Fasher. According to the previous same source (sources told Al-Arabiya/Al-Hadath on Friday that the Sudanese minister will hold a series of meetings in Washington with US administration officials, including Massad Boulos, senior advisor to the US president on Middle East and Africa Affairs. They added that Salem will also meet with a number of his Arab counterparts, noting that the visit comes at the official invitation of the US administration to discuss several issues of mutual interest. A US official also explained to Al-Arabiya/Al-Hadath that Boulos will chair the Quartet meetings on the Sudanese crisis).

Further evidence of America's gathering of its two agents' delegations in Washington is this: [A diplomatic official confirmed yesterday, Thursday, that the Quartet (the United States, Saudi Arabia, the UAE, and Egypt) would meet today in Washington with representatives of the Sudanese army and the Rapid Support Forces to push both sides toward a three-month humanitarian truce. He said the goal was "to exert unified pressure to solidify the ceasefire and allow humanitarian aid to reach civilians," Al-Arabiya, 24/10/2025]. This means that the timing of the RSF storming of El Fasher and the Sudanese army's evacuation of it, coinciding with the Washington meeting, leaves no doubt that the decision to hand over the strategic city to the RSF was made in Washington and that the two Sudanese parties immediately began implementing it on the ground, i.e., two days later, with the outcome achieved on the third day.

Fourth: This meeting in Washington is the second step following the

first, when America gathered its agents and followers in the region in what is called the Quartet (Saudi Arabia, the UAE, and Egypt) and began implementing its will to impose a ceasefire in Sudan. Al-Arabiya reported on 12/9/2025, the statement issued after that meeting: (The joint statement read: "At the invitation of the United States, the foreign ministers of the United States, Egypt, Saudi Arabia, and the United Arab Emirates held in-depth consultations on the conflict in Sudan, recalling that it has caused the world's worst humanitarian crisis and poses grave risks to regional peace and security. The ministers affirmed their commitment to a common set of principles to end the conflict in Sudan.") The fourth point of the statement read: "The future of governance in Sudan will be determined by the Sudanese people through a comprehensive and transparent transitional process not subject to the control of any warring party." It also stated in one of its points: "All efforts will be made to support a negotiated settlement of the conflict with the effective participation of the Sudanese Armed Forces and the Rapid Support Forces."

On the one hand, this Quartet is a formula chosen by America so that its solution in Sudan appears to have a regional character as well, that is, with the approval of key countries in the region. However, these countries do not move unless Washington moves them, and they do not take any step without America. On the other hand, the text of the statement indicates the recognition of the two parties to the conflict in Sudan on an equal footing and calls on them to participate effectively. That is, the statement does not refer to the Rapid Support Forces as separatist and rebel forces, nor does it call on them to stop their rebellion, especially since they formed a separatist government to split Sudan.

Fifth: After the Rapid Support Forces took control of El Fasher, a strategic city, their control of it meant taking over the entire Darfur region, with its five states, most of which were already under their de facto control. Therefore, agreeing to a three-month truce, or even demanding it, means American recognition of the RSF control and legitimate presence in the Darfur region and in the most important city of the region, El Fasher. This truce, which America is proposing and dressing up as a "Quartet"

agreement, is followed by further steps of negotiations between the two parties to the conflict in Sudan, after America's plans enabled the RSF to control all of Darfur, and after America's agent, Hamdan Dagalo (Hemedti), had established a separatist government, which he announced at the end of February 2015 in Nairobi, the capital of Kenya, with himself as its head. It was operating from Nyala, the capital of South Darfur State, and now the way is certainly completely paved for Hemedti's separatist government to move to El Fasher.

Sixth: As for the American position, it was explicit and did not even express displeasure at the Rapid Support Forces' control of El Fasher.

Instead, it called for the next step in the American plan for Sudan: a ceasefire. This would completely block the Sudanese army's path to retaking El Fasher and ensure Hemedti's control over it was firmly established, undisturbed by any clashes:

[Massad Boulos, advisor to US President Donald Trump on African affairs, called on the warring parties in Sudan to consider and immediately approve a proposed humanitarian truce. He added that he had presented a three-month humanitarian truce proposal, which was welcomed by both sides in the Sudanese conflict. He urged the Rapid Support Forces to proceed with the humanitarian truce and cease fighting. Boulos had stated the previous day that the world was watching with grave concern the actions of the Rapid Support Forces and the situation in El Fasher, calling for the protection of civilians.] (Al Jazeera Net, 27/10/2025).

This was then confirmed again, as reported by Sky News on 3/11/2025: [Massad Boulos, senior advisor to US President Donald Trump on Middle East affairs, confirmed that the Sudanese army and the Rapid Support Forces had agreed to a three-month ceasefire, based on the plan of the Quartet, which includes the UAE, the US, Saudi Arabia, and Egypt, announced on September 12th. Boulos explained, in statements he made from Cairo on Monday, that technical and logistical discussions were underway before the final signing of the ceasefire, noting that representatives of both sides had been in Washington for some time to

discuss its details. He added that the ceasefire proposal represents a real opportunity to end the crisis, emphasizing that the army and the Rapid Support Forces are engaged in discussing a paper presented by the US with the support of the Quartet, aimed at achieving peace. He pointed out that the conflict in Sudan has become a threat to the region and the world, especially to the security of the Red Sea.] (Sky News Arabia, 3/11/2025).

Seventh: Amidst US President Trump's boasting that he is a peacemaker and ends wars, America is clearly and unequivocally proceeding with its plan, and at an accelerated pace, to divide Sudan and separate the Darfur region, just as it previously separated South Sudan. This is what we have repeatedly warned against. In the answer to a question titled "Drone Attacks and Developments in the War in Sudan" we stated the following on 21/5/2025:

[(It is clear from all this that the major attacks in eastern Sudan, especially on the strategic facilities of the city of Port Sudan, are linked to the war in Darfur. They are aimed at forcing the army to move away from attacking El Fasher and head east to defend Port Sudan) we added: (Fourth: It is painful that the kaffir colonial America can manage a fight that reaps lives in Sudan and harness its agents to implement it openly, not secretly, and publicly, not hidden. Burhan and Hemedti are fighting with the blood of the people of Sudan for no reason other than to serve America's interests, as it wants to repeat the division of Sudan as it did in separating the south from Sudan. It is now doing its utmost to separate Darfur from what remains of Sudan. Therefore, the army focuses its attention on the rest of Sudan's regions, and the RSF focus their attention on Darfur. If the sincere in the army become active in regaining control of Darfur, the RSF will move the battle to other regions in Sudan to distract the army, so its forces withdraw from Darfur to eastern Sudan, in which the RSF are intensifying their attacks with drones. This is to enable the RSF to take complete control of Darfur!]

Prior to that, in the answer to a question titled "Acceleration of Military Operations in Sudan" dated 6/2/ 2025, we warned that the puppet political

and military leadership in Sudan, which takes its instructions from the Trump administration, is directing the army to open corridors for the Rapid Support Forces from the central region towards Darfur. We stated:

[Sixth: Accordingly, it is most likely that the field developments in Sudan are arranged and managed by Trump and that they aim to achieve the following:

- Accelerating the American plan to prepare the atmosphere by dividing the country between America's agents on the basis of Darfur under the control of the Rapid Support Forces and the rule of Hemeti, while the army led by Burhan controls central and eastern Sudan, so two entities appear in Sudan, and this matter was imposed by virtue of Hemeti's control over Darfur. We have previously mentioned this plan in response to a question dated 19/12/2023, where we explained at that time "that America is preparing the atmosphere for division... when America's interests require it. Even if America's interests require another separation after South Sudan, it will do this separation in Darfur... and it seems that the time for this separation has not come yet... but preparing the atmosphere for it is what is currently happening." **This is what we said previously, and it seems that America's interest is close to accelerating the separation of Darfur as it did in South Sudan... and this is very dangerous if Trump succeeds in implementing it... so the Ummah must stand in his face and not be silent as it was silent when South Sudan was separated!]**

Eighth: Hizb ut Tahrir has been warning since the beginning of this year, and indeed since 2023 when America ignited the war between its two agents in 2023, that America's plan to divide Sudan would come to fruition. And now, the steps toward partition are unfolding before your very eyes, with many Sudanese people becoming embroiled in this carnage between America's agents to achieve America's goals and maintain its influence in Sudan. Today, the American plan is close to realizing the secession and the separation of the Darfur region from Sudan, and this is happening while you stand by and watch! Is there a

single wise and powerful leader in the army who will sit down for an hour and decide to be sincere to his Lord, and take the necessary steps to thwart America's plan and eliminate its agents who have killed tens of thousands of Sudanese and displaced millions, for no other purpose than to carry out Washington's demands? Is there a single wise and powerful leader in the army who will place Sudan's power in sincere hands, granting Nusra (material victory) to Hizb ut Tahrir, which has long cried out, warned, and called for the establishment of Islam, so that from Sudan, the Islamic State, a second Khilafah (Caliphate) on the method of Prophethood, may be established? And how great is this wise and strong man who meets Allah (swt), and Allah has used him to fulfill the glad-tiding of His noble Prophet (saw) of the return of the Khilafah Rashida (Rightly Guided Caliphate) after this oppressive rule in which we live: «...ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ...» «...then it will be an oppressive rule, and it will be as long as Allah wills it to be, then He will lift it when He wills to lift it, then there will be a Khilafah (Caliphate) on the method of Prophethood.” Then he was silent.” [Extracted by Ahmad].

12 Jumada Al-Awwal 1447 AH

3/11/2025 CE

أَمِيرُ حِزْبِ التَّحْرِيرِ #

#Ameer_Hizb_ut_Tahrir

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Between Gold and the Dollar

Dr. Muhammad Gilani

On August 15, 1971, under President Nixon, the United States abolished the Bretton Woods Agreement, which fixed the price of gold at \$35 per ounce. The primary motivation for this historic decision was the massive increase in dollar amounts issued by the Federal Reserve, particularly the funds allocated by the United States to rescue Europe, known as the Marshall Plan. By 1971, Europe had accumulated an estimated \$10-40 billion, equivalent to 11.2-40.8 tons of gold in gold, in accordance with the Bretton Woods Agreement. This exceeded America's gold reserves, according to 1971 statistics, which were equivalent to 10,000 tons. America had no choice but to abandon its commitment to the Bretton Woods rule, which allowed global central banks to exchange their dollars for gold. Despite Europe's opposition, particularly France's, to the US's cancellation of the agreement, the US persisted with its decision and forced Europe to follow this path. This was especially true when it persuaded, or forced, OPEC, led by Saudi Arabia, to replace the gold-dollar standard with the oil-dollar standard, known as the petrodollar.

When examining the relationship between the dollar and oil, and the relationship between the dollar and gold, we find a major dilemma facing the US-controlled monetary system. After the dollar escaped the shackles of gold, and subsequently the shackles of economic growth that Reagan worked to undo during his term in office (1980-1988), the US allowed the issuance of massive amounts of dollars, exceeding its gold or commodities in circulation in local and global markets.

These amounts of dollars reached very large quantities in the global market. The available money in the form of real cash (M0) amounts to \$8.3 trillion, and the amount of dollars circulating through bank checks (M1) equals \$56.7 trillion. If bank savings accounts (M3) are added to this, the global amount of dollars becomes \$123 trillion. However, the EBC Financial Group estimates the value of dollars worldwide at \$471 trillion. This means

that the amount of money measured in dollars could exhaust all the available gold in the world, whether it has been produced or not. According to the US Geological Survey, the amount of gold discovered worldwide is estimated at 244,000 tons, in addition to the 50,000 tons estimated to be underground. If the amount of discovered gold is considered to be 300,000 tons, this means that the available dollars issued by the Federal Reserve, or that it could use, would be enough to buy all the gold in the world at the current price for less than 7% of the amount of dollars available in the world.

It's true that gold is not the basis for monetary policy, and the conversion of dollars into gold is not imposed on countries. However, the only thing the United States guaranteed after its abolition of the Bretton Woods Agreement was the stability of the exchange rate between gold and the dollar. This is where the danger of a massive accumulation of dollars, enough to buy all the world's gold 15 times over, lies.

On the other hand, what is known as inflation, refers to a significant increase in the amount of money in circulation, or tradable, compared to the available goods that can be purchased with the available cash. While inflation can be measured by the availability of consumables such as food, utilizable goods such as machinery, or strategic goods such as weapons, gold remains the most important indicator of inflation, especially if it becomes highly sought after for investment or storage. If we consider the quantity and value of assets used by people worldwide, distributed among food, medicine, military, aerospace, and complementary industries, including gold, it reached approximately \$40 trillion in 2023 and \$64 trillion in 2024. If we compare this value with the circulating currency alone, which amounts to \$160 trillion, we realize the seriousness of the global financial situation. Here, we must note the significant increase in the value of traded goods between 2023 and 2024, which reached \$4 trillion. This alarming increase is primarily due to an increase in the prices of goods, consumables, and strategic materials, not necessarily an increase in consumption.

The prominent and noticeable trend today in gold prices is because gold is the commodity whose price can be significantly increased without creating global chaos. Instead of significantly raising interest rates to curb inflation, and a significant increase in the price of consumable goods, attention is turning to gold as a safe haven, as its price increases do not affect people's lives. Instead, the rise in gold's price is viewed as an investment opportunity, not a manifestation of the inflation that afflicts most of the world's population.

In fact, the fundamental issue around which the issues of rising prices, whether of gold or other commodities, revolve is a natural consequence of the fundamental issue of the process of issuing fiat money. For centuries, the world has lived financially with a single currency, gold or its equivalent, in circulating currency. This system can never suffer from inflation. On the contrary, increased production always leads to a natural decrease in prices. This is in contrast to the capitalist system, the financial component of which was imposed by America.

The question remains: Is it possible to return to the gold standard, where gold becomes the global currency and all efforts and funds are valued in gold and silver, for instance? The answer relates not only to the financial system, but to the economic system as a whole, and to the political system that can make economic decisions regardless of the positions of other countries. This is easier said than done, as it is a decision that provokes the world's leading power, America, which considers the separation of gold from any monetary base, one of the foundations upon which it relies to achieve great global dominance. We have seen how Europe, the land most capable of confronting America, at least perhaps 75 years ago, when it abolished the gold standard, was unable to stand up to America. Similarly, the Soviet Union found no way to challenge America's decision, and was content with purchasing foreign currencies with real gold, to purchase goods from various countries around the world, even though it significantly reduced its imports of global goods.

To this day, the emergence of organizations such as BRICS and the Shanghai Cooperation Organization (SCO) speak with great caution about the global monetary system. However, all they discuss is intra-regional trade between members of these organizations, using their own currency. Their strategy falls far short of issuing a currency based on gold.

America has succeeded in making monetary policy and the dominance of the dollar a strategic issue in its dealings with the world. Any deviation from this could have very serious consequences. The world's most powerful countries are fully aware of this and are working diligently to avoid provoking it.

Hence, challenging the global monetary system must be part of challenging the global system as a whole, whether on the intellectual, ideological, economic, and financial levels. Their strategy falls far short of issuing a gold-based currency. This can only be achieved in the Khilafah (Caliphate) State, which possesses a political and economic system based on enlightened thought, and controls the most important natural resources such as gas, oil, and minerals, as well as the world's most important waterways. This is in addition to its enormous human potential. The Khilafah, which will soon emerge, InshaAllah, and is the only state capable of offering the entire world a financial system coupled with an economic, political, and humanitarian system based on an ideological thought that is not based on self-interest, whether immediate or future.

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NUSSRAH

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

The divine evidence of Nussrah is established in the Seerah of RasulAllah ﷺ. When the society of Makkah became rigid before the message of Islam, Allah ﷻ ordered RasulAllah ﷺ to present himself to various tribes, to seek their Nussrah. After the death of his ﷺ uncle Abu Talib, RasulAllah ﷺ started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him ﷺ.

Through the Nussrah of the Second Pledge of Aqabah, the first Islamic State was established. So, the leaders of Aus and Khazraj were named as Ansar, to be remembered by this honored title until the end of the life of this world.

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah ﷻ has revealed. They must uproot the Kufr capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah ﷺ when he ﷺ said, **نُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ نُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا** ﷺ said, **“Then there will be a forceful rule and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the the Method of Prophethood.”** Then he ﷺ became silent.” (Ahmad).