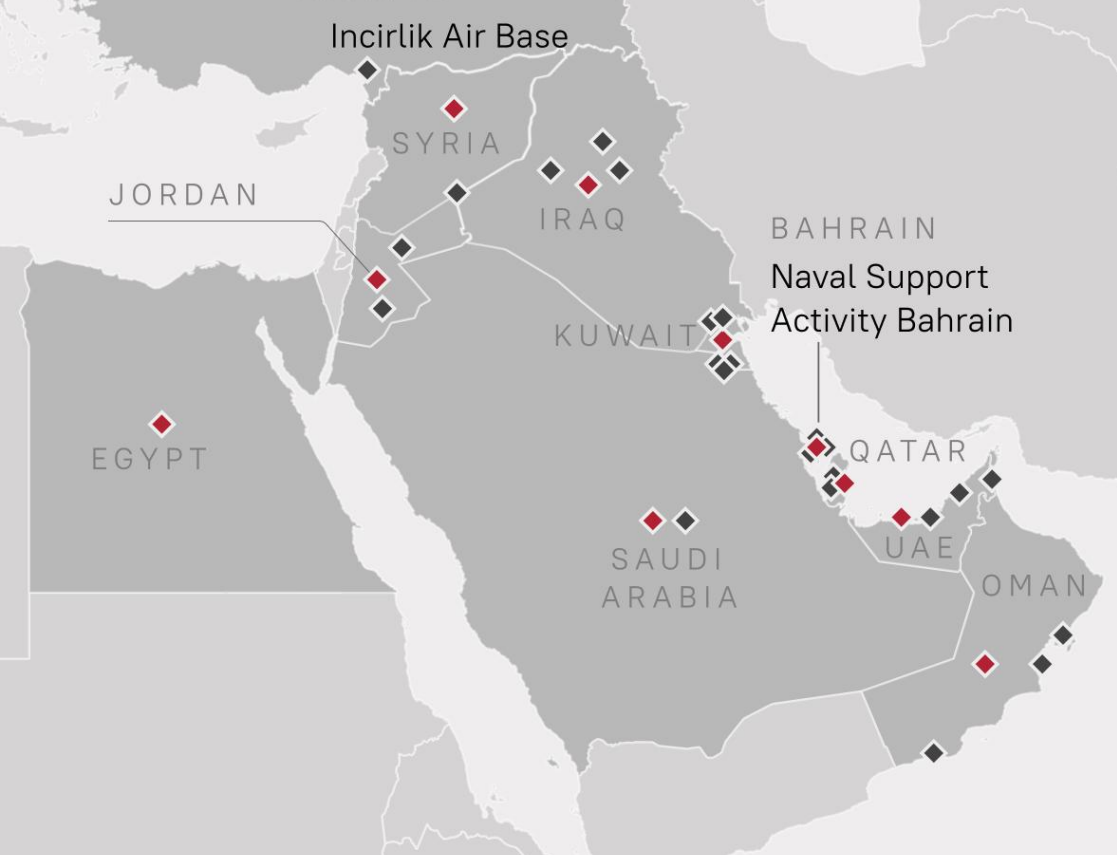


NUSSRAH

US Military Presence in the Middle East

- ◆ military bases
- ◆ military units

Dismantle the American Military Infrastructure!



Nussrah Magazine Issue 91

Nussrah Magazine is issued by the Media Office of Hizb ut Tahrir in Wilayah Pakistan

Index of Contents

Jihad According to Shariah Texts	3
Prerequisites for Policymaking (Part 2).....	23
Introductions to the Evidences for the Existence of Allah ﷻ	31
11 May: Anniversary of the Abduction of Naveed Butt.....	53
Seeking Nussrah from Rulers of Muslims These Days	57
America and China: Towards a Reshaping of the Global Order? ..	62
Dismantle the American Military Infrastructure!.....	75
Negative Effects of International Oil Price Fluctuations	87
Arrests Without Charge and Merciless Torture.....	90
Europe Fears a Few Days Without the Oil and Gas of Muslims	94
The American-Iran War and the Reality of Iran.....	96
Budget 2026–27	106
Ukraine’s Attacks on Russia During the Economic Forum	110
Crushing the People Through a “Hard State” Approach	117

Jihad According to Shariah Texts

Khalid Ibrahim al-Amraoui

The word 'Jihad' has a four-lettered root verb jaahada (جَاهَدَ) in the verb form of 'Fi'al (فِعَال). It comes with the meaning of المفاعلة i.e. mutual action of the two parties, like the word khisam (الْخِصَام mutual conflict) with the meaning of mukhasama (المُخَاصِمَة mutual conflicting), which has the root word in the verb khaasama (خَاصِم). It is also like the word Jidal (الْجِدَال mutual quarrel) with the meaning of mutual quarrel (المُجَادَلَة mujaadalah), which has the root word in the verb Jaadala (جَادَل).

The three-lettered verb root for the word 'jihad' is (جَهَد jahida) which is to exert. The author of Al-Qamus Al-Muhit says the meaning of the tripartite verb as, المشقة، والمضْم، والطاقة، والجهد: "Al-Jahd means energy, to assemble and hardship." It is also said in Lisan Al-arab: «بالضم» المشقة، والجهد «بالضم» "Al-jahdu, with Fatha vowel sound, means 'hardship', Al-juhdu, with Dhamma vowel sound, means 'power'. Al-jihad means: 'exhausting as much as possible of power in terms of sayings and actions.'"

The author of the dictionary 'al-Munjid' says، بذل وُسْعَه، "جاهد مُجَاهِدَةً وَجِهَادًا: بذل كل منهما جهده في دَفْع صاحبه Jaahada mujahadathan wa jihadan, meaning exerting one's effort to the utmost. The root word means: Both of them exert their efforts to the utmost to protect themselves."

Al-Qastalani says in his commentary to Sahih Bukhari، الجهادُ بكسر الجيم، مصدر جاهدت العدوَّ مجاهدةً، وجهاداً، وأصله: جيهاداً، كقيتالاً، فحُفِّف بحذف الباء، وهو مشتق من الجهد، بفتح الجيم، وهو التعب، والمشقة، لما فيه من ارتكابها، أو من الجهد بالضم، "Al-Jihad is a root word وهو الطاقة، لأن كل واحدٍ منهما بذل طاقته في دفع صاحبه which means to fight the enemy. The word 'Jihad' is 'je'ehad (جيهاد), where the letter ى is included. It is like saying قيتال / Q'ital, with the letter ى included in the word Qital. Thus the word has ى removed, to pronounce Jihad, which is derived from الجهد / al-jahd which means fatigue and hardship for the one who commits to it. Or it is derived from the word الجُهد

/ Al-juhd which means power, as both the party exerts their energy to protect themselves.”

It is said in Tafsir Nisaburi: **والصحيح أنّ الجهاد: بذل المجهود في حصول المقصود**: “The correct opinion is that the word ‘Jihad’ means: exerting efforts to achieve the goal.”

By looking at the linguistic meaning of the word ‘Jihad’ from these excerpts, we can define the word linguistically. So, we say the real linguistic meaning for the word ‘jihad’ is as follows: **الجهاد: هو استفراغ الوسع في المَدَافَعَةِ** “Jihad means the exertion of ability in defense between the two parties, even if it is hidden (تقديرًا) بين طرفين ولو تقديرًا.” What we mean by hidden is jihad of a man against himself, whereby what is hidden is that the man has two parties within himself, when there is a struggle between two contradicting desires and each of them fights to dominate the other. This is the definition we have combined from what comes in ‘Lisan Al-Arab’ and in the commentary of Qasatalani, wherein we have included the phrase **ولو تقديرًا** ‘even if it is hidden’ to add more clarity.

Based on this linguistic meaning, the exerted effort may be a physical act, with or without a weapon, or with or without spending wealth. The exerted effort may be through words. It may be by abstaining from an act and speech. This is like the one who refrains from obeying the parents, in what they command him of sins (ma’siya). It is his patient uprightness despite their insistence in asking him to do the sins. It is like the one who overlooks the desire to satiate from the prohibited act, as he disputes with himself in this regard. It is what mentioned in the ‘Hashiya Jamal’ (scholium) for the book ‘Jalalayn’ as: **الجهاد: هو الصبر على الشّدة، وقد يكون في الحرب، وقد يكون في النفس** “Jihad is the patience upon the hardship, and it may be in war or it may be against the soul.”

Also based on this linguistic definition: **قد يكون الظرف الآخر الذي يجاهده المسلم: هو النفس، أو الشيطان، أو الفساق، أو الكفار** “The party whom a Muslim fights against may be his soul, or Shaytan or sinner or disbeliever.”

Within this linguistic definition, it includes Jihad in the Path of Allah, such as the Jihad of a Muslim seeking the pleasure of Allah ﷻ. Or it includes

Jihad in the Path of Shaytan such as Jihad of a disbeliever against others. This is because Jihad is, as Nisaburi says, an exerted effort to achieve the goal, regardless of the nature of the goal which a person who exerts aims for.

The Noble Quran has used the verb of 'Jihad' in describing the activities of the disbelievers from amongst parents, who divert their believing children from their Iman. Allah ﷻ says, (وَإِنْ جَاهِدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا، "But if they endeavor (jaahadaaka/جاهداك) to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return," [TMQ 29:8]. And Allah ﷻ says, (وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا) "But if they endeavor (jaahadaaka/جاهداك) to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness." [TMQ Surah Luqman 31:15].

B- Jihad in the Sense of Shariah

The word 'Al-jihad' is conveyed by the Shariah in the Noble Quran and Prophetic Sunnah in the sense of general linguistic meaning as mentioned above. The Shariah has confined it to specific meaning which is, بَذْلُ الْوُسْعِ "exertion of efforts in fighting in the path of Allah directly or aiding it through wealth or opinion or increasing the numbers (of fighters) or others..." It seems that this specific meaning of Jihad was only during the Madinah period and was not during the Makkah period, as the legislation of Jihad was not yet revealed during the Makkah period. The word 'Al-Jihad' used in the Makkah period verses indicates its general linguistic meaning. There are three such verses of Surah Al-Ankabut, (وَمَنْ جَاهِدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ) "And whoever strives (Jaahada) only strives for [the benefit of] himself..." [TMQ Surah Al-Ankabuth 29:6]. Allah ﷻ said, (وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا) "But if they endeavor (jaahadaaka/جاهداك) to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness." [TMQ Surah Al-Ankabut 29:8]

Allah ﷻ said, **“وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا) “And those who strive for Us - We will surely guide them to Our ways.”** [TMQ Al-Ankabut 29:69].

And there is a verse in the Makkah period Surah Luqman, which is, **وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا) “But if they endeavor (jaahadaaka/جاهداك) to make you associate with Me.”** [TMQ Surah Luqman 31:15]. As for the verse of Jihad in the Makkah period surah An-Nahl, the following verse includes mentioning of Hijrah, which indicates that the verse is a Madinah period verse within the Makkah period surah. This is what is mentioned by the mufasssirs and the verse is, **ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ) “Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allah] and were patient - indeed, your Lord, after that, is Forgiving and Merciful.”** [TMQ Surah an-Nahl 16:110].

As for the word “al-Jihad” used in the Madinah period verses, there are twenty-six with wording which clearly indicates the meaning of fighting. Amongst them is in Surah an-Nisa, **لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا) “Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward.”** [TMQ Surah An-Nisa’a 4:95]. It is clear in this verse that the word ‘jihad’ means setting out for fighting and its preference against those who sit back without leaving out for Jihad. Amongst them also is the verse in Surah At-Tawbah, **انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ) “Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.”** [TMQ Surah At-Tawbah 9: 41]. The command of Jihad after the command to go forth i.e. leaving out means that the word ‘Jihad’

is fighting. And the verse, **وَإِذَا أَنْزَلْنَا سُورَةً أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ** (And when a surah was revealed [enjoining them] to believe in Allah- and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, ‘Leave us to be with them who sit [at home].’ [TMQ Surah At-Tawba 9:86]. Allah ﷻ said, **لَكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ** (But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful.” [TMQ Surah At-Tawba 9:88]. Amongst them is what comes in Surah as-Saff after the mentioning of Qital (fighting) at the beginning of the surah as Allah ﷻ says, **إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ مَرْصُوصٌ** (Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.” [TMQ Surah As-Saff 61:4]. After that, the following two verses (verse 10 and 11) come to encourage this fighting by naming it as jihad as He ﷻ says, **يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ (10) تَوَمَّنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ** (O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? (10) [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.” [TMQ Surah As-Saff 61:10, 11].

This is what related to the word ‘Jihad’ in Madinah period verses, in which we can clearly see that these verses indicate the specific fighting. It also includes what is necessitated for fighting in its natural condition in terms of exerting with wealth that which is necessary to prepare the apparatus for fighting, or to proceed in the fighting itself and to present the condition for its legitimacy, which is to convey the Dawah to the disbelievers. As mentioned in the book **مغني المحتاج** ‘Mughni Al-Muhtaj’, it is not allowed to initiate fighting without calling them to Islam.

Similarly, the word ‘Jihad’ has come in the Prophetic Sunnah with this Shariah meaning also which is fighting and what it constitutes. Abu Huraira (ra) said: they asked: ‘O Messenger of Allah! Inform us of the deed that

equates jihad in the Path of Allah?'. The Messenger of Allah ﷺ said, لَا تَطِيقُونَهُ "You will not be able to do that". They asked: 'O Messenger of Allah! Inform us so that we may be able to do.' The Prophet ﷺ said, «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَائِمِ بآيَاتِ اللَّهِ لَا يَفْتُرُ مِنْ صِيَامٍ وَلَا صَلَاةٍ حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ الْمُجَاهِدُ» "He who engages in Jihad in the Path of Allah is like him who fasts and spends the night in prayer, who assiduously recites Allah's verses and does not slacken from fasting and charity until he who is engaged in jihad in the Path of Allah returns (to his family.)" It is clear from the context of the hadith that the question was about the one who engages in Jihad, meaning the one who fights in the path of Allah in particular, and the answer also indicates that meaning as the Prophet ﷺ says, «حَتَّى يَرْجِعَ الْمُجَاهِدُ» "Until the one who engages in jihad returns (to his family.)" Jabir (ra) narrates: They asked: "O Messenger of Allah! Which Jihad is best?" He ﷺ said, «!من عَفِرَ جَوَادُهُ وَأَهْرِقَ دَمُهُ» "(That of a man) whose blood is shed and his horse is wounded." Abdullah ibn Abbas Narrated: The Prophet ﷺ said, «لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ تَرُدُّ أَنْهَارَ الْجَنَّةِ، تَأْكُلُ مِنْ ثِمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلٍ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طَيْبَ مَا كَلِمَتِهِمْ وَمَشْرَبِهِمْ وَمَقِيلِهِمْ قَالُوا: مَنْ يُبَلِّغُ إِخْوَانَنَا عَنَّا أَنَا أَحْيَاءُ فِي الْجَنَّةِ نُزِرْنَا لِنَلَّا يَرْهَدُوا فِي الْجِهَادِ وَلَا يَنْكَلُوا عِنْدَ الْحَرْبِ فَقَالَ اللَّهُ سُبْحَانَهُ: أَنَا أُبَلِّغُهُمْ عَنْكُمْ» "When your brethren were smitten at the battle of Uhud, Allah put their spirits in the crops of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be disinterested in jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down; (وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا) "And do not consider those who have been killed in Allah's path." (till the end of the verse)" [End Quote].

Thus, it is clear from these divine legal texts and many other divine texts that Shariah has transferred the word Jihad from its general linguistic meaning into a specific meaning, which is to fight in the Path of Allah ﷺ.

This specific meaning constitutes, as mentioned above, apart from the other expressions that revolve around the meaning of Jihad, war, conquest and fighting. Here the Shariah sources come one after another to define Jihad with the meaning of fighting in the Path of Allah ﷺ. The following are some of the excerpts from the books of jurisprudence that deal with the Shariah meaning of Jihad and its related ahkaam.

It has been mentioned in the Hanifi book of jurisprudence, Bada'i' as-Sana'i' fi Tartib al-Shara'i' (بدائع الصنائع في ترتيب الشرائع Creative Artistry in the Arrangement of Legalities), أما الجهاد في اللغة فعبارة عن بذل الجهد وفي عرف الشرع يستعمل في بذل الوسع والطاقة بالقتال في سبيل الله عز وجل بالنفس والمال واللسان أو غير ذلك "As for jihad, it linguistically means the exertion of efforts. In the Shariah definition, the word is used for exertion of capacity and energy for fighting in the Path of Allah ﷺ, azza wa jall, with body, wealth, speech and other than that."

In the Maliki book of jurisprudence, Manh Al-Jaleel

الجهاد: أي، قتال مسلم كافراً غير ذي عهد، لإعلاء كلمة الله تعالى أو (منح الجليل) "Jihad حُضُورُهُ له [أي: للقتال] أو دُخُولُهُ أرضه [أي أرض الكافر] له [أي: للقتال] قاله ابن عرفة is a fighting of a Muslim against an uncovenanted disbeliever in order to raise the word of Allah ta'ala or participating in the fighting or entering the land of disbeliever for fighting. This is what said by Ibn Arafa."

It has come in Shafi' book of jurisprudence 'Al-Iqna'a' (الإقناع) about the definition of Jihad, أي: القتال في سبيل الله "It is a fighting in the path of Allah". Shirazi affirms in his book 'Al-Muhdib' (المهذب) that: "أن الجهاد هو القتال is fighting."

As for what comes in the Hanbali book of jurisprudence, 'Al-Mughni' (المغني), the author of the book Ibn Qudama did not discuss in the 'Chapter of Jihad' any other meaning, other than what is related to war and fighting the disbelievers. He discusses whether it is a collective obligation or an individual one, whether it is in the sense of guarding the believers from the enemy or guarding (Ribaah) the borders and gaps. He says الرباط أصل الجهاد "Ribaah (border protection) is the root and branch of jihad." And he says, إذا جاء العدو صار الجهاد عليهم فَرَضَ عين... فإذا ثبت هذا فإنهم لا يخرجون إلا بإذن

الأمير لأن أمر الحرب موكول إليه “If an enemy comes, Jihad upon them becomes individual obligation... It is affirmed that they will march forth only with the permission of the leader as the matter of war is entrusted upon him.”

Thus, the word ‘Jihad’ has transferred from its linguistic meaning into the Shariah meaning such that when the word is mentioned, it is understood only in the sense of fighting.

What we regret is the state of this defeated Ummah, for whom the word ‘Jihad’ has become a great embarrassment and discomfort. The Ummah does not want to discuss it with its opponents, particularly with those who try to add false and wrong interpretations to this concept. This is because the concept is no longer as pure and clear as what is mentioned in the Shariah texts as explained by the majority of the ‘ulema. Instead, the intellectual and material weakness of the Ummah enabled it to introduce strange interpretations against its Shariah meaning. This in turn led to the division of Muslims between extremes. Some of them have declined in their thinking, making Jihad merely defensive, to protect oneself and identity. Consequently, it was made a defensive war and not an offensive war. Others say that jihad is a struggle against the soul to resist the whims. They call it ‘major Jihad’ (al-Jihad al-Akbar) which is preferred over the ‘minor Jihad’ i.e. fighting. Some groups have turned to extremism and harshness by portraying every fighting that occurs between people as a legitimate Jihad, as mentioned in the Quran and Sunnah.

Jihad was once used to represent distinct creedal reality and concept deeply rooted in the minds of the Ummah, who viewed Jihad as a practical method to embody the Islamic thought on the ground reality. However, Jihad has now turned into vulgar and confused idea amongst the current generation. Only the few are concerned to discuss Jihad. The Ummah was overcome by negligence and slackness, which removed fear from the hearts of the enemy. So the zeal of Deen and hatred against the disbelievers waned. They were replaced by the zeal of ignorance, racism and nationalism, such that the Muslims began to hate one another.

These misconceptions have widely spread amongst Muslims. Most of them have missed the pure and distinct understanding of the thought of Jihad, such that the motivation is lost. So, I thought it is necessary to present this intellectual discussion to our Shabab, with the intent of removing suspicions, refuting the slanders and consolidating the importance.

With my exposure to the thought of Jihad and every case of the fighting in its appropriate place, I chose to summarize, as I said, in order not to overburden the listener or reader, with the hardship of following up. I will not spend my time debating and exploring what comes in the books of jurisprudence, knowledge and thinking. In order to clarify what is right and wrong, we must refer to what we have from amongst the strong evidences and detailed explanations that have no doubt or ambiguity around them.

Let us first look at what people in these days say about the subject:

Many of them today divide Jihad into two types: First is a type related to ‘major jihad (jihad al-akbar)’ which is striving against the soul, whims and shaytan and the like. The second is a type related to ‘minor Jihad (jihad al-asghar),’ which is fighting against disbelievers. They cite several evidences for it, amongst them are: the saying of Allah ﷻ Who said, **قَاتِلُوا الَّذِينَ يَلُونَكُمْ** (Fight those adjacent to you of the disbelievers.” [TMQ Surah AT-Tawba 9:123], and the saying of Allah ﷻ Who said, **وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا** “And strive against them with the Qur'an a great striving.” [TMQ Surah Al-Furqan 25:52], and His saying, **والذين جاهدوا فينا لنهدينهم** (And those who strive for Us - We will surely guide them to Our ways.” [TMQ Surah Al-Ankabut 29:69]. The Prophet ﷺ said, **عدنا من الجهاد** “We have returned from minor jihad to the major jihad.” They asked: “What is major jihad.” The Prophet ﷺ replied, “Jihad against the soul”. In another narration, the Prophet ﷺ said, **«قدمتم خير مقدم وقدمتم من الجهاد الأصغر إلى الجهاد الأكبر** “You have marched into a good march from minor jihad to the major jihad, which is a struggle of a servant against his whims.”

I say: it is true that, here, Jihad means struggling against the soul and other than soul, such as struggling against shaytan and corrupters. Nevertheless,

such Jihad is not better than Jihad against the disbelievers, nor greater than that in front of Allah ﷻ. Such struggles do not nullify the Jihad against the disbelievers, nor do they annul it. Instead, Jihad against the disbelievers remains existent until the Day of Judgment. Also Jihad against the soul remains existent until the Day of Judgment.

One must know that the evidence for Jihad against the soul is other than the evidence for Jihad against the disbelievers. Both of them are different from each other. Thus Jihad against the soul is other than Jihad against the disbelievers. It is neither permissible to combine both of them nor to infer evidence for the one to another or to replace one subject over the other. Both of them are indispensable in their place. Both of them are obligatory in their subjects.

Thus, the saying, 'Jihad against the soul is better and greater amongst Allah than Jihad against disbelievers' is an incorrect statement. It is the dangerous statement that contradicts the concept of Jihad in the path of Allah, nullifying it. This statement is rejected for reasons:

Firstly: Jihad has two meanings. One of them is a linguistic meaning and the other one is a Sharia meaning, as we have clarified above. Jihad against the soul takes the linguistic meaning and not the Shariah meaning.

Secondly: The evidence which they infer for Jihad against the soul to be greater and better than Jihad against the disbelievers, is not an appropriate evidence for the subject. This is based on the reality of the evidence itself.

As for the hadith which they infer as an evidence for their claim that Jihad is a struggle against the soul and nothing else, being greater and better than Jihad against the disbelievers, it has two considerations:

Firstly: the hadith is rejected by narration (mardood riwayat).

Secondly: the hadith is rejected by meaning (درایة dirayah). As for the hadith being rejected by narration, it is because the hadith is weak.

As for it being rejected by meaning, it is because it contradicts with definitive texts that oblige Jihad in the Path of Allah ﷻ, establishing it as

Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little (38). If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all." [TMQ Surah At-Tawba 9:38, 39]. Allah ﷻ says, يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا رَحِمًا فَلَا تُولُوهُمْ الْأَدْبَارَ (15) وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ) "O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight]. And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is Hell - and wretched is the destination." [TMQ Surah Al-Anfaal 8:15, 16].

This is in addition to the sayings of the Messenger of Allah ﷺ that indicate that Jihad and fighting in the Path of Allah ﷻ against the disbeliever is the greatest deed to Allah ﷻ. The Prophet ﷺ said, «لَعْدُوَّةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ» «Verily! Setting out in the early morning or in the evening in order to fight in Allah's way is better than the world and what it contains.» [Bukhari]. The Messenger of Allah ﷺ said, «رِبَاطٌ يَوْمٍ فِي سَبِيلِ اللَّهِ» «Observing Ribat (e.g., guarding the Islamic frontier for the sake of Allah) for a single day is far better than the world and all that it contains.» [Tirmidhi] He ﷺ said, «لا تفعل فإنَّ مُقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا أَلَّا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ؟ اغزوا في سَبِيلِ اللَّهِ مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فُوقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ» "For when any of you remains in the Path of Allah it is more excellent than prayer in his house during seventy years. Do you not want Allah to forgive you and bring you into paradise? Fight in Allah's path. He who fights in Allah's path," and many more.

Thus what is mentioned in the divine texts indicates clearly that Jihad in the Path of Allah is of the greatest deeds and has the highest degree. All these indications (qareenas) indicate that. Praise for performing Jihad, condemnation for abandoning it and the order of reward and punishment all indicate that Jihad in the Path of Allah ﷻ is of the greatest and best

deeds, not the Jihad against the soul. Accordingly, the hadith is rejected by meaning, due to its contradiction with the definitive texts. It is invalid to claim, with the cited narration, that Jihad against the soul is greater than Jihad against the disbelievers.

It is also falsely promoted that Jihad in Islam is a defensive Jihad and not offensive. The evidences cited include the saying of Allah ﷻ Who said, (وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا) **“And if they incline to peace, then incline to it [also]”** [TMQ Surah Al-Anfaal 8:61], and the His saying, (وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ) **“Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors.”** [TMQ Surah Al-Baqarah 2:190] and His saying, (أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ) **“Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.”** [TMQ Surah Al-Hajj 22:39].

I say that such stances against Jihad are also false, rejected and misplaced arguments for the following,

Firstly: the evidence for Jihad is a general evidence and it is absolute, including defensive and offensive wars i.e. it includes the enemy’s initiative in fighting, preventive wars and others. It includes all types of fighting against the enemy due to its generality and absoluteness. Thus specifying Jihad or restricting it to defensive war, excluding offensive war, requires divine text for its specification or restriction. There are no divine texts to specify or restrict it, neither in the Quran nor in the Sunnah. So Jihad remains in its general sense that includes all the wars and fighting against the enemy.

Their inference of the evidence from the verse, (وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا) **“And if they incline to peace, then incline to it [also]”** [TMQ Surah Al-Anfaal 8:61] is an invalid inference. Verses that are similar to this verse are neither appropriate to specify the generality of the verses in Surah Tawba, nor are they to restrict its absoluteness. This is because they are the verses revealed later about Jihad. What preceded them in revelation cannot

specify or restrict what was revealed later. There must be a later revealed divine text to specify the general or restrict the absolute of the divine text, or it must be accompanied at the same time, such that there will be differences over one another. As for His saying, (وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ) (And If they incline to peace) [TMQ Surah Al-Anfaal 8:61], it is during the time of peace. As for His ﷺ saying, (فَاتُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ) "Fight those who do not believe" [TMQ Surah At-Tawba 9:29], it is during the time of war and fighting. Peace and fighting are the two existing situations and one situation does not nullify the other.

Secondly: in addition, all these, the sayings and actions of the Messenger of Allah ﷺ conclusively indicate that Jihad is the initialization of fighting against the disbelievers to raise the Word of Allah and to spread His Dawah. The Prophet ﷺ said, «أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ «I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me, except when justified by Islam, and then account is left to Allah.» [Bukhari].

When the Prophet ﷺ appointed a leader to the army or detachment, he ﷺ would instruct him to fear Allah ﷻ himself and consider the welfare of the Muslims who were with him. He ﷺ would say, «اغزوا بسم الله فاتلوا من كفر بالله اغزوا فلا تغلوا ولا تغدروا ولا تمثلوا ولا تقتلوا وليداً وإذا لقيت عدوك من المشركين فادعهم إلى ثلاث خصال أو خلال فآبئتهم ما أجابوك فاقبل منهم وكف عنهم ثم ادعهم إلى الإسلام فإن أجابوك فاقبل منهم وكف عنهم ثم ادعهم إلى التحول من دارهم إلى دار المهاجرين وأخبرهم أنهم إن فعلوا ذلك فلهم ما للمهاجرين وعليهم ما على المهاجرين فإن أبوا أن يتحولوا منها فأخبرهم أنهم يكونون كأعراب المسلمين يجرى عليهم حكم الله الذي يجرى عليهم حكم الله الذي يجرى على المؤمنين ولا يكون لهم في الغنيمه والفيء شيء إلا أن يجاهدوا مع المسلمين فإن هم أبوا فعلهم الجزية فإن هم أجابوك فاقبل منهم وكف عنهم» "Go forth in Allah's name in Allah's path and fight with those who disbelieve in Allah. Go forth and do not be unfaithful regarding booty, or treacherous, or mutilate anyone, or kill a child. When

you meet the polytheists who are your enemy summon them to three things, and accept whichever of them they are willing to agree to, and refrain from them. Then summon them to Islam, and if they agree accept it from them and refrain from them. Then summon them to leave their abodes and transfer to the abode of the Emigrants, and tell them that if they do so they will have the same rights and responsibilities as the Emigrants; but if they refuse to transfer from them tell them they will be like the desert Arabs who are Muslims, subject to Allah's jurisdiction which applies to the believers, but will have no spoil or booty unless they strive with the Muslims. If they refuse demand the jizya from them, and if they agree accept it from them and refrain from them; but if they refuse seek Allah's help and fight with them." [Muslim]

As for the actions of the Prophet ﷺ, plenty of his actions indicate that. Thus his departure to Badr to take the Caravan of Quraish is a departure for fighting. It was his initiative to fight without Quraish who did not initiate fighting the Messenger of Allah ﷺ and Muslims or to assault Madinah so that Muslims defend it. His invasion of Hawaizin in the place of Hunain, his siege of Taif, the Battle of Mut'a to fight the Romans and the Battle of Tabuk are enough to establish that Jihad is an initiation of fighting against disbelievers. Thus the claim that Jihad is a defensive war is rejected.

Thirdly: it is a Consensus of the Companions of the Prophet ﷺ that Jihad is fighting in the Path of Allah to spread Islam and that it is the initiation of fighting. The sufficient evidence for that is the opening of Iraq, Persia, ash-Sham, Egypt and North Africa. All there were opened during the reign of the Companions with their Consensus.

Thus all what we have mentioned from the evidences are sufficient to silence those who claim that Jihad is a defensive war.

Here we cannot fail to record the feelings of some Muslims when they discuss with their opponents about the subject of Jihad. You would see them incapable to respond to their accusation or to respond against their defamation of Islam, particularly about what is said in the subject of Shariah Jihad. These attackers, including the Orientalists, consider Jihad as

a brutal and barbaric idea that involves aggressive and flagrant acts, targeting weak people with the intent of dominating them and converting them to Islam by the sword and coercion!!!

Yes, Muslims are embarrassed about this issue. They are afraid to discuss the matter with their opponents. If they do speak with the intention to respond, they negate and contradict the original idea, as they claim that Allah ﷻ has legislated Jihad only for defending oneself and the identity. This is what we have explained above.

As for refuting the slanders from the biased disbelievers and those who favor them, we say: bearing the sword to fight against the disbelievers and their ideologies does not mean to coerce them, by force, to adopt Islam as they claim. In fact, Allah ﷻ prevented such coercion and He ﷻ did not permit it, as He ﷻ says, (لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ) **“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.”** [TMQ Surah Al-Baqarah 2:256].

This divine text clarifies that bearing the sword against disbelievers is not for the sake of coercing them to adopt Islam by force. Instead, it is to purify the earth from their disbelieving systems and their tyranny against the people. Thus, sword is for the sake of application and implementation of Islam and not to coerce people to adopt Islam. In other words, it is for the sake of ruling the people with the Shariah of Allah ﷻ, liberating them from the ruling of humans. After that, people have a choice to choose between Iman and disbelief.

Here, I do not want to expand much in responding to the accusation of coercion and compelling. It is a flimsy accusation and does not require much care and attention from us. It is sufficient to respond to the slanders and false claims of these foolish people that we refute them with the facts and testimonies brought by history written in the honest books. The

greatest evidence for that is the reality of Christians and Jews, who lived under the shade of the Islamic State. They lived there as a people of Dhimmah. They acknowledge that they were not oppressed for the sake of their religions. No one claimed that they were coerced to adopt Islam by force. Instead, most of them are on the religions of their forefathers since the Islamic Khilafah until now. So where is this compulsion and coercion to leave their religion and what they believe? Where is the oppressive inquisition stance like what we have heard from the Christian world?

We say to our brothers that we see no rationale for this embarrassment, particularly Islam declares it openly without hiding it from the people as Allah ﷻ says, (يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ) “O Prophet, urge the believers to battle.” [TMQ Surah Al-Anfaal 8:65].

Then, why is there an embarrassment, whilst the capitalist ideology openly discusses colonization and considers it as a positive method to spread its ideology? It is sufficient for you to bear witness of what was inflicted upon the Muslims from the disbelieving colonial states in terms of raids and attacks which they committed upon the peoples of the Islamic world. For instance, the people of Libya, Sudan, Iraq, Kashmir, Bosnia, Kosovo, Chechnya and others. The same applies to the socialist ideology, including the communist ideology, which sees revolutions, unrest and civil wars as a positive method to spread its ideology and to accelerate the paradigm shift amongst the peoples of the world. The people of these two ideologies see no embarrassment to proclaim it and they claim that they are rendering a great service to mankind. On the other hand, we as Muslims exclude Islam from this circle and we leave Islam imprisoned within the Islam regions and we do not work to spread it to the world because it embarrasses others!

We do not see any justification for this rejected avoidance except the negligence to carry the Dawah, to raise the word of Allah and the abandoning to liberate mankind from servitude just as Rubay bin Aamir (ra) clarified in his discussion with Rustom, in which he said, إن الله ابتعثنا لنخرج من شاء من عبادة العباد إلى عبادة الله ومن ضيق الدنيا إلى سعتها، ومن جور الأديان إلى عدل الإسلام، فأرسلنا بدينه إلى خلقه لندعوهم إليه، فمن قبل ذلك قبلنا منه ورجعنا عنه ومن

Allah ﷻ has sent us to deliver you from worshipping the creation to worshipping the Creator of the creation and to deliver you from the constriction of this world to the vastness of this world and the afterlife and from the oppression of the religions to the justice of Islam. Allah ﷻ has sent us with His religion to His creations to invite them to it. If they accept, we will accept them and we will leave; and if they refuse we fight them until we get the promise of Allah.”

However, what can we say to those defeatists who want to desecrate the honor of this honorable Ummah, which was raised upon the teachings and guidance of Islam, with what they foolishly claim of tolerance and dialogue with the disbelieving enemy? This stance is itself a stance of hypocrites, who abstained from Jihad, as Allah ﷻ says, (وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۚ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ) **“Those who believe say, “Why has a surah not been sent down? But when a precise surah is revealed and fighting is mentioned therein, you see those in whose hearts is hypocrisy looking at you with a look of one overcome by death.”** [TMQ Surah Muhammad 47:20]. They are those who wish to buy the wrath of Allah upon them, in exchange of the pleasure of disbelievers with them. Allah ﷻ says, (ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ) **“That is because they followed what angered Allah and disliked [what earns] His pleasure, so He rendered worthless their deeds.”** [TMQ Surah Muhammad 47:28].

The vileness of the rulers and their aides have gone to the extent of exaggerating and flattering the disbelievers by claiming that the disbelievers are brothers in religion! I wish the matter would stop at the treacherous rulers and their followers without spreading more than that. Instead, some of those who are affiliated with Muslims from amongst the suspicious movements follow them in this malicious conspiracy. For example, we, regarding the Islamic community in diaspora, the disbelieving West seeks to contain us through such movements that are active in the arena. Meetings, conferences and lectures are constantly being held here and there to convince Muslims to remove the idea of opposing the disbelievers from their minds, whilst accepting the idea of lower-level

dialogue. We have seen a magazine issued by the Swiss Muslim League in which its authors claimed that the Jihad carried out by the Muslims in the past against the disbelievers was nothing but an unfortunate clash. The author of the article, Dr. Ezz El-Din Ibrahim, says in his article entitled, "Islamic view on Muslim-Christian dialogue," in which he says, "...Muslims continued this dialogue verbally and in writing, hardly inventing about it except during the periods of unfortunate clash between followers of the two religions..." What this means is that these negligent people see themselves as more civilized than the righteous predecessors, who used to understand Jihad as the initiation of fighting against the disbelievers. With this negative logic, they want to neglect the saying of Allah ﷻ (يَا أَيُّهَا النَّبِيُّ، جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ) **"O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination."** [TMQ Surah At-Tawba 9:73]. Moreover, Allah ﷻ sent Muhammad ﷺ to the whole world as He ﷻ says, (وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ) **"And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants. [105] Indeed, in this [Qur'an] is notification for a worshipping people. [106] And We have not sent you, [O Muhammad], except as a mercy to the worlds."** [TMQ Surah Al-Anbiyyah 21:105,106,107] i.e. Allah ﷻ sent His Prophet ﷺ as a mercy to the worlds, such that he liberates them from the darkness of ignorance and from the dominant of Taghut. This is what the Mujahideen clarify to different rulers upon the earth, when they march forth towards them to liberate humanity from the shackles of enslavement. So is there any mercy after this to guide mankind that equates with it? How come these ignorant people want to neglect it?

O Muslims! Know that Jihad remains existent until the Day of Judgment. Neither the justice of a just man nor the oppression of the oppressor can nullify it. If we, the generation of this current time, fail in this, then Allah ﷻ will send men after us who would love Allah ﷻ and Allah ﷻ will love them. They will fulfill the covenant given to Allah ﷻ by marching out for Jihad in the Path of Allah ﷻ. With the permission of Allah ﷻ, the armies of

Islam will set out again to march on the ground in the direction of Rome and France, as well as Britain, the head of unbelief, and they will reach the White House just as Sa'ad bin Abi Waqqas reached the court of Khusrow. Allah ﷻ says, **يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ** “O you who have believed, whoever of you should revert from his Deen – Allah will bring forth [in place of them] a people He will love and who will love Him humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.” [TMQ Surah Al-Ma’ida 5:54].

[Back to Index](#)

Prerequisites for Political Understanding and Policymaking (Part 2): Political Information, Following the News

Luqman Harzallah

Since political analysis is based on understanding rather than imagining, it is essential to obtain a volume of necessary information to achieve that understanding. The information required for political understanding is of two types. The first type is the news about current events, and the second type is the information related to and surrounding these events. This second type is what we refer to as political information.

Political Information

Political information refers to the information connected to and surrounding an event, including its historical context, political geography, the people involved, the countries effected by the event, and their mutual relations. This information is not approached theoretically. Instead, only the aspects relevant to the political dimension are considered.

The political information related to the event is as follows:

First: Political Geography

A country's location, geographical features, and resources influence its politics, and therefore play a role in understanding the political events related to that country. A state that is geographically open to global trade routes is positioned to establish relations with countries around the world, which in itself is a factor that can help it become a major power. A country located near key geographical features, such as straits and maritime routes, can use its position to influence those passing through the area, and to accumulate wealth. If a country possesses significant resources such as oil, gold, rare earth minerals, or uranium, its potential for wealth and influence is high. Similarly, rough, hard terrain within a country can enhance its ability to defend itself, and so on.

Second: History

Global issues often have historical dimensions that cast their shadow over current events, or current events emerge by invoking the historical memory they carry. For example, when examining the relationship between Europe and Russia, one must note that it is a relationship marked by hostility, a hostility rooted in history. Russia has been invaded three times from its western front by European powers, which contributes to this historical enmity.

Third: Characteristics of Peoples

A country's general political orientation is not separate from the traits of its people. For example, if a people lack the quality of taking responsibility for others, and tend to focus solely on their own affairs, then their state's policies will lean more toward defense rather than offense or expansion. Therefore, it is essential to pay attention to the characteristics of peoples when engaging in political analysis.

Fourth: The International Scenario

This refers to the structure of relationships between countries around the world. The countries that influence the international scenario are those with foreign policies capable of impacting other nations. When one or more powers emerge with the means to influence global affairs, they become the most capable of shaping this structure of relations, thus defining the international scenario. The country that succeeds in shaping the international scenario is considered the leading power in the world, and it is essential to identify this state.

Since an event may occur in a country other than the leading one, it is necessary to understand the reality of the country directly involved in the event, as well as its relationship with the world's leading power and the nature of that relationship. Neglecting the international scenario or isolating events from the leading global power narrows one's perspective and results in a flawed understanding, reducing a global event to a mere local incident.

For example, a coup took place in Niger in 2010. It is well known that Niger was under French influence and exploited by France for uranium

extraction. The coup overthrew France's agent, Mamadou Tandja. At the time, Niger was a subordinate state to a major power, France, while the leading power in the world was the United States, which was seeking to undermine France's influence in Africa. When we examine American statements, we find that they placed the blame on Tandja, did not call for his reinstatement, nor for dialogue between the coup leaders and the ousted president. This information points to the conclusion that the United States was behind the coup.

Fifth: Political Projects Related to the State Involved in the Event

For instance, when conflict erupted in Sudan in 2023, understanding the international scenario, and Sudan's relationship with the world's leading power is important, but not sufficient. One must also examine the political projects designed for Sudan. A historical project immediately comes to mind: the plan to divide Sudan, which dates back to the British colonialist rule, where administrative divisions were structured in a way that would facilitate future partition. This project is agreed upon in Western circles.

Another, more recent project is Europe's attempt to bring Sudan under its influence through the push for civil rule, a project that exploited the Sudanese revolution against Omar al-Bashir to advance its goals. It would be incorrect to ignore these political projects when analyzing such events. Without recognizing them, the analysis would lack depth, and take an entirely different, and potentially flawed, direction.

Sixth: Immediate Circumstances

When an event occurs in a country or region, and the international scenario is understood, as well as the relationship between the state involved in the event, and the world's leading power, and if there is no direct political project related to the state carrying out the event, then one must consider the immediate circumstances.

For example, when the United States revived its alliance with Australia, India, and Japan in 2017, and it was known that the US had no specific political project for any of these countries individually, but this alliance was

revived during the same period when the US had launched a project to contain China, initiated during Donald Trump's first presidential term and continued thereafter, then the mind must turn to that project as the relevant immediate context. Thus, it becomes clear that the revival of this alliance occurred within the framework of the US effort to contain China.

Seventh: The Individuals Directly Involved in the Event

Since politics is shaped by individuals, it is essential to examine those directly involved in the making of events. By understanding the inclinations of these individuals, one can discern the direction in which the event is headed.

For example, during the 2023 war on Gaza, the Prime Minister of the Jewish entity was Benjamin Netanyahu. At that time, we were aware of the international context and the immediate circumstances. However, it is also necessary to take a closer look at who Netanyahu is. We find that he has strong ties to AIPAC in the US and receives support from them. He is also connected to Trump's Republican camp, which was fiercely competing against then-President Joe Biden, in what was an election year in the US.

Netanyahu had a political agenda for the Jewish entity, that contradicted the American two-state solution. He actively worked to maintain the separation between Gaza and the West Bank. Additionally, he faced corruption charges in court. With all this in mind, we can understand why he obstructed ceasefire and prisoner exchange deals that the US was trying to implement. Had another figure, one of America's strongly loyal men in the Jewish entity, been Prime Minister instead, the state's behavior would likely have been different.

Eighth: The Beneficiaries of the Event

Studying who benefits from an event can be useful, but it requires supporting evidence from other sources, to truly understand the reality of the situation. This is because when an event occurs, multiple parties may benefit from it some may have planned it, while others may have had no involvement in the planning. Therefore, if one's understanding is based

solely on identifying who benefits, the resulting analysis becomes unreliable, and cannot be depended upon.

These are the types of information necessary for political understanding, and we will explore some of them in more detail.

Following the News (Mutaabia tul-Akhbar)

We mentioned that political understanding requires information in order to be produced. This information includes both the following of current events and political information. Following the news should not be a matter of casual browsing, but rather a deliberate and purposeful tracking of developments.

The word “mutaabiah” (following, following-up, pursuit) in Arabic language implies connecting what came before with what comes, after just as pursuit footsteps requires knowing the first step, and then following it to the next. The same applies to following the news, which involves listening to and reading news reports. Following the news means following all news both important and seemingly trivial and making the effort to search for useful information. A seemingly unimportant report might contain information connected to a key event, or it might not. Since the observer doesn’t know when or where the useful piece of information will appear, they must diligently search through the news to uncover it.

A person following the news may either search for a specific piece of information they believe likely exists, or they may search for any potentially useful information. The information that is presumed to exist arises in the mind, when there is an incomplete picture of an event, and a certain missing angle is needed to complete that picture. In this case, the search becomes targeted and specific. However, when the image in the mind is still initial, or not yet fully formed, one must search broadly for any important information, even if its features are not yet clear. Once found, its importance will be recognized by its nature.

There are political pieces of information that speak directly about the event itself, and there are those that relate politically to the event, such as information about the individuals involved, the political project connected

to the event, or the immediate context surrounding it. These are the types of information that must be gathered. On the other hand, information not falling within these categories, like emotional stories or dramatized narratives aired by media outlets merely to attract viewers, must be disregarded.

The news followed by a political researcher may come in various forms: a direct report on the event and its related developments, an article describing the event and its connections, or an opinion piece in which a writer expresses their personal view of the event. Here, it is essential for the political analyst to distinguish between what must be taken from this content and what should be disregarded.

Listening to or reading a news piece must be followed by an intellectual operation of classification, whether it is information to be retained or discarded. The information to be kept is that which is directly connected to the event. Any information unrelated to the event, as well as any analysis or opinion, must be left aside. This is because a political analyst must construct their own analysis independently, and must not rely on someone else's interpretation. An opinion writer may not necessarily share the same political concepts as the analyst. In fact, many analysts base their views on assumptions, speculation, or mere logic, some even intentionally mislead, while others let their biases toward one side of the event, or emotional responses, influence their perspective.

Therefore, straightforward news reports and descriptive articles are more valuable than opinion pieces. However, opinion articles may still contain valuable pieces of information that the writer may have obtained, which is why they remain part of the news sources worth following, though with lower priority compared to direct news reports and analyses.

As for the sources from which a political analyst draws news and articles, they must be reputable news channels and credible newspapers that is, sources known for verifying their reports. However, a political analyst must never accept what these sources present with blind trust.

They must always remember that their goal is to search for useful information, which may or may not be found in these sources.

It is also essential to pay attention to the biases of these channels and newspapers. Right-leaning publications tend to present news with a right-wing slant, and the same goes for left-leaning outlets. A single piece of information may be reported by both sides, but each will frame it differently. The analyst must not fall into the trap of biased linguistic framing.

Attention must also be given to the author of the article. Some writers and journalists are clearly connected to the event, or its key figures, and show a strong commitment to the accuracy of their reporting. These writers deserve more attention than others, when it comes to reading their articles and news pieces.

A political analyst must also follow everything issued by those directly involved in the events or affected by them. For example, if an event takes place in the Middle East and the US Secretary of State holds a press conference about it, the analyst must listen to that press conference. The same applies to statements from the President of the United States, the National Security Advisor, the White House spokesperson, and others involved in shaping the event, especially considering that the United States is currently the leading power in the world, and maintains broad control over the Middle East.

At times, we may encounter contradictions between the statements made by officials, or between their words and their actions. To resolve this dilemma, it is essential to distinguish accurate information from misleading statements. This can be done by examining the context in which each statement is made. For example, if the US president makes two seemingly contradictory statements, one may be intended for the domestic audience while the other is directed toward the issue or event itself. When each statement is placed within its proper context, it becomes easier to determine which is accurate and which is misleading.

Additionally, it is necessary to compare the verbal statements, with actual actions on the ground. This is to analyze them in light of the available information about the event, and the objectives set by the state issuing the statement, with regard to that specific event or region. If a statement aligns with the broader political project, while the action contradicts it, then the statement is likely truthful, and the action may be intended as a deception. Conversely, if the action aligns with the project, while the statement does not, then the action is truthful and the statement is misleading. In short, news cannot be separated from the overall context or the broader picture surrounding it.

Deception occurs in actions just as it does in words, and recognizing it is one of the essential skills a political analyst must possess. A disbelieving (non-Muslim) politician may lie in order to deceive, but a Muslim politician does not lie. Instead, he may use deliberate ambiguity phrasing things in a way that suggests something close in meaning, while actually intending a more distant meaning, or even a deeper, concealed meaning.

For example, the Messenger of Allah ﷺ would sometimes send a military expedition in a direction different from its true target. Once the expedition reached a point where the enemy felt secure, and assumed they were not the intended target, the expedition would then redirect itself toward the actual objective. The same principle applies in political actions as it does in military operations.

Following the news, selecting what is accurate, and extracting what is useful, is a matter that requires practice and experience, until the skill is developed and the process becomes easier for the one who possesses it.
(To be continued)

[Back to Index](#)

Introductions to the Evidences for the Existence of Allah ﷻ

Yousef Al-Sarisiy – Palestine

America Works to Spread Atheism in the Muslim World: Some years ago, in July 2022, the Council on American-Islamic Relations (CAIR) expressed deep concern regarding an American program aimed at promoting atheism in the Muslim World. Under the title of “DRL FY20 IRF Promoting and Defending Religious Freedom Inclusive of Atheist, Humanist, Non-Practicing and Non-Affiliated Individuals” the Bureau of Democracy, Human Rights and Labor (DRL), affiliated with the US Department of State, made an announcement on 21 April 2022, that funded program activities for “Creating or strengthening networks of advocates for the diverse communities of atheist, humanist, non-practicing and non-affiliated individuals of all religious communities in target countries.” The US State Department identified the locations for these activities as the Middle East and North Africa, in addition to South and Central Asia.

Consequently, it became imperative for Muslims, and specifically for Dawah carriers, to confront the war waged by America and its followers against the Deen of Allah ﷻ, using the projectiles of truth to strike down their falsehood. Hence, this article was conceived.

Introduction:

When engaging in an intellectual debate with our opponents, it is necessary to establish a common ground. Debating a believing Muslim differs from debating an atheist who denies the Creator, and debating a Christian differs from debating a Marxist, and so forth. The common ground we refer to here consists of those matters upon which the disputants agree, regarding them as acknowledged postulates that serve as a reference and foundation for the debate. These postulates are then utilized as criteria for the issues upon which the discussion will be built in order to arrive at common denominators or ideas founded upon this ground.

A Muslim from a differing school of thought accepts the Quran and the Sunnah as the ultimate reference for any disputed issue though he may differ with you regarding the Foundations of Shariah Jurisprudence (Uṣūl al-Fiqh **أصول الفقه**). Conversely, an atheist denies all of this and fundamentally rejects the existence of God. A Christian, meanwhile, acknowledges the existence of God, Prophethood, and Messengers, but does not believe in the Noble Quran or the Messenger of Islam ﷺ. Therefore, debating any individual must proceed from specific postulates acknowledged by both disputing parties, ensuring the debate is fruitful and productive in reaching truth and correctness.

The Necessary Postulates for Debating Atheists:

Whoever wishes to debate the question of God’s existence rationally with atheists or skeptics must present foundations and principles that are observed and established prior to engaging in the debate. This ensures that the evidences presented to prove the existence of God are robust, devoid of gaps, and possess a binding force upon the opponents.

In this article, we will address the necessary postulates required when we intend to debate atheists, deniers, or skeptics regarding the existence of God and establish the evidence against them. It is imperative that we begin with shared postulates between us and them. These postulates are not the textual evidences (**الأدلة النقلية Al-Adillah An-Naqliyah**) from the Noble Quran and Prophetic Sunnah, nor are they the body of knowledge of Usul al-Fiqh. Instead, they are something else shared between us: namely, the intellect, its fundamental criteria, the conditions of thinking, and the methodology of constructing rational evidence (**الدليل العقلي Ad-Daleel Al-Aqlee**).

When we examine the proofs (evidence) we use in the Foundations of Deen or Aqeedah (creed) to rationally establish the existence of Allah and His Attributes — such as the Evidence of Limitation (**دليل المحدودية Dalil al-Mahdudiyah**), the Evidence of Need (**دليل الاحتياج Dalil al-Ihtiyaj**), and the Evidence of Providence (**دليل العناية Dalil al-‘Inayah**)—we find that these proofs rely on rational criteria and implicit premises embedded within

them. However, these premises are often concealed or left unstated, and we must reveal and elucidate them. As postulates, whether they are Principles (بديهيات Badahiyaat) or Essentials (أصليات Al-Asliyat)—no two rational beings differ over them. That is, the common ground for the disputants is solely the rational proofs (evidence) (الأدلة العقلية Al-Adillah An-'Aqliyah) and their premises.

Premises of the Evidences:

Given that the reality of the intellect, logical proofs, and the method of evidencing (طريقة الاستدلال Tareeqatul Istidlaal) are unclear and unformulated for most people—especially for ideological deviants, atheists, and skeptics—it was necessary, before initiating a debate with an atheist or skeptic regarding the existence of God, to agree upon a set of rational premises, prior to delving into the proofs for the existence of Allah ﷻ. The opponent may disagree with us during the debate on certain propositions whose certainty we take as a postulate, while he considers them inconclusive or may not concede them. For instance, when we state that the Creator must necessarily be uncreated and that the contrary is rationally absurd, we rely here on a rational premise: the Invalidity of Contradiction (بطلان التناقض Butlan At-Tanaaqud) and the Association of Attributes (تلازم الصفات Talazum al-Ṣifat) The opponent might object to this, seeking to evade the binding force by creating a loophole through which to escape. Therefore, it is preferable that these premises be made binding before the debate.

Thus, it has become necessary to pave the way for the required rational evidence by agreeing upon specific postulates: namely, the nature of the evidence and the premises of the proofs. Regarding the nature of the evidence, we mean: what is the required evidence for substantiation, such that this evidence is categorically free of doubt? The requirement is not the ocular vision of the Creator for the sake of belief, as the Children of Israel demanded of Musa (as), ﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِّلَ عَلَيْهِمْ كِتَابًا مِنْ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً﴾ “The People of the Scripture ask you to bring down to them a book from the heaven. But

they had asked of Musa (as) even greater than that and said, ‘Show us Allah outright’” [TMQ Surah An-Nisa: 153]. The required deduction must proceed from a known matter to arrive at knowledge of an unknown matter, because the meaning of evidence is that which guides to something else. The evidence must proceed from a known matter—which is the sensory perception of tangible objects—to arrive at an absent or unknown matter, by which we mean here the knowledge of Allah ﷻ and belief in the Unseen. This means the starting point is reliance on sensory perception, not on logical premises or philosophical skepticism. Instead, the rational evidence and the conditions of thought are what are relied upon.

As for the second matter, the premises we utilize are postulates universally agreed upon with the opponent. They are fourfold and include: Al-Badahiyaat, Al-Asliyat, Causality (Al-Sababiyah), and Talazum al-Şifat. We will proceed to briefly explain these premises so that their reality becomes clear and their importance is grasped.

First: Principles (بديهيات Badahiyaat):

Al-Badahiyaat—also termed primary principles (al-Awwaliyat)—are the criteria for the validity of the rational evidences employed. What renders them systematic is that they rely directly on the laws of thought. There is a law in thinking which is concordance (المطابقة al-Mutabaqah), from which the principle of the (بطلان التناقض) “invalidity of contradiction” emanates. Thus, it follows necessarily that proofs must not be contradictory. Likewise, proofs must not be an infinite chain without end, which is the (بطلان التسلسل اللانهائي) “invalidity of infinite regress,” nor should they be circular, which is the (بطلان الدور) “invalidity of circular reasoning.” Furthermore, there is the principle of the invalidity of preponderance without a preponderant, and that every event must have an agent—which is the principle of Causality. Additionally, there is the principle of stability, which is the inverse of Causality. This set of principles is what we rely upon during the construction of rational evidence, and by which the evidence

must be disciplined and not contravene; otherwise, the evidence is deemed irrational or incompatible with the intellect.

Al-Badahiyaat are propositions that do not require evidence. Instead, the intellect assents to them immediately upon conceptualizing their meanings. In this sense, they are postulates. What is required is merely to clarify and explain them through examples so that an agreement is reached on their specific terminology, not to evidence them. For example, striking some examples of the principle of the invalidity of contradiction: such as the impossibility of the coexistence of existence and non-existence in the same matter, or that an entity could be simultaneously alive and dead, or that a body could be luminous and dark at the same time. These contradictory matters, which cannot coexist, belong to the absurdities that the intellect does not accept. Otherwise, truth and falsehood would be equivalent, and right and wrong would be identical, whereas they are opposites that absolutely cannot converge. Another example is that a thing cannot exist in two different places simultaneously; if you are present before me now in Al-Quds, it is impossible for you to be present now in Damascus. Similarly, stating that a matter is both limited and unlimited, or that it is both incapable and capable at the same time, and so forth.

Among the applications of the invalidity of contradiction in the realm of ideas and creeds is the Christians' claim that Christ is the Son of God, while simultaneously being eternal with God. This is considered a contradiction rejected by the intellect, because the reality of a son is that he is born—meaning he exists after the existence of his father, meaning the father is the cause of his existence. Thus, at a certain time, he was non-existent and then came into existence. This contradicts the concept of eternity, because the eternal is that which has no beginning to its existence and was not brought into existence by anyone prior to it. The intellect rejects this contradictory evidence; consequently, belief in this concept is deemed unacceptable and irrational.

As for the principle of the invalidity of infinite regress, a famous example is that of a soldier firing a bullet from his rifle at a person in front

of him. However, the soldier must receive the order from an officer responsible for him, and this first officer receives the order from an officer higher in rank, and the higher officer receives the order from someone higher still, and the matter regresses infinitely. This infinite regress is rejected by the intellect. Since the bullet has already been fired by the soldier and struck the person, the order must necessarily have originated from one of the individuals in this chain. The claim that it is an infinite chain is categorically false and rejected by the intellect, because it implies that the regress is still awaiting infinity for the soldier to fire the bullet, meaning the event has not yet occurred, or that this chain is non-existent and fundamentally non-binding. Since the bullet has been fired, the order must have originated from one of the individuals in the chain, or the killer soldier acted on his own accord, non-bindingly. Therefore, the infinite regress is false.

Among the applications of the principle of the invalidity of infinite regress in the realm of ideas is the assertion that the one who created the universe is a first creator, and this first creator is created by a second creator, and the second creator is created by a third creator, and so the chain proceeds infinitely. This is rationally impossible and false. Either this chain is non-existent from the outset, or it is fundamentally non-binding. Since the universe exists, it necessarily requires an originating creator, and the chain must definitively end. From a second angle, based on the principle of the invalidity of contradiction, it is impossible for a thing to be both a creator and created simultaneously; it must be either a creator or created. By combining the two principles, we arrive at the conclusion that this chain of creators is non-existent and categorically non-binding, and that the existent is a single Creator, who must necessarily be uncreated.

Second: Essentials (الأصليات Al-Asliyat):

Al-Asliyat are propositions inherent in the essence of things or in their initial states. They are matters fixed in the nature of things and their conditions, and are not necessarily in the intellect initially. The rule of the

Presumption of Continuity (استصحاب الأصل Istishab al-Asl) is a well-known rule in the science of Usul al-Fiqh.

Al-Asliyat do not require proofs to evidence them; what requires confirmation evidence, and demonstration is the contrary state—that is, their departure from the original state to another. When researching and deducing the existence of things, their attributes, and their states, our reference point is these Asliyat. The attribution of matters to their original state is fixed and indisputable, because the factual conceptualization—in the intellect—of the state contrary to this original is categorically rejected without doubt. Consequently, to evidence Al-Asliyat, it suffices to provide examples to conceptualize the categorically rejected contrary state.

Among the rules of *Al-Asliyat* are the following:

1. The original state is the non-existence of tangible material objects, and their existence requires categorical evidence.
2. The original state in objects is that they are stable and unchanging, and they naturally resist change; this is the (مبدأ الاستقرار) principle of stability.
3. The departure of objects from a state of stability and inertia occurs through their acquisition of an effective causal energy that works to change their states.
4. The original state in the movement of objects is chaos and randomness; they do not order or organize except by a force compelling them. The organizing force is that which creates causal systems by establishing links and relationships among the parts comprising the system, expending causal energy in connecting them, to create an arrangement in a specific pattern, or organizing the parts in a specific manner to perform a purposed function.

5. The original state in objects is the inanimate state, which is, the absence of life. Living things require a cause to create life and sustain it within them. Life is an emergent and temporary state present in living beings, and the origination or return to the original state—namely, non-life or death—is inevitable in them.

6. The original state in the human mind is the state of ignorance, and knowledge is an emergent thing upon it, requiring acquisition and reception from another.

7. The original state in the animal brain is the absence of discerning intellect, thought, absence of intelligence, and aware linkage; its behavior results from instinctual discrimination devoid of concepts.

8. The original state in a human being is the presumption of innocence, and the accusation of committing a specific act, negative or positive, requires evidence.

Al-Asliyat resemble rational principles, except they exist in the nature of objects and their states, not in the intellect like principles. The importance of Al-Asliyat lies in the fact that they are binding in closing the loopholes in certain arguments, through which some attempt to invalidate proofs. For example, the idea of the multiverse is a loophole through which some atheist astronomers attempt to invalidate the need of the precisely organized universe for a regulating Creator. This loophole is sealed through the rule that the original state in objects is non-existence, unless their existence is categorically proven. Therefore, whoever claims the existence of universes other than the universe, we perceive that he must confirm their existence with categorical evidence, because this contradicts the original state. If he does not provide evidence, his claim is false, and the alleged other universes have no evidence for their existence.

Similarly, the false assertion that the original state in the intellect is knowledge and not ignorance. If this claim were true, every human would

be born a scholar and would not need to learn. This is a conception the intellect utterly rejects, and it categorically contradicts reality, and so forth.

Using Al-Asliyat, the Darwinian theory of evolution is refuted through the rule that the original state in the movement of objects is chaos and randomness. They do not order or organize except by a force compelling them. This is corroborated by the law of Entropy or the Second Law of Thermodynamics, which stipulates that systems always tend toward greater randomness, and that the process of organization is categorically irreversible. Therefore, the Darwinian theory of evolution, and other alleged theories of evolution such as Marx's theory of the evolution of history, categorically contradict Al-Asliyat and the law of Entropy. Consequently, the original state is the lack of self-organization of objects; meaning, the alleged evolution is inverted and reversed. If the original state in objects were that they organize spontaneously, we would not find any random matter in the universe. Thus, the existence of random events, that are not purposed, in some objects around us, such as the effect of natural factors, dismantles their argument and evidences the original state of randomness in movement.

Among Al-Asliyat is the rule "The burden of evidence is upon the claimant." An example of this is if a person claims paternity of a certain man's children but brings no evidence to evidence that. In the case of a lack of evidence, we revert to the ruling of the original state, which is non-existence—meaning the original state is the non-existence of children and wives for any man initially. The mere conceptualization of the contrary state, which is that all men have women and children initially, contradicts reality and the intellect. Evidence, therefore, is demanded of the claimant, and without sufficient evidence or proof, the claim falls. However, this is the opposite of the case of fatherhood, for the existence of the child is categorical evidence of the existence of two parents for him, because the child exists and his existence necessarily requires a cause.

Third: Causality (Al-Sababiyah):

Causality is considered a part of the aforementioned rational principles, but there is a causality of a second category, which is realistic or natural causality. This natural causality is perfectly congruent with rational causality. Allah ﷻ created the universe upon the system of causality and created the intellect, placing within it the causal connection. Thus, there is congruence between them.

However, natural causality possesses details and parameters that must be elucidated so that the causal connection between cause and effect is correct and disciplined. There is Simple Causality (Sababiyah Basitah), Causal System (Nizam Sababi), and Human Causality (Sababiyah Insaniyah). Their details are as follows:

A. Simple Causality:

Objects resist any process of change that occurs to the state of stability they are in. The altering factor that can change the condition and state of these objects is the cause. This occurs when it acquires an effective energy at a specific moment, by which it can transition objects that possess the susceptibility to be affected—that is, they have suitable properties—from one state to another. For the cause to be effective, it requires cooperation with other factors that assist it in exerting influence, which are the conditions. The process of causal influence is inevitably followed by the occurrence of the result, the effect. The foundation of causal influence is the existence of causal energy, and with its depletion, the effect of the cause ceases, whereas this is not necessary for the condition.

B. Causal System:

A system consists of a set of parts and links that bring the parts together in a specific, ordered manner, according to a programming that achieves a goal or performs a specific function. Objects tend to break free from order and restriction, leaning toward chaos and randomness. Consequently, they do not cooperate among themselves to organize and form links. Therefore, the existence of a system initially requires a cause that gathers its parts and programs them to perform the function intended

by its designer. A constructed building is a system, a table is a system, a water channel is a system, and so forth.

As for the Causal System, it is distinguished from a normal stable system, by carrying an effective causal energy, performing a specific action, and causing a change in something else. Examples of this include mechanical systems like a car and a refrigerator, as well as biological systems like the human body.

I asked a question to a skeptic leaning towards atheism: Why can you not believe that nature could produce or evolve a table or a car? He could not answer, but he agreed with me that it is rationally impossible, yet he did not know the answer. I answered him that the causes or natural factors that exert their action in nature—such as wind, rain, sunlight, Earth’s gravity, ocean waves, volcanoes, earthquakes, pressure, heat, and so on—cannot produce a system. Instead, they possess a random effect, and they fundamentally destroy existing systems. Furthermore, within the laws of thermodynamics, there is the law of Entropy which dictates that all systems tend toward randomness and not the reverse. Thus, a group of stones cannot agree to form an ordered and interconnected system together for a specific purpose. Instead, the exact opposite is true, which is that systems tend to break free and liberate themselves from constraints and links. Therefore, evidencing that there are perfected systems in the universe, humanity, and life—especially causal systems—is one of the most important pillars for proving the existence of the Designer (الصانع As-Saani’*a*) and the existence of Purposefulness ((الغائية) Al-Ghaa’*iyah*) in the universe.

C. Human Causality:

There is a difference between natural causality and the causality related to the actions and behavior of human beings due to the existence of will or freedom of choice in humans. The human being possesses two aspects: the physical aspect and the intellectual aspect. The physical aspect is a material aspect shared with other living organisms. It is a causal system consisting of a set of organs and a set of biological systems such as the

digestive system, the nervous system, amongst others. As for the abstract intellectual aspect, the human possesses the property of thought: the ability to link the external perceived reality via the senses with previous information, and then pass judgment upon the matters—that is, interpret it and give it meaning.

Human actions are effective causes, generated as a result of the blending of vital energy with intellectual energy which are concepts. The human cause, in order to be executed, requires emotional, vital energy and intellectual energy, the intellect, which contains the concepts that steer this vital energy. Thus, the human cause is an action undertaken by a human to affect a specific matter and change it from one state to another. This action is determined by the intellect through choice and will, based on the concepts it holds regarding its interest in performing this action or refraining from it.

Fourth: Concomitance of Attributes (تلازم الصفات Talazum al-Şifat):

There are many concomitant relationships between objects, and what concerns us here is the Concomitance of Attributes for objects. This concomitance is among the matters that must be established before presenting the evidences, and thus it is necessary for deduction. This is because arriving at certain attributes that the intellect affirms for the Creator are attributes deduced from other perceived attributes of things, and these attributes of things are derived from other tangible attributes of things. We wish to evidence that the origin of the rational attributes of the Creator traces back to the opposites of the attributes of created beings.

What is meant by the Concomitance of Attributes for objects is that things possess multiple attributes, some of which are directly tangible and others are hidden or unknown. The meaning of the Concomitance of Attributes is that we can deduce an unknown attribute of a specific object, from another attribute or two known attributes about it, provided they are interconnected or concomitant. Concomitance is evidences through conjunction or the definitive realistic correlation between them. This definitive concomitant relationship is established between two matters by

means of complete induction or conjunction. It is also established by means of causal or conditional concomitance, or by means of sharing a specific descriptive trait that unites them, or through succession and sequence, and others.

Induction (استقراء istiqrā'a) evidences a permanent concomitance between two matters, and from this permanent conjunction, an indicative link is formed between them. By using the method of istiqrā'a, specific attributes of objects are evidenced. However, this inductive method contains a problematic aspect because it relies on incomplete induction rather than complete induction. Complete induction necessitates observing and perceiving all the matters upon which we wish to generalize the judgment individually, one by one, with the aim of evidencing the concomitance of a specific attribute within them. This induction—in this form—is practically impossible. However, incomplete induction is deemed sufficient to generalize judgments by relying on the essential states of objects—that is, on a fixed attribute or characteristic inherent to the essence of objects. Thus, one judges by generalizing this attribute, and the incomplete induction is compelled to become complete.

For example, to evidence the combustibility of wood, it is not necessary to burn all the wood in the world to evidence it. Instead, it suffices to conduct an experiment by burning some pieces of wood and then generalizing by stating that all wood burns. This is because combustibility is a property present in its essence, and if it does not burn, it ceases to be wood. This attribute is among the essential attributes or latent properties inherent to wood that never separate from it absolutely. Therefore, incomplete induction is compelled by both empirical experimentation and sensory observation, relying on a concomitant relationship between the observed phenomenon and an attribute inherent to it in the properties of things.

However, this type of induction does not evidence emergent, non-permanent attributes. For example, if a person grew up on an island and saw that all the ducks there had white feathers, he would generalize his

limited induction that all ducks have white feathers. If he traveled outside the island and found a duck with black feathers, he would realize that his previous judgment was incorrect because it was based on incomplete induction, and that he built his judgment on the attribute of the ducks' feather color, which is an emergent attribute and not essential or fixed, and is subject to change in things. Consequently, it is more accurate for him to say that, according to his observation in the places he investigated, he found the color of ducks to be white, provided he does not generalize this judgment to deny the existence of ducks of other colors, because there is nothing preventing the existence of other colors.

As for causal concomitance between two matters—between the effect and the effector—it exists by means of the causal relationship that links the cause with the result. Similar to it is the conditional concomitance between the condition and the cause to produce the result. If you hear a voice speaking in the dark, this categorically indicates the existence of a living human from whom the voice emanated, because the effect categorically indicated the existence of the effector object. There is a causal concomitance between smoke and fire because fire is the cause of the existence of smoke and it is a product of it, and a concomitance between footprints on the ground and the living entity that walked upon it. As for conditional concomitance, its example is the correlation between fire and oxygen to cause burning. If oxygen is absent, the action of the cause is suspended, burning does not occur, and smoke is not produced, because oxygen is a necessary condition or factor for combustion.

As for the succession between two matters, its example is the succession of night after day, and the existence of children after the parent. Among the sequential concomitance is the sequence, such as the number three following two, and the number five coming in the sequence after four, and so forth.

• **Concomitance of Attributes Related to Independent Existence or Dependent Existence:**

Attention must be drawn, when researching the Concomitance of Attributes, to the existence of specific attributes for some objects, and to the existence of general, shared attributes encompassing all objects. When we wish to arrive at a generalization via induction, we must use the general attributes of objects, not the specific ones. This is because the objective is to investigate the universe and objects to arrive at an answer to a central question regarding the independent existence of tangible things or whether their existence is dependent upon something else. The fundamental inquiry is about the origin of existents, and the origin must be that its existence is independent, not dependent upon another. This is what must be investigated to distinguish independent existents from dependent ones.

However, this attribute—namely, self-independence and dependency in objects—cannot be perceived directly via the senses. Therefore, it must be arrived at through other tangible attributes that are concomitant with it. Its independence in existence necessitates the existence of attributes concomitant with this independence. It must exist in objects. We search for it, and if we find it, we judge the existence of the attribute concomitant with independent existence. If we find the attributes contrary to independence—i.e., dependency—we judge by affirming the attributes of dependency.

The Concomitance of Attributes that we are investigating here involves searching for a set of attributes concomitant with independence, and another set of attributes related to the contrary attributes, concomitant with dependency. When searching for general attributes of objects, we find that they share the existence of attributes that correlate with one another and combine to form attributes of an existence dependent upon another, such as deficiency and incapacity. Among these are ignorance, weakness, shortcoming, need, and limitation. These are all shared attributes concomitant with dependent existents, the created beings. Conversely, the opposites of these attributes are attributes of the self-independent existence, and they are concomitant with self-independence, such as the existence of the attributes of perfection, eternity, absolute

power, self-sufficiency, all-encompassing knowledge, absolute will, Lordship, and others.

It is important to note that there are some shared attributes between independent (المستقل Al-Mustaqil) and dependently existent (تابع taabi'a) beings, or between perfect and imperfect beings, such as the attributes of existence, will, life, and knowledge. However, there is a difference between the perfect and the imperfect in terms of the essence of the attribute. The perfect Essence (ذات Dhaat) of Allah ﷻ is not perceptible to the senses, so we cannot judge the nature of His Unseen Attributes through reason. Instead, we perceive the existence of the attribute and its general meaning either through reason, if it is conceivable, or through the Revelation of Allah ﷻ to us about His Essence and Attributes with conclusive evidence. We must accept the divine revelation about His Attributes as it has been revealed, but without comparing the Creator to humans, even if these attributes share the same name. Humans can only perceive the meaning of these attributes in the tangible creations they perceive. For example, humans have the ability to learn and are described as knowledgeable, and Allah ﷻ is Knowledgeable, but the true nature and essence of His knowledge are unknown to humans. Therefore, there is no comparison between them.

• **The Importance of Evidencing the Concomitance of the Attributes of Independence (الاستقلالية Istiqlaaliyyah) and Dependency (التابعة At-Taab'iyah) in Deducting the Existence of the Creator:**

When investigating tangible perceived objects, we search for general shared attributes within them, such that these attributes correlate with each other and do not separate in order to deduce the concomitance and to judge their existence as either independent or dependent. For example, when we look at the universe, we find it composed of a collection of celestial bodies, and every celestial body among them is composed of several elements and several parts interconnected with each other. This indicates the existence of the attribute of composition, composed of parts, and this indicates the existence of a designed system. This is because the

original state in objects is randomness, and they do not organize themselves except by the action of another. If we look at a composed thing made of a set of interconnected, ordered parts that then performs an action or a specific function, we categorically judge that it is a designed system.

Likewise, upon examining the universe, we also find that every celestial body among the bodies of this universe is limited. The existence of the attribute of limitation in the universe is concomitant and correlates with another attribute, which is incapacity. The incapacitated cannot bring anything into existence from nothingness and is incapable of bringing itself into existence with greater reason; thus, it is in need of One to bring it into existence, making it a created being. Incapacity, therefore, is an attribute that correlates with the attribute of being created, leading us to the conclusion that among the attributes of the universe is that it is created. This indicates the lack of independence of the universe in its self-existence; meaning, the existence of the attribute of dependency in the universe upon another for its existence is evidenced.

Here, we have researched and examined objects, and we found that they possess shared attributes concomitant with their existence, such as the attribute of need and the attribute of limitation. Then, we deduced from the existence of these attributes, other attributes concomitant with them, such as incapacity and existence after non-existence, being created. Furthermore, it follows necessarily from the existence of these attributes in things that they are not independent in their existence—meaning they are not self-existent. That is, the original state in them is non-existence—according to the aforementioned Essentials, which is the rule that the original state in objects is non-existence unless their existence is evidenced. Since their existence is evidenced by sense and observation, it is evidenced that their existence is an existence dependent upon another and is not independent. Consequently—and by using the principle of Causality—we arrive at the conclusion that their existence necessarily requires an Agent Who is the Cause of bringing them into existence;

meaning they are created after non-existence, and they are in need of someone to bring them into existence, to create them.

This Agent is their Creator from non-existence. This Creator must have an existence that is self-independent, and not dependent in His existence upon another; otherwise, He would be created, and this is an absurd contradiction that is invalid. This attribute—namely, the attribute of being the Creator—is an attribute of perfection that the Creator must be described with, and the contrary attributes with which deficient created beings are described are negated from Him. Thus, we arrive at the conclusion that this self-independent existent as the Obligatorily Existent (واجب الوجود Wajib al-Wujud) must necessarily be an eternal Creator, capable, willing, knowing, self-sufficient, perfect, sovereign, a single Lord. He must be transcendent above all attributes of deficiency found in created beings. Therefore, it follows necessarily that He is uncreated, not incapacitated, not in need, and not limited, because the convergence of two contradictions in the same essence is invalid according to the aforementioned principles of the intellect.

These attributes of the Creator, even if they are not tangible in themselves—because the Essence of Allah ﷻ and His attributes are not directly tangible—the intellect has nevertheless perceived and evidenced them for the Creator (الخالق Al-Khaaliq) through the senses, through tangible rational evidence. This is from its perception of the attributes of deficiency concomitant with tangible created beings, and its perception of the necessity of the existence of the attributes of perfection concomitant with the existence of the Creator. Therefore, these necessary attributes for the existence of the Creator are attributes perceived by the intellect and evidenced by the intellect, even if the essence of the Creator is not directly tangible to the intellect.

It is fitting for us to reflect upon an example used by the Noble Quran to evidence that our master Esa (Jesus), peace be upon him, is neither a god nor the son of a god. Allah ﷻ said in Surah Al-Ma'idah, ﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَأَنَّا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمْ

﴿الآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ﴾ **“The Messiah, son of Mary, Esa (as), was not but a messenger; other messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”** The fact that our master Esa (as) and his mother Maryem ate food indicates the existence of the attribute of need, and need indicates incapacity, and the incapacitated cannot be eternal, and it is impossible for him to be a Lord. Thus, Allah ﷻ showed to the Christians the signs—i.e., the evidence—of the created nature of Esa (as), yet they are deluded—meaning they turn away from the evidence and fall into deviation and straying from the truth. Had they reasoned properly according to the postulates of the intellects in their heads, they would have known that our master Esa (as) is a human being, and consequently, all their characteristics and attributes apply to him: he eats, drinks, sleeps, is born, and dies. All of these are attributes of living organisms that need others in their actions and the management of their affairs. This need indicates the existence of another attribute, which is incapacity, and the attribute of incapacity correlates with the attribute of being created. Concomitant with it are the attributes of created beings, such as deficiency, incapacity, need, death, life, and the like. This means that Esa (as) is a created servant, and not a Creator or a Lord. It is rationally impermissible to combine the attributes of eternity and Lordship with the attributes of deficiency and incapacity in a single essence, because this is impossible as it is a contradiction, and contradiction is invalid.

Fifth: Application of the Premises of the Evidence to the Evidence of Designing (مصنوعية Masnoo’iyyah) and the Evidence of Limitation (محدودية Mahdoodiyyah):

Let us take a tangible example that guides us to the necessity of the existence of the Creator using the Evidence of Limitation. Upon observing a wooden table, it is an object that evidence the existence of a designer for it. We deduce that he must necessarily be an expert carpenter, knowledgeable in his craft, perfecting it, possessing will and capability, having a purpose, possessing sight, having hands with which to design, and owning tools and raw materials, and the like, from the attributes and

necessary corollaries. However, it cannot be claimed from observing the table the existence of other attributes for the designer, such as his skin color being white, or his eyes being blue, or his name being Ahmad, or that he wears a red shirt, or that he lives in Jerusalem, etc. These claims are not rational; they are conjectures and guessing at the unseen. The table, as a designed object, does not evidence these matters at all, neither from near nor from afar, unless the carpenter who made it is known to us personally. In that case, these specific attributes can be mentioned based on prior information about him, or if we find a specific stamp or identification card indicating the designer, so he is asked about, and then the carpenter informs about himself.

Reflecting upon the wooden table guides us to the fact that it is manufactured, because it consists of parts interconnected with each other and performs a function; thus, it is a stable teleological system. This indicates the necessity of the existence of a maker for it. We deduce from its tangible attributes—such as perfection, arrangement, precision in craftsmanship, beauty, and the performance of the function effectively—that its maker must possess necessary attributes derived from observing his design, which are expertise, knowledge, perfection, capability, ownership, will, and others. These are a set of necessary attributes for the maker so that he is able to produce the designed object, which is the wooden table.

When applying this example of the table to the universe, we observe the existence of order and laws that govern its behavior in everything. This organization present in the universe must emanate from a Designer for it, and its Designer must be described with attributes such as knowledge, perfection, wisdom, capability, ownership, will, and other attributes.

As for the Evidence of Limitation, we observe specific attributes in the universe, such as limitation. The meaning of limitation is that when we look at things, we find they have a beginning and an end; meaning they are spatially limited. Whatever has a beginning in space inevitably has a beginning in time, because time is subordinate to and existentially linked

with space. There is no existence of time independently of the existence of space, and there is no existence of time without space. Consequently, every limited object has a beginning to its spatial and temporal existence, which means it was created at a specific time after having been non-existent. From another angle, the limited is considered incapable of transcending its limits; it is unable to exit its boundaries except by means of another. Therefore, it is deficient and incapacitated. Thus, there is a concomitance between the attribute of limitation and the attribute of incapacity or deficiency. The attribute of limitation, therefore, is concomitant with the attribute of incapacity. The limited must necessarily be incapacitated, and the incapacitated cannot transcend its limits, and its incapacity is most evidently manifested in its inability to bring itself into existence with greater reason. Therefore, it is an existent dependent in its existence upon another; meaning it is created by another, and it is in need of a Creator to create it. Thus, there is a concomitance between the attributes of limitation and incapacity, and a concomitance of incapacity with the attribute of being created in objects.

From another perspective, the Creator must be described with the attributes of perfection concomitant with the attribute of being the Creator, and all attributes of deficiency and incapacity must be negated from Him. This is because the convergence of these attributes in the same essence is an invalid contradiction rejected by the intellect according to its principles. Among the attributes concomitant with the attribute of being the Creator is the attribute of capability, such that He is not incapacitated; and among the attributes is also eternity, such that He is not limited; as well as absolute knowledge, absolute will, and other attributes of perfection, the establishment of which in the Creator is evidenced by the existence of designed objects, created beings, and their perceived tangible attributes.

Thus, we have arrived, through the Evidence of Design (Dalil al-Masnu'iyah) for the table, and from the existence of specific attributes in this designer object, at the necessity of the existence of attributes conjoined with them in the designer. This is because the effect of the

designer's attributes appeared in the manufactured object, which is a causal link, that is, a causal relationship between an effect and an effector.

However, in the Evidence of Limitation, we arrived through the Concomitance of Attributes to the conclusion that the existence of the universe is an existence not independent in itself. Instead, it is an existence dependent upon another, meaning it is created. The created being must necessarily have a Creator Who is the Cause of its creation. We thus arrived at the obligatory existence of a Creator for the universe. As the most important attribute concomitant with the Creator is independent existence in Himself, it follows necessarily that this attribute for the Creator is concomitant with other attributes, which are the opposites of the attributes of the limited, incapacitated, needy, created beings. The Creator must be described with non-limitation, Al-Azaliyyah (الأزلية Eternal), Al-Qudrah Al-Mutlaqah (القدرة المطلقة Absolute Power), and As-Samadiyyah (الصدية Self-Sufficiency). We also arrive at the necessity of the existence of other attributes conjoined with the attribute of Eternity, such as the attributes of perfection, lack of deficiency, absolute knowledge, absolute will, oneness, Lordship, and other attributes. These are the necessary attributes that the intellect mandates for the Lord (رب) of the Worlds.

Thereafter, these are the most important premises recommended to be agreed upon as postulates for debate with disbelievers regarding the existence of the Creator, so that they may be bound by the rational evidence and proofs we use to evidence the existence of Allah ﷻ.

May Allah ﷻ make this of benefit to the Islamic Ummah, which Allah ﷻ has made a witness over mankind with truth, for truth, and for guidance. And may He ﷻ make us guiding leaders by whose hands Allah guides the astray nations of the earth, so that they may enter the Deen of Allah ﷻ with conviction of minds and tranquility of souls. Ameen, O Allah.

[Back to Index](#)

11 May: Anniversary of the Abduction of Naveed Butt



On Friday 11 May 2012, Naveed Butt, a devoted father of four children, was abducted in Lahore, Pakistan, while returning home, after collecting his young children from school. Naveed was abducted by government security officials, as witnessed by neighbors and family. Naveed was abducted after over a decade of fearless, tireless and relentless efforts to establish the Second Khilafah Rashidah in Pakistan.

Naveed spoke the truth without fear. Naveed raised his voice against the betrayal of Kashmir, Palestine, Iraq and Afghanistan. He raised his voice against surrender to the IMF, which destroyed the economy of Pakistan. He raised his voice against the spread of corrupt Western liberal values

through the media and education policy. Naveed raised his voice for the truth, but the response of the tyrants was to silence him, even though speaking the truth is a Shariah obligation and a right for Muslims. The Messenger of Allah ﷺ said «أَلَا لَا يَمْنَعَنَّ أَحَدَكُمْ رَهْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا رَأَاهُ أَوْ شَهِدَهُ فَإِنَّهُ لَا يَقْرَبُ مِنْ أَجَلٍ وَلَا يُبَاعِدُ مِنْ رِزْقٍ» **“Do not fear the people from speaking the Truth, when it is witnessed or seen, for it will neither shorten the life span nor cause loss in Rizq.”** [Ahmad].

Then, after long, painful years of struggle, the relatives of Naveed succeeded in securing official acknowledgement of his enforced abduction. On 4 January 2018, Pakistan’s Commission of Inquiry on Enforced Disappearances issued a production order regarding Naveed Butt, with reference number ColoED ID No. 860-P. The order states that “On the basis of evidence collected during the proceedings of this case, it is suspected by the Commission that Missing Person Naveed Butt ... was picked up by the personnel of Secret establishment and is held in their illegal detention... the commission is pleased to direct that Naveed Butt ... be produced before the Commission.” Despite this order, relatives and friends still have no knowledge of Naveed’s whereabouts or well-being.

It could be asked, ‘why raise voices for Naveed alone, and not others?’ In answer, it is for every relative and friend of each of the thousands of abducted in Pakistan, to raise voices on their behalf. In this way, each good son and daughter will be known for their goodness, not merely as a name on a long list, exposing the evil of the rulers of Pakistan. Let these raised voices move from being a trickle, to a raging flood, that compels the reversal of this oppression, persecution and hostility against the believers, by the Permission of Allah ﷻ. Allah ﷻ said ﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ **“Those who persecute the Believers, men and women, and do not turn in repentance, will have the**

Penalty of Hell: They will have the Penalty of the Burning Fire.” [TMQ Surah Al-Buruj 85:10]. The Messenger of Allah ﷺ said in a Hadith Qudsi that Allah ﷻ said, «مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ» **“Whosoever shows hostility to the Awliya (allies) of Allah, I announce war against him.”** [Al-Bukhari].

It could also be asked, ‘why highlight the abduction of Naveed when it spreads fear of the tyrants?’ In answer, the brave stance against tyrants by a good believer is a reminder for other good Muslims to fear none but Allah ﷻ. The Messenger of Allah ﷺ said, «سَيِّدُ الشُّهَدَاءِ حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَرَجُلٌ» **“The prince of martyrs is Hamzah and the man who stood facing a tyrant ruler, ordered him for good and forbade him from evil and the ruler killed him.”** [Reported by al-Haakim]. Indeed, before his abduction, Naveed carried a conviction that it requires only one or two martyrs to inspire Muslims of Pakistan to end their silent submission before tyrants.

O Muslims of Pakistan!

Naveed stood before tyrants for the pleasure of Allah ﷻ, and we must all do so. Our silence only ensures the continuity of oppression, and a worsening of our situation in Dunya and Akhira. We must raise our voices against the oppressors, until Allah ﷻ brings oppression to the end. Allah ﷻ says, ﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ **“And fear the Fitnah (affliction) which affects not only those of you who oppress. Know that Allah is Severe in punishment.”** [TMQ Surah Al-Anfaal 8: 25].

Indeed, the oppression of the tyrants is not limited to silencing those who raise their voices for truth. These tyrants prevented the mobilization of armed forces in support of Gaza for over two years. Then they joined the

Board of Peace of Trump, which is a board to oversee the disarming of the resistance against the Jewish entity. These tyrants obeyed Trump when he ordered a ceasefire against India in May 2025, even though Allah ﷻ granted air superiority to the believers, after which the liberation of Kashmir was an inevitable matter. These tyrants abandoned the Muslims of Iran, the land of Al-Bukhari and Muslim, when they were attacked by America and the Jewish entity. Then they mobilized to save Trump by working day and night to deceive Iran through negotiations. These tyrants obey the dictates of the American tool, the IMF, and unleash a flood of poverty and hardship, even though Pakistan has huge resources, including Rare Earth Elements (REEs). And as their contribution to America's global war on Islam, these tyrants are allowing the spread the corrupt Western values amongst the youth, as well as the spread of fornication and drug use within universities and colleges.

O Muslims of the Armed Forces of Pakistan!

You are the people of military power and protection. Currently, the tyrants exploit your strength for their tyranny. However, the Shariah obligation upon you is to seize the tyrants physically, as you are capable of doing so. The Messenger of Allah ﷺ said, «إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ» «**If the people witness an oppressor and they do not take him by his hands to prevent him then they are close to Allah covering them all with punishment.**» [Abu Dawud, Tirmidhi, ibn Majah]. Seize the tyrants and end their tyranny forever by granting nussrah (نصرة military support) to Hizb ut Tahrir (حزب التحرير Party of Liberation) for the establishment of the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood.

[Back to Index](#)

«الْفَاجِرِ» **“Then he ordered Bilal to call out to the people, ‘None but a Muslim will enter Paradise, and indeed, Allah supports this Deen even with a wicked man’”** (The wording is from Bukhari). This means that it is permissible for a non-Muslim or a sinner living in an Islamic state, such as a dhimmi, to fight in the Islamic army if he is skilled in the arts of war. Among the evidence for this is the following:

A- It was mentioned in The Islamic Personality Volume 2, Chapter on seeking help from non-Muslims in fighting:

“It is permitted to seek assistance from the disbelievers in their capacity as individuals on condition that they are under the Islamic flag irrespective of whether they are dhimmis or not, or whether they are citizens of the Islamic State or not. As for seeking assistance from them as a specific nation with an entity independent from the Islamic State, this is absolutely not allowed. So it is forbidden to seek their assistance in their capacity as an independent State. The evidence for permitting the seeking of assistance of disbelievers as individuals is **«أن قزمان خرج مع أصحاب رسول الله ﷺ يوم أحد وهو مشرك، فقتل ثلاثة من بني عبد الدار حملة لواء المشركين، حتى قال ﷺ: إن الله ليأزر هذا الدين بالرجل الفاجر»** **“Qazman went out with the companions of the Messenger of Allah ﷺ on the day of Uhud while he was a polytheist, and he killed three of the Banu Abd al-Dar, the standard-bearers of the polytheists, until the Prophet ﷺ said, “Indeed, Allah strengthens this Deen even with a wicked man”** (Narrated by al-Tabari in his history).”

B- Similarly, in Nayl al-Awtar by al-Shawkani, in the chapter on seeking help from polytheists, it is stated: “Among the things that indicate the permissibility of seeking help from polytheists is the following: “That Qazman went out with the companions of the Messenger of Allah ﷺ on the day of Uhud, while he was a polytheist, and he killed three men from Banu Abd al-Dar, the standard-bearers of the polytheists. Until the Prophet ﷺ said, **«إِنَّ اللَّهَ لَيَأْزُرُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ»** **“Indeed, Allah strengthens this Deen even with a wicked man.”**” This is confirmed by the narrators of Seerah.”

As you can see, the hadith is evidence that it is permissible for a person who is a dhimmi or a treaty-bound person to fight with the Muslims in their army against their enemies... and it has no relation to nussrah for the establishment of the Khilafah.

2- Regarding your question about the permissibility of seeking nussrah from rulers of Muslims these days, this matter is discussed in detail in our private messages to those working in the field of seeking support. However, I will quote from them what pertains to your question about seeking nussrah from rulers in Muslim countries these days, "If a territory has a governing authority that, in relation to surrounding entities—whether a tribe or a state—oversees the affairs of its people, manages their lives, rewards the virtuous among them, punishes the wrongdoers, and so forth...And if it possesses the strength and resilience to defend itself against surrounding entities, then it is indeed an entity to which the request for nussrah applies.

- There are two ways to seek nussrah:

The first method: Requesting nussrah from the head of the entity, whether a tribal chief or the head of state...

The second method: Requesting nussrah from a group of the people of power within the entity...

The application of this method in both cases depends on the nature of these entities, whether they are states or tribes:

- * If the entity is independent in its affairs, it is permissible to request nussrah from either of the above methods: from its leader or from a number of the people of power within it.

- * If it is linked to a foreign power and does not wish to sever ties, and we are aware of this, we will not accept its nussrah unless it cuts its relationship with the foreign power. In this case, we will only resort to the second method (if necessary), i.e., from a group within the people of power.

• By studying and reflecting upon the Seerah (Biography of the Prophet ﷺ), these matters become clear: ...”

We have explained it in detail for those working to seek nussrah, along with its evidence... However, I will mention one point from it that relates to your question, “As for tribes with ties to foreign powers, and states with foreign connections, we do not seek their support if we know of their foreign affiliations. Nor do we accept their support in one matter and their withholding it in another to appease the foreign state they support. Instead, if necessary, the approach in the second case is the one followed: seeking the nussrah of men from among them who, together, would form a force capable of bringing about change. This is what happened with the tribe of Shayban ibn Tha’labah, as mentioned in ‘Uyun al-Athar (1/202), “Qasim ibn Thabit mentioned, in what I saw from him, a hadith narrated by Abdullah ibn Abbas on the authority of Ali ibn Abi Talib, concerning his and Abu Bakr's departure with the Messenger of Allah ﷺ for that purpose. Ali said: Abu Bakr was always at the forefront of good deeds, so he asked: “Who are these people?” They replied, “They are from the tribe of Shayban ibn Tha’labah.” Abu Bakr turned to the Messenger of Allah ﷺ and said, “May my father and mother be sacrificed for you! These are distinguished men among their people, and among them are Mafruq ibn Amr, Hani ibn Qubaysah, Muthanna ibn Harithah, and Nu'man ibn Sharik. Mafruq ibn Amr surpassed them in beauty and eloquence...”

Mafruq said, “Perhaps you are a brother of Quraysh?” Abu Bakr replied, “Have you heard that he is the Messenger of Allah? Here he is.” Mafruq said, “We have heard that he says so. So, what do you call to, O brother of Quraysh?” Then the Messenger of Allah ﷺ stepped forward and said, “I call to bear witness that there is no god but Allah alone, without partner, and that I am the Messenger of Allah, and that you give me refuge and support me, for Quraysh has conspired against Allah’s command, denied His messengers, and turned to falsehood instead of truth. And Allah is the Self-Sufficient, the Praiseworthy.” Then Mafruq said: By Allah, O brother of Quraysh, you have called for noble morals and virtuous deeds, and indeed, a people have lied about you and conspired against you... It was as if he

wanted to include Al-Muthanna ibn Haritha in the conversation, so he said... “We only came here because of a covenant made with us by Chosroes that we would not cause any trouble nor harbor any troublemaker. And I see that this matter to which you are calling us is something that kings dislike. If you wish us to shelter you and support you from the direction of the Arabian waters, we will do so. The Messenger of Allah ﷺ said, «ما أسأتم في الرد إذ أفصحتم في الصدق وإن دين الله لن ينصره إلا من حاطه من جميع جوانبه» **“You did not err in your response, for you spoke the truth, and Allah’s religion will only be victorious through those who protect it from all sides” ...**

When the Prophet ﷺ learned that there was a treaty between the Banu Shayban and the Persians, and that the Banu Shayban would support him against the Arabs but not against the Persians, he did not accept this condition from them, even though they had agreed to support him against Quraysh and the Arabs. They stipulated that this support be separate from the Persians because of the treaty they had made with the Persians. Although the Prophet ﷺ needed support against the Quraysh, he did not agree unless they support him against all disbelievers.”

This, in brief, is how the call for nussrah was made during the time of the Messenger of Allah ﷺ. And this is what we follow, with Allah’s help, and we ask Him, the Exalted, to grant us success in resuming Islamic life by establishing the Khilafah Rashidah (Rightly Guided Caliphate) according to the Prophetic methodology...

And this is sufficient, and Allah Knows Best.

Your Brother, Ata Bin Khalil Abu Al-Rashtah

27 Dhul Qi'dah 1447 AH Corresponding to 14/05/2026 CE

[Back to Index](#)

America and China: Towards a Reshaping of the Global Order?

Engineer Wissam Al-Atrash

Introduction

Since the collapse of the Soviet Union in the 1990s and the emergence of a unipolar world, America, leading the Western bloc, has sought to contain Russia, encircle its periphery, and reduce it to a state without even regional influence. It attempted to neutralize Russia's nuclear arsenal and intercontinental ballistic missiles, and fomented unrest in its vicinity, culminating in its involvement in a large-scale invasion of Ukraine. Simultaneously, America sought to subdue China and confine it behind its Great Wall, viewing it only as a vast market to be exploited and a human giant to be tamed. Despite this, China, with its strength and resources, has managed to become a regional superpower, possessing veto power in the Security Council and harboring growing regional ambitions. Indeed, today it stands as an economic giant, possessing all the attributes of a major power.

Is China rising to replace America and assume its position as the sole leader of the global order, especially given the recent surge in talk about the decline of the American empire? Or are we heading towards a multipolar world, as many thinkers and analysts suggest? Does the concept of the Cold War, which prevailed during the Soviet era, accurately describe the relationship between America and China? Or are they on a path to reshaping the international order, despite the uproar surrounding tariffs?

Before answering these questions, it's essential to point out that understanding the ongoing transformations in the international order will not be accurate if we rely solely on the traditional concepts that governed the 20th century, especially the rigidly binary concept of the Cold War between two opposing poles separated by a rigid, ostensibly steel wall and a near-complete economic barrier. The current landscape doesn't reflect a sudden collapse or a resounding fall of a dominant power, but rather a

gradual erosion of the unipolar hegemonic structure that emerged after 1991, and a slow shift towards an imperfect order where power centers overlap and the instruments of influence are distributed among economics, technology, the military, and proxy warfare, as will be explained later.

At the heart of this transformation lie three major circles, directly related to the reasons that have made Iran a strategic disruptive force and a focal point of international divergence, creating a new form of cold war unlike anything we have seen before. The Operation Al-Aqsa Flood events constituted a historical turning point in the international struggle for the Middle East, drawing the world's attention to the reality of the unilateral hegemony supporting the Jewish entity, which successive events have mired in the region's quagmire within a multi-front war of attrition. In 2014, the Izz ad-Din al-Qassam Brigades staged their largest military parade ever, showcasing, for the first time, drones, scuba units, and new missiles and rockets. However, the message that some failed to grasp at the time was Abu Ubaida's expression of gratitude to Iran.

The three circles we are discussing are as follows: the network of indirect support between China and Iran, the escalating military-technical alliance between Russia and Iran, and the limits of American power as reflected in reports from Western strategic think tanks.

China and Iran: Structural Empowerment Within the Global Order

In this context, the relationship between China and Iran stands out as a prime example of this new pattern of international interaction. It is not a direct military alliance, but instead a form of silent structural empowerment operating within the global system rather than outside of it. This is reinforced by the Comprehensive Strategic Partnership Agreement between the two countries, signed in March 2021. This 25-year cooperation framework aims to bolster economic and security ties, with Beijing committing \$400 billion in investments in the oil, gas, and infrastructure sectors in exchange for a steady and discounted supply of Iranian oil. This provides a lifeline for Iran in the face of US sanctions.

On the other hand, data from the US Energy Information Administration indicates the continued flow of Iranian oil to Asian markets, particularly China, through complex networks of intermediaries and mechanisms to circumvent sanctions. This flow is not merely a trade exchange; it constitutes a vital economic balancing factor that enables Iran to maintain a minimum level of financial stability despite Western pressure. Meanwhile, US Treasury Department reports reveal supply networks for dual-use electronic components and technologies, including microchips, communications equipment, and navigation systems, which are being repurposed to develop unconventional military capabilities, particularly drones. Notably, this process does not involve direct arms transfers, but instead gray supply chains that allow technology to move between civilian and military uses without direct legal violation.

US officials also told The New York Times that Chinese companies have shipped dual-use materials to Iran, materials suitable for both civilian and military purposes. The officials stated that China is pursuing a policy of caution regarding a potential war with Iran and has not taken a firm stance due to its multiple objectives.

On a technological level, the expansion of China's BeiDou Navigation Satellite System (BDS), as documented in studies by the Center for Strategic and International Studies, reflects a deeper shift in the global power structure. Navigation systems are no longer the exclusive domain of a single power but have become part of a multipolar space that allows for the global redistribution of technological power without direct confrontation. In this context, whether or not the US intelligence reports confirming that China provided Iran with satellite imagery of US military targets in the Gulf region are accurate, the Chinese role cannot be understood as direct military support for Iran. Instead, it is a gradual reshaping of the global power structure from within the system itself. It is crucial to note the transformation of commercial space technology into a dual-use asset, capable of being integrated into complex regional conflict environments. This reshapes the nature of intelligence and operational awareness in the region and impacts the precision of military operations. This may explain

why Iran has been able to damage and destroy more than 228 buildings or pieces of equipment at US military sites since the start of the war, according to Washington Post analyses.

This dynamic in the relationship between the two countries is thus linked to Iran's stance within Chinese strategy. The relationship between Beijing and Tehran is a cornerstone of the Belt and Road Initiative, as Iran constitutes a geographical crossroads between Central Asia and the Middle East, a vital energy and trade corridor. This directly clashes with the US theory of dominating strategic bottlenecks within its expansionist policies. Herein lies the fundamental paradox: China did not enter the crisis as a confrontational power, but as a managing one. It did not seek to alter the balance of power militarily, but rather to adapt to it and utilize it politically. This reflects a difference in the philosophy of power within the global order.

Russia and Iran: From Political Intersection to Military-Industrial Integration

While China exerts its influence through the global economic and technological infrastructure, Russia represents the most overt reshaping of the logic of power through direct military integration.

Since the war in Ukraine, the relationship between Moscow and Tehran has transformed from limited cooperation to an advanced model of military-industrial integration. Reports published by agencies such as Reuters and other international media outlets, as well as the Institute for Science and International Security, indicate the transfer of Iranian HESA Shahed 136 drones to widespread use in the Russian military, followed by the development of local production within Russia under the name "Geran-2" at industrial facilities in Tatarstan. This shift from supply to joint production reflects a transformation of the relationship from a level of mutual benefit to a deeper level of sharing combat technology.

Similarly, reports from the US Department of Defense indicate cooperation in the areas of guidance systems and electronic warfare, reflecting a genuine transfer of military expertise between the two parties, rather than a mere traditional buying and selling relationship.

Thus, the Russian-Iranian relationship is becoming closer to a model of a functional military alliance aimed at redistributing the instruments of power within the international system, rather than forming a principled or political alliance in the classical sense. In this context, we must not forget the historic visit of Russian President Putin to Beijing and his meeting with his Chinese counterpart on February 2, 2022, where the two countries, Russia and China, announced in a joint statement the unity of their positions in the face of American hegemony and called for international multipolarity and said that a new era in international relations had been launched.

America and China: Supremacy Within the Limits of Structural Attrition

In the face of the gradual formation of multiple power centers, America is attempting to maintain its position as the strongest military and technological power in the international order. However, this supremacy is no longer absolute, as it was during the 1990s, and America's decline is no longer a secret to those concerned with international affairs.

Analysis by the RAND Corporation between 2022 and 2024 confirmed a growing gap between the scale of American military commitments in high-intensity conflict scenarios and the production capacity of the defense industry, particularly in the areas of munitions and long-range missiles. The RAND Corporation also believes that the world has entered a phase of persistent competition below the threshold of war. This is a very important description because it means that conflict continues without direct war, while avoiding nuclear escalation, and this war of attrition undoubtedly contributes to the erosion of the powers involved in this existential struggle, foremost among them America, which carries the banner of defending a faltering Western civilization. Studies by the Center for Strategic and International Studies (CSIS) indicate that the nature of modern warfare, based on the extensive use of drones and low-cost systems, is placing increasing pressure on the traditional, costly model of American military superiority. The United States also finds itself facing

multifaceted competition encompassing technology, supply chains, space, artificial intelligence, and geopolitical influence.

Similarly, the Brookings Institution argues that the American challenge is no longer solely military, but has become structural, involving the management of a vast network of global commitments simultaneously, amidst escalating competition with China and the resurgence of Russia as a powerful military force that has withstood all Western attempts to weaken it in the Ukrainian quagmire.

The International Institute for Strategic Studies (IISS) asserts that while American supremacy remains, it is no longer sufficient to guarantee stable hegemony. Instead, it has become a supremacy contingent upon a sustained capacity to manage strategic dispersal.

Furthermore, analyses published in the New York Times and Foreign Policy in May 2026 indicate that the ongoing shifts in the international power structure reflect not merely a gradual adjustment within a unipolar system, but rather deeper indicators of a slow reshaping of the very concept of hegemony. On the one hand, American policies reveal an expansion of foreign commitments that sometimes exceeds the capacity to manage them effectively, reflecting increasing strategic fatigue for the dominant power and diminishing the effectiveness of the traditional hegemonic model. On the other hand, the decline in reliance on soft power in favor of coercive and hard power tools indicates a diminished capacity to generate influence through attraction and acceptance. This weakens one of the cornerstones of the liberal order that America has led since the end of the Cold War. America's image has gradually eroded, and this erosion accelerated with the Strait of Hormuz crisis, a development that captured the attention of international public opinion. This led the German Chancellor to declare that Washington had been humiliated by Iranian negotiators.

Within this tense context, American policy toward Iran stands out as a direct extension of the long-term logic of strategic containment. Reuters reported on May 2, 2026, citing a White House official, that US President

Donald Trump had proposed extending the sanctions imposed on Iran for several more months, with the aim of crippling its oil exports and pushing Tehran toward signing a new agreement. This approach comes amidst ongoing American pressure, and European diplomatic assessments suggest that the current situation is likely to persist for an extended period without any imminent breakthrough. Thus, Trump continued to employ every means of military and diplomatic pressure, clinging to the hope of reaching a final and comprehensive agreement with Iranian representatives, all to no avail.

This development, the extension of the sanctions, is not an isolated event, but rather reflects a consistent strategic pattern based on using sanctions as a tool for managing conflict within the gray zone—that is, without sliding into direct military confrontation, but also without allowing for a final stabilization of the relationship. Nevertheless, the Trump administration was forced to engage in two direct military operations against Iran, Operation Midnight Hammer in the summer of 2025 and Operation Epic Fury in the spring of 2026, yet it failed to achieve the desired results, just as it failed to do so through negotiations, which often amounted to a political maneuver to deceive and mask the military targeting.

These successive setbacks have forced Trump to travel to China with a humiliated face for a summit that was originally postponed due to the war. Media reports indicate that the Iranian issue and the Strait of Hormuz will be at the heart of the discussions. In other words, it will be a summit of supplication to China as a mediator capable of easing tensions and resolving conflicts. This reflects a profound and unprecedented weakness in managing Middle Eastern crises.

Nevertheless, Trump described his visit to China as very important, asserting that matters are going very well with Beijing, or so he pretended during the small business summit at the White House.

The rare face-to-face meeting had been scheduled for May 14 and 15, according to the White House. Several sources indicate that Beijing saw the

summit as a unique opportunity to establish a more stable long-term relationship with its biggest economic and military rival, according to CNN.

Contemporary Strategic Thought: From Unipolarity to Intermediate Politics

In light of these transformations, what we are witnessing is not a new cold war, but rather a historical shift towards a more fluid and less closed, multipolar network. Furthermore, the rise of Eastern powers and the decline of Western powers cannot be described as a change in the structure of the international order or a dismantling of its foundations, despite the erosion of international legitimacy, the decline in confidence in international law, and the challenge to the Westphalian system itself in the wake of the Greenland dispute. The reason is that competition from within the capitalist order and under its umbrella does not change the system or abolish its unjust laws. Instead, it maintains it as a capitalist order that fulfills the needs of the major capitalists and serves its transnational interests. Furthermore, the decline in the performance of this order does not necessarily mean that it faces imminent collapse. It simply means that its performance has become weak and incapable of meeting growing human needs, even basic needs at times, foremost among them food security and internal security, which are essential conditions for achieving comprehensive stability. Humanity will only attain this stability under a divine system that addresses human problems as human beings and fills this deadly strategic void. Allah ﷻ says, **﴿فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ * الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ﴾** **“So let them worship the Lord of this House, Who has fed them against hunger and made them safe from fear”** [TMQ Surah Quraysh: 4].

This qualitative shift, resulting from the nature of the capitalist system itself and then from America's policies within it, has not escaped the attention of the most prominent theorists of international relations. Charles Krauthammer described the unipolar moment as an exceptional historical phase, not a permanent system. Fareed Zakaria argued that the world is witnessing the rise of others rather than the fall of the United

States, meaning a global redistribution of power. Graham Allison proposed the concept of the “Thucydides Trap” to explain the structural friction between rising and dominant powers. Henry Kissinger offered the most accurate description before his death in late 2023, observing that the international order had entered a transitional phase where the old order was no longer viable, but a new one had yet to emerge. Paul Kennedy's thesis remains a fundamental reference point on the rise and fall of great powers, as he established his assertion that when a state's military commitments exceed its economic capacity to bear them, strategic failure becomes inevitable. This may explain why the United States recently reduced its overseas military commitments by hinting at a possible withdrawal from NATO, a prelude to withdrawing troops from European countries such as Germany, Italy, and Spain.

However, Europeans recognize that Trump’s threat to withdraw from NATO is not serious. German Chancellor Friedrich Merz stated that America remains a cornerstone of the alliance despite differing viewpoints, downplaying tensions with Trump following Washington's announcement of troop reductions in Germany. In an interview with the German network ARD, Merz added, “I remain convinced that the Americans are the most important partner for us in the North Atlantic Alliance (NATO).”

The capitalist system was designed to serve a handful of capitalists, causing immense suffering, wars, and epidemics among the people, who toil and labor only to witness misery and hardship. The world will remain plundered of its resources, stripped of its will, and deprived of its dignity, foreshadowing the demise of this system that has brought misery to all of humanity. Allah ﷻ said, **﴿قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهَ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَحَرَّ عَلَيْهِمُ السَّمَاءُ مِنَ فَوْقِهِمْ وَأَنَابَهُمُ الْعُدَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ﴾** **“Those before them plotted, but Allah struck at the very foundations of their building, so the roof fell upon them from above, and the punishment came upon them from where they did not expect”** [TMQ Surah An-Nahl: 26]. We are therefore facing an intermediate stage, in which the major powers are politically balanced and are converging by necessity, in accordance with the the words of Allah ﷻ who said, **﴿بِأَسْهُمِ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقَلُوبُهُمْ شَتَّى﴾**

“Their mutual conflict is severe among themselves. You would think they are united, but their hearts are divided” [TMQ Surah Al-Hashr: 14]. This coincides with a difficult labor that the Ummah of Islam is experiencing, in preparation for changing the international order based on its Aqeedah and its civilizational vision stemming from the great ideology of Islam, because it is simply an Ummah that commands all goodness (المعروف al-Ma'roof) and forbids all evil (المنكر al-Munkar), and it is the only Ummah that possesses a political and civilizational alternative capable of seizing the initiative from the capitalist countries and bringing humanity out of darkness into light.

In Summary: A World Order That Is Forming, But Not in Completion

At the heart of this new formation stands the United States as the most prominent military power in the global order, possessing the broadest network of security alliances, most notably NATO. However, this dominance today is not at all what it was after the end of the Cold War. It now operates within the confines of strategic attrition and multiple fronts, leading to a state of geopolitical strain and strategic exhaustion. Washington no longer faces a single adversary, but instead a set of simultaneous challenges: the rise of China as a major economic and technological power capable of shaping the battlefield without claiming its flag; the return of Russia as a direct military actor capable of influencing European balances; and the growing roles of regional powers like Iran, which operates not only as a traditional state but also as a network of influence extending across multiple arenas, in contrast to the decline of transatlantic alliances.

In this context, China represents the new center of global economic gravity. It does not compete with the United States through direct military confrontation, but rather by reshaping the infrastructure of the global economy, supply chains, technology, and finance. Through tools such as connectivity projects, digital infrastructure, and alternative navigation systems, Beijing seeks to expand its influence within the existing system

rather than break away from it, thus positioning itself as a rising power within the system, not outside of it.

Russia, on the other hand, represents the model of a disruptive power that relies not on economic superiority, but on military and deterrent capabilities and the perpetuation of instability in strategic regions. This is evident in its direct presence in Ukraine, its military presence in Syria, albeit diminishing, and its varying forms of indirect influence in Libya and some Sahel countries. This influence is multifaceted, combining a limited military presence, informal security networks, and shifting political influence.

In contrast, Iran represents a completely different model, combining a centralized state with an irregular, asymmetric regional network. It operates not only within its borders but also through political and military extensions in Iraq, Lebanon, Yemen, and other arenas, making it a quintessential network actor. In the case of Iran and the Gulf specifically, American strategic logic is not limited to the idea of state ownership, but revolves around preventing any regional power from transforming its sensitive geographical location, particularly its indirect control over the Strait of Hormuz, into a tool for geopolitical blackmail that could affect global energy and trade flows. Even more dangerous is the possibility of the region slipping from the grasp of colonial powers, allowing control to return to the hands of the people, enabling them to seize the reins of power and turn the tables on their adversaries in a short time.

Iran, which overlooks the Arabian Gulf, the Gulf of Oman, and the Arabian Sea to the south, and lies at the crossroads of energy, trade, and major conflicts, has direct access to Central Asia and the Caucasus to the north. This region is of paramount importance. Strategically, it represents an extension of Russia into Asia and even the Middle East, with no natural borders separating it from Russia—no seas or oceans. Similarly, for China, the region serves as its back door. Given that the majority of the region's inhabitants are Muslim, China fears their influence on Muslims in East Turkestan. Given this strategic importance, America has formulated plans since the collapse of the Soviet Union to enter the region and contain

Russia on the one hand, and to encircle China and prevent its expansion into neighboring countries on the other.

Amid these power dynamics, Europe occupies a unique position, especially in the face of increasing American pressure. It is a major economic power with significant financial and industrial weight, but at the same time, it is heavily dependent on America for security through NATO. This situation makes it a strategically incomplete power—economically effective, but militarily and politically incomplete on the global stage. While some of its countries, such as France and Germany, strive to build a concept of European strategic independence, this project remains limited by the reality of internal differences in European priorities and the structural dependence on the American security umbrella.

In this scenario, Europe does not appear as an independent pole in the traditional sense, but rather as an economic power within a security order led by another state actor. Simultaneously, it is a key arena where the repercussions of the conflict between major powers intersect, particularly concerning energy and European security, which are directly linked to the war in Ukraine and the reshaping of relations with Russia. This makes Europe's national security, in its broadest sense, a threat.

When these elements are combined, it becomes clear that the international order is no longer based on a clear bipolarity, or even a stable multipolarity, but rather on a hybrid transitional structure: the United States as a military and alliance center, China as a rising economic power, Russia as a disruptive military force, Iran as a networked regional actor, and Europe as an economic power with incomplete strategic independence. Thus, we can say that we are living through an incomplete redistribution of power within an interconnected global system, where absolute control is no longer possible, and complete independence is unattainable. Instead, balances are being formed within a dense network of interdependence and constant competition, as if we are experiencing a state of historical suspension. This is, in reality, a historic and golden opportunity for the Muslim World to reclaim its usurped authority, regain its leading role in the

world, and activate its dormant potential to build a new international order that will deliver humanity from the hell of capitalism.

In conclusion, America and China are vying for the triumph of a false civilization in a world in crisis on all fronts and at all levels. The Khilafah Rashidah (Rightly Guided Caliphate), which will spread goodness throughout the world, will return soon, Allah willing. This is a historical and doctrinal inevitability, proclaimed by the political reality in every corner of the world, as humanity searches for a way out that will save it from the delusion, misery, and wretchedness of capitalism. Therefore, the Islamic Ummah, under the leadership of Hizb ut Tahrir (حزب التحرير Party of Liberation), is destined for a clear victory, by the Permission of Allah ﷻ, a victory that will only be truly fulfilled with the liberation of the land of the Isra and Mi'raj, the Blessed Land of Palestine, from the defilement of the Jews and the conquest of Rome, just as Constantinople was conquered, by the Permission of Allah ﷻ. Allah ﷻ said, **﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾** **“And on that day the believers will rejoice * in the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful”** [TMQ Surah Ar-Rum: 4-5].

[Back to Index](#)

Dismantle the American Military Infrastructure Within the Greater Middle East, the Snake Within the Abode of Muslims!

Ustadh Musab Umair, Wilayah Pakistan

Upon review of the recent wars that the United States has waged upon the Muslim World, from Afghanistan in 2001, to Iran in 2026, it is obvious that the US military could not possibly fight Muslims without a large military infrastructure within the Greater Middle East, which is the name American strategists and policy makers have given the Arab region of the Middle East, with the addition of Pakistan and Afghanistan. It is a critical priority for the US to maintain bases and ports within the Greater Middle East, because of the long and exposed Sea Lines of Communication (SLOCs) between the American eastern sea board and the Suez Canal, and the American western sea board and the Strait of Hormuz. For the Islamic Ummah, the American military infrastructure is like a snake that rests deep within its abode, which must be uprooted, as each Muslim country is being stung one by one by Trump, as he works to violently reshape the Muslim World according to American interests.

America's Need for a Military Infrastructure in the Greater Middle East

As for the American eastern sea board, Naval Station Norfolk, located in Virginia, is the world's largest naval base and the primary command center for the U.S. Atlantic Fleet. A Ford-class aircraft carrier can reach a max "flanking speed" of around 30 knots, approximately 35 miles per hour. Vessels departing from the Naval Station Norfolk in Virginia must travel over 5,000 to 5,500 nautical miles to reach the Suez Canal. The ships must then pass the narrow canal, the Red Sea and the Gulf Canal to reach the Arabian Sea, where the U.S. military operates in the Middle East. Thus, a US Navy supercarrier travelling at 35 mph could get from the United States to the Middle East in less than 10 days, assuming it is not obstructed by traditional or asymmetric naval forces. As for the American western sea board, Naval Base San Diego, the principal homeport of the US Pacific Fleet and the second largest surface ship naval base in the world, is

approximately 8,000 to 8,500 nautical miles from the Strait of Hormuz, depending on the maritime route, whilst all maritime routes must pass through the Pacific and Indian Oceans, typically requiring over 10-14 days for U.S. Navy vessels to transit. Again, this is assuming that traditional or asymmetric naval forces do not challenge the advance at any stage.

Thus, the Sea Lines of Communications (SLOC) from the US mainland to the heart of the Muslim World are long, but more importantly, they are heavily exposed, passing within striking distance of many Muslim countries, including those who possess large armies, such as those of Egypt, Pakistan and Indonesia, as well as those with highly motivated asymmetrical forces, such as those of Yemen and Somalia. This means that an Ummah wide permanent naval projection could effectively confine the US military force to defending its homeland, and its immediate vicinity, in line with the Trump Corollary to the Monroe Doctrine, and far away from the countries of the Muslims. Such a projection must have contingencies, when there is a surge in naval preparations by the US, to block any attack, or limit its size, well before its targeted strike.

The Major Assets of the American Infrastructure of the Middle East

For the US to maintain its dominance of the Greater Middle East, and reshape it according to its interests, it depends on a large military infrastructure within the region, to reduce the length and exposure of Lines of Communication, during an active war with any of the Muslim countries. The main US bases and assets in the Middle East are:

- The headquarters of the U.S. Navy's Fifth Fleet in Bahrain.
- The 24-hectare Al Udeid Air Base, in the desert outside the capital Doha, Qatar, which is the forward headquarters for U.S. Central Command, and houses around 10,000 troops.
- Camp Arifjan, the forward headquarters of U.S. Army Central in Kuwait.
- The Ali Al Salem Air Base in Kuwait.
- Camp Buehring in Kuwait, Al Dhafra Air Base, situated south of UAE capital Abu Dhabi, is a critical U.S. Air Force base.

- The Ain Al Asad Air Base in western Anbar province, Iraq, Erbil Air Base, northern Iraq, serves as a hub for U.S. forces.
- Prince Sultan Air Base roughly 60 km south of Riyadh, Saudi Arabia, hosts US soldiers.
- The Muwaffaq al Salti Air Base, Azraq, 100 km northeast of the capital Amman, Jordan, hosts the U.S. Air Forces Central's 332nd Air Expeditionary Wing.
- Then, there is the most important advance base for the US, the Jewish entity, which is active in assisting the US in reshaping the Greater Middle East by striking at the Muslim countries, one by one. It is the protégé of Trump in the West, to complement his protégé in the East, the Hindu State. It is to be noted that there is strong coordination between the US, the Jewish entity and the Hindu State, who are all the direct beneficiaries of the weakening of Muslim states.
- Also, as a contingency for emergency expansion, there are bases within the stronger Muslim countries which are ruled by followers and agents of the US, that the US has used during active wars, such as the bases it used in Turkey and Pakistan to attack Afghanistan in 2001. The American military cannot manage without the logistic routes provided by its agents and followers in the Muslim World in any active war against Muslims, whether it is a small country like Afghanistan, or a large country like Iran.
- As an important permanent extension to its military infrastructure, that must not be overlooked, the US military also depends on surveillance and communication centers within the larger American embassies in the Greater Middle East, including the embassies in Baghdad, Iraq and Islamabad, Pakistan. Any plan to eliminate the strike and counterstrike capabilities of the US must include neutralizing of its spy posts, disguised as diplomatic missions, in order to blind and deafen the US military.
- Finally, it is important to mention that America has plans for expansion. As an important example, America plans to retake possession of Bagram Air Base in Afghanistan. On 18 September 2025, Trump stated, "We were going to keep Bagram, the big air base — one of the biggest air bases...

We're trying to get it back because they need things from us. We want that base back." It is not a surprise that Trump has mobilized his protégé in the East, the Hindu State, to stir fitnah between the mujahidoon of Afghanistan and the Pakistan Army, so as to force a concession for the Bagram Air Base. It must be noted that should the Bagram Air Base ever fall into the hands of the US military, it can be used to strike nuclear Pakistan, not just nuclear China.

Thus, any Ummah wide plan to uproot the snake of the American military structure, must account for the entire infrastructure, as well as its extensions and intended expansions.

It is an Imperative of the Islamic Ummah to Dismantle the American Military Infrastructure on Its Soil

The existence of the American military structure within the abode of the Islamic Ummah is a strange reality. It cannot be imagined that disbelieving nations, such as China and Russia, would allow such a vast American military infrastructure on their territory for any reason. The existence of the American military on the Muslim soil is a snake that has struck again and again, yet there is no effort to defang, strike and eliminate it. This fatal neglect does not even have validity from the angle of "national interest" that the rulers of Muslims claim to cling to. It is clear that the American military infrastructure is essential and critical to Trump's reshaping of the Middle East, by attacking the Muslim countries one by one, to weaken them. Trump's protégé Netanyahu has spoken of the need to dismantle the Sunni Axis, after dismantling the Shia Axis. On Sunday 22 February 2026, Netanyahu declared, "The intention here is to create an axis of nations that see eye to eye on the reality, challenges, and goals against the radical axes, both the radical Shia axis, which we have struck very hard, and the emerging radical Sunni axis." This must alarm all the sincere elements within the armies of the strong Sunni armies, such as those of Turkey, Egypt and nuclear Pakistan.

In the case of nuclear Pakistan, there is sound reason for added alarm. On 18 March 2026, the Office of the Director of National Intelligence issued its, "2026 Annual Threat Assessment, of the U.S. Intelligence Community,"

which stated on Page 25, “Pakistan continues to develop increasingly sophisticated missile technology that provides its military the means to develop missile systems with the capability to strike targets beyond South Asia, and if these trends continue, ICBMs that would threaten the U.S.” This came after Trump announced, on 31 October 2025, “Pakistan’s been testing.” The interviewer challenged his opinion saying, “Not nuclear weapons, is my understanding.” Then, Trump asserted, “Of course they have.” It also came after the declaration of the US Secretary of Defense on 2 March 2026, when he said, “crazy regimes like Iran, hell-bent on prophetic Islamist delusions, cannot have nuclear weapons.” During Trump’s reshaping of the Greater Middle East, American focus on Pakistan is critical. Pakistan being a strong nuclear weapon state can provide a protective deterrent umbrella to the armies of the Gulf States, Iran and Egypt, so that the forces of the Islamic Ummah can dismantle the American security system in the Middle East.

So even from the narrow prism of the “national interest,” the elimination of the American military infrastructure is a security priority, approaching the level of existential threat. Above all, the existence of American military infrastructure on the Muslim lands certainly does not have a valid basis in the Shariah Law of Allah ﷻ that the Islamic Ummah adheres to. It is not allowed for the Ummah 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 (استعانة isti’aanah) from kafir states and their armies. These agreements are forbidden (حرام haram) by Islam. 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, «لَا تَسْتَضِيئُوا بِنَارِ الْمُشْرِكِينَ» “Do not seek light from the fire of the mushrikeen” [Narrated by Ahmad]. Fire is a kinayah (كناية metonym) for war. The Messenger ﷺ also said, «فَإِنَّا لَا نَسْتَعِينُ بِمُشْرِكٍ» “We do not seek

assistance from a mushrik” [Sahih Ibn Hibban]. And Allah ﷻ said, يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطٰنًا **“O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?”** [TMQ Surah An-Nisa’a: 141]. There is no wisdom greater than the Wisdom of Allah ﷻ. Thus, in Shariah there is no basis for hosting the US military bases, or providing the US military the use of Muslim bases, let alone fighting on the side of America to reshape the Greater Middle East according to its interests.

The Material Factors that Make Dismantling the American Military Infrastructure Feasible

Allah ﷻ has granted the present generation of Muslims the golden opportunity to rid themselves of the American military infection, after decades of suffering.

- Within the early weeks of the attack on Iran, the traditional allies of the US, in Europe, abandoned America and refused its calls to join the war, after America had withdrawn from 66 international institutions that gave Europe an authority over the affairs of the world.
- As for China and Russia, they were filled with joy as the US sank in a quagmire, after America sank Russia in a quagmire in Ukraine and besieged China, cutting its access to oil and Rare Earth Elements (REEs).
- As for the Muslims of the regional Gulf States, they saw the shocking reality of US security guarantees. They saw firsthand that the rulers of Muslims are the protectors of the US military infrastructure, whilst the US bases are there to protect the American and Jewish militaries alone, even though they failed miserably due to the strength of the initial Iranian attacks.
- As for the myth of invincibility of the US, it was shattered by the Muslims of Iran, which brought joy to the Islamic Ummah.
- As for the US deep state itself, a vocal faction within it undermined the war by declaring it an exhausting forever war, that can lead to the collapse of the US. As for Trump’s administration, it was forced to revise timelines,

and gather more forces, amongst other measures. Thus, Trump used the style of negotiations, which it uses to avoid imminent defeat, to buy time to amass forces and to gain on the table of negotiations that which its military could never gain on the battlefield. Trump also ordered its agents in the Muslim World to prepare for joining the war on its side, using various narratives, some of which paid lip service to Islam.

- As for the Islamic Ummah as a whole, its armed forces have short and secure Lines of Communication to the entire American military infrastructures, its extensions and expansions within their lands. In terms of providing a deterrent cover for a huge ground assault on the bases, the Islamic Ummah possess nuclear weapons, as well as intercontinental ballistic missiles and hypersonic missiles. The number of troops of the Islamic Ummah are counted in millions. And the number of able-bodied men willing to fight for the cause of Islam and Muslims exceeds hundreds of millions.

Thus, from a material point of view, all the material factors that Allah ﷻ has granted are in favor of the Islamic Ummah. That is after the removal of the current rulers of Muslims, who are the first line of defense for the American military infrastructure and its facilitators.

The Most Critical Factor, the Belief of the Troops

After knowing the reality of the American military infrastructure, and the material factors that Allah ﷻ provided to assist the Islamic Ummah to dismantle it, it is time to address the most important factor that decides the battle, the belief of the troops. It is this belief that forms and binds the military formation in its essence, protecting it from defeat through its disintegration and preserving its entity in order to advance to victory. No discussion about any Islamic political project can be complete without the linkage to the Aqeedah of Islam. A vast political project is incomplete even after studying realities, establishing Shariah priorities and examining preparedness and feasibility, as well as designing contingencies. A political project is lifeless, unless there are men who are willing to sacrifice their time, health, wealth and souls to bring it to life. Moreover, after the Ummah failed to strike the American infrastructure as it mobilized against

Gaza, Lebanon, Syria, Yemen, Qatar and Iran, no planning can omit discussion about the Islamic 'Aqeedah. At the same time, the Islamic Ummah has an obvious advantage over the disbelieving Americans, the Jewish entity and the Hindu State.

The Weak, Fragile and Wavering Belief of the Enemy

As for the enemy, America, the American army commanders framed the attack on Iran, which began on 28 February 2026, as a religious war, in an attempt to control the fear within their troops. On 3 March 2026, the American organization Military Religious Freedom Foundation (MRFF), whose stated purpose is the separation of church and state within the US military, published an article with the title, "MRFF Inundated with Complaints of Gleeful Commanders Telling Troops Iran War is 'Part of God's Divine Plan' to Usher in the Return of Jesus Christ."

The article quoted a Non-Commissioned Officer, writing on behalf of 15 military unit members, as saying, "This morning our commander opened up the combat readiness status briefing by urging us to not be 'afraid' as to what is happening with our combat operations in Iran right now. He urged us to tell our troops that this was 'all part of God's divine plan' and he specifically referenced numerous citations out of the Book of Revelation referring to Armageddon and the imminent return of Jesus Christ. He said that 'President Trump has been anointed by Jesus to light the signal fire in Iran to cause Armageddon and mark his return to Earth.'" And on 25 March 2026, Defense Secretary Pete Hegseth led his first monthly Christian worship service at the Pentagon since the Iran war began, calling for "overwhelming violence of action against those who deserve no mercy."

Indeed, the American troops are "afraid," when facing the powerful, well-trained Muslim army of Iran on the battlefield. The American troops were even "afraid" when they faced small groups of poorly armed mujahidoon in Afghanistan. Their fear was so overwhelming, that they preferred suicide over facing their enemies in battle. In a study published by the "Journal of Health Economics" in January 2013, with the title, "The psychological costs of war: Military combat and mental health," stated, "A record high 38 soldiers committed suicide in July 2012 (U.S. Department of Defense, 2012)

and as of June 2012, more U.S. military service personnel have lost their lives by suicide (2676) since the war in Afghanistan began than have died during combat operations there (1950).” So, it was not surprising that the US army was forced to complete a withdrawal from Afghanistan on 30 August, 2021. The efforts of the American army commanders to motivate their armed forces using the Christian religion failed when facing the Muslims of Afghanistan.

Fundamentally, any American military formation is crippled by its belief. Christianity cannot strengthen the US army in a manner that its military commanders need to confront Muslims. The religion of Christianity is not the Deen that was revealed to Esa (as). The priests adulterated Revelation until it became Christianity. The ‘Aqeedah (creed) of Christianity does not have definite evidences for its beliefs, so as a foundation of a military doctrine, it is weak and unstable. Christianity was adulterated to the point that it destroyed the spirit of sacrifice, resistance and resilience within its adherents.

Here, the fascist, white supremacist Trump must consider the words of his forefather Hitler. In the book “Inside the Third Reich,” Albert Speer, Hitler’s architect and minister for armaments, quoted Hitler as saying, “You see, it’s been our misfortune to have the wrong religion. Why didn’t we have the religion of the Japanese, who regard sacrifice for the Fatherland as the highest good? The Mohammedan religion too would have been much more compatible to us than Christianity. Why did it have to be Christianity with its meekness and flabbiness?”

Moreover, the American deep state and current generation of Americans believe in capitalism, not Christianity. As for the American deep state, it pursues material benefits for the American capitalist elite, its military, oil, mineral and tech companies, whilst exploiting Christianity to motivate its troops. The deep state repackages this pursuit of its interests as the “national interest,” in order to motivate its army to sacrifice for its interests. However, this hypocrisy is no longer hidden and is exposed, which itself has become a source of demoralization within the American society as a whole, and its army in particular. As for the current generation

of Americans; including their soldiers, they are not like their religious forefathers, who left Europe, and crossed seas, to build new homes in the wilderness, to preserve their religion. No, the current generation of officers is the offspring of capitalism, materialism and hedonism, individualism, comfort and self-preservation. How can any such officer cadre maintain military discipline and formation in an intense, prolonged war with Muslims? It is only a matter of time before a highly motivated force breaks their formation.

The Definite, Unwavering Belief of the Islamic Military Formation

The Ummah must mobilize its armies according to the Islamic Aqeedah, and lead them away from the misdirection of the rulers of Muslims. The ‘Aqeedah of the military formation in Islam is not “national interest.” As for nationalism, there is no nationalism in Islam, and the affairs of the Ummah, are the affairs of every Muslim, from Indonesia to Morocco. The slaughter of the Muslims in Iran, Palestine, Kashmir, Lebanon, Syria and Yemen is their affair, and their armies are responsible before Allah ﷻ for their response. As for “interest,” there is no interest for Muslims outside of Islam, or in contradiction to the Shariah Law of Allah ﷻ. Islam commands the armies to support the Muslims in their Deen. Islam commands the armies to liberate the occupied lands of Muslims. Islam forbids the armies to be tied in military alliance with the enemies of Islam, who occupy the lands of Muslims, or assist others in occupation. Islam orders the ending of military occupation by the disbelievers, whether it is an American base, or America’s largest base, the Jewish entity.

In terms of belief, the American troops do not hope for what the Muslims fighting in the Path of Allah ﷻ hope for. Allah ﷻ said, ﴿وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۗ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۗ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾ **“Do not falter in pursuit of the enemy—if you are suffering, they too are suffering. However, you can hope to receive from Allah what they can never hope for”** [TMQ Surah An-Nisa’a: 104]. Ibn Kathir said in his Tafsir, فأنتم إذ كنتم موقنين من ثواب الله لكم على ما يصيبكم منهم، بما هم به مكذبون أولى وأحرى أن تصبروا على حربهم وقتالهم، منهم على قتالكم وحربكم، وأن تجدوا من طلبهم “Since you are certain of Allah’s

reward for you for what befalls you from them, because of what they deny you are more deserving and worthy of being patient with their war and fighting, than they are with your war and fighting. You are more deserving and worthy of being diligent in seeking and pursuing them, to fight them over what they are weak in and do not strive for.”

Not only does the Aqeedah of Islam inspire the fighting Muslims to sacrifice, it also inspires the armies of Muslims to stand firm until Allah ﷻ sends victory. Allah ﷻ said, **﴿فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ﴾** “So do not falter or cry for peace, for you will have the upper hand and Allah is with you. And He will never let your deeds go to waste” [TMQ Surah Muhammad: 35]. Imam At-Tabari said in his Tafsir, لا تضعفوا عنهم وتدعوهم إلى الصلح والمسالمة, وأنتم القاهرون لهم والعالون عليهم (وَاللَّهُ مَعَكُمْ) “Do not be weak towards them and call them to peace and reconciliation, while you are the ones who have conquered them and are superior to them. ‘And Allah is with you,’ He says, Allah is with you by giving you victory over them.” Indeed, the calls for peace and negotiation, when America has stumbled and can be crushed in a decisive defeat, is a manifest contradiction of the Deen.

No army on earth has what the Islamic army has. The ‘Aqeedah (creed) of Islam is definite and confirmed with rational and textual evidences. It is an ‘Aqeedah of certainty and without conjecture. It is the firm basis for the military doctrine of the armies of Muslims. The Islamic Aqeedah is an essential part of the Islamic military culture. It is a critical pillar for the Islamic military formation. It is part of the cultural and intellectual atmosphere of Islam, and a prominent feature of the commands of the military commanders. It allows Muslims to defeat their enemies, even when their enemies have more weaponry and places of foothold.

Conclusion: The First Step to the Liberation (Tahrir) from American Military Colonialism

O Islamic Ummah, and Its Armies!

Dismantle the American military infrastructure within the Greater Middle East, the snake within the abode of Muslims! It has stung the countries of

Muslims repeatedly and will continue to sting, until it is defanged, crippled and eliminated. The international scenario, the regional environment and the material capabilities of the Muslims are all on the side of the Islamic Ummah. Above all, the Islamic Ummah and its armies have Iman in Allah ﷻ. Over centuries, the armies of Muslims defeated more powerful enemies, including the crusaders and the Mongols. Even in recent history, the battlefields of Afghanistan, Iraq, Somalia, Kashmir, Yemen, Palestine and Iran have borne witness to the strength of Muslims fighting in the Cause of Allah ﷻ. Thus, the armies of Muslims must fight the American military presence with full force, seeking one of the two good matters, victory or martyrdom.

And the first step for the armies of Muslims is to remove the current rulers who contradict the Aqeedah of Islam, and facilitate the enemy at every step. The armies of the Muslims must then install a leadership that governs a state that is based on the Aqeedah of Islam. Yes, the very first step to dismantling the American military structure is the granting of nussrah (نصرة military support) by Muslim officers to Hizb ut Tahrir (حزب التحرير Party of Liberation) for the establishment of the Khilafah (Caliphate) on the Method of Prophethood. It is then that a Khaleefah Rashid (Righteous Caliph) will lead the armies in a decisive battle, to purify the Muslim World from the filthy American military infrastructure, in which the disbelievers will be humiliated and the Deen of Islam will be honored.

[Back to Index](#)

Establish Khilafah and Liberate the Muslim World from the Negative Effects of International Oil Price Fluctuations

Shahzad Shaikh, Wilayah Pakistan

To meet IMF conditions, the government has increased the Petroleum Levy (PL) on petrol and High-Speed Diesel (HSD) by Rs 13.91 per liter each. This move is expected to worsen cost-push inflation, which is already under pressure. The weekly Sensitive Price Index (SPI) surged by 15.16 percent year-on-year for the week ending May 7, primarily due to rising fuel costs.

[\[Business Recorder\]](#)

On July 1, 2025, the price of petrol was at Rs. 266.79 per liter and high-speed diesel was at Rs. 272.98 per liter. In current fiscal year, 2025-26, the target of collection PDL is Rs1.468 trillion but IMF projected Rs 1.311 trillion Petroleum Development Levy (PDL) collection. When the US attacked Iran on 28th February 2026, retail prices for petroleum products in Pakistan were Rs. 258.17 per liter for Petrol and Rs. 275.70 per liter for High-Speed Diesel (HSD). The share of the Petroleum Development Levy (PDL) in this price of petroleum products was at Rs 84.40 per liter for petrol and Rs 76.21 per liter for High-Speed Diesel (HSD).

After the war broke out between the US America and Iran and subsequent closer of Strait of Hormuz, the international prices of petroleum products started increasing of Brent crude US\$73.19 per barrel and went up to US\$115 per barrel, but at the moment it is US\$110 per barrel. The increase in international price of oil provided an excuse to the government to increase the price of petroleum products. So, now at this moment the price of petrol and diesel is 410 Rs. per liter.

On February 28, 2026, the Petroleum Development Levy (PDL) share in the retail prices was set at Rs. 84.25 per liter for petrol and Rs. 76.21 per liter for Diesel. On May 18, 2026, the PDL is set at Rs. 117.41 per liter on petrol, and Rs. 52.00 per liter on diesel. And the PDL is not the only tax on petroleum products. The total tax on petrol is Rs. 144.26 and on diesel is RS. 95.35.

At a time when the international price of oil is going up, the government did not abolish or slash taxes on petroleum products. Instead, it increased the PDL to meet the demand of the International Monetary Fund (IMF), so that the budgetary target of collecting Rs. 1.468 trillion can be met. Neither the IMF nor the regime have shown any mercy towards the people of Pakistan, who have been crushed from rampant inflation for many years, to the point that many of those who can afford to leave the country, have done so.

The regime has been propagating that the stature of the country has increased many folds in the international arena, whilst the regime is rescuing its master, the US, from the humiliation of the US-Iran war, by becoming a mediator. However, this so called increased in stature has no meaning when it comes to provide any relief to the people of Pakistan. Everyone knows that the IMF is a tool of US economic colonialism. The rulers have not even asked the US, their master, to grant them concessions from the IMF, on the basis that they are providing a very important assistance to the US, when no other regime is ready to do such dirty work. There is no doubt the current military and political leadership is a slave of the US. A slave only abides by the commands of his master, and never dares to ask for any compensation for his services.

The PDL is a capitalist, regressive, universal tax, burdening the poor and indebted in a disproportionately severe manner, when compare to those who are wealthy. So, the solution is not eliminating or slashing PDL or other taxes on petroleum products. Instead, we need a totally radical alternative vision for oil and petroleum products, at a time when the price of petrol in Iran is just Rs. 8.12 despite sanctions and sieges. The radical vision includes the erasure of nationalistic boundaries between Muslim lands. It includes the unification of the lands from Morocco to Indonesia as a single Shariah political entity, the Khilafah.

The radical vision also includes implementing the Shariah ruling regarding oil. The Messenger of Allah ﷺ said, «الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ فِي الْمَاءِ وَالْكَلْبِ وَالنَّارِ» «Muslims are partners (shurakaa) in three: In water, pasture and fire» وَتَمَنُّهُ حَرَامٌ

and fire.” And Anas (ra) narrated from ibn Abbas (ra) who added, « وَثَمَنُهُ » «حَرَامٌ» **“And its price is haram,”** and also what Abu Hurayrah (ra) narrated that the Prophet ﷺ said, « لَا يُمْنَعُ الْمَاءُ، وَالنَّارُ، وَالْكَأْدُ » **“Do not seclude water, pasture and fire.”** Fire is by the meaning of fuel (وقود waqood) which includes oil and petroleum products used to power vehicles and generators. The partnership (شراكة sharaakah) in ownership of all the Muslims in oil is because it is one of the collective utilities for the community (مرافق الجماعة muraafiq ul-jamaa’ah). It is indispensable to the community such that if it is unavailable the community must disperse to find it. So, in the Khilafah, oil is neither privately owned, where the private companies extract their profits, nor is it state owned, where the state imposes taxes as it wishes. Instead oil and petroleum products are a public property, where the Muslim community benefits from either the commodity, or its price (ثمن thaman). So, the Khaleefah can provide oil and petroleum at low prices, whilst any profits are deposited in the baytul maal (بيت المال state treasury) to be spent on the needs of the community.

The Muslim World is blessed with immense oil reserves. Muslim countries account for roughly 35% to 43% of global crude oil production and control around 65% of the world’s proven oil reserves. Becoming one Ummah under the Khilafah will not only secure the liberation (تحرير tahrir) of Pakistan from economic colonialism, but also the whole Muslim world. We must not confine our worship to merely make Dua for the end of the conflict between US and Iran, so that oil returns to 70 dollars per barrel. Instead, we must all strive with Hizb ut Tahrir (حزب التحرير Party of Liberation) to establish the Shariah ruling governance, the Khilafah Rashidah, so that all our affairs are governed by all that Allah ﷻ has revealed.

[Back to Index](#)

Arrests Without Charge and Merciless Torture: The Children of Palestine in the Hell of the Prisons of the Jewish Occupation

Ustadh Abdul Khaliq Abdoun

On May 6, 2026, Anadolu Agency reported that the army of the Jewish entity carried out raids in various areas of the occupied West Bank, resulting in the arrest of at least 17 Palestinians, including a child and two women. The Prisoners' Media Office stated that these attacks are part of an escalation in daily arrests carried out by occupation forces in the West Bank, targeting various groups, including women and children.

Palestinian institutions concerned with prisoners' affairs, including the Palestinian Prisoners' Club, stated that more than 1,630 children from the West Bank, including Al-Quds, and dozens from the Gaza Strip, have been arrested by the Jewish occupation since the start of the war on Gaza. They also reported the death of a child inside Megiddo Prison after being subjected to starvation, deprivation, and abuse. 350 Palestinian children remain imprisoned by the Jewish occupation, including two girls, in harsh conditions that blatantly violate all international standards for the protection of minors. They face torture, starvation, medical neglect, sexual assault, solitary confinement, and denial of family visits.

Human rights and international reports indicate that the arrest of Palestinian children by Jewish authorities is a systematic and ongoing practice. Approximately 700 Palestinian children are arrested annually. By the end of December 2025, the "Israeli Prison Service" reported holding 351 Palestinian minors on security charges, in addition to 106 minors detained for illegal presence.

The occupation authorities employ harsh policies. Testimonies from the children indicate that 73% of them were subjected to physical violence after arrest, 95% were handcuffed, and 86% were blindfolded. Many children are arrested from their homes in the middle of the night, and interrogations are conducted without the presence of their parents or

lawyers. A conviction rate as high as 95% has been recorded in military courts for children, with common charges including stone-throwing and incitement on social media. The Jewish entity employs administrative detention, which is detention without charge or trial, against children, and children of Al-Quds are particularly targeted, with hundreds being detained.

Over the past decades, the occupying Jewish entity has perpetrated physical and psychological abuse against child prisoners, through a series of systematic policies that violate human values. Children remain the most vulnerable group to its violations, whether through killing and injury, denial of education, or arrest, which has affected tens of thousands of them during raids, clashes, at checkpoints and in the streets, or from schools. Children in Gaza have frequently been used as human shields during the military operations of the Jewish entity. Furthermore, 20,000 children were killed during two years of genocidal warfare, and more than 56,000 children were orphaned, losing one or both parents, while more than 5,100 children require urgent medical evacuation to save their lives. This policy continues to this day, and this ideology is based on genocide and ethnic cleansing. This is what is happening now in the aggression against the Gaza Strip. The occupation's soldiers continue to kill and arrest children, women, and the elderly, with no moral or humanitarian constraints on their behavior. Looking at the Jewish occupation's record of crimes throughout its existence, we find that it has no connection to humanity. Behind it stand extremist fatwas that permit the shedding of children's and women's blood out of fear of them and their potential to follow in their fathers' footsteps in defending their land, honor, and rights. Consequently, they see the necessity of eliminating the people of Palestine and the new generation of resistance within Palestine.

The children and women of Palestine and the Gaza Strip have always been a clear and explicit target for the Jewish occupation army. We find that in the years during which the occupation launches its aggression against the Gaza Strip, the number of martyrs among children and women doubles compared to other years. Most of the homes contain children and

women, and the Jewish occupation forces bombard them with missiles and bombs to inflict maximum harm and force them to flee. Demographics are a crucial factor in the existence of Palestine, and the occupation seeks to outnumber the people of Palestine because a large population of the people of Palestine would pose an existential threat to the Jewish entity. Furthermore, the Jewish occupation bombs indiscriminately, aiming to terrorize the people of Palestine and prevent the emergence of a new generation of resistance fighters.

The political inaction in the face of these tragedies in Palestine, the arbitrary arrests of our children, and the suffering of our loved ones, is a true reflection of subservience to the West, particularly America, and is implemented by regimes in Muslim countries.

The Islamic Ummah will not be liberated, nor will the people of Palestine and its children be freed, nor will the crimes of this monstrous Jewish entity cease, except by removing these regimes and the agent states that serve the colonialist West in our lands and are subservient to its orders. The battle in Palestine is decisive, and it has revealed to the Ummah the true nature of this feeble, weak, and humiliated Jewish entity, protected by these regimes that mislead the Ummah and feed it rosy dreams under the guise of “frontline states,” “resistance,” “Al-Quds Army,” “states of steadfastness,” and so on!

Therefore, it was necessary to direct the message to a party other than these regimes and political circles, especially the rulers, although they are not exempt from the message for one reason only: their political subservience is a matter of choice, not slavery. The rulers are capable of making a single, swift decision to break free from the Western order and to mobilize their armies to Palestine to support its people and children, in obedience to the Words of Allah ﷻ Who said, **﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ﴾** **“And what is the matter with you that you do not fight in the cause of Allah and for the oppressed among men, women, and children?”** [TMQ Surah An-Nisaa: 75].

However, after decades of inaction, conspiracy, and bloodshed, the answer from those regimes was always clear, “We will not disobey our masters!” At this point, an immediate shift in discourse was necessary, urging the Ummah and its armies to mobilize and rebel against the regime that had betrayed the Deen, the interests of the state, and the people. This necessitated the mobilization crossing nationalistic borders to support the people of Palestine, especially its children, who had endured humiliation and degradation under these outdated nationalistic regimes, in a swift and immediate action to support the people of Palestine and rescue their children, as mandated by Shariah Law. Allah ﷻ said, ﴿وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ﴾ **“And if they seek your help in Deen, then you must help them.”** [TMQ Surah Al-Anfal:72].

As for the overthrow of regimes and the establishment of the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood, which establishes Islam as the ideology that governs the affairs of the people and the state, and everything related to them, it is an imperative that the armies give their nussrah (نصرة military support) to Hizb ut Tahrir, which represents the only political entity capable of establishing the Khilafah (Caliphate) and possesses a complete and clear vision for it in every detail. At that point, all the issues of the Muslims will be placed on the table of Shariah Law and jihad, foremost among them the issue of Palestine.

[Back to Index](#)

Europe Fears a Few Days Without the Oil and Gas of Muslims; What Will Happen If The Islamic Ummah Awakens?!

Engineer Salah al-Din Adada, Director of the Central Media Office of Hizb ut Tahrir

French Finance Minister Roland Lescure stated that governments cannot decide on further releases of strategic oil reserves, to mitigate the disruptions of a potential war with Iran, before the conflict's duration becomes clear. Similarly, Iranian missile strikes on the Ras Laffan gas facility in Qatar—one of the world's largest liquefied natural gas plants—caused a sharp drop in Britain's gas reserves, with the UK's natural gas stocks falling to levels sufficient to meet domestic consumption for only 48 hours.

These statements and events expose a hidden truth known to every discerning observer, yet concealed from us by the Western rulers and the rulers of Muslims, for fear that the Islamic Ummah will grasp the reality and the tables will turn on them.

It has become evident how weak and dependent the West is on Muslims and their resources. Britain, the most powerful and colonialist power in Europe, could not withstand a two-day interruption of Qatari gas supplies, as if Qatar were a reservoir in Britain's backyard for daily consumption. Similarly, France, the second most powerful country in Europe, speaks of the urgent need to know when the war will end, in order to determine how much it needs to draw from its own strategic oil reserves. The same applies to other European countries, whose predicament is even more dire. The oil and gas of the Muslims are the daily fuel of the Western colonialist powers. This confirms two matters:

Firstly, that the Islamic Ummah possesses a strategic commodity that, if managed wisely, would enable it to control the levers of the Western economy, imposing whatever conditions, entitlements, and prices it desires, thus becoming an equal, not a subordinate.

Secondly, that the disbelieving colonialist feeds on the resources and wealth of the Muslims, and that the lifeblood of its economy depends on what comes from Muslim lands. This is not limited to oil and gas, though these are the most prominent examples. There are many other materials such as minerals, agricultural products, chemicals, fertilizers, and more. And this is assuming they are purchased at their true value. How much more so when we know that the colonialists takes them at rock-bottom prices through colonialist agreements that make them resemble gifts and handouts?!

Yes, the West is fragile and weak, like a parasitic worm in the body of the Islamic Ummah. Its states would quickly collapse, if the lifelines extending deep into Muslim lands were severed. This was revealed in just a few days of war, just as the myth of the West's invincible military power was exposed.

The Islamic Ummah possesses the resources, capabilities, and armies to liberate itself from subservience to the colonialists and even rival them on the international stage. All that is lacking is a sincere leader, a righteous Khaleefah (Caliph), to harness its potential and capabilities and restore it to its rightful place in leading the world, as it did for centuries. Allah ﷻ says, ﴿وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ﴾ **“And indeed, Our soldiers will be the victors.”** [TMQ Sura Saffat:173].

[Back to Index](#)

Answer to Question: The American-Iran War and the Reality of Iran

Question:

The American attacks on Iran and the Iranian reactions to those attacks have continued for more than three months. “The US command stated that it carried out precision strikes targeting an Iranian ground-based military command station on Qeshm Island. In response, the Iranian Revolutionary Guard announced that it targeted a US base in the region.” (Al Jazeera, 3/6/2026). Similarly, the attacks by the Jewish entity on southern Lebanon continue. “Clashes continued overnight between “Israel” and Hezbollah in southern Lebanon, despite Trump's announcement that both sides had agreed to a cessation of hostilities before a new round of negotiations between Lebanon and “Israel”, scheduled to take place today in Washington.” (BBC, 2/6/2026)). On 28/2/2026, America, along with its protégé, the Jewish entity, launched an aggression against Iran that lasted for approximately 40 days, killing around 40 senior political and military officials, including its Supreme Leader, Ali Khamenei. The plan was to overthrow the regime or transform it from a satellite state into a subordinate state. However, this did not happen. This was followed by indirect negotiations in Pakistan between Iran and the America, punctuated by proposals from both sides, a back-and-forth between American and its protégé, the Jewish entity, and Iranian responses. No agreement has yet been reached on any proposal. So, what is Iran's current position? Has it become an independent state, remains a satellite state, or is it wavering between the two? Jazakum Allah Khair.

Answer:

To answer the questions above, we review the following matters:

1- When America, along with the Jewish entity, launched an aggression against Iran on 28/2/2026 and killed about 40 of its political and military leaders, including its Supreme Leader Ali Khamenei, who is the highest official in the country, this action indicates that America is not satisfied

with the leadership of Iran and its policies, and wants to get rid of this leadership and change these policies, because it noticed that this leadership has independent tendencies. Therefore, it wanted to bring in leaders who would be subservient to it. In response to a question dated 4/4/2026, titled "The War on Iran," we stated: (It appears that the calculations of America and the Jewish entity were flawed. When they launched their aggression against Iran, they set a short timeframe for the war, estimated at four days, with a massive, swift attack targeting its top leadership, nuclear facilities, and missile factories and launch sites. They assumed that once they struck the head of the regime and its top leaders, the second tier would surrender and submit to their terms, as happened in Venezuela when US forces kidnapped its president, and his vice president and her entourage surrendered to America. However, this did not happen in Iran after the assassination of its Supreme Leader, Ali Khamenei, and some of the regime's leaders. The Revolutionary Guard stood firm and decided to confront this aggression and attack the enemies...This indicates that America aimed to change the regime's policy from a satellite state to a dependent one, thus enabling it to dictate terms in negotiations with Iran. However, it failed to achieve this and decided to continue the war). The current situation in Iran is one of complete rupture with America, except for some telephone contact between officials in the foreign ministries of both countries and indirect communication through a third party, such as Pakistan.

2- The Iranian response was impactful, as it refused to back down or make concessions regarding the nuclear issue or the Strait of Hormuz. "The Iranian Foreign Ministry stated that its response called for an end to the war on all fronts, including Lebanon, the lifting of the US naval blockade on Iranian ports, and the release of Iranian frozen assets abroad under the sanctions imposed years ago." (Al-Arabiya, 12/5/2026). All of this indicates that the methods used by the US administration to deal with Iran and transform it into a subordinate state have failed, leading US officials to suggest a more patient approach to the Iranian issue.

3- When Trump failed to achieve his stated objective regarding Iran through a 40-day war and the killing of several top-tier leaders, he announced a 15-point plan. It is clear from the points of this plan that it is a surrender plan! It aims to strip Iran of its inherent capabilities, both missile and nuclear. This led to a strong reaction from the Revolutionary Guard, who refused to capitulate to Trump's terms. When Iran refused to surrender and insisted on its position and readiness to fight, America announced the resumption of negotiations to sign an agreement with it. It then dispatched its second-highest-ranking official, Vice President Vance, to Pakistan to negotiate with the Iranians on 11/4/2026. Vance said, "He [Trump] doesn't want to make, like, a small deal. He wants to make the grand bargain...The United States had never had meetings at that level with the Iranian government in 49 years...In Pakistan, we made a ton of progress...The person who's effectively running the country in Iran sitting across from the Vice President of the United States, that had never happened" (Fox News, 14/4/2026). It appears that the US president was eager for more when he saw Iran accept some of his conditions, as his deputy said, "That's the kind of Trumpian grand bargain that the President has put on the table."

4- Trump then announced an indefinite extension of the ceasefire with Iran, just hours before the truce he had declared about two weeks prior was set to expire. [This extension, according to Trump, was intended to enable both countries to continue peace talks (Al Jazeera, 22/4/2026)]. However, Iran refused to negotiate under pressure, demanding the lifting of the US blockade on its ports. On 20/4/2026, Trump wrote on his Truth Social platform, "Operation Midnight Hammer (his 2025 war with the Jews) was a complete and total destruction of the nuclear dust (meaning enriched uranium) sites in Iran. Therefore, digging it out will be a long and difficult process." This was an attempt to soften his demand that Iran hand over the enriched uranium to him or a third party. He now seems more inclined to achieve his country's objectives through negotiations, as he believes achieving them through war is not easy, hence the flexibility in his positions. This explains the softening of his stance. The ceasefire is not

time-bound, and extracting the approximately 441 kilograms of uranium enriched to 60% is proving difficult.

5- On 13/4/2026, Iranian Foreign Minister Abbas Araqchi revealed on the X platform the details of the negotiations with the United States in Pakistan, where he was part of his country's delegation. He stated, "But when just inches away from 'Islamabad MoU', we encountered maximalism, shifting goalposts, and blockade." This aligns with Trump's Vice President's statement that things were close to a certain agreement, but Trump wanted more! He wants Iran to surrender and become a subservient state like other countries in the region. He added, "there is tremendous infighting and confusion within their 'leadership'...If they want to talk, all they have to do is call!!!" (Fox News, 25/4/2026).

6- Iran understands America's need to de-escalate tensions without a full-blown war, given Trump's domestic (political) situation and the potential loss of his party in the November midterm congressional elections. A loss in those elections would negatively impact his presidency, as he requires congressional approval on numerous issues, including waging war, and would also affect his chances in the presidential election two years later. Furthermore, Trump is mindful of America's hosting of the World Cup, which begins on 11/6/2026. Consequently, Iran has strengthened its position and declared its readiness to wage war once again against America and its protégé, the Jewish entity. This demonstrates that the faction within the Iranian regime (the Revolutionary Guard) is now acting at its will and decision, seeking independence from America, unlike the political faction, which desires to engage with America and work with it as a satellite state, at least, rather than a subordinate state.

7- Trump resorted to another tactic to pressure Iran. He announced on 4/5/2026, an operation called "Project Freedom" under the pretext of helping ships from countries he described as neutral and unrelated to the Middle East crisis to pass through the Strait of Hormuz. When this failed, he halted the operation. On the morning of 6/5/2026, he announced on his Truth Social platform the suspension of the operation, stating, "Based

on the request of Pakistan and other Countries, the tremendous Military Success that we have had during the Campaign against the Country of Iran and, additionally, the fact that Great Progress has been made toward a Complete and Final Agreement with Representatives of Iran, we have mutually agreed that, while the Blockade will remain in full force and effect, Project Freedom will be paused for a short period of time to see whether or not the Agreement can be finalized and signed.”

8- On 6/5/2026, the American news website Axios quoted a Pakistani source as saying, “The White House believes it’s getting close to an agreement with Iran on a one-page memorandum of understanding to end the war...the deal would involve Iran committing to a moratorium on nuclear enrichment, the U.S. agreeing to lift its sanctions and release billions in frozen Iranian funds, and both sides lifting restrictions around transit through the Strait of Hormuz.” This confirms that Trump is in a hurry to reach an agreement with Iran because resuming hostilities requires congressional approval, which is not guaranteed, and because resuming hostilities is also unpredictable, as he has already tried and failed. Similarly, his project to rescue ships stranded in the Gulf, in Operation Freedom, will take a long time to succeed and is fraught with risks, as Iran threatens retaliation, endangering the ships it hopes to rescue. It is noteworthy that Trump, the real estate mogul, wants to achieve quick and profitable political deals, treating politics like a business transaction!

9- “US President Donald Trump announced on Sunday his rejection of the response submitted by Iran through the Pakistani mediator to his proposal to end the war in the region. Trump wrote in a post on his Truth Social platform, “I have just read the response from Iran’s so-called ‘Representatives.’ I don’t like it — TOTALLY UNACCEPTABLE!” In the first comment on Trump’s rejection of the Iranian response, Iranian television said, “Tehran’s response to the American proposal to end the war, which Trump described as unacceptable, included an affirmation of the fundamental rights of the Iranian people.” Iranian television added that Tehran rejected the American proposal because accepting it would be tantamount to surrender. It noted that the Iranian response also stressed

the need for the United States to pay reparations for the war and affirmed Iran's sovereignty over the Strait of Hormuz” (Al-Araby Al-Jadeed, 11/5/2026).

10- This response angered US President Trump, who said on 12/5/2026:

“The ceasefire is on massive life support, where the doctor walks in and says, sir, your loved one has approximately a 1% chance of living...They think that, well, I’ll get tired of this, or I’ll get bored, or I’ll have some pressure.” He added, “That piece of garbage (the Iranian response) they sent us, I didn’t even finish reading it...” (Al-Sharq Al-Awsat, 12/5/2026). However, he later added: “We’ll see what happens, they want to make a deal, they want to negotiate...we’re not gonna let Iran have a nuclear weapon...” (Al Jazeera, 12/5/2026).

11- Then they returned to discussing amendments or improvements to the agreement.

The Axios news website, as reported by Al-Najah News on 24/5/2026, quoted a US official as saying “that the United States and Iran were close to signing an agreement to extend the ceasefire for 60 days, during which the Strait of Hormuz would be reopened. The agreement also stipulated that Iran would be able to sell oil freely and hold negotiations on curbing its nuclear program. The Strait of Hormuz would be open during the 60-day period without tolls, and Iran would agree to remove the mines it had planted in the strait to allow free passage for ships. The report added that, in return, and as part of a proposed agreement, the United States would lift its blockade on Iranian ports and issue some sanctions waivers to allow Iran to sell oil freely. The report stated that the draft agreement also included commitments from Iran never to pursue nuclear weapons and to negotiate the suspension of its uranium enrichment program and the removal of its stockpile of highly enriched uranium. The Axios report also stated that the US would agree to negotiate the lifting of sanctions and the unfreezing of Iranian assets during the 60 days period. The White House has yet to respond to the report...”.

12- Al Arabiya reported on 29/5/2026, citing Reuters, “that the United States and Iran have reached an agreement to extend the ceasefire, allow

the lifting of restrictions on navigation through the Strait of Hormuz, end the US blockade of Iranian ports, and lift some sanctions imposed on Iran. However, the agreement has not yet been finalized. Reaching an agreement would constitute a major step towards ending a war that has pushed the world into an energy crisis, but the fundamental disagreement over Iran's nuclear program will only be discussed in talks in the coming weeks. Trump's Vice President, Vance, said on Thursday, "We're not there yet, but we're very close and we're going to keep on working at it." Iran has not yet officially commented. However, the semi-official Iranian news agency Tasnim quoted a source close to the negotiating team as saying that the text of the agreement has not yet been finalized or confirmed. It took years of negotiations between large teams of experts and specialists to reach an agreement on the Iranian nuclear program in 2015. Trump withdrew from this agreement during his first presidential term in 2018" (Al Arabiya, 29/5/2026).

13- [The White House stated that President Trump would not finalize an agreement with Tehran unless all conditions were met. Axios quoted a US administration official as saying that announcing the agreement with Iran could take several days or more than a week until President Trump gets what he wants. According to the website, Trump's reservations include several points he wants amended in the agreement, such as: opening the Strait of Hormuz, the US obtaining enriched uranium, and modifications to the draft of Iran's nuclear program. The New York Times reported that Trump's new amendments, negotiated with the participation of Pakistani mediators, were returned to Tehran for consideration by the Iranian leadership. They indicated that a further delay in the official announcement of the agreement is expected due to the difficulty of direct communication with Iranian Supreme Leader Mojtaba Khamenei. Meanwhile, US Central Command (CENTCOM) continues to tighten its naval blockade on Iranian ports (Al Jazeera, 31/5/2026)].

14- Meanwhile, as the agreement between Trump and Iran remains in flux, the Jewish entity continues its aggression against southern Lebanon:

A- “The ‘Israeli’ army stated that it seized Beaufort Castle following fierce clashes supported by heavy artillery and air cover, coinciding with a broad escalation that included the Nabatieh, Wadi al-Salouqi, and Wadi al-Hujeir regions. This escalation occurred within the context of confrontations with Hezbollah in Lebanon in the context of the US-‘Israeli’-Iranian conflict in late February 2026.” (Al Jazeera, 1/6/2026).

B- “The ‘Israeli’ army issued an evacuation warning to residents of Beirut's southern suburbs hours after Prime Minister Netanyahu announced directives for military escalation. In a statement issued Monday afternoon, the Israeli army said that if Hezbollah continues firing rockets at ‘Israeli’ cities and towns, it will respond by striking targets in Beirut's southern suburbs” (Al Jazeera, 1/6/2026).

C- Although Al-Arabiya Net published on 2/6/2026, that US President Trump “indicated in a phone call that a minor problem had occurred, but stressed that he had dealt with it very quickly, explaining that it was related to Iranian displeasure with the Israeli attacks on Lebanon, adding, “So, I spoke with Hezbollah, and I said no shooting, and I talked to ‘Bibi’ (Netanyahu), and said, no shooting, and they both stopped shooting each other” (Al-Arabiya.net, 2/6/2026), the Jewish entity did not take this to mean all of Lebanon, but only for the southern suburbs of Beirut, and continued its aggression against the south, naturally with a green light from Trump, whom it cannot disobey, and continued its attacks on southern Lebanon:

“Under the headline: our position will not change in Israel, Netanyahu said that he told Trump that his forces would strike Beirut if Hezbollah did not stop attacking Israel. He added, according to a statement issued by his office, “Our position remains unchanged. At the same time, the army will continue to operate as planned in southern Lebanon” (Independent Arabia, 2/6/2026)]. “Clashes continued overnight between “Israel” and Hezbollah in southern Lebanon despite Trump's suppressing internal uprisings, the new Supreme Leader relies on them to maintain his rule. Although the political establishment still exists in Iran, including the

President, the Foreign Minister, and the Speaker of Parliament, and while their ultimate goal is for Iran to return to the American orbit, their actual influence cannot stand against the Revolutionary Guard.

B- Conversely, America has thus far failed to make the regime in Iran subservient to it, like other agent regimes in Muslim countries. Despite this, Trump remains insistent that the regime in Iran be subservient to him, not orbiting his sphere of influence as it once was, despite his failure in this endeavor. He wants everything from Iran, meaning 100% of his demands, not 90% or 95%, as he says: "I don't want 90%, I don't want 95%. I told them I want everything..." (TV Lebanon, 12/4/2026). And just today, Wednesday, 3/6/2026, he says: "(The Iran situation is) rapidly evolving and it's evolving good," indicating that Iran has agreed not to possess nuclear weapons... (Al Arabiya, 3/6/2026). While Trump's statements are not entirely accurate, these are his declared positions: that Trump wants Iran to be a subservient state that does not oppose him, despite his failure to achieve this! To cover up this failure, he manipulates words, repeats draft agreements, then goes back and opposes them... and so on!

C- But what will break Trump's back and other "Trumps" from the kafir colonizers like him, merely for contemplating aggression against Muslim lands, and will send every kafir back to his own home, if he still has one, is the return of the Khilafah Rashidah (Rightly Guided Caliphate). And it will return, Allah willing, a promise from Allah (swt), Who said, ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ **Allah has promised those of you who believe and do good that He will certainly make them successors in the land** [An-Nur: 55], and a glad-tiding from the Messenger of Allah (saw) after this oppressive rule that we are living under: Ahmad narrated from Hudhayfah that he said: «... ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَا جَبْرِيَّةً. ثُمَّ سَكَتَ» «... Then there will be oppressive rule (ملكًا جبرية) for as long as Allah wills, then he will remove it when He wills, and then there will be *Khilafah* upon the Prophetic method. Then he (saw) was silent.»

Thus, there will be a caliph who is fought from behind him and is protected by him, then Islam and the Muslims will be honored, and disbelief and the disbelievers (kufr and kuffar) will be humiliated.

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

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

17 Dhul Hijjah 1447 AH

June 3, 2026 CE

[Back to Index](#)

Budget 2026–27: Under the Pretext of Fiscal Reforms, the IMF Is Crushing Our Economy’s Productive Capacity, and the Economic Condition of the Majority of the Population, While the Rulers Call It Macroeconomic Stability!

Media Office of Hizb ut Tahrir - Wilayah Pakistan

The time has passed when rulers would try to conceal IMF diktats by pretending that the budget was the outcome of consultations with elected representatives, business circles, and the efforts of the country’s economists. Today, the Prime Minister does not even hesitate to openly state that he will speak to the IMF—meaning seek permission—for salary increases or subsidies on electricity and fuel prices. The reality is that, under the guise of fiscal reforms, the IMF is micro-managing Pakistan’s economy.

The IMF imposes taxes on whichever sector it wishes, removes subsidies from whichever sector it chooses, and dictates changes in import and export policies whenever it desires. It was these same IMF and World Bank “proposed” reforms that severely damaged Pakistan’s energy sector. The IMF remains the greatest obstacle preventing Pakistan’s economy from becoming self-sufficient and developing strong productive capacity, with excessive taxation and exorbitant energy prices playing a central role in this destruction.

Islam does not permit the disbelievers to interfere in, dominate, or exert any form of influence over the affairs of the Muslims. Yet our rulers, acting upon the IMF’s agenda, have increased the tax target from PKR 362 billion in the year 2000 to approximately PKR 15.5 trillion for fiscal year 2026–27. This represents a sevenfold increase in tax collection in dollar terms and more than a forty-two-fold increase in Pakistani rupees. Despite this blatant raid on the pockets of the people, neither has the trade deficit been eliminated nor has the cycle of IMF-directed fiscal reforms come to an end. The continued rise in poverty and the limited productive capacity of the economy despite twenty-five IMF programs are sufficient proof for

any rational person that the IMF's agenda is to constrain Pakistan's economy, reduce us to a component of the raw-material supply chain serving Western economies, and prevent Pakistan from becoming a great power—so that it may never even contemplate the great obligation of establishing the dominance of Islam and expelling America and the West from the Muslim World.

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ “**And Allah will never grant the disbelievers a way of dominance or authority over the believers.**” (Surah An-Nisa: 141). Yet these rulers care neither for the commands of Allah ﷻ and the Messenger of Allah ﷺ, nor the rulings of the Islamic Shariah. Likewise, they show no concern for the people of Pakistan, who continue to slide deeper into the dark pit of poverty.

Pakistan possesses a strategic geographic location and considerable military strength, making it highly qualified to lead the Muslim World. Therefore, keeping Pakistan weak is an essential component of the American agenda. This is why Pakistan's energy sector has been deliberately devastated. Energy prices in Pakistan are among the highest in the region, while energy imports may only be conducted in dollars, and only from countries approved by the American-led global order. This is despite the fact that abundant and comparatively inexpensive Iranian oil is available directly across Pakistan's border. In this context, one must ask: other than the illusion of American pressure, what is preventing Pakistan from meeting its energy needs through relatively inexpensive Iranian oil, especially when Iran itself faces challenges in storing its excess production?

Under the new budget, a target of PKR 1.7 trillion has been set solely through the Petroleum Development Levy (PDL), excluding other taxes and the profits earned by companies operating within the energy supply chain. Such excessively high energy costs have not only imposed an unbearable burden upon the people but have also rendered Pakistan's industries uncompetitive in global markets.

According to Islam, not only are these taxes prohibited, but the energy sector falls under public ownership, and its supply chain cannot be controlled by the private sector. Consequently, the extraordinary profits generated within this sector belong to the public and cannot be reserved for a handful of companies.

The Messenger of Allah ﷺ said, «الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ: فِي الْمَاءِ وَالْكَلْبِ وَالنَّارِ، وَثَمَنُهُ حَرَامٌ» **“The Muslims are partners in three things: water, pasture, and fire, and taking a price for them is prohibited.”** (Ibn Majah) In this hadith, “fire (naar)” is an Arabic metaphor (kinayah) for fuel and power (wuqood).

Furthermore, recent tensions between Iran and the United States have demonstrated that America is incapable of fully controlling even a country such as Iran. Therefore, if Pakistan, together with its armed forces—which already have a presence in the Arab world—were to unite with other Muslim countries under a Khilafah, the energy issue could be resolved permanently. Indeed, under such circumstances, the Khilafah would be in a position to directly influence global energy prices, particularly given that many of the world’s most important maritime routes pass through Muslim territories. This objective can only be achieved through the establishment of the Khilafah in Pakistan.

All of these arguments point to the fact that the current ruling elite is incapable of thinking beyond the framework of American policies. Pakistan’s economy does not merely require a few reforms; it requires the rejection of the entire liberal capitalist model and the IMF agenda rooted in the post-Washington Consensus. The alternative to this system is the establishment of the Khilafah in Pakistan, for which Hizb ut Tahrir (حزب التحرير Party of Liberation) has already presented a detailed program derived from the Noble Qur’an and the Prophetic Sunnah to the Ummah.

Today, the situation has reached a point where Pakistan’s economists, policymakers, rulers, and elite are unable even to offer the public a new source of hope. The current system has been completely exposed, and its eventual collapse is inevitable. The sooner this occurs, the

sooner there will be hope for an end to the people’s hardships. The writing is already on the wall: “Game Over.”

The question is whether the people of military power and protection (ahl ul quwaah wal man’ah) in Pakistan possess the ability to see it and understand its implications. Allah ﷻ says, ﴿وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ﴾ **“And if they had upheld the Torah, the Gospel, and what was revealed to them from their Lord, they would have enjoyed provision from above them and from beneath their feet.”** [TMQ Surah Al-Ma’idah: 66].

[Back to Index](#)

Answer to Question: Ukraine's Attacks on Russia During the Economic Forum

Question:

Al Jazeera Net reported on 10/6/2026: "Ukrainian President Zelenskyy announced on Wednesday that his country targeted a Russian military facility hundreds of kilometers east of Moscow the previous night with Ukrainian-made missiles, a claim Russia acknowledged, also announcing that it had intercepted hundreds of Ukrainian drones in various parts of the country...". CNN Arabic had reported on 6/6/2026: "Ukraine launched a large-scale drone attack on St. Petersburg early Saturday morning, on the final day of the major economic forum hosted by Russian President Vladimir Putin in the city. Russia's second-largest city was subjected to a "large-scale attack by military drones". This Ukrainian strike coincided with the closing day of the major economic forum organized by Russia in the city, similar to the Davos Forum. What are the implications of these significant Ukrainian strikes that have reached deep into Russia, even during conferences in St. Petersburg, its second most important city? Does it reveal a new reality in Russia, with its transformation from a country that was among the major powers to a country of medium power and influence?

Answer:

To answer the questions above, we will review the following:

1- Regarding this attack... what Al Jazeera published on 10/6/2026, and what CNN Arabic published on 6/6/2026, is a clear description of the reality that Russia has found itself in, especially the Ukrainian attacks on it during the economic forum in Russia's second most important city! Moreover, this attack did not only occur at the conclusion of the forum but also at its beginning! "Ukrainian forces shelled St. Petersburg on the last day of the international economic forum hosted by the city... On the first day of the Russian international economic forum, Wednesday, plumes of

smoke rose into the sky above the Old Town after an attack on an oil refinery. Guests arriving at the event were greeted by a column of black smoke in the background...” [Middle East, 6/6/2026].

2- This type of large-scale and powerful attack, targeting key facilities and cities deep within Russia, not just on the border with Ukraine, and coinciding with a major event in Russia—the St. Petersburg International Economic Forum, which President Putin himself is attending—represents a significant challenge for Russia. Ukraine initially refrained from launching any attacks beyond its borders with Russia at the beginning of the war. Then it began attacking across the border and gradually escalated its attacks, reaching the Kremlin itself and striking airfields deep in Siberia, destroying Russian strategic aircraft, including the “White Swan” bombers, which are part of Russia's nuclear triad. Its attacks on Russian cities, both near and far, did not stop. Now it is attacking Moscow, the capital, and St. Petersburg, a city of immense importance to Russia and the capital at the end of the Tsarist era and the beginning of the socialist era.

The attack occurred during a highly significant international event for Russia, a forum modeled after the Davos Forum, intended to highlight Russia's importance on the international stage, particularly in the economic sphere. This international economic event, for Russia, embodies its sense of grandeur. Thus, the initial Ukrainian attack at the forum's opening, the second at its conclusion, and subsequent attacks all represent a shattering of this sense of Russian grandeur. It is as if a powerful force, whether America or Europe, stands behind Ukraine, wanting to tell Russia that it is an economically insignificant nation, incapable of protecting the city hosting this event that evokes such feelings of grandeur in you.

3- It is true that Russia is attacking Ukraine, “Russia pounded Kyiv and surrounding areas with hundreds of drones and missiles on Sunday in one of the heaviest bombardments of the city since the start of the four-year war, firing an Oreshnik hypersonic missile near the capital. Reuters, 24/5/2026”. This means that both countries are attacking each other, and the recent Ukrainian attack is one of these tit-for-tat strikes.

However, the reality of these tit-for-tat strikes indicates that Russia has fallen from its status as the great power that countries like Ukraine fear! Russia used to surround itself with an aura of prestige that deterred Ukraine from attacking it. In fact, at the beginning of the war, Ukraine refrained from attacking Crimea, which Russia annexed in 2014, for fear of a severe Russian response.

4- Then, this Russian prestige gradually crumbled during the months of war until it was completely eroded, paving the way for Ukrainian attacks in Russia's deepest recesses, its most sacred symbols, its most luxurious cities, and at its most sensitive times. A close examination of Russian statements and positions coinciding with, before, and after the two attacks reveals a profound degree of Russian weakness. While Russia undoubtedly recognizes that Ukraine is attacking it with American support, it is nonetheless courting the US. Putin's statements demonstrate this:

A- “Yesterday, President Vladimir Putin expressed his respect for US President Donald Trump and his efforts to advance a settlement in Ukraine, praising his handling of Volodymyr Zelenskyy. Regarding settlement efforts, Russian presidential aide Yuri Ushakov recently announced that he is in contact with his American counterpart, Steven Witkoff, and Trump's son-in-law, Jared Kushner, and that their visit to Russia is being planned.” (RT, 6/6/2026).

B- “Putin explained that Russia is “ready and willing to reach an agreement with Ukraine through peaceful means, specifically on the basis of what we discussed at the meeting with President Trump in Anchorage.” The Russian president noted that during the negotiations in Anchorage, Russia was presented with issues concerning the possibility of the country making certain concessions. He emphasized, “Regarding the settlement solutions we discussed in Anchorage, Russia agrees to them.” Putin added, “It is essential that the Ukrainian side agrees to these settlement solutions. The conflict will then quickly reach its natural end.” (RT, 4/6/2026).

5- All of this demonstrates the extent of Russia's decline and weakness in the military, economic, and political spheres, as follows:

A- As for the military aspect, since the outbreak of the Ukrainian war in 2022, Russia has lost dozens of its top generals in successful Ukrainian military operations. The Russian army has suffered greatly, as evidenced by the difficulty of the battles around the cities of Bakhmut, and before that, Mariupol, where Ukrainian fighters fortified themselves in the steel plant for a long period. Prior to that, there was the resounding failure of Russia's attack on Kyiv, the setback suffered by the Russian army, its withdrawal from deep within Ukraine, and its decision to concentrate on the east. Russia also lost 40% of its Black Sea Fleet ships, and a number of its strategic "White Swan" aircraft were destroyed in cities thousands of kilometers from the Ukrainian border, among many other losses.

These setbacks, losses, and the inability to achieve a decisive victory have all confirmed a new reality on the international stage: the Russian army does not represent a superpower. It cannot win in Ukraine, and US President Trump attacked it when he said that the war, which was supposed to be resolved in two weeks, has been going on for four years without a victory. Thus, the Ukrainian war has revealed a truth that was not apparent before this war: the weakness of the Russian army, or at least that its strength is not commensurate with that of a superpower, but is closer to a middle military power like the Indian or Pakistani army. However, Russia remains a major nuclear power, and this nuclear power has not been subjected to actual military testing. Ukrainian President Zelenskyy stated during the war that the Russian nuclear force suffers from major technical problems, which sows great doubt about the reality of the Russian nuclear force, even though it is the last pillar of Russia's international greatness.

B- As for the economic aspect, no country can become a superpower if it is economically weak, and this is the case with Russia today. Despite its vast area and abundant agricultural, oil, raw materials, and rare minerals, its total economic output is only \$2.5 trillion at its maximum, fluctuating between eighth and tenth place internationally. It is far from China and America, whose economic output is close to \$20 and \$30 trillion respectively, and is preceded economically by many other countries such

as Germany, Japan, India, Britain, and France, and sometimes Italy and Canada precede it in some years.

The Russian economy is almost entirely dependent on energy resources and raw material exports. The world hardly knows of any specific economic commodity for which Russia is famous, except for weapons. When the European financial lifeline was cut off due to the war in Ukraine, the sanctions imposed on Russian oil and gas, and the bombing of the Nord Stream pipelines, the Russian economy found itself in a predicament. It began trying to get out of this predicament by turning towards China. However, the American sanctions and China's fear of being affected by those sanctions forced Russia to sell its oil at low prices to entice buyers in China, India, and others. After four years of war, the emigration of many Russian intellectuals abroad, and the economy's reliance on military manufacturing to supply the Ukrainian front, Russia's economic situation is becoming increasingly difficult.

C- From a political standpoint: the war in Ukraine in 2022 imposed significant political isolation on Russia, creating a major barrier between it and many countries, especially Western ones, hindering its actions. Russia lost many of its international relationships. When the US and the Jewish entity launched their war on Iran, Russia offered Iran nothing of value. Perhaps the most significant support it provided was a public expression of condolences for the death of Supreme Leader Ali Khamenei. Despite Iran supplying Russia with Shahed drones during the Ukrainian war, Russia did not appear to offer anything to bolster Iran's resilience against the massive US and Israel offensive. Politically, if Iran were to pursue independence from the US orbit, its alignment would not be with Russia due to the weakness of Russian policy. Had Russia possessed a political vision befitting a great power, it would have taken the lead and assisted Iran in sinking American ships in response to America's assistance to Ukraine in sinking Russian Black Sea Fleet ships and would have gained considerable influence within Iran, but its failure to do so confirms the weakness of its policy and that this policy is only at the level of middle powers, and is not befitting a country that waged war in

Ukraine to improve its international standing!

6- In conclusion, the engines of Russian grandeur have begun to crumble, and indeed, their decline has already begun. The Ukrainian attacks, instigated by Western countries in general, and the United States in particular, came at a critical time for Russia, coinciding with the St. Petersburg International Economic Forum. These attacks were preceded by the weakening of the Russian military and the sinking of its warships, which are a source of pride for the Russian people, such as the large cruiser "Moskva," the flagship of the Black Sea Fleet. The downing of numerous "White Swan" aircraft shattered a pillar of Russia's air power. The recent attack on the city hosting the international forum serves as a stark reminder to Russians that their sense of grandeur is incompatible with their economic weakness. Indeed, Russia is hosting an international event that it cannot even protect. Furthermore, its international relations are deteriorating and faltering, with the exception of its relationship with Belarus. Even Russia's outreach to China and the so-called Russian-Chinese alliance have failed. China has not come to Russia's aid in times of crisis, despite their strategic agreement and their alliance within BRICS, the Shanghai Cooperation Organization, and other bodies. These alliances have proven to be largely symbolic and fall short of real substance to (reviving Russian greatness) after its decline and instability.

In conclusion, while Russia may have preceded Western nations, particularly America, in weakness and instability, all kafir colonial powers bear the burden of their own failures. This will become abundantly clear upon the establishment of the Khilafah Rashidah (Rightly Guided Caliphate), Allah willing, which will revive the history of the fall of the Persian and the Roman emperors before the might of the Islamic state—the Khilafah (Caliphate) established on the method of Prophethood. These nations, though they may have recovered after the fall of the Khilafah, will inevitably collapse again upon the establishment of the Khilafah promised by Al Qawi Al Aziz. ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ ۗ كَمَا اسْتَخْلَفَ الَّذِينَ الَّذِينَ مِنْ قَبْلِهِمْ﴾ **“Allah has promised those of you who believe and do good that He will certainly make them successors in the land”** [An-

Nur: 55]. And the truthful and trustworthy Messenger of Allah ﷺ gave us glad tidings that it would return after this oppressive rule under which we live: Ahmad narrated... on the authority of Hudhayfah, may Allah be pleased with him, that the Messenger of Allah ﷺ said: «...ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النُّبُوءَةِ...» «... Then there will be oppressive rule (ملكا جبرية) for as long as Allah wills, then he will remove it when He wills, and then there will be *Khilafah* upon the Prophetic method. Then he ﷺ was silent.”

And this will happen, Allah willing. ﴿وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ “Allah’s Will always prevails, but most people do not know” [Yusuf: 21].

26 Dhul Hijjah 1447 AH

12/6/2026 CE

[Back to Index](#)

Crushing the People Through a “Hard State” Approach to Assert Authority Is a Sign of a Decaying System. Only the Khilafah Ensures the Genuine Representation of the Ummah

Media Office of Hizb ut Tahrir in Wilayah Pakistan

The public protests in Azad Kashmir over the past few days, and the rulers’ attempts to suppress them through a “hard state” approach, have once again proven that the current system is unnatural and does not represent the people. These rulers are not the guardians of the people. Instead, they are agents of colonialist powers. This also demonstrates that the Munir–Shehbaz government lacks political insight and the most basic understanding of how to look after the affairs of the people. Consequently, it seeks to resolve every issue through the barrel of a gun.

In Islam, there is no place for legislative assemblies. Laws are derived by qualified Mujtahids from the divine revelation revealed by Allah, whilst the Khalifah (Caliph) adopts and then implements those laws. However, Islam establishes strong institutions in the form of the Majlis al-Ummah (Council of the Ummah) and the Majalis al-Wilayah (Provincial Councils). The Majlis al-Ummah represents the opinion of the Ummah as a whole, while each Majlis al-Wilayah represents the opinion of the people at the provincial level. These institutions serve as the voice of the Ummah regarding public services, development projects, roads, schools, hospitals, employment, and other similar necessities. Understanding the reality of these public needs does not require profound intellectual inquiry or technical expertise. Therefore, respecting the people’s opinion in such matters is both the right of the Ummah and a source of political stability for the state. It is therefore essential that the Ummah’s opinion be represented accurately so that these matters may be decided in accordance with its wishes.

Accordingly, whether it is Azad Kashmir or Gilgit-Baltistan, Balochistan or the central government, whether the issue concerns electoral delimitations, the allocation of seats, or the various forms of pre-poll,

polling day, or post-poll rigging, hijacking the Ummah’s representation in these and other permissible (mubah) matters in order to impose handpicked individuals as “public representatives” is a usurping of the Ummah’s rights. Elections under the democratic system have become a practical manifestation of this reality. They do not represent the people. Instead, they reflect the rivalries, collusion, and power-sharing arrangements among the powerful elite.

These rulers continue to violate the rights of the people in numerous ways—whether by suppressing their right to genuine representation, standing as an iron wall against the implementation of Islam, refusing to take measures to protect the sanctity of our Prophet ﷺ, abandoning the Muslims of Gaza, or serving as the frontline force in America’s so-called “War on Terror.” This has been their consistent pattern of conduct. As the rulers become increasingly exposed before the people, they have resorted to a “hard state” policy, which reflects their intellectual bankruptcy, ideological defeat, and tyrannical arrogance. From Balochistan to FATA, Khyber Pakhtunkhwa, Azad Kashmir, and Punjab, the failure of the rulers’ national policies is evident everywhere.

This “hard state” approach also provides foreign intelligence agencies and embassies with opportunities to manipulate popular movements for their own objectives. Those rulers who equate crushing the people, and imposing the silence of the graveyard, with peace should remember the fate of Gaddafi, Saddam, Hosni Mubarak, and Bashar, all of whom attempted to suppress their people through a police state. The rulers of the UAE, Jordan, Saudi Arabia, Bahrain, and Kuwait should also realize that their own fate is not far away. A “hard state” policy can never endure because it is a sign of an unnatural state—one that rules over the people by force in opposition to their will.

The Khilafah (Caliphate) alone is the state that genuinely represents the Ummah. The Khilafah is founded upon and carries the belief of the Ummah. The Khalifah assumes office through the Bay’ah (pledge of allegiance) of the majority of the Ummah. Unlike democracy, the Majlis al-

Ummah and the Majalis al-Wilayah possess no legislative authority. Consequently, the elite are deprived of the ability to legalize corruption through legislation. This largely removes their incentive to capture legislative bodies at any cost, and they no longer have the prospect of recovering the millions or billions they invest in elections. As a result, genuine representation is promoted, and those who sincerely care for the people are more likely to emerge.

The Khalifah implements the Islamic Shariah and seeks the public's opinion whilst implementing the Shariah and resolving the people's affairs. Islam has prohibited governing in the manner of a police state. The Khilafah is a guardian state that looks after the affairs of the Ummah. In Islam, politics itself means managing the affairs of the people according to the Shariah rulings of Islam. Therefore, the genuine solution to all the problems of the Ummah lies solely in the establishment of the Khilafah. This is the cause for which we must strive.

Allah ﷻ says, ﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾ **“And those who have wronged are going to know to what kind of return they will be returned.”** [Surah Ash-Shu'ara: 227].

[Back to Index](#)

