

## Can the Suez Canal and Rafah Border Crossing Not be Made Open for the Armies of the Ummah?

### News:

On 31 July 2025, the media wing of the Pakistan Armed Forces stated, “General Sahir Shamshad Mirza, NI (M), Chairman Joint Chiefs of Staff Committee (CJCSC), while on an official visit to Egypt for the 3rd round of Defence and Security Talks, called on His Excellency Abdel Fattah el-Sisi ... Discussions focused on bilateral military cooperation, security, counter-terrorism and prevailing regional situation. Dignitaries from both sides emphasized upon the shared interest in further strengthening and expanding existing military-to-military relationship in the domains of training, joint military exercises and defence cooperation” (ISPR).

### Comment:

Is there any greater need for counter-terrorism than countering the terrorism of the Jewish entity that it wages against the Muslims of Gaza? After the Muslims of Egypt threw bottles filled with food into the Mediterranean Sea, making Dua to Allah that some of them would reach Gaza, is it not time for Suez Canal to be opened for the Pakistan Navy to lead the navies of the Ummah in a sea offensive against the Jewish entity? After the Muslims of Gaza screamed for help at the Rafah Border Crossing, is it not time for the Special Services Group (SSG), armoured divisions, and infantry of Pakistan to lead the armies of the Ummah in a land offensive against the Jewish entity? After the smoke and fire of the bombs of the Jewish entity filled the skies of Rafah, is it not time for the Pakistan Air Force to lead the warplanes of the Ummah in an air offensive against the Jewish entity?

**O Ummah of Islam!** Muslims in Gaza must not be left to face killing, siege, starvation, and destruction without the support of the Ummah and its armies. Silence and lack of mobilization is not allowed. Moreover, mobilization is a Shariah obligation. Allah (swt) said, ﴿وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ﴾ “**If they seek your help against persecution in Deen, it is your obligation to help them**” [Al-Anfal: 72]. The Messenger of Allah (saw) said, ﴿فَكُورِ الْعَايِي وَأَطْعِمُوا الْجَائِعِ وَعُودُوا الْمَرِيضِ﴾ “**Free the captive, feed the hungry, and visit the sick**”. At-Tabarani narrated from Abdullah ibn Umar (ra) that the Messenger of Allah (saw) said, ﴿الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ﴾ “**The Muslim is the brother of another Muslim; he does not wrong him, nor does he abandon him**”, and ﴿لَا يُسْلِمُهُ﴾ “**he does not abandon him**” means, he does not leave him to the enemy, nor withhold help from him, nor watches his children die without moving to act! Contact all your relatives and friends within the armies of the Ummah. Order them to mobilize in support of Gaza and remove any obstacles in their way.

**O Ulema of the Islamic Ummah!** Palestine is an Islamic land; Umar al-Farooq (ra) opened it, Salahudin Al-Ayubi liberated it, and the Khaleefah Abdul Hameed II protected it. It is not for sale, and it does not accept division between its people, and the one who occupied it, expelling its people from it its solution is not a two-state solution. Instead, its solution is as Allah Al-Aziz, Al-Jabbar said, and His (swt) Saying is the true solution, ﴿وَأَقْتُلُوهُمْ حَيْثُ تَقْفَتُمُوهُمْ﴾ “**And kill them in battle wherever you overtake them, and expel them from wherever they have expelled you.**” [TMQ Surah Al-Baqarah: 191]. The highest Shariah obligation, one that surpasses all others, is to support the oppressed and to liberate the usurped land. This Shariah obligation falls not only on the people, but primarily on the armies of the Muslims, for they are the ones who possess weapons and strength. It is upon them that the great Shariah obligation of Jihad in the Path of Allah (swt) lies.

إذا دخل الكفار بلدة من بلاد المسلمين، أو حاصروا بلداً، صار الجهاد فرض عين على من Imam al-Nawawi said, ثم الأقرب فالأقرب “If the disbelievers invade a Muslim land or besiege a city, then Jihad becomes an individual obligation (fard ‘ayn) on those nearest, and then on those who follow, according to proximity”. Al-Qurtubi stated, “When Jihad becomes an individual obligation, it is not permissible for anyone to stay behind, unless they have a clear excuse. Whoever does so commits a grave sin”. Ibn Qudamah said, “If the enemy descends upon a land or the imam calls the people to arms, then it becomes fard (obligatory) on everyone to go forth, and it is not permissible for anyone to remain behind”.

As for Ibn Abidin, he says in his Hashiya commentary (3/238), وفرض عين إن هجم العدو على ثغر من ثغور الإسلام فيصير فرض عين على من قرب منه، فأما من وراءهم ببعد من العدو فهو فرض كفاية إذا لم يحتج إليهم، فإن احتج إليهم بأن عجز من كان يقرب العدو عن المقاومة مع العدو أو لم يعجزوا عنها ولكنهم تكاسلوا ولم يجاهدوا فإنه يفترض على من يليهم فرض عين كالصلاة والصوم لا يسعهم تركه، وثم وثم... إلى أن يفترض على جميع أهل الإسلام شرقاً وغرباً على هذا التدرج “And it is an individual obligation (fard ayn) if the enemy attacks one of the borders of Islam. It then becomes an individual obligation on those who are closest to the enemy. As for those who are behind them, at a distance from the enemy, then it is a collective obligation of kifayah sufficiency (fard kifaya), if they are not needed. If they are needed because those who are close to the enemy are unable to repel the enemy, or they are not unable to do so but they are lazy and do not fight, then it is an individual obligation on those who are next to them. It is just like the individual obligation of Salah and Fasting, and they cannot abandon the duty. The individual obligation then extends and extends to others ... until it is obligatory on all the people of Islam, east and west, in this gradual manner”.

وإن ضعف أهل ثغر عن مقاومة الكفرة، وخيف عليهم من العدو، فعلى من وراءهم من المسلمين الأقرب فالأقرب أن ينفروا إليهم، وأن يمدوهم بالسلاح والكراع والمال؛ لما ذكرنا أنه فرض على الناس كلهم ممن هو من أهل الجهاد، لكن الفرض يسقط عنهم بحصول الكفاية ببعض، فما لم يحصل لا يسقط “If the people of a frontier region are too weak to resist the kuffar (disbelievers) and fear for themselves from the enemy, then it becomes obligatory upon those behind them, those closest first, then those after them, to march to them and support them with weapons, horses, and wealth. As we have mentioned, it is an obligation upon all those who are eligible for jihad. However, the obligation is lifted from them when sufficiency is achieved by some. Until sufficiency is achieved, it is not lifted”.

**O Officers of the Armies of the Islamic Ummah!** Do not wait for orders that will never come. Respond to the order that has come from Allah (swt), where He said, ﴿قَاتِلُوهُمْ يُعَذِّبَهُمُ اللَّهُ﴾ “Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people” [Surat At-Tawba:14]. Know that your Shariah obligation is to remove everything that would prevent you from doing what Allah (swt) has enjoined upon you on the basis of the Shariah Qaidah (Principle), “**Whatsoever the Obligation (الواجب al-Waajib) cannot be performed without, is itself an Obligation**”. So, remove the regimes that bring shame upon you, which facilitate and protect the enemy of Allah (swt) and your enemy, and establish a state for the Sake of Allah (swt) that prepares armies for the sake of the Truth and supporting its people, the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of the Prophethood.

**Written for the Central Media Office of Hizb ut Tahrir by  
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