

# The Politician Is Between Long-Term Hope and Istibshaar (استبشار) Optimism in Glad Tidings) of the Promise of Allah (swt)

(Translated)

Al-Rayah Newspaper - Issue 601 - 27/05/2026

By: Ustadh Mahmoud Ziad Abdul Qader – Al-Quds

The Messenger of Allah (saw) said, «بَشِّرُوا وَلَا تَنْفَرُوا» **“Give glad tidings and do not repulse them”** [Bukhari and Muslim]. Some people might think that when you remind them of the Promise of Allah (swt), that the Khilafah (Caliphate) is imminent, that victory is coming, that America is on the verge of collapse, that we will liberate Palestine, conquer Rome soon, and rule the entire world according to the Shariah Law of Allah (swt)—you are living in a dream world. Some might think you are saying this without being convinced it will happen soon, that it is merely metaphorical, and that it might occur in a hundred years or more. Others might say you are simply following the orders of your hizb or sheikh, repeating these words without thinking. However, the truth is that Istibshaar (استبشار Optimism in Glad Tidings) in the Promise is, first and foremost, a Shariah command from Allah (swt), Who created us and knows best what is good for us.

Allah (swt) says, «أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ» **“Indeed, the victory of Allah is near”** [TMQ Surah Al-Baqarah: 214], which means tell them, O Muhammad (saw), that victory is near. So, tell them, O servant of Allah (swt), that victory is near. So, tell those who work with you not to despair, for victory is near. So, tell the Ummah to hasten its steps to achieve that. So, tell them that the Khilafah is near. So, tell them that the fall of America is near. So, tell them that the Khilafah will reach as far as the night and day reach, soon, and soon we will rule the world with the justice of Islam. So, tell them that whoever was oppressed will, Allah (swt) willing, become a ruler over a country, as the Companion Utbah ibn Ghazwan (ra) said, who embraced Islam at the beginning of the Prophetic mission in Makkah and strove with the Prophet (saw) and the Companions (ra) during the period of oppression to establish the Islamic state. Utbah (ra), said, «فَمَا أَصْبَحَ الْيَوْمَ مِمَّا أَحَدٌ إِلَّا أَصْبَحَ أَمِيرًا عَلَى مِصْرٍ مِنَ الْأَمْصَارِ» **“Today, there is no one among us who has not become a ruler over one of the countries.”** After weakness, torture, and eating tree leaves, he becomes a ruler. Glory be to Allah (swt) Who made the outcome for the righteous. By the Permission of Allah (swt), we will witness the change of our situation in this time, and how the one who carries the Dawah to establish the Khilafah, who is pursued by intelligence agencies, and tortured in prisons, will become a ruler of India, or France, or a Shariah judge in Britain, or a Khaleefah (Caliph) of the world who rules it with the Shariah Law of Allah (swt).

When the Prophet (saw) ordered the Companions (ra) to give people good tidings, it was in compliance with the revelation and what Allah (swt) wanted, and then with the results that follow, which will be achieved sooner or later. The Prophet (saw) encouraged his Companions (ra) to act, giving them glad tidings of Allah's promise and the approaching relief, assuring them that it was truly near, even if they did not witness it or its imminence. This was not wishful thinking or complacency, but instead divine guidance illuminating the path. Furthermore, in Arabic language and Islamic jurisprudence, (الخبر المقرون مع المدح يفيد الطلب) **“Any news contextualized by praise constitutes a request (talab).”** When the Prophet (saw) said, «لَتُفْتَحَنَّ الْقُسْطَنْطِينِيَّةُ، وَلَنَعَمَ الْأَمِيرُ أَمِيرُهَا، وَلَنَعَمَ الْجَيْشُ ذَلِكَ الْجَيْشُ» **“Constantinople will surely be conquered, and what a wonderful commander its commander will be, and what a wonderful army that army will be,”** the Companions (ra) understood this correctly and immediately mobilized towards Constantinople to conquer it. The Companion Abu Ayyub al-

Ansari (ra) was buried at its gates, and the Eyüp Sultan Masjid in Istanbul stands as a testament to his heroism. The glad tidings was fulfilled nearly 800 years later.

Istibshaar (استبشار) Optimism in Glad Tidings) in goodness and victory is for the politician to bolster the resolve of those striving to support Islam, strengthening their determination. This is whilst the disbelievers and their allies constantly strive to instill despair and defeatism in the hearts of those striving for change and the wider Islamic Ummah, hoping to paralyze them and prevent them from striving for transformation. The path is long and arduous, and one cannot truly grasp how far one has traveled to reach the goal, when the Khilafah will be established, how much longer until America falls, when victory will come, when Palestine will be liberated, when the Pharaoh will drown, and when the agent regimes will collapse. This path cannot be measured in meters, nor by instruments or laboratories. One cannot simply say, for example, that the distance is ten steps, and that seven steps have been taken, leaving three remaining. Another speech was necessary, one that would motivate those who strive on the one hand, and on the other hand reveal the truth that every action taken truly affects people, as if it were a step on the path of change. Every political action on the path of change, striving to establish the Khilafah and make Islam dominant over the entire world, every action on this path has its impact, even if it seems small in the eyes of many people, but it is great in the Sight of Allah (swt). So do not belittle any action of Dawah and politics, for mountains are made of pebbles, revolutions are born from words, uprooting of thrones from contacting and visits, victory from protests and publications, movements from statements and marches, and revival and change from sermons, lessons, speeches, halaqaat, and gatherings...

However, a politician must be careful when giving people glad tidings of the Promise of Allah (swt) that the ultimate victory belongs to the righteous. He must not be drawn into making incorrect assumptions, such as specifying a date and time for victory or the occurrence of a particular event, or predicting a major event like the collapse of America within, say, 10 years. He must also avoid political analyses for the sake of analysis alone, or analyses influenced by our yearning for victory, or applying end-times prophecies to our current situation. He must not preoccupy people with such analyses and attempts to understand them, instead of understanding the Ahadith of the Prophet as the Companions (ra) understood them: that they are meant to urge action in accordance with the glad tidings they contain. The Khilafah will not be established without action, Palestine will not be liberated by the earth swallowing it up, Rome will not be conquered by angels, and America will not fall by a violent wind, but instead by our own hands. So, rejoice in glad tidings, put your reliance (توكل tawwakul) in Allah (swt), and strive hard, O doers of good deeds! The trench is not yet complete, the confederate tribes of Quraysh and Ghatafan are on their way, the hypocrites are lying in wait for Al-Madinah, and there are those who have betrayed the covenant and stabbed in the back. We must move towards the palaces of the Persians, the Romans, Yemen, Ash-Sham, Madain, and Sana'a. We are promised the destruction of the tyrants and despots and the removal of the bracelets of Chosroes, by the Permission of Allah (swt).