

The background of the entire page is a photograph of the Dome of the Rock in Jerusalem. The large, dark, ribbed dome is the central focus, sitting atop a massive, light-colored stone structure. The sky is a clear, pale blue. In the foreground, there are some green trees and a metal railing, suggesting a viewing platform or garden area.

NUSSRAH

The Hijrah — A Great Political Event

Pakistan Must Recognize its Strength

The Second Pledge of Aqaba, Pledge of War

The Dawah to Allah (swt)

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A Prelude to Joining the Treacherous Abraham Accords

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O Muslims: Turn Your Sights Upon the Palaces of Your Rulers; Not the White House!

The eyes of Muslims in general, and their journalists, analysts, observers, and the concerned parties in particular, are directed toward the White House, and the outcome of US President Donald Trump's meetings with the Prime Minister of the Jewish entity, Benjamin Netanyahu. Will Trump pressure Netanyahu to honorably halt his war on Gaza?

We are not exaggerating when we say that the people most concerned about ending the war on Gaza are the people of Gaza themselves, who are suffering in the fires of that war, with killing, wounding, starvation, and displacement. Likewise, most people in Muslim countries are shackled by artificial nationalistic borders and by unjust and corrupt regimes, headed by Ruwaibadah insignificant, agent rulers who prevent them from waging Jihad to support the people of Gaza and all of Palestine.

We see satellite channels and news websites in Muslim countries hosting political analysts and thinkers to analyze events, stances, and statements, so that these channels and websites achieve a media victory or a journalistic scoop!

Has the situation reached this point for Muslims? Events befall them, conspiracies are hatched against them, and they stand by, watching and waiting?! Their brothers are killed, starved, and displaced while they watch. The best example of this is the one who simply observes and analyzes! Don't Muslims have armies lavished with money, with advanced weapons worth billions of dollars, and under whose banners are the best sons of the Ummah, prepared to fight and sacrifice their lives and possessions in defense of the Ummah, its sanctities, and its sacred places?

What is the matter with you, Muslims? Weren't you the masters of the world for centuries? Weren't you the influential and effective actors within global politics? Have you forgotten that your army was described as "the invincible army"? Today, a small faction of the scum of the earth, the most despicable of creation,

and the most cowardly of all people, are occupying your Blessed Land of Palestine, killing, displacing, and starving your brothers, and roaming your skies with their aircraft without fear of being shot down!

O Muslims: The current events no longer require analysis. The truth has been exposed. Your enemies are openly declaring their hostility toward you, openly declaring it in broad daylight at every opportunity. Your rulers have all been exposed, and their subservience is clear to all. They are closer to the colonialist kafir states, and in order to preserve their crooked thrones, they are preserving your fragmented division, preventing your unification, and surrendering you to your enemies. It is no wonder, then, that they prevent you from supporting your brothers in Palestine and elsewhere.

Therefore, we will continue to affirm the confirmed and repeat the known: It is time for you to turn your sights upon the palaces of your rulers, instead of turning them to the White House, waiting for Trump to pressure Netanyahu to end the war against you. It is time for you to turn your sights to the military barracks of your armies, urging them to mobilize to liberate the Blessed Land of Palestine and cleanse it of the Jews, and striking fear in the kafir states that support the Jews.

And here is Hizb ut-Tahrir, the guide that does not lie to its people, the owner of your revival project, urging you to work with it, so that it may lead you to the victory, honor, and dignity you aspire to. Support it, and Allah will support you.

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Tafseer Al-Baqarah 282

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُقْ بِكُمْ وَأَتَّقُوا اللَّهَ وَيَعْلَمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“O believers! When you contract a loan for a fixed period of time, commit it to writing. Let the scribe maintain justice between the parties. The scribe should not refuse to write as Allah has taught them to write. They will write what the debtor dictates, bearing Allah in mind and not defrauding the debt. If the debtor is incompetent, weak, or unable to dictate, let their guardian dictate for them with justice. Call upon two of your men to witness. If two men cannot be found, then one man and two women of your choice will witness if one of the women forgets the other may remind her. The witnesses must not refuse when they are summoned. You must not be against writing contracts for a fixed period whether the sum is small or great. This is more just for you in the Sight of Allah, and most upright to establish witness and it most appropriate to remove doubts. However, if you conduct an immediate trade among yourselves, then there is no fault in you if you do not record it, but call upon witnesses when a deal is finalized. Let no harm come to the scribe

or witnesses. If you do so, then you have gravely exceeded in sin. Be fearful of Allah, for Allah is the One Who teaches you. And Allah is most knowledgeable of all things.” [TMQ Surah al-Baqarah 2:282]

After Allah (swt) mentioned spending for His Sake, and that there must be no harm, no resentment, and no showing off in it, and that it must be from lawful, pure wealth and not from what is impure and unlawful, He (swt) clarified the sincerity in spending for the sake of Allah (swt) and its great reward, both by night and by day, privately and in public.

Allah (swt) then mentioned the issue of usury (riba), its grave sin, and its severe prohibition, stating that those involved in usury (riba), must only receive the principal of their money, without causing harm to others through usury, or being wronged by the loss of their capital in the principal.

After that, Allah (swt) mentioned delaying the repayment of debt and offering charity by relieving the debtor from part or all of their debt. Then, Allah (swt) mentioned the rulings related to debt, during both normal residency and travel:

Allah (swt) commanded the believers, when engaging in transactions involving debt, to write down their debt and have two men, or one man and two women, bear witness to it, in obedience to Allah (swt) and to protect their debt. He (swt) encouraged this practice no matter how small or large the transaction, as long as it involves debt, and exempted them from hardship if it was a present sale.

Similarly, Allah (swt) prohibited harming the witnesses or those writing the debt, such as pressuring them, or coercing them to alter the facts. He (swt) commanded them to adhere to the Shariah in this matter and to realize that Allah (swt) knows all hidden matters, for He (swt) is the All-Knowing of the Unseen and the Seen. Allah (swt) said, ﴿اللَّهُ لَا يَخْفَى عَلَيْهِ شَيْءٌ﴾

﴿فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾ "Surely nothing on earth or in the heavens is hidden from Allah." [TMQ Surah Aali Imran 3:5]. This means Allah (swt) does not let any hidden matter escape His knowledge.

He (swt) is the Knower of the Unseen and the Seen.

Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾ "O you who believe!" It is an address to the believers.

Allah (swt) said, ﴿إِذَا تَدَايَنْتُمْ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ﴾ "When you contract a debt for a specified term, write it down." This is regarding when you are dealing with debt.

Debt refers to any transaction in which one of the exchanged items is present, and the other is deferred. This applies to financial loans, such as when you give a man money to pay you back later, and is also considered debt. It applies to any sale where the goods are delivered, and the price is deferred as debt on the buyer. It also includes a sale in which the price is paid immediately, and the goods are delivered after a set time. All of this falls under the concept of "debt."

Allah (swt) said, ﴿إِذَا تَدَايَنْتُمْ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ﴾ "When you contract a debt for a specified term, write it down." This emphasizes the benefit of referring back to the pronoun in وَلْيَكْتُبْ If ﴿إِذَا تَدَايَنْتُمْ﴾ had not been mentioned and it had been said, "if you contract a debt for a specified term," then "فاكتبوا الدين" could have been used instead of "ولْيَكْتُبْ". The style would not have been as elegant as it is in the verse, according to those who appreciate the nuances of expression.

Allah (swt) said, ﴿إِلَى أَجَلٍ مُّسَمًّى﴾ means "for a specified time."

Al-Bukhari narrated from Ibn Abbas (ra) that he said, أَشْهَدُ أَنَّ السَّلَفَ الْمُضْمُونِ إِلَى أَجَلٍ مُّسَمًّى قَدْ أَحَلَّهُ اللَّهُ فِي كِتَابِهِ وَأَذِنَ فِيهِ، ثُمَّ قَرَأَ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ

﴿بِذَيْنِ إِلَى أَجَلٍ مُّسَمًّى فَآكْتُبُوهُ﴾ "I testify that deferred loans for a specified term are permitted by Allah (swt), and He (swt) has allowed them," and then he recited the verse, "O believers! When you contract a loan for a fixed period of time, commit it to writing." Salaf and salam mean the same thing, defer.

Ibn Jarir narrated from Ibn Abbas (ra), regarding ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا﴾ نزلت في "O believers! When you contract a loan" that he said, "السلم في كيل معلوم إلى أجل معلوم" "This was revealed regarding a sale with a known measure for a known time."

The revelation of the verse regarding "salam" does not prevent it from applying to all types of debt, because the term دين (debt) is mentioned in the verse in a general sense, except for its limitation by a specified term. So, every debt, whether from a salam sale or other forms, is commanded by Allah (swt) to be written down.

Allah (swt) said, ﴿وَلْيَكْتُبْ﴾ "and let him write it," this is a command (amr) from Allah (swt) to write down the debt. The command indicates a request, and various opinions exist regarding this writing, whether it is obligatory, recommended, or permissible, implying guidance. Those who argue for the latter understand it to mean that writing it down is a preferred option, to record the debt and avoid disputes.

Since the origin of the command is a request, and the contextualization (qareenah) determines whether it is obligatory, recommended, or permissible, careful reflection on the verse shows the following,

A. There is no evidence that mandates a decisive request (talab jaazim) for the writing, such as a penalty for failing to write it down, or any definitive evidence based on what is known in the fundamentals (usool) of jurisprudence. Therefore, the writing is not obligatory.

B. There are contextualizations (qaraain) that suggest writing down the debt is preferred over not writing it,

Allah (swt) said, ﴿وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ﴾ "Let the scribe maintain justice between the parties and write as Allah has taught him to." [TMQ Surah al-Baqarah 2:282]

Allah (swt) said, ﴿فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا﴾ "They will write what the debtor dictates, bearing Allah in mind and not defrauding the debt." [TMQ Surah al-Baqarah 2:282]

Allah (swt) said, ﴿وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا﴾ "You must not be against writing contracts for a fixed period whether the sum is small or great." [TMQ Surah al-Baqarah 2:282]

Allah (swt) said, ﴿ذَلِكَمْ أَفْطَسْتُ عِنْدَ اللَّهِ﴾ "This is more just for you in the sight of Allah." [TMQ Surah al-Baqarah 2:282]

Allah (swt) said, ﴿وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا﴾ "And most upright to establish evidence and most appropriate remove doubts." [TMQ Surah al-Baqarah 2:282]

All these verses contextualize that writing down the debt is preferable to not doing so.

However, some of these contextualizations imply that the preference is for worldly benefits, such as,

Allah (swt) said, ﴿وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا﴾ "And more convenient to establish evidence and remove doubts." [TMQ Surah al-Baqarah 2:282]

This is to prevent disputes over the right and is better because it confirms the testimony of witnesses, and facilitates the process for them.

If this were the only indication, it would imply that writing is permissible as guidance. However, some of these contextualization suggest that writing is preferred for reward, which is recommended (nadb), such as in the verse, ﴿ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ﴾ “This is more just for you in the Sight of Allah.” [TMQ Surah al-Baqarah 2:282]

This is a qareenah that the command to write is recommended (for reward), and thus the meaning is:

It is recommended for the believers to write down debts that occur between them, with repayment deferred to a specified time.

As for debts with an unspecified repayment time, it is not recommended to write them down. Instead, it is permissible, for two reasons:

Firstly, the verse limits the debt that is recommended to be written down by specifying a set time for repayment. This condition has a clear meaning, which implies that the command to write applies only to debts with a specified time.

Secondly, in the following verse, Allah (swt) says, ﴿فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا﴾ ﴿فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ﴾ “If you trust one another, then there is no need, but the debtor must honour this trust by repaying the debt.” (TMQ Surah al-Baqarah 2:283), indicating that this case, where the creditor and debtor trust each other, is an exception to the command to write as detailed in the verse. It is left to the discretion of the parties involved whether to write it down or not.

When a person deals with someone regarding a debt but does not set a specific time for repayment, meaning the agreement is, “Pay me the debt whenever you want,” this falls under the statement of Allah (swt) ﴿فَإِنْ أَمِنَ﴾ ﴿بَعْضُكُم بَعْضًا﴾ “If you trust one another, then there is no need” (TMQ Surah

al-Baqarah 2:283), as the debtor is given the freedom to repay at any time, as long as they trust each other.

Thus, the verse clarifies that:

A. The Shariah ruling for writing down debts with a specified repayment time is recommended for reward.

B. The Shariah ruling for writing debts, when both the creditor and debtor trust each other, is permissibility, meaning they may write it down if they wish, or not write it down if they prefer.

This also includes debts that are not specified with a known repayment time, as it implies that both parties trust each other.

The Quranic verse does not clarify the ruling on naming the term for the repayment of debt, as this applies to each case of debt and requires an analysis of the specific texts of each case. For example, in a “salam” sale, specifying the term and setting it is a condition for the validity of the transaction. The term must be known in a way that eliminates uncertainty, such as paying the price immediately and saying that the goods such as wheat will be delivered on a specific date, with the term clearly specified to eliminate ambiguity. This is based on the hadith of the Messenger of Allah (saw) mentioned earlier, which was narrated by both Bukhari and Muslim from Ibn Abbas (ra), that when the Messenger of Allah (saw) came to Madinah, people were borrowing dates for two or three years. The Prophet (saw) said, مَنْ أَسْلَفَ فِي تَمْرٍ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ “Whoever lends dates, let him lend in a known measure, with a known weight, and a known time.” [Bukhari, Muslim, Abu Daud, Tirmidhi]. He (saw) made it a condition for a valid “salam” sale.

Allah (swt) said, ﴿وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ﴾ “Let write between you a scribe with justice.”

The “with” here is either related to ﴿وَلْيَكْتُبْ﴾ “Let write” “Let write” or ﴿كَاتِبٌ﴾ “a scribe.”

If “with” relates to the first meaning, which is ‘Let any scribe write in justice between you,’ it indicates that the writing must be just, and even if the scribe is not just, say, if they are not Muslim but are skilled in writing and trustworthy, this would still fulfill the recommendation to write.

If “with” is related to the scribe, the meaning would be, ‘Let a just scribe write between you,’ meaning the scribe must be just, implying a Muslim who is not openly corrupt, fearing Allah (swt) in their writing, and knowledgeable and competent in what they write.

The preponderant (raajihah) based on contextualization ﴿وَلَا يَأْبَ كَاتِبٌ﴾ “The scribe must not refuse to write as Allah has taught them to write.” (TMQ Surah al-Baqarah 2:282), which implies that the scribe must be a Muslim and just.

Thus, the preponderant meaning would be, ‘Let a just scribe write between you, a Muslim who is not openly corrupt, knowledgeable in what he writes, and trustworthy.’

As for mentioning ﴿بَيْنَكُمْ﴾ “between you” it is for evidencing that the scribe must be chosen by both parties, unbiased toward either side. The scribe must not be one of the parties, or have any affiliation or bias towards either side. He must write ﴿بَيْنَكُمْ﴾ “between you” so must instead be neutral.

As for ﴿وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ﴾ “The scribe must not refuse to write as Allah has taught him to write,” the scribe should not refuse to write, and the refusal here implies dislike because the prohibition against refusal is not accompanied by a decisive contextualization (qareenah jaazimah), meaning it is non-decisive (ghayr jaazim) and disliked (makruh).

As for ﴿كَمَا عَلَّمَهُ اللَّهُ﴾ "as Allah has taught him," this means that the scribe should not refuse to write, as it is a favor from Allah (swt), Who taught him writing. Therefore, the scribe should help others by writing for them in gratitude to Allah (swt) for teaching him writing, after he did not know of writing. This indicates that the scribe is a just Muslim who recognizes the blessing of Allah (swt) in teaching him writing. Therefore, both the creditor and the debtor should choose a just scribe to write between them.

As for ﴿فَلْيَكْتُبْ﴾ "so let him write," this command (amr) to write is understood as a recommendation, indicated by the previous mention of ﴿وَلْيَكْتُبْ﴾ "and let him write" where Allah (swt) taught the scribe how to write after they did not know it, encouraging them to be helpful to others by writing for them when needed.

As for ﴿وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ﴾ "Let the debtor, upon whom there is right of liability, dictate and let him fear Allah," it is also recommended because writing is a way of ensuring proper documentation.

As for ﴿وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ﴾ "Let the debtor, upon whom there is right of liability, dictate and let him fear Allah," the reminder of fearing Allah (swt) reinforces this recommendation, as it is said, ﴿وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا﴾ "and let him fear Allah his Lord and not diminish anything from what he owes."

As for ﴿وَلْيُمْلِلِ﴾ "Let the him dictate," this refers to dictation, meaning the act of the debtor speaking to the scribe about what is owed. The debtor is the one who states the debt to the scribe, as the debtor's acknowledgment of the debt is stronger than the creditor's (daa'in) claim. The debtor (mudayn) is the one who dictates the debt to the scribe.

As for ﴿وَلْيَتَّقِ اللَّهَ رَبَّهُ﴾ "and let him fear Allah his Lord," this reminds the scribe to fear Allah (swt) and be truthful in what they write.

As for ﴿وَلَا يَبْخَسْ مِنْهُ شَيْئًا﴾ "and let him not diminish anything from what he owes," he must not omit any part of the due right, and the mention of ﴿شَيْئًا﴾ "anything" and its rejection is due to the evidencing of the absence of defective reporting in any part of the due right, even if it is little.

As for ﴿فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا﴾ "If the one from whom the right is due is incompetent," this means that if the debtor is ﴿سَفِيهًا﴾ "incompetent," the incompetence is the ignorant weak in mind, with poor speech. Here poor speaker means that if he is allowed to dictate to the writer, his speech will come out bad.

Linguistically, it is said, "saafahu" "he was impudent to him", by the meaning that he insulted him. In the proverb (mithl), "A weak minded one who could not estimate its distance." So, the incompetent is poor in speech which means he is weak-willed and unable to organize matters or produce speech in a coherent manner. If he is left to dictate matters, he may advance, or delay, or deliver speech in a confused manner, thus spoiling the meaning.

As for, ﴿أَوْ لَا يَسْتَطِيعُ أَنْ يُمَلِّهُوَ﴾ "or unable to dictate," that is, he cannot speak clearly due to a defect in his tongue or muteness, as narrated by Abdullah Ibn Abbas, may Allah be pleased with them both.

What we said previously is what we believe to be most preponderant, because the Quranic verse indicates:

A. The categories that prevent dictation do not prevent the person from engaging in debt transactions. This is because the verse begins with ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ﴾ "O believers! When you contract a loan"

indicating that such transactions are valid and lawful in Shariah. It is not correct that the interpretation of ﴿سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ﴾ “incompetent, weak, or unable to dictate” as being of the like of the insane, the person under guardianship, the minor whose contracts are not valid, or the like.

B. Also, interpreting these categories as being absent is also weak because the Quranic verse suggests that the debtor is present, but he cannot dictate. Allah (swt) said, ﴿وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ﴾ “They will write what the debtor dictates, bearing Allah in mind and not defrauding the debt. If the debtor is incompetent, weak, or unable to dictate, let their guardian dictate for them with justice.”

C. It is not correct to interpret the three categories, or any two of them, as referring to the same meaning, because the verse clearly mentions three distinct categories, each different from the other. Allah (swt) said, ﴿سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ﴾ “incompetent, weak, or unable to dictate.”

D. The interpretation must have a basis in the language.

Based on this, I conclude that the commentary (tafseer) I provided earlier is the more preponderant one.

These three categories are prevented from dictating to the scribe, and instead, they will have someone else dictate the debt for them.

In this case, the guardian (wali) must dictate the truth on behalf of the one they are responsible for. They should not alter the truth, neither by adding nor subtracting. However, they must convey the truth exactly, as they are standing in the place of the debtor.

As for ﴿فَلْيَمْلِكْ وَلِيَّهُ بِالْعَدْلِ﴾ "let his guardian dictate for them with justice," ﴿وَلِيَّهُ﴾ "his guardian," the pronoun (dameer) here refers to the one who has a right due upon him, which means the debtor, so it means "the debtor's guardian."

As for ﴿بِالْعَدْلِ﴾ "with justice," it is based on dictation, because the guardian, especially the Shariah legal guardian, is specified in the Sharia, such as his father, son, brother, or whatever the Shariah stipulates. Since the guardian has been specified, what is required is that this guardian dictate to the writer with justice, that is, truthfully and honestly.

As for ﴿وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى﴾ "Call upon two of your men to witness. If two men cannot be found, then one man and two women of your choice will witness if one of the women forgets the other may remind her." Allah (swt) states that the two parties should have two men, or a man and two women, witness the writing, so that one of the women can remind the other if she forgets some facts.

And that the witnesses be just, as indicated by ﴿مِنْ رَجَالِكُمْ﴾ "from among your men" meaning from you, and by ﴿مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ﴾ "from among those whom you accept as witnesses." Since the address from the beginning is to the believers, meaning that the witnesses are to be from among those whom the believers accept, and this means that they are just Muslims, meaning that Islam is apparent in their actions, and that immorality, violating the Shariah rulings of Islam, is not apparent in them, so they are just and their testimony is accepted.

As for ﴿فَرَجُلٌ وَامْرَأَتَانِ﴾ "A man and two women" man is in the nominative (rafa) case as a subject. ﴿فَرَجُلٌ وَامْرَأَتَانِ﴾ "And two women" is conjoined to it, and the predicate is omitted, meaning if there are not two men, then a man and two women take their place. It also indicates that the

testimony of two women with a man is accepted whether there are men available there or not. That is, if the plaintiff does not bring two men, then let him bring a man and two women. If he does undertake either of the two cases, it is permissible. The meaning is not that the permissibility of the testimony, of a man and two women, is only valid in the absence of men. This is because if it were so, the phrasing would be "If there were not two men, then a man and two women" and "were" would be complete in the sense of if there are no men available. It would then say, "if there were not two men" meaning if he does not bring two male witnesses, only then can he bring one male witness and two female witnesses.

As for ﴿أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى﴾ "so that if one of the women forgets the other may remind her," it is the testimony of two women in place of one, so that one may remind the other if she forgets part of the facts.

As for ﴿أَنْ تَضِلَّ﴾ "so that if one forgets," is in the nasab form, with a fatah at the end of the verb, in the sense of causation.

The repetition of "one of them" instead of saying "that one of them should forget and the other should remember" is to emphasize the precaution against the notion that the forgetting is specific to one of them, and the reminder is for the other. Instead, what is meant is that the one who forgets is reminded by the other, and it could be this one, or that one.

As for ﴿أَنْ تَضِلَّ﴾ "so that if one forgets," literally it is to lose one's way but it means to forget. Losing one's way in bearing witness means forgetting part of it, and remembering part of it, and the person remains confused, and lost between the two. Whoever forgets the testimony entirely, it cannot be said that he has lost his way within in it.

It is noteworthy that the acceptance of women's testimony in financial transactions, as specified by Allah (swt), has made the testimony of two women equal to one man. This is indicated by the verse ﴿فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى﴾ "If two men cannot be found, then one man and two women of your choice will witness if one of the women forgets the other may remind her," which suggests that the possibility of women forgetting, as witnesses, in financial transactions is higher than men, due to their lesser involvement in such matters. Women's participation in financial matters is not as frequent as men's, so two women are required to complement each other's testimony, if one forgets some facts, or is not completely present at, a particular financial transaction. In this case, it is as if, by not following the events of the financial incident in their entirety, she and her sister are in the place of one man, as he follows the events of the incident to a greater degree. This is due to the difference in the reality of the presence of men and women as witnesses to the financial facts taking place, because the testimony must be based on clear and unambiguous presence of the incident.

This confirms that the testimony of one woman alone, or more than one, in matters in which women are usually fully present, such as childbirth, breastfeeding, and the like, is reliable.

As for ﴿وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا﴾ "The witnesses must not refuse when they are summoned." That is, if witnesses are called to witness the recording of a debt, they should attend and not refuse. The prohibition here indicates dislike (makruh), as there is no contextualization (qareenah) to indicate decisiveness (jazam). It is therefore a non-decisive prohibition.

That is, it is disliked for someone who is called to witness the recording of a debt and refuses to attend.

As for ﴿وَلَا تَسَامُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ﴾ "You must not be against writing contracts for a fixed period whether the sum is small or great." That is, do not be bored by writing down the debt for a due date, no matter how much the debt is. This is an encouragement to write down.

As for ﴿ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ﴾ "This is more equitable for you in the Sight of Allah," it means that is the most just (adl).

As for ﴿وَأَقْوَمُ لِلشَّهَادَةِ﴾ "This is more upright for witnessing," it means that is the most confirmatory.

As for ﴿وَأَدْنَىٰ أَلَّا تَرْتَابُوا﴾ "it most appropriate that you do not doubt" which is closer to the absence of doubt and assumption.

As for, ﴿ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا﴾ "This is more just for you in the Sight of Allah, and most upright to establish witness and it most appropriate to remove doubts" all of it is a contextualization for what we clarified before. As for ﴿إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا﴾ "However, if you conduct an immediate trade among yourselves, then there is no fault in you if you do not record it," an interrupted exception meaning 'but if it is a present trade between you, hand to hand, in which there is no debt, and there is no blame upon you, you may not write it down, i.e. it is permissible for you to write it down or not to write it down.'

As for, ﴿وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ﴾ "but call upon witnesses when a deal is finalized," it refers to current trade, and the matter here is permissible because it is devoid of contextualization and is not an act for drawing closer to Allah (swt) in ritual worship. Therefore, testimony regarding current trade is permissible.

As for ﴿وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ﴾ "Let no harm come to the scribe or witnesses." That is, neither of them should be harmed, whether by forcing them to do so, or pressuring them to write or testify falsely, or burdening them with appearing to testify in a way that is difficult for them, whether in terms of expenses or hardship. Instead, they should be treated kindly and the matter made easy for them. The harm upon the writer and witnesses here is based on the prohibition (tahreem), as contextualized by ﴿وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ﴾ "If you do so, then you have gravely exceeded in sin." It is an understandable description that indicates a decisive prohibition (nahi jaazim) of harm, meaning that it is forbidden (haraam).

As for ﴿وَاتَّقُوا اللَّهَ﴾ "Be fearful of Allah" which means protect yourselves from the Wrath and Punishment of Allah (swt) and fear Him, glory be to Him.

As for ﴿وَيُعَلِّمُكُمُ اللَّهُ﴾ "for Allah is the One Who teaches you" which means He (swt) teaches you the rulings of His Shariah Law, so adhere to them.

As for ﴿وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ "And Allah is most knowledgeable of all things" which means nothing is hidden from Him, and He knows the truth of things and will reward you for everything you do.

It is not said that the word of the Majestic ﴿اللَّهُ﴾ "Allah" and it was mentioned repeatedly ﴿وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ "Be fearful of Allah, for Allah is the One Who teaches you. And Allah is most knowledgeable of all things." This is not a mere repetition, but instead each mention has an independent meaning, increasing the glorification of Allah (swt) and the elevation of His status. He, Glory be to Him, is the One worthy of being feared, and He is the One upon whom all knowledge is based. All knowledge is based on what Allah (swt) has bestowed upon His servants, from what He created in things and within them of

characteristics, components, and innate and rational capabilities to learn what they did not know. He, Glory be to Him, is the One who bestows knowledge upon His creations.

At the end of the verse, there is specification that Allah (swt) Alone has the eternal knowledge that encompasses everything, and not an atom's weight in the heavens or on the earth escapes Him.

In conclusion, the repeated mention of His name ﷻ "Allah" the Most Majestic is not mere repetition for its sake. Instead, each mention serves to emphasize His greatness, and at the same time is connected to the other meanings in a great order that captivates the mind. Glory be to Allah (swt), Creator of the earth and the heavens, and everything has an apportioning by Him!

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Sudan's War: A Story of Colonialism, Betrayal & Deception

Central Media Office of Hizb ut-Tahrir

The brutal conflict in Sudan between the Sudanese Armed Forces (SAF) led by de factor ruler of Sudan, General Abdel Fattah al-Burhan, and the paramilitary Rapid Support Force (RSF) headed by Mohamed Hamdan Dagalo (Hemedti), previously al-Burhan's deputy in the Sovereignty Council, has now entered its third year, claiming the lives of tens of thousands of civilians. Some estimates put the death toll in this senseless war as high as 150,000, with heinous atrocities committed by both sides, including cold-blooded executions, torture, mass rapes and other sexual crimes against women and girls. Ethnic cleansing has also been reported, with entire communities set ablaze and destroyed, and mass killings in various towns, villages and displacement camps. UN Human Rights Chief, Volker Turk, stated that *"The horror unfolding in Sudan knows no bounds"*. The conflict has also triggered the largest humanitarian crisis globally, with more than fourteen million displaced, giving rise to the largest displacement crisis in the world. Additionally, half the population of 50 million faces hunger, with The World Food Program confirming that there is famine in 10 locations, including the Zamzam camp, home to 400,000 displaced persons, and warning that it could spread further, putting millions at risk of starvation, and triggering the "world's largest hunger crisis". Both sides have used hunger as a weapon of war by blocking the entry of food into areas held by the other. UNICEF Executive Director, Catherine Russell described the humanitarian disaster in Sudan as, *"not*

just a crisis, it is a poly-crisis affecting every sector, from health and nutrition to water, education and protection."

However, the bloodbath and humanitarian catastrophe resulting from this conflict has not received the global attention and international media coverage that it deserves, nor have serious efforts been undertaken to end the bloodshed. It is a war that has been sidelined, forgotten or even ignored due to conflicts in other parts of the world - and described as *"an invisible and hidden crisis"*. Therefore, the Women's Section in the Central Media Office of Hizb ut Tahrir have launched a global campaign to bring an international spotlight on the deteriorating humanitarian disaster and horrendous scale of suffering, terror, and indignity afflicting the people of Sudan. The campaign, entitled: *"Sudan's War: A Story of Colonialism, Betrayal & Deception"*, will also address the politics and hidden agendas behind this current conflict, as well as the regional and international states involved in instigating and sponsoring the war for their own selfish political and economic interests, hoping to gain from the rich resources and huge geopolitical importance of Sudan. The campaign will also explain the history of Sudan and the factors, including colonial interventions in the land and the rule by western implanted dictatorships, that laid the foundation for tribal, ethnic and religious divisions between its people which triggered the various wars that have ravaged the country for decades, as well as caused the economic failure of the state.

And finally, the campaign will highlight how Sudan's political, economic, and social problems, as well as this current conflict can never be solved by a Democratic system that has proven unable to effectively secure the

needs of people in lands across the world, as well as stood idle or even been complicit in various genocides, including in Gaza, Kashmir, Myanmar and Syria. Rather, the countless problems that Sudan and the rest of the Muslim world faces, can only be solved under the laws, systems, and institutions of the Khilafah (Caliphate) State which has proven historically its ability to create prosperity, progress and first-class health care and education systems as well as ensure harmony between those of different tribes, ethnicities and religious beliefs to build a successful and stable state.

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Indeed, it is one of the gravest humiliations that Jewish warplanes cross the airspace of these regimes, bomb Iran, and return safely without these regimes even firing a single shot in response!

Hizb ut-Tahrir

Trump mentioned in a post on Truth Social: "Iran and Israel should make a deal, and will make a deal, just like I got India and Pakistan to make..." He continued: "Likewise, we will have peace, soon, between Israel and Iran. Many calls and meetings now taking place." [Sky News, 15/6/2025]

Meanwhile, a spokesperson for the army of the Jewish entity said on the "X" platform on Sunday: "Israel has issued a warning to Iranians living near nuclear reactors in Iran to evacuate their homes..." While an Israeli military spokesperson said the army bombed a nuclear facility in the city of Isfahan in central Iran.

Since early Sunday morning, Iran has launched new barrages of missiles toward targets inside Israel, causing deaths and dozens of injuries, as well as extensive damage to homes and buildings. In return, Tehran was hit by Israeli attacks. [Al-Jazeera, 15/6/2025]

The Jewish entity announced on Saturday, 14/6/2025, the killing of 9 scientists and experts from Iran's nuclear program during its airstrikes on the country, bringing the previously announced death toll higher. Among the dead, according to the army, are: Ali Bakhoui Karimi, Mansour Askari, and Saeed Barji experts in mechanics, physics, and materials engineering, respectively killed in Friday's airstrikes. This announcement was confirmed by Iran's semi-official [Tasnim News Agency]

The Jewish entity had launched an unprecedented attack on Iran at dawn on Friday, 13/6/2025, targeting the heart of Iran's nuclear program and top military commanders. In response, Iran confirmed that it launched hundreds of missiles on Friday evening as the beginning of its retaliation against Israel. [CNN, 14/6/2025]

Regarding the Jewish entity's attack, US President Donald Trump stated on Friday, 13/6/2025, "I think it's been excellent. We gave them a chance and they didn't take it. They got hit hard, very hard. They got hit about as hard as you're going to get hit. And there's more to come. A lot more," calling on Iran to reach an agreement regarding its nuclear program.

In response to a question from ABC News "Was there any American role in the attack on Iran?" Trump said, "I don't want to answer that."

On Truth Social, he wrote, "Iran must make a deal, before there is nothing left, and save what was once known as the Iranian Empire." He added that he had warned Tehran that "The United States makes the best and most lethal military equipment anywhere in the World, BY FAR... Israel has a lot of it, with much more to come – And they know how to use it.."

In similar remarks, Trump said, "Iran should have listened to me when I said — you know, I gave them, I don't know if you know but I gave them a 60-day warning and today is day 61." [Al Jazeera, 13/6/2025]

By reflecting on these events, the following becomes clear:

1- It is clear from these events that the Jews launched the attack on Iran only with the direction and backing of Trump's America. His statements openly confirm this without ambiguity. This is both certain and expected, for the Jews have no strength on their own, nor are they people of fighting. And Allah, the All-Powerful, the Almighty, has spoken the truth, **لَنْ يَضُرُّوكُمْ** **إِلَّا أَذَىٰ وَإِنْ يِقَاتِلُوكُمْ يُؤَلُّوكمُ الْأَذْبَارُ ثُمَّ لَا يُنْصَرُونَ * صَرَبَتْ عَلَيْهِمُ الدَّلَّةُ أَيَّنَ مَا تُقِفُوا إِلَّا بِحَبْلِ**

﴿مِنَ اللَّهِ وَحِئْلٍ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ﴾ "They will not harm you except for a minor annoyance. If they fight you, they will show you their backs, then they will not be helped. They are covered with humiliation wherever they are found, except under a covenant from Allah or a covenant from the people. And they have incurred the Wrath of Allah and have been struck with misery." [TMQ Surah Al-Imran: 111–112]

Thus, from their earliest times, they severed the rope of Allah (swt) after the era of their Prophets. And in modern times as well, they have clung to the rope of others, first adopted by Britain since World War I, and then embraced by America after World War II. All their wars testify to this: they are fought with the support of others. Trump's support for them in their attack on Iran is clearly evident in his statements above, for anyone with a heart or who listens attentively while witnessing the truth.

2- And even greater, more disgraceful, and more shocking is the fact that Jewish warplanes crossed the airspace of the ruling regimes in the Muslim lands surrounding the Jewish entity, carried out destruction and killings in Iran, and then returned to the occupied land in complete safety and security, without a single bullet being fired at them by the rulers of nearby countries in ash-Sham, Iraq, Egypt, Turkey, and elsewhere.

Thus, the attack and aggression were carried out with full protection both going and returning, while the rulers in the Muslim lands stood by watching without the slightest reaction. They have forgotten, or deliberately ignored, the consequence of their criminal silence, ﴿سَيُصِيبُ الَّذِينَ أَجْرَمُوا﴾ "سَخَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ" "Humiliation will afflict those who committed crimes before Allah, and a severe punishment for what they used to plot." [TMQ Surah Al-An'am: 124]

Indeed, it is one of the gravest disgraces that Jewish warplanes fly over the airspace of these treacherous rulers, carry out their attacks, and return, without being confronted by a single one of them!

3- Moreover, every rational person understands that the best form of defense against the Jews is offense. The Jews have been threatening Iran for a long time, especially in recent days and Trump had even hinted, or rather openly declared, that the Jews would attack Iran's nuclear facilities.

Despite all this, Iran did not launch any preemptive strike against the Jews in defense of its territory, or as a deterrent against the threats from America, and the Jewish entity. And this is truly astonishing! Iran remained silent until its facilities were struck and its scientists killed, only then did it begin to respond.

Even with these successive attacks, Trump still declares: "Likewise, we will have peace, soon, between Israel and Iran. Many calls and meetings now taking place" — Sky News, 15/6/2025

We warn against this war leading to any form of peace with the Jewish entity. Instead, it must be as Allah (swt) says, ﴿فَإِمَّا تَنْفِقْنَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مِّنْ خَلْقِهِمْ﴾. "So if you gain dominance over them in war, disperse by means of them those behind them." [TMQ Surah Al-Anfal: 57]

4- What truly breaks the heart is the state of the agent rulers in the Muslim lands, especially those surrounding the Jewish entity, which is entirely made of the occupation of Palestine. They are right around it, so how can they not see the Jewish planes crossing their skies, right above their heads, bombing Muslim lands and returning safely and securely, without a single shot being fired at them by them?

Instead, they act as if they are neutral observers, watching events unfold as if it were happening in some distant fantasy land, not in the Muslim

world! These rulers are doomed in whatever they are engaged in. This is no surprise, for they are mere servants of the colonialist disbelieving powers, especially America.

They say what America says, and they do what it wants. They justify inaction, sanctify artificial nationalistic borders, and have forgotten or pretended to forget that the Muslim lands are one, whether at the farthest ends of the earth or the nearest. The peace of the believers is one, and their war is one. It is not acceptable that sectarian differences divide them as long as they are Muslims for they are one Ummah, ﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً﴾ "Indeed, this Ummah of yours is one Ummah, and I am your Lord, so worship Me." [TMQ Surah Al-Anbiya: 92]

So how can enemy warplanes fly over the airspace of these rulers in Muslim lands to bomb another Muslim country, and they remain silent? The best of them merely watches the enemy aircraft come and go as if neutral, or is even closer to the Jews!

And even though these rulers clearly hear Trump's clear statements, not just hints, that the Jewish entity fights with America's rope, support, command, and weapons, still not a single one of them dares to sever ties with America, even as a bare minimum! Allah (swt) said, ﴿أَلَا سَاءَ مَا يَحْكُمُونَ﴾ "Evil indeed is what they judge!" [TMQ Surah Al-Ma'idah: 50]

5- Despite all of this, these agent rulers will inevitably be removed, and the Islamic State, the Khilafah Rashidah (Rightly-Guided Caliphate) will return, by Allah's permission, as the leading state in the world, spreading goodness throughout it. The fight against the Jews and the removal of their occupation will surely come, by Allah's will.

For the Truthful and Trustworthy (saw) said, as narrated in Musnad Ahmad from Hudhayfah, **ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ**, "...Then there will be a Caliphate upon the method of Prophethood."

And Al-Bukhari narrated from Abdullah ibn Umar (ra) that he heard the Messenger of Allah (saw) say, **تُقَاتِلُكُمُ الْيَهُودُ فَتُسَلِّطُونَ عَلَيْهِمْ**. "You will fight the Jews, and you will have victory over them..."

And Muslim also narrated it with the wording from Ibn Umar that the Prophet ﷺ said, **لَتُقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ** "You will indeed fight the Jews, and you will surely kill them..."

Then the earth will shine with the victory of Allah, the All-Powerful, the All-Wise, **﴿إِنَّ فِي ذَلِكَ لَذِكْرَىٰ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾**. "Indeed, in that is a reminder for whoever has a heart or who listens while he is present in mind." [TMQ Surah Qaf: 37]

In conclusion, Hizb ut Tahrir, the sincere and truthful leading party, calls upon you to support it and work alongside it for the reestablishment of the Khilafah Rashidah (Rightly-Guided Caliphate). By it, Islam and the Muslims will be honored, and disbelief and its people will be humiliated. And that is the great victory.

﴿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 Almighty, the Merciful." [TMQ Surah Ar-Rum: 4–5]

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The Extremist Hindu Government of India Continues to Use the “National Investigation Agency” for Its Dirty Work. Once Again, It Defames the Sincere Ideological and Political Party, Hizb ut Tahrir

The Central Media Office of Hizb ut Tahrir

On 14 June 2025, the National Investigation Agency (NIA) carried out coordinated raids in three areas of Bhopal in the state of Madhya Pradesh, and two other locations in Jalor, Rajasthan, in connection with the so-called “Hizb ut-Tahrir case.” The agency claimed the operation aimed to gather additional evidence against the Hizb and alleged the seizure of “digital devices and incriminating materials,” which are often nothing more than books and stationery. Prior to these raids, the anti-terrorism squad in Jharkhand had arrested two individuals in the same case. The Indian regime had already issued an unjust order banning Hizb ut-Tahrir on 10 October 2024, under the false pretext of working to establish a global Khilafah (Caliphate) through what they misleadingly label as “terrorism and extremism.”

As we have stated previously, the NIA has failed to substantiate any of the terrorism charges against Hizb ut-Tahrir or its members. The reality is that successive Indian governments, including the current one, have systematically targeted Muslims, tribal communities, and Dalits through racist policies and repressive laws. Laws such as the sedition law, which is Section 124A of the Indian Penal Code, the Unlawful Activities (Prevention) Amendment Act, the National Security Act (NSA), and the Armed Forces (Special Powers) Act (AFSPA) have been weaponized to silence dissent and intimidate Muslims, creating an atmosphere of fear and rendering Muslims second-class citizens. The current ruling regime has intensified this pattern

by curtailing constitutional rights and imposing demeaning loyalty tests on Muslims. Yet, Indian Muslims remain resilient, drawing strength from their faith and historical legacy, and rejecting divisive nationalist narratives.

A recent study by the People's Union for Civil Liberties highlighted alarming trends in the implementation of the UAPA, with 8,371 arrests recorded between 2015 and 2020, but only 235 convictions, which is a mere 2.8%. This means that 97.2% of detainees endured prolonged imprisonment without conviction, suffering years of injustice and hardship. Even former Chief Justice D. Y. Chandrachud warned against the misuse of anti-terror laws to suppress dissenting voices. Nevertheless, successive governments continue to target Muslims, reinforcing a climate of fear and unjust imprisonment without fair trials.

Numerous cases reveal a recurring pattern of intimidation of Muslims under these draconian laws. Many have spent years or decades behind bars only to be acquitted, their lives destroyed. A prime example is the Hizb ut-Tahrir case in Tamil Nadu, where, despite serious allegations, the charge sheet lacked any credible evidence. This highlights the state's systematic use of terror laws to oppress minorities, crush free expression, and spread fear among Muslims.

The extremist Hindu government of India, backed by the RSS, continues to manipulate public opinion, by excessively targeting Muslim organizations and individuals, to distract from its catastrophic governance failures. It has passed unjust laws like The Waqf (Amendment) Act, 2025 and the criminalization of triple talaq in one sitting, while ignoring urgent nationalistic crises such as:

- A broken judicial system with 49 million pending cases

- Stark economic inequality: 1% of the population controls 58% of the nation's wealth, while the per capita income is only \$2,880 (ranked 119th globally)
- A 7.6% unemployment rate, leaving millions in vulnerable conditions
- A crumbling public healthcare system, causing numerous preventable deaths, especially among children, due to negligence and corruption.

Meanwhile, official and racist assaults continue against marginalized communities in states like Manipur, Gujarat, Uttar Pradesh, Madhya Pradesh, and Uttarakhand, through arbitrary house demolitions, extrajudicial killings, and torture in prisons. All of this reveals that the government's priorities have nothing to do with the people's real needs, but instead reflect a dangerous deviation from justice. Therefore, we reiterate once again:

We urge the Indian government and the National Investigation Agency to show some reason, and reconsider their approach toward Hizb ut-Tahrir.

1. Hizb ut-Tahrir is a political party whose ideology is based on Islam. It operates in over fifty countries and has a clear record of peaceful, ideologically driven activism.

2. Many human rights defenders praise Hizb as a political party that engages in intellectual debate and political struggle without resorting to violence.

3. The Hizb operates under various regimes: democratic, authoritarian, or monarchic without ever being involved in terrorist activities.

4. Its central mission is the establishment of the Khilafah Rashidah (Rightly-Guided Caliphate) in the Muslim lands. It draws its strength from Allah (swt) and the resolve of the Ummah, and it remains steadfast despite repression. The renowned Indian leader Gandhi himself supported this idea in his writings during the period 1919–1922.

5. Hizb ut-Tahrir's method of change is derived from the Seerah of the Prophet Muhammad (saw), focusing on dialogue, ideological clarity, and non-violent struggle.

6. The Hizb's literature is public and accessible, whether online, in printed books, or on major platforms like Amazon, evidence of its commitment to open intellectual discourse.

7. As in previous years, Hizb ut-Tahrir held its annual Khilafah conferences in multiple countries, including the United States in April 2025, without any interference or arrests. Can the NIA, which follows US directives in almost everything else, really be blind to this?

We ask the rational people of the world: What kind of "terrorist" organization sells its books on leading websites, and holds public conferences for decades?

Hizb ut-Tahrir, one of the largest Islamic political parties in the world, confirms every day that it cannot be intimidated or silenced. It embodies the Ummah's aspirations to establish the Khilafah (Caliphate).

We address the Islamic Ummah at large and its ulema in particular, Hizb ut-Tahrir is sincerely working as a beacon to revive Muslims globally, remaining firmly committed to its methodology on the method of the Prophethood, since its founding in 1953 by the esteemed aalim, judge, and thinker Sheikh Taqiuddin an-Nabhani (rahimahullah), a graduate of Al-Azhar, from the Blessed Land of Palestine.

Finally, we remind the Muslims of India of their noble forebears: Sheikh Syed Ahmad Shaheed, Sheikh Shah Waliullah Dehlawi, Sheikh Ahmad Sirhindi, and Sheikh Mahmood Hasan Deobandi, may Allah have mercy on them all, who sacrificed their lives to restore the Ummah's glory. They died upon that cause. So rise, O Muslims of India, and work to establish the Second Khilafah Rashidah (Rightly-Guided Caliphate). Fear not the blame of any blamer for the sake of Allah (swt).

Allah the Almighty says, ﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يَتِمَّ نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ "They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, even if the disbelievers hate it." (TMQ Surah At-Tawbah 9:32)

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The Taliban Movement and the Opportunity to Establish the Khilafah (Caliphate)

Yousuf Arsalan - Afghanistan

This worldly life is like a pool of loss, from which only those who know how to seize opportunities will be saved. For this reason, the Day of Resurrection is called the "Day of Regret," because many people have drowned in worldly loss, and failed to take advantage of the precious opportunities afforded to them in their lives. They easily squandered the golden moments Allah (swt) provided for the revival and glory of the Ummah. Conversely, the foremost in goodness will enjoy a lofty status in the Hereafter, because their most prominent characteristic was seizing opportunities and investing them at the right time.

Opportunities are like passing clouds that quickly disappear from view, or like a swift gazelle that is difficult to catch. The believer must be like a vigilant hunter, constantly seeking to seize opportunities, and carefully anticipating them. Hence, Allah (swt) places before us, in our individual and societal lives, precious opportunities from time to time, to atone for our sins, elevate our spiritual status, or attain the nasr (victory) and guidance of Allah (swt). How beautiful is the phrase, "Your Lord grants breaths of fresh air during your lifetime, so expose yourself to them. Perhaps a breath of it will reach you and you will never be miserable after that."

We are an Ummah described by Allah (swt) as the best ummah brought forth for humanity, to lead humanity according to the laws of Islam and guide it to the truth. Allah (swt) has honoured us with Islam, provided that we adhere to it and fulfil our Bayah (pledge of allegiance) to one Khaleefah (caliph), for the complete implementation this universal Risaalah message. Allah (swt) has given us this great opportunity to live in this world, to be

part of the Ummah of al-Mustafa (saw), to shoulder this noble mission, and to strive to fulfil it.

However, today we live in an era in which the Islamic Ummah lives without a Khaleefah, in a state of disunity and fragmentation. Since the abolition of the Uthmani Khilafah (Ottoman Caliphate) in 1924 CE, the Ummah has had several opportunities to establish a Khilafah. Political and military groups claiming to adhere to Islam have come to power over these past hundred years. However, once they attained power, they deviated from the application of Islam, like all other rulers. They hid behind arguments such as interest, benefit, reality, or ability, and strayed from the Risaalah message, submitting to the secular world order. In the end, they either fell, or the flame of Islam was extinguished in their hearts.

These groups, each time they came to power, failed to learn from the past and easily missed divinely granted opportunities.

Amidst this, and over the past century, special opportunities arose for Afghans to champion their Iman, and work toward establishing the Khilafah. Below, we briefly review three major opportunities in Afghanistan's modern history in which Afghans could have taken steps toward establishing the Khilafah but failed to take advantage of them.

Although Afghanistan remained for centuries outside the formal rule of the Khilafah, a positive relationship has always existed between this land and the Caliphate. While the Ottoman Caliphate, known as the "sick man of Europe," was grappling with multiple crises, Afghanistan was under the influence of the British Empire. Sultan Abdul Hamid II, with great insight and effort, attempted to rescue the Khilafah from this fate, but ultimately found himself alone. He issued a general call for Jihad, calling on all Muslims worldwide to preserve the nucleus of the Khilafah.

Under these circumstances, Afghanistan refrained from taking any action, citing political and geographical excuses. Strangely, today's Afghan rulers repeat the same justifications. Interestingly, the Indian Subcontinent was also under British control and geographically farther from the lands of the nucleus of the Khilafah. However, the Muslims in the Indian Subcontinent did not stand idly by. They established the Tehreek-e-Khilafat (Khilafah Movement) and took significant steps, both financially and personally, in support of the Ottoman Caliphate.

When World War I broke out, the Uthmani Khilafah (Ottoman Caliphate) decided to enter the war for its survival and joined the German side. In 1915, a joint Ottoman-German mission arrived in Kabul, with the aim of convincing Ameer Habibullah Khan to declare Jihad against Britain and Tsarist Russia. However, he refrained from taking action, as he was under British influence and control. Although Ameer Habibullah Khan, like today's rulers, offered excuses such as geographical location and inability, the real reason behind his decision was his desire to maintain Britain's favour. In fact, Britain had promised him financial aid of 60 million rupees in exchange for adopting a policy of neutrality, but of course it did not fulfil this promise.

At that time, Muslims of the Indian Subcontinent were pinning their hopes on the Afghans, and groups of them migrated to Afghanistan, hoping that the Afghans would support them and declare Jihad against Britain. On the other hand, the Muslims in Afghanistan, contrary to the orders of Ameer Habibullah Khan, were inclined to support the Ottoman Caliphate and the Muslims of the Indian Subcontinent. They viewed Britain's intervention in the World War as an opportune moment to pursue independence.

However, to curb Islamic sentiment among the people and prevent any uprising, Habeebullah Khan turned to the ulema of the court, using their influence to calm the people. The ulema prepared a circular entitled “Obedience to the Ameer” and distributed it in masajid and military barracks, urging people to adhere to the Ameer’s policies and support him.

A mission from the Indian Subcontinent, led by Ubaidullah Sindhi, arrived in Kabul, where they settled with the aim of igniting the flame of hope for Jihad and Islamic unity. When Amanullah Khan assumed power and Afghanistan’s war of independence against Britain began, the immigrants from the Indian Subcontinent played an active role and contributed significantly to the struggle.

After the defeat of Britain and the independence of Afghanistan, new hope was kindled in the hearts of Muslims around the world. At that time, the only independent Islamic lands remaining were Afghanistan and the Uthmani Khilafah. As Afghanistan was able to defeat Britain, which had occupied most of the Islamic lands and contributed to the collapse of the Uthmani Khilafah, Muslims’ interest in Afghanistan increased and their hopes for it as a source of Islamic revival grew.

This was the first historical opportunity for the Afghans to establish a Khilafah. Muslims of the Indian Subcontinent hoped that the Afghan Jihad would continue, and that the Muslim army would move toward occupied India. They even asked Amanullah Khan to assume leadership of the Muslims, and undertake the task of reviving the Islamic Ummah and achieving its unity.

However, the Muslim immigrants were once again disappointed, as they were unaware that Amanullah Khan had been raised in a “constitutional” school and intended to follow Mustafa Kemal’s policies. Nonetheless, Amanullah Khan was reluctant to outrightly reject the

people's demands, especially as demands within Afghanistan for the declaration of the Khilafah grew.

At the Loya Jirga Baghman held in 1924, the abolition of the Khilafah and Afghanistan's relationship with the new Turkey were among the main topics of discussion. The ulema and Amanullah Khan devoted a full day to discussing the Khilafah (Caliphate), but without reaching a conclusion. The discussion continued into the second day. During these two days, the ulema described the abolition of the Khilafah as a painful event and emphasized that the appointment of a Khaleefah was a Shariah obligation. Some ulema also asked Amanullah Khan to declare himself Khaleefah of the Muslims.

Mulla Turkestani, in a brief statement on the importance of the Khilafah, said, "Islamic ulema of every kind and position consider the Humayunite worthy and deserving of the Caliphate, and you must accept this lofty position." However, Amanullah Khan, with his mentality and orientation, sought to establish a nationalistic state, and he was inclined to engage with the major world powers, including Britain, against whom he waged war.

Amanullah Khan diplomatically rejected this request, offering excuses such as the unrealistic nature of the request, the inability, and even the futility of the Khilafah. In response to Mulla Turkestani, Amanullah said, "I, considering your statements and those of others, cannot bear this heavy burden, which I see as being fraught with endless obstacles, and I do not accept the division of the world of Islam. As I have stated, we must discuss the advantages and disadvantages of the existence or absence of the Khilafah. After that, the determination of its stance lies solely with the ulema of Islam."

The Islamists who have come to power thus far, who consider themselves intellectually and politically at odds with the approach of Mustafa Kemal, Reza Shah, Amanullah Khan, Sharif Husayn, and other secularists and nationalists, have not, in fact, demonstrated much difference from them. They have pursued largely similar policies.

Amanullah Khan's secular, nationalistic, pragmatic, and economically oriented policies disappointed Muslims, just as these same policies continue to frustrate Muslims today under leaders who claim to be Islamic.

The mission that had sought refuge in Afghanistan from the Indian Subcontinent gradually lost hope and was eventually forced to leave Afghanistan and migrate elsewhere. This disappointment increased particularly when Amanullah Khan signed peace treaties with Britain in Kabul and Rawalpindi, pledging that Afghanistan would not pose a threat to Britain. He also expressed his desire to establish political and economic relations with Britain, which further frustrated Muslims in India and other Islamic countries.

This opportunity was lost, but when the Soviet Union occupied Afghanistan, the Afghan people rose up with unparalleled courage, declared Jihad against it, and confronted it steadfastly. With the help of Allah (swt) and the sacrifices of the people, victory was achieved, and the mujahidoon gained a strong state equipped with advanced military equipment. Once again, the hopes of Muslims worldwide turned to Afghanistan.

The mujahidoon, immigrants from various Islamic countries who fought alongside the Afghans, hoped that one day Afghanistan would become a centre of political power and a Khilafah, liberating Muslim countries from the grip of oppressive rulers.

Delegations from Islamic groups arrived in Afghanistan to seize this historic opportunity to establish the Khilafah. Arab and non-Arab jihadist groups were filled with hope, especially since some Afghan mujahideen believed that the Khilafah was the only Islamic system.

The mujahideen believed that “the Khilafah is a beacon of light around which Muslims flock like butterflies.”

However, the Afghan mujahideen resorted to forming a nation-state and became immersed in the sedition of power. Internal disputes and struggles for influence led them to deviate from the main path, leading to their own destruction.

As a result, not only were the Afghan Muslim immigrants and mujahideen disappointed, but many returned home, while others migrated to other lands.

This was the second time the Afghans had missed a major historic opportunity to establish the Khilafah, after the fall of another empire.

This time, we are the generation witnessing the defeat of NATO and the emergence of the third divinely granted opportunity to establish the Second Khilafah Rashidah in Afghanistan and the region. The defeat of America and NATO in this land has created new hope for Muslims worldwide that Afghanistan may be able to seize this golden opportunity and not repeat the mistakes of the past.

Significantly, this divine opportunity came under exceptional circumstances. On the one hand, NATO was defeated in Afghanistan, and on the other, the West was deeply preoccupied with the war in Ukraine, and the policy of containing China.

This situation represents an exceptional opportunity for Muslims in Afghanistan to take advantage of these circumstances and take a historic step toward establishing the Khilafah Rashidah (Rightly-Guided Caliphate), taking advantage of their enemies' preoccupation with their own conflicts.

Now, the affliction of Muslims intensifies due to the war on Gaza, and calls are made from all over the Muslim World for the Mujahideen in Afghanistan to rise to the aid of their brothers and sisters. So a pivotal question arises, will the rulers of Afghanistan be able to seize this historic opportunity, or will they do as their predecessors did and join the ranks of those who are biting their fingers in regret?

History is a book full of lessons. Amanullah Khan, who squandered this divinely granted opportunity and chose to fulfil his covenant with Britain instead of fulfilling his pact with Allah (swt), could not have imagined that an unknown figure like Ameer Habibullah Kalakani could undermine his rule.

Isn't the fate of the Afghan mujahideen who fought against the Soviets and then took refuge in the nation-state, only to sink into worldly love, clear before our eyes?

Now, will the rulers who came to power in Afghanistan, Syria, and other Muslim countries, under the banner of Islam, continue to present the same arguments as the enemies of Islam, justifying their un-Islamic policies, even though they see the consequences for their predecessors?

Now, in this third historical opportunity, Hizb ut Tahrir clearly calls upon the rulers of Afghanistan to establish the Second Khilafah Rashidah (Rightly-Guided Caliphate.) However, what will their response be?

Will we again see a flight from divine opportunities, or will this time be a true response to the call of history and duty?

The door of opportunity remains open, and Muslims around the world, especially the Mujahideen immigrants who fought side by side with the Afghans, have always hoped for this day when the Deen of Allah (swt) will be glorified, the oppressed will be victorious, and the Khilafah will be established, unifying the dispersed parts of the Ummah and restoring its glory.

Happiness lies in the fact that this door is still open. The opportunity for today's mujahideen is to become ansaar of today, through their granting of nussrah (armed support) to Hizb ut Tahrir. However, this door will not remain open forever. Whoever has a door of goodness, opened for them, must rise up immediately and take advantage of it, because they do not know when it will close. If they do not, they will be among the regretful on the Day of Judgment.

Therefore, we warn the Ummah and its leaders against negligence and wasting these great opportunities, as Allah Almighty says, ﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾ "And warn them O Prophet of the Day of Regret, when all matters will be settled, while they are engrossed in heedlessness and disbelief." [TMQ Surah Maryam:39]. The opportunity is before us, but we must realize that this door will not remain open forever, and those who hesitate today will regret it tomorrow.

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The Hijrah — A Great Political Event that Heralded the Rise of the First Islamic State

Khaleefah Muhammad – Wilayah Jordan

The significance of events in the life of nations varies according to their impact on their emergence and course. In the life of Muslims, the Hijrah was the greatest event. The Hijrah led to the establishment of the first Islamic State, which lasted for more than thirteen centuries, during which Muslims were the leaders of the world, and the bearers of the torch of guidance and justice for all of humanity.

Enlightened thinking requires that the event of the Hijrah be viewed in connection with its surrounding context, both in terms of time and place. The Hijrah was preceded by actions carried out by the Messenger of Allah (saw) that led to it, and the Hijrah was followed by actions that resulted from it. Therefore, the Hijrah must not be separated from what came before or after. The same applies to the place, in Makkah before and during the Hijrah, and in Madinah afterward.

With an enlightened perspective, it becomes clear that the Hijrah cannot be detached from its causes, consequences, and surrounding circumstances. This is the precise and insightful way to view the Hijrah as a great event, born of many efforts and leading to tremendous outcomes.

Unfortunately, this is not how it is usually presented by some preachers and teachers in masjid or on satellite channels. They often address the Hijrah superficially, or sometimes delve deeply into its details and minutiae, without offering an enlightened perspective. As a result, they do not do justice to the significance of the Hijrah, nor do they convey

its true image in the minds of Muslims. Its anniversary passes by like any other, without people drawing lessons from the Hijrah, or being driven to work toward the establishment of the second Islamic State.

The Hijrah is a major political event that must be viewed with an enlightened perspective. Such a perspective reveals that the Hijrah gave rise to a revived Ummah that established a state and a society based on an ideological foundation, of a rational aqeedah (doctrine) from which a system emerges: the Islamic Deen as an ideology. Through this, the Hijrah changed the face and course of history.

The Islamic Ummah, shaped by the Messenger of Allah (saw) through the ideology of Islam, became the crown jewel of history and, for many long centuries, the maker of history itself.

The specific actions carried out by the Messenger of Allah (saw), along with the miracles that occurred during the Hijrah, and together formed the event of the Hijrah, were described by Allah (swt) explicitly in the Qur'an as a victory from Allah. Allah (swt) said, **﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ﴾** "It does not matter if you believers do not support him, for Allah did in fact support him when the disbelievers drove him out of Makkah and he was only one of two. While they both were in the Cave..." [TMQ Surah At-Tawbah 40].

This is a confirmation of Allah's Promise to Support (nashr) those who support Him. Allah (swt) says, **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾** "O you who believe! If you support Allah, He will support you and make your foothold firm." [TMQ Surah Muhammad 7].

It is also the fulfillment of His oath to support those who support Him, where He (swt) says, ﴿وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ “Indeed, Allah will surely support those who support Him. Indeed, Allah is All-Powerful, Almighty.” [TMQ Surah Al-Hajj 40].

This guides us to the realization that the actions of the Messenger (saw) in Makkah before the Hijrah were, in fact, acts of support for Allah (swt) by the Prophet (saw) and his early noble Companions (ra), acts through which they earned Allah’s victory, which came in the form of the Hijrah and the establishment of the first Islamic State in Madinah.

The Messenger (saw) earned Allah’s Support (nasr) by conveying the Message of his Lord as he was commanded, and the Companions earned Allah’s support by their steadfastness upon the truth.

A careful observer who compares the efforts made to attain Allah’s Support (nasr) with the magnitude of the victory itself will find a great disparity between them. The efforts offered, no matter how significant, are very small in comparison to the scale of the victory.

This applies to the lives of the previous Prophets (as) and Messengers (as), as well as to the life of our Master Muhammad (saw), his noble Companions (ra), and those who followed them in righteousness until the Day of Judgment.

This conclusion affirms the Iman-based truth that victory comes from Allah (swt) alone. He (swt) grants victory to whomever He wills, and He is the Almighty, the Most Merciful.

Both this result and this truth compel Muslims today to obey Allah's commands by striving to establish the second Islamic State. In doing so, they offer little, working to restore the Ruling of Allah (swt) on earth and in return, they will receive much, a clear and decisive victory from Allah, the All-Powerful, the Almighty.

Allah Almighty bestowed His favor upon His believing servants who were once a small, oppressed group on the earth hunted and pursued by the ruling disbelieving authorities, living in fear that people might seize them. He (swt) granted them refuge after the Hijrah in the new Islamic State in Madinah, supported them with His victory, and provided them with good and pure sustenance. He, the Exalted, said, ﴿وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ وَرَزَقَكُمْ مِّنَ السَّمَاوَاتِ وَأَرْضِ﴾ "And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things." [TMQ Surah Al-Anfal 26].

This is the Sunnah (Way) of Allah (swt) in His creation, a Sunnah that never changes or deviates. It was the same with the previous Messengers, as He (swt) says, ﴿وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ * وَنُكَسِّرُهُم بِالْعُسْكِ وَأَنَّا بَارِقُونَ﴾ "And We desired to bestow favor upon those who were oppressed in the land, and to make them leaders and to make them inheritors, and to establish them in the land." [TMQ Surah Al-Qasas 5-6].

This Sunnah continues until the Day of Judgment, until Allah (swt) inherits the earth and all upon it. And it applies to us Muslims today. We

are oppressed across the earth, divided into fragile entities controlled by colonialist disbelieving powers.

Yet, the source of our strength Allah, the Almighty is Ever-Present. Our Helper Glorified and Exalted is He, is always there. And His Sunnah continues to apply to us, just as it did to those before us.

We are fully capable today of working to bring about a new revival for the Islamic Ummah. We are capable of striving to establish the second Islamic State, just as the Messenger of Allah (saw) established the first one.

Allah's promise of Victory (nasr) still stands. So what are the Muslims waiting for?

Indeed, the Hijrah changed the face of history and the face of the world, coloring them with the shade that Allah Almighty intended, ﴿صِبْغَةً﴾ **اللّٰهُ وَمَنْ أَحْسَنُ مِنَ اللّٰهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ** "The color of Allah—and who is better than Allah in coloring? And we are worshippers of Him." [TMQ Surah Al-Baqarah: 138].

Yet today, we see the Prime Minister of the illegitimate Jewish entity arrogantly proclaiming that he will reshape the face of the Middle East. We hear the President of the United States loudly declaring that he will forge deals to change the face of the Middle East, that is, the Islamic lands. The most notable of these deals is the so-called Abraham Accords, a deal built upon the manufactured Abrahamic Faith.

This raises the urgent and pressing question: Where are you, O Muslims, in the face of what you see and hear?

Are you not the rightful owners of the land, its resources, and its strategic position?

Are you not the people of a long and glorious history of ideological revival, through which you brought humanity out of darkness into light?

Are you not the people of the Hijrah through which the first Islamic State was established, and through which you changed the face of history and the world?

Is not Hizb ut Tahrir among you a truthful and trustworthy guiding party carrying the banner of revival with the noble Islamic ideology?

Are you not, with your armies and your strength, capable of supporting Hizb ut Tahrir so that Allah (swt) may grant you victory by establishing the second Islamic State, just as He supported His Messenger (saw) and his noble Companions (ra) through the Hijrah and the establishment of the first Islamic State?

Come, O Muslims, to this great good.

Join the ranks of Hizb ut Tahrir and support it.

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A New Massacre in Gaza: When Will the Ummah's Chivalry Be Awakened?!

Baha' al-Husayni – Wilayah Iraq

Despite the growing calls to halt the Jewish war on Gaza, the Jewish army continues to shed the blood of innocents in the displaced persons' camps in Khan Yunis, south of the Gaza Strip, committing yet another massacre to add to its black record.

This brutal attack, which occurred on July 4, 2025, is not the first, and it will not be the last. The international community, and America in particular, know very well that the Jewish entity does not abide by agreements and does not give them any weight. Nevertheless, America, the primary supporter of the usurping entity, continues to play the role of a lying mediator and a political fraud, shedding crocodile tears and supplying the occupation with weapons and information to continue its massacres.

O Muslims, you whom Allah (swt) has unified through His Book and the Sunnah of His Prophet (saw) do you believe that your silence regarding these massacres will keep you safe from accountability? Do you think that the blood of children, the cries of bereaved mothers, and the tears of mothers pass without being recorded in your books of deeds? Allah (swt) says, ﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ﴾ "And what is the matter with you that you fight not in the cause of Allah and of the oppressed..." [TMQ Surah An-Nisaa 75]. And He (swt) says, ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ "The believers are but brothers." [TMQ Surah Al-Hujarat 10].

Where are the massive armies? Where are the planes and missiles that Arab regimes boast about? Where are the ulema who have tormented us with talk of wisdom and Dawah, yet we have never seen them take any

stance other than support for the treacherous rulers?! Where are the merchants and wealthy people? Have they sacrificed anything for the sake of Allah (swt) as they sacrifice to protect wealth and power?!

The honor of the Ummah is still alive in the hearts of the liberated, but complete victory will not be achieved except through the action of the entire Ummah. By mobilizing its armies in Egypt, Turkey, Pakistan, and elsewhere, the Ummah will demolish the thrones of treason and normalization that sold Palestine out in the market, by establishing the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of the Prophethood, which will unify the Ummah as a single entity, carry Islam to the world through Dawah and jihad, repel the aggressor, and cut off the hand of the aggressor.

The solution lies not in conferences or initiatives, but in establishing the sultan authority of Islam. Every political initiative, mediated by America or the West, is merely a cover for the continuation of crimes. The Ummah's humiliation will not be lifted, Al-Masjid Al-Aqsa will not be reclaimed, and the bloodshed of the people of Gaza and Palestine will not stop except by the Ummah's movement with insight, under an aware and sincere leadership that embraces a divine Shariah project that does not kufr with disbelief and does not accept half-measures. The Messenger of Allah (saw) said, «تَكُونُ خِلَافَةً عَلَىٰ مِثْلِهَا» "Khilafah (Caliphate) on the Method of the Prophethood" (Narrated by Ahmad).

O Ummah of Islam: Isn't it time for you to wake up? Isn't it time for the voices of Al-Mu'tasim and Salahuddin to be heard again? Isn't it time for you to purify your land from the filth of the Jews and their agents? By Allah (swt), you will be questioned, and history will be unforgiving, and Allah (swt) will question you about every shortcoming and failure.

﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾

“And those who do wrong will come to know to what [kind of] return they will be returned.” [TMQ Ash-Shuara 227]

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Pakistan Must Recognize its Strength to Liberate Itself from US-Indian Hegemony

Abdul Majeed Bhatti, Wilayah Pakistan

Ever since the cessation of hostilities brokered by US President Trump, Pakistan has been eager to start a meaningful dialogue with India on a range of security issues. This includes the future of Kashmir, de-escalation on the Line of Control (LoC) and most importantly reversal of India's suspension of the Indus Water Treaty (IWT). The latter meets 80% of Pakistan's water needs from three main rivers namely: Indus, Chanab and Ravi. [1]

India's response to Pakistani overtures have been repeatedly rebuffed. Home Minister Amit Shah told The Times of India, "No, it [IWT] will never be restored. We will take water that was flowing to Pakistan to Rajasthan by constructing a canal. Pakistan will be starved of water that it has been getting unjustifiably." [2] Shah strikes an ominous tone that appears to suggest that relations between the two nuclear powers have taken a turn for the worse.

In the short-term, there is very little India can do about its threats to turn off the tap. Presently, India does not possess the physical infrastructure to cut off the water that feeds Pakistan's agricultural tributaries. The construction of the canal to divert the water could take several years. Nevertheless, India can do enormous damage to Pakistan's crops by withholding sensitive data about the flow of water into Pakistan from the three rivers. In the past, India has been obliged to share this data, which Pakistan has duly used to avert crop disaster.

India's obstinance for resumption of dialogue, not only raises difficult questions about ceasefire terms agreed by Pakistan but also throws the spotlight on the statement issued by Pakistan's National Security Council (NSC) regarding India's pause of Indus Water Treaty (IWT). The NSC's statement considered this development an "act of war" and would be met by "full force across the complete spectrum of National Power". [3]

During the brief war, it was evident that Pakistan had achieved air supremacy over India, and New Delhi was forced to strive for a ceasefire because India's air force was effectively grounded. Rather than take advantage of this situation and press for the complete annexation of Indian occupied Kashmir or seize some territory like Srinagar, Pakistan chose a defensive posture, withdrew from its advantageous positions and agreed to the ceasefire terms—which at the very best was a resumption of dialogue with India. [4] But those talks never materialized, and India also refused any mediation efforts by Trump. Modi told Trump, "India will never accept third-party mediation on Kashmir." [5] Subsequently, Both Pakistan and America walked away empty handed.

Without addressing any of Pakistan's core security issues such as India's abeyance of Indus Water Treaty (IWT), increased militarization of the LoC, India's brutal occupation of Kashmir and the stability of China-Pakistan economic corridor (CPEC)—Pakistan's chief of army staff (CAOS), Asim Munir rewarded himself with the title Field Marshal, and nominated Trump for the noble peace prize. [6]

This is not the first-time, Pakistan's leadership has failed to convert tactical battlefield gains against India into strategic political wins. In 1999, Pakistan took the Kargil heights much to India's surprise and had the golden opportunity to take Indian occupied Kashmir but succumbed to American

interference and was unable to hammer home a tactical advantage into a political victory.

The reason for these failures is twofold:

First, the purpose of war extends beyond mere defense—it is to achieve clear political objectives, and this can only be accomplished via an offensive doctrine. This doctrine stipulates that defensive Jihad must be transformed into offensive Jihad accompanied by a host of political and diplomatic actions. When viewed from this lens, IWT —the primary strategic goal is securing uninterrupted access to the three vital rivers—can only be resolved by offensive measures aimed at achieving decisive, long-term strategic outcomes like the annexation of Kashmir.

Second, Pakistan's leadership continues to frame its actions within the ambit of international law and at every juncture looks for America's approval before taking diplomatic and military action. This is political suicide. One needs to look no further than Iraq, Libya and Iran to see how their blind obedience to international law destroyed these countries. If Pakistan's leadership continues on this path, the country will experience a similar fate.

Within this context, Pakistan's leadership must boldly reflect and force itself to think out of the box when facing these challenges. This implies that Pakistan's political medium must liberate their mindset to function independent of US approval, and outside the ambit of international law.

For example, US strategic setbacks in Iraq, Afghanistan, Ukraine, and against Houthi forces should demonstrate to the Pakistani political medium that America's power to shape global order is waning.

Furthermore, over the past forty years or so, America has enlisted Pakistan's help to defeat the Soviets in Afghanistan, maneuver India into Washington's orbit by using the Kashmiri uprising and nuclear tests to bring the pro-American BJP to power. Let not forget, that without Pakistan's unstinting support for America's global war on terror, Washington could never hope to advance its new Middle East project.

It is this very dependency on Pakistani power, which should clearly signal to Pakistan's political medium that America no longer views itself as indispensable to global stability but instead regards Pakistan critical to sustaining its crumbling influence. Without Pakistan's collaboration with America, India would have lost occupied Kashmir decades ago.

Hence, if the political medium is unable to recognize Pakistan's strength and chart an independent course, then the country faces an existential crisis—one engineered by its own leadership and subservience to American interventions.

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The Second Pledge of Aqaba, the Pledge of War

Al-Waie Magazine

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Ibn Khathim, on the authority of Abu al-Zubayr, on the authority of Jabir, who said: The Messenger of Allah (saw), stayed in Makkah for ten years, following people to their homes, in Ukaz and Majanna, and during the Hajj seasons, saying, «مَنْ يُؤْوِيَنِي مَنْ يَنْصُرُنِي حَتَّى أُبَلِّغَ رِسَالَةَ رَبِّي وَلَهُ الْجَنَّةُ» "Who will grant sanctuary to me? Who will grant support to me? So that I may convey the Risaalah (message) of my Lord and Paradise will be his."

However, he (saw) found no one to grant sanctuary or support to him.

Even a man would go out from Yemen or Mudar and his people and relatives would come to him and say, "Beware of the young man of Quraysh, lest he corrupts you." He (saw) would pass among their people, while they pointed fingers at him, until Allah (swt) sent us to him from Yathrib, so we granted sanctuary to him and believed in him. Then a man from us would go out and believe in him and he (saw) read to him the Qur'an, and the man from us would then return to his family and they would accept Islam, until there was not a house of the Ansar (saw) except that there was a group of Muslims within it who embraced Islam. Then they all conspired and we said, "Until when will we leave the Messenger of Allah (saw) wandering and being driven out around the mountains of Makkah in fear?"

Seventy of us set out to meet him during the Hajj season. We made an appointment with him at the ravine of Aqabah. We gathered there, one or

two men at a time, until we all met. We said, "يا رسول الله علام نبايعك؟" O Messenger of Allah, upon what should we make Bayah to you?" He (saw) said, «تُبَايَعُونِي عَلَى السَّمْعِ وَالطَّاعَةِ فِي النَّشَاطِ وَالْكَسَلِ وَالنَّفَقَةِ فِي الْعُسْرِ وَالْيُسْرِ وَعَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ وَأَنْ تَقُولُوا فِي اللَّهِ لَا تَخَافُونَ فِي اللَّهِ لَوْمَةً لَّا إِلَهَ إِلَّا اللَّهُ وَأَنْ تَنْصُرُونِي فَتَمْنَعُونِي إِذَا قَدِمْتُ عَلَيْكُمْ مِمَّا تَمْنَعُونَ مِنْهُ أَنْفُسَكُمْ وَأَرْوَاجَكُمْ وَأَبْنَاءَكُمْ وَلَكُمْ الْجَنَّةُ» "You pledge Bayah to me upon listening and obeying me in times of activity and idleness, and to spend in times of difficulty and ease, to enjoin what is right and forbid what is wrong, to speak for the sake of Allah (swt) without fearing the blame of any critic, and to grant me support and protection when I come to you, from what you protect yourselves, your wives and your children. Then, Paradise is yours."

So we went to him (saw) and Asad ibn Zurarah (ra) took his hand and said, رُوَيْدًا يَا أَهْلَ يَثْرِبَ فَإِنَّا لَمْ نَضْرِبْ أَكْبَادَ الْإِلِيلِ إِلَّا وَنَحْنُ نَعْلَمُ أَنَّهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنَّ إِخْرَاجَهُ الْيَوْمَ مُفَارَقَةُ الْعَرَبِ كَافَّةً وَقَتْلُ خِيَارِكُمْ وَأَنْ تَعْصِبَكُمْ السُّيُوفُ فَإِمَّا أَنْتُمْ قَوْمٌ تَضْبِرُونَ عَلَى ذَلِكَ وَأَجْرُكُمْ عَلَى اللَّهِ وَإِمَّا أَنْتُمْ قَوْمٌ تَخَافُونَ مِنْ أَنْفُسِكُمْ جَبِينَةً فَيَبْئُتُوا ذَلِكَ فَهُوَ عُدُوٌّ لَكُمْ عِنْدَ اللَّهِ قَالُوا أَمِطْ عَنَّا يَا أَسْعَدُ فَوَاللَّهِ لَا نَدْعُ هَذِهِ الْبَيْعَةَ أَبَدًا وَلَا نَسْلُبُهَا أَبَدًا قَالَ فَقُمْنَا إِلَيْهِ فَتَبَايَعْنَاهُ فَأَخَذَ عَلَيْنَا وَشَرَطَ وَيُعْطِينَا عَلَى ذَلِكَ الْجَنَّةَ "Consider a moment, O people of Yathrib, for we did not set out to meet him except because we knew that he was the Messenger of Allah (saw), and we knew that his expulsion today would be an act of hostility against all the Arabs. The best of you would be killed and swords would strike at you. Either you are a people who can bear it patiently, so take it, and your reward is with Allah, or you are a people who fear for yourselves, so leave him. Make it all clear now, for it will be more excusable for you before Allah (saw)."

They said, "Slow down, As'ad. By Allah, we will never abandon this Bayah of allegiance or withdraw from it."

So we went to him (saw) and pledged Bayah to him (saw). He (saw) took some conditions from us and stipulated that we would have Paradise in return.

Ibn Ishaq said, on the authority of Ma'bad, on the authority of Abdullah, on the authority of his father Ka'b bin Malik, who said, "We slept that night with our people in our tents, until a third of the night had passed. We then left our tents to meet the Messenger of Allah (saw). We crept like sandgrouse, stealthily, until we gathered in the valley near the pass. We were seventy-three men, and with us were two of our women." The women were Nusaybah bint Ka'b, Umm 'Amara al-Maziniyyah, and Asma bint 'Amr bin 'Adi from Banu Salamah, who was Umm Mani'.

Ka'b ibn Malik said, When we gathered in the ravine, we were waiting for the Messenger of Allah (saw) until he came to us with Al-Abbas ibn Abdul Muttalib, who was still following the Deen of his people at that time, except that he wanted to be present about his nephew and provide him with security. When he sat down, the first to speak was Al-Abbas ibn Abdul Muttalib, who said, يا معشر الخزرج، إن محمداً منا حيث قد علمتم، وقد منعناه من قومنا، ممن هو على مثل رأينا فيه، فهو في عزة من قومه، ومنعة في بلده، وإنه أبي إلا الانحياز إليكم والحق بكم، فإن كنتم ترون أنكم وافون له بما دعوتموه إليه، ومانعوه ممن خالفه، فأنتم وما تحملتم من ذلك وإن كنتم ترون أنكم مسلموه وخاذلوه بعد الخروج إليكم فمن الآن فدعوه. فإنه "O people of Khazraj, Muhammad (saw) is one of us as you know, and we have protected him as amongst our people, amongst those who share the same opinion as we do about him. He (saw) is honored by his people and protected in his land. He has rejected that only to side with you and join you. If you think that you will fulfill what you have called him to, and protect him from those who oppose him, then you

are responsible for what you have borne of that. However, if you think that you will surrender him and abandon him, after he has come out to you, then from now leave him alone, for he is honored and safe from his people and land."

So we said to him, "We have heard what you said, so speak, O Messenger of Allah (saw) and take for yourself and your Lord whatever you like."

So the Messenger of Allah (saw) spoke, recited the Qur'an, called to Allah, and encouraged people to Islam. He then said, **«أَبَايِعُكُمْ عَلَى أَنْ تَمْنَعُونِي** "I pledge Bayah upon you that you will protect me from what you protect your women and children."

So Al-Bara' ibn Ma'rur took his hand and said, **فوالذي بعثك بالحق** لنمنعك مما نمنع منه أوزنا، فبايعنا يا رسول الله، فنحن والله أبناء الحروب ورثناها كابراً عن كابر "Yes, by He (swt) who sent you with the Truth, we will protect you from what we protect our offspring from. So pledge Bayah upon us, O Messenger of Allah, for by Allah, we are the offspring of warfare, and we have inherited that from our forefathers."

Abu Al-Haitham ibn Al-Tayhan objected and said, **يا رسول الله، إن بيننا وبين الرجال حبلاً وإنا قاطعوها، يعني اليهود، فهل عسيت إن فعلنا ذلك ثم أظهرك الله أن ترجع إلى قومك وتدعنا؟** "O Messenger of Allah, there are ties between us and men, and we will sever them (he meant the Jews), so if we do that and Allah (swt) grants you victory, do you think you will return to your people and leave us?"

The Messenger of Allah (saw) smiled and then said, **«بَلِ الدَّمُ الدَّمُ وَالْهَدَمُ** "Instead, blood is

blood. Destruction is destruction. I am of you and you are of me. I fight whoever you fought. I make peace with whoever you made peace with."

Ka'b said: The Messenger of Allah (saw) said, «أَخْرِجُوا إِلَيَّ مِنْكُمْ اثْنَيْ عَشَرَ» "Bring me out from among you twelve commanders who will be responsible for their people and what is within them."

So they brought out twelve commanders from among them: nine from the Khazraj and three from the Aws. Ibn Ishaq said: Abdullah bin Abi Bakr told me that the Messenger of Allah ﷺ said to the commanders: «أَنْتُمْ عَلَى قَوْمِكُمْ بِمَا فِيهِمْ كَقَلَاءِ كَقَفَالَةِ الْحَوَارِيِّينَ لِعِيسَى ابْنِ مَرْيَمَ وَأَنَا كَفِيلٌ عَلَى قَوْمِي» "You are responsible for your people and what is within them, just as the Disciples were responsible for Isa, son of Mariam. I am responsible for my people."

Ibn Ishaq said: Asim bin Umar bin Qatada told me that when the people gathered to pledge Bayah to the Messenger of Allah (saw), Al-Abbas bin Ubadah bin Nadlah Al-Ansari, the brother of Banu Salim bin Auf, said, يا معشر الخزرج هل تدرون علام تباعون هذا الرجل "O people of Khazraj, do you know what you are pledging Bayah to this man for?" They said: نعم Yes.

He said, إنكم تباعونه على حرب الأحمر والأسود من الناس، فإن كنتم ترون أنكم إذا أنهكت أموالكم مصيبة وأشرافكم قتلاً أسلمتموه، فمن الآن فهو والله إن فعلتم خزي الدنيا والآخرة، وإن كنتم ترون أنكم وافون له بما دعوتموه إليه على نهكة الأموال وقتل الأشراف فخذوه، "You are pledging Bayah to him to wage war against the ruddy and the black of people. If you think that if a calamity depletes your wealth and kills your nobles, you will surrender him, then from now on, by Allah, if you do so, it will be a disgrace in this world and the next. However, if you think that you will fulfill what you called him towards,

despite the depletion of wealth and the killing of nobles, then take him, for by Allah, it is the best in this world and the next."

They said, **فإننا نأخذه على مصيبة الأموال وقتل الأشراف، فما لنا بذلك يا رسول الله إن** "We will take it even if we lose our wealth and kill our nobles. What will we get from that, O Messenger of Allah (saw), if we fulfill our promise?" He (saw) said, **«الجنة»** "Paradise." He (saw) extended his hand and they pledged Bayah to him.

Al-Bayhaqi narrated that Ubadah ibn al-Samit said, **«إننا بايعنا رسول الله صلى الله عليه وسلم على السمع والطاعة في النشاط والكسل، والنفقة في العسر واليسر، وعلى الأمر بالمعروف والنهي عن المنكر، وعلى أن نقول في الله لا تأخذنا فيه لومة لائم، وعلى أن ننصر رسول الله صلى الله عليه وسلم إذا قدم علينا يثرب مما نمنع به أنفسنا وأزواجنا وأبنائنا»** "We have pledged Bayah to the Messenger of Allah (saw), to hear and obey in times of activity and inactivity, to spend in times of hardship and ease, to enjoin what is right and forbid what is wrong, to speak about Allah without fear of blame from anyone, and to support the Messenger of Allah ﷺ, when he comes to us in Yathrib, in a way that will protect us, our wives and our children, and Paradise will be ours."

When the Bayah and assurance were completed, the Messenger of Allah (saw), said to them, **اَرْفُضُوا إِلَى رِحَالِكُمْ** "Return to your homes."

Al-Abbas ibn Ubadah ibn Nadlah al-Ansari said, **يا رسول الله والذي بعثك بالحق إن شئت لنميلن على أهل منى غداً بأسيفنا** "O Messenger of Allah, by the One Who sent you with the truth, if you wish, we will attack the people of Mina tomorrow with our swords."

The Messenger of Allah (saw) said, **«لَمْ نُؤْمَرْ بِذَلِكَ وَلَكِنْ اَرْجِعُوا إِلَى رِحَالِكُمْ»** "We have not been given command yet, but return to your homes."

Thus, the solid nucleus for establishing the first Islamic State was found in Madinah, and the Messenger of Allah (saw) permitted the Muslims to migrate to Madinah.

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The Dawah to Allah (swt)

Al-Waie

Allah (swt) says, **ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ. إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ** "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided." [TMQ Surah Nahl: 125]. And He (swt) says, **وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ۚ** "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them," [TMQ Surah Ankabuth: 46]. Allah (swt) Addresses Musa and Harun (as), **اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ۖ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى** "Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]. " [TMQ Surah Taha: 43, 44]

These verses elucidate how to invite to Allah (swt), which is first and foremost the Dawah to Allah (swt). So, it is not the invitation to any person or people or any group or any party. Thus the Dawah Carrier performs the obligation which Allah (swt) ordained upon him. It is not for the sake of Dawah, nor is it for the sake of those who are guided through him, for his reward (ajr) is only from Allah (swt). Thus the Dawah Carrier is neither disheartened by the people who do not respond to him, nor is his heart broken with their plots against him and his call. Certainly Guidance (huda) and Misguidance (Dalaal) are from Allah (swt) alone. Allah (swt) says, **لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ** "Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills" [TMQ Surah Baqarah: 272]. And he (swt) says, **وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ** "And do not grieve over them and do not be in distress over what they

conspire.” [Surah Nahl: 127]. And the good end is for those who are pious, **إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ** “Indeed, Allah is with those who are pious and those who are doers of good.” [Surah Nahl: 128]

Dawah is of Two Categories: The first category is inviting non-Muslims to adopt Islam, which is undertaken by individuals in all circumstances, and by the state by the practical method, which is to rule non-Muslims with the laws of Islam, in order for them to see the light of Islam and its grace, thereby entering Islam in droves. The second category is calling Muslims to implement Islam and work for its implementation. In the case of the absence of authority to implement the Islamic laws, working for Islam must be aimed to combine the authority with Noble Quran, i.e. the authority has to be for the noble Quran, implementing its laws over the people, i.e. the authority must have a single reference, which is Islam. This necessitates the work to be collective i.e. through a structure (kutlah).

Both of these two Dawah categories are amongst the laws of Method (Tareeqah) that must be carried out to achieve tangible results (nataa’ij mahsoosah). It is neither carried out only to discharge the obligation nor is it for to be absolved by the Lord (swt). Instead, the Muslims must aim to achieve the tangible results, such as achieving the actual adoption of Islam by a person or others, or changing the specific concepts of a person or persons, or, in the case of Jihad in the Path of Allah (swt), opening the fortress or killing the enemy or controlling the area of enemy land. This intention is amongst the actions of the Method (Tareeqah), which must always remain in mind when performing any action.

Methods to Carry the Dawah are of Three Categories:

First: Calling with Wisdom (Hikmah): i.e. with rational evidences, irrefutable, conclusive arguments and convincing words by confronting the wrong thought with correct thought. Accordingly, this method is productive with the thinking people, which is why the disbelievers and atheists fear it, just as those who have gone astray and misguide others fear it. This is because it exposes the falsity of falsehood and illuminates the truth, as the truth is a burning fire for corruption and a guiding light for righteousness. The Noble Quran has come with conclusive evidences and irrefutable arguments, addressing the minds, in order to reflect upon the dominion of the heavens and the earth, in order to reach from this reflection that this universe has a Creator. Allah (swt) says, **أَفَلَا يَنْظُرُونَ إِلَى الْإِلَهِ كَيْفَ خَلَقْتَ*وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ. وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ* وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ** "Then do they not look at the camels - how they are created?. And at the sky - how it is raised? And at the mountains - how they are erected? And at the earth - how it is spread out?" [TMQ Surah Ghasiya: 17-20]. He (swt) says, **وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ. حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا، ثِقَالًا سُفِّنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ. كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ** "And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded." [TMQ Surah Al Araf: 57].

Leniency, flattery, compromise and flexibility are neither wisdom, prudence and caution nor moderation and diplomacy. None of these constitute the meaning of wisdom. Wisdom is either putting things in their right place, or arguments and evidences. In the verse, there is no place for its interpretation as it puts things in its place, such that it is incumbent for its meaning to be conclusive argument and clear evidence.

The Messenger of Allah (saw) neither concede to the people of Makkah in his Dawah to Islam, nor did he (saw) flatter them or compromise with them. Rather, he (saw) only recited upon them the sayings of Allah (swt), **إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ** "Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it." [TMQ Surah Al-Anbiya: 98], and His (swt) saying, **تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ** "May the hands of Abu Lahab be ruined, and ruined is he." [TMQ Surah Al-Masad:1], and His (swt) saying, **وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ * هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ * مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ * عُتُلٌّ بَعْدَ ذَلِكَ زَنِيمٍ** "And do not obey every worthless habitual swearer. [And] scorner, going about with malicious gossip. A preventer of good, transgressing and sinful, Cruel, moreover, and an illegitimate pretender." [Surah Al-Qalam: 10-13]

Second: Good Instruction (Advice): It is a beautiful reminder i.e. inciting the emotion, while addressing the minds, and inciting the thinking while addressing the emotion. In this way, the call enters into the heart gently and the emotion gets deepened, gently. Indeed, gentleness in the instruction often guides the rebelling hearts and puts affection in the rigid hearts. Allah (swt) addresses his Noble Messenger (sal) by saying, **فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ** "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from you. So pardon them and ask forgiveness for them and consult them in the matter." [TMQ Surah Al-Imran: 159]. He (swt) addresses Musa and Harun (as) by saying, **إِذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ** "Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]. " [TMQ Surah Taha: 43, 44]

Many of the verses of the wise reminder, the Quran, address the emotions, shocking the souls, in order to compel the review of previous stances and to sharpen the determination to work upon what convinces the mind. Allah (swt) says, وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ أَذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ. “And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.” [TMQ Surah A’raf : 179]

Third: “Argue with them in a way that is best” (وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ): i.e. in a method which is best for argumentation (mujaadalah). It is the discussion whose position is confined to thought alone, without going beyond other than that, in terms of personal or tangential issues. The discussion takes the role of opposition and contradiction, by giving truthful arguments, refuting false arguments, while investigating to reach the truth. Allah (swt) says, لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَنَ اللَّهُ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ “Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.” [TMQ Surah Al-Anbiya: 22]. And He (swt) exalts his wisdom by saying, وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا “If it (the Quran) had been from [any] other than Allah, they would have found within it much contradiction.” [TMQ Surah An-nisa: 82]

The intention must always be defined to carry the call to a certain person, to the extent to which you can interact with him and bring change within him. If he responds to the call, that must also be defined. Therefore, firstly, you can aim to discuss with the person vigorously to take the side of the thought. Secondly, you can aim to change his concept, so that he

adopts what is right and truthful. Thirdly, you can aim for him to carry certain thoughts and convey to his surroundings and circles. Fourthly, you can aim that he supports you and helps you. Failing to define the extent that is expected from the one who is addressed, may lead the Dawah Carrier to become frustrated and despairing. Both frustration and despair are not correct.

Showing superiority in the discussion is not the intention of Dawah Carrier, nor is it to win the argument for the sake of winning. Instead, the intention is to persuade and grant access to the truth. The human being has his own characteristics and ways. It is not easy for him to admit defeat or to give up the opinion which he defends. Thus, the one who is addressed must feel himself inviolable and his values must be honored. Therefore, he should neither be provoked nor taken advantage of. He should neither be dismissed nor disgraced and vilified. This is because the purpose of discussion is to gain him and not to ensure his enmity. Care must be taken in the styles of discussion, such that he does neither feel distant from you, nor he thinks that you are someone alien to him. It is also necessary to take account of his dispositional state, when inviting him to the call, so that appropriate times and appropriate words are chosen, like the saying, لكل مقام مقال "There is (appropriate) word for every situation." If the one who is addressed does not open his heart, his mind will not open. The path to the minds is through the hearts. Thus affection of the heart is necessary before addressing the mind. When the Messenger of Allah (saw) met a group from Banu Abdillah, he addressed them by saying, (إن الله قد أحسن) (اسم أبيكم) "Indeed, Allah has given the best name for your father" since their father name was not Abdul Lat (servant of Al-Lat) or Abdul Uzza (Servant of Al-Uzza). Thus it created affection in their hearts, inclining them to hear what he (saw) says and respond to him.

In all the circumstances, it is necessary to speak the truth and be patient upon the harm in a way the believing advocates to truth remain patient, but not like those who are subservient and submissive. It is reported from Bukhari that Ubada bin Samit (ra) said, **بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْمُنْشِطِ وَالْمَكْرَهِ وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَأَنْ نَقُومَ أَوْ اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْمُنْشِطِ وَالْمَكْرَهِ وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَأَنْ نَقُومَ أَوْ** "We pledged allegiance to the Messenger of Allah (saw) to hear and obey in ease and hardship, enthusiasm and reluctance, and not to dispute with people in authority and to speak or establish the truth wherever we were without worrying about criticism."

Ruling on Insulting (sub) False Religions:

Allah (swt) says, **وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ** "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do." [TMQ Surah Al-Anam: 108]

Islam forbids its followers to insult the worshipped things of disbelievers as it may lead to the insulting of Allah (swt). Insulting the disbelief, polytheism and false deities who are worshipped other than Allah (swt) is in origin a permissible (mubah) matter. However, if this insulting is provocative, likely leading to the reaction of insulting Allah (swt) or any sanctity of Muslims, then it is forbidden (haraam) to insult the worshipped things of disbelievers.

From this verse, Usuli scholars derive the Shariah principle (qaa'idah), **الْوَسِيلَةَ إِلَى الْحَرَامِ حَرَامٌ** "That which leads to Haram is also Haram." That is if the permissible action is most likely to lead Haraam, then it becomes Haraam as long as this speculation persists. Also the saying of

Prophet (saw) as was narrated in Bukhari and Muslim: **مِنْ الْكَبَائِرِ شَتَمُ الرَّجُلِ** "For a man to insult his parents, is one of the major sins." It was asked, 'Does a man insult his parents?' He (saw) replied, **نَعَمْ. يَسُبُّ أَبَا الرَّجُلِ،** **فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ** "Yes, he insults the father of a man who in return insults his father, and he insults a man's mother who in return insults his mother." It is close in meaning to the saying of Allah (swt), **وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأَنْزَلَ** **تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأَنْزَلَ** **إِلَيْكُمْ وَالْهَنَا وَالْهَكْمُ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ** "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, 'We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him.'" [TMQ Surah Al-Ankabuth : 46]

Ibn Jareer, Ibn abi Hatim and others reported from Ibn Abbas (ra) that: In His (swt) saying, **وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ** "And do not revile those they invoke other than Allah", the disbelievers asked, **يَا مُحَمَّدُ لَتَنْتَهِيَنَّ** "Oh, Muhammed! Will you desist from your insulting of our gods or we will mock your lord." So Allah (swt) prohibited the believers to insult their idols, lest in return insult Allah (swt) out of enmity, without having any knowledge. The verse has clarified that every people was adorned by their action and religion, such that they did not want anyone to insult their religion. Allah (swt) made accountability (muHaasabah) of the people exclusive to Himself (swt) and He (swt) did not give this accountability to the Messengers. Thus Messengers are sent to people only to convey clearly, inviting them with wisdom and good instruction.

This does not mean compromise, hypocrisy and abandoning the conflict with falsehood. Instead, it means the absence of insulting and

provocation by belittling and humiliating. When Allah (swt) sent Musa (as) and Harun (as) to Firaun, He (swt) told them: **إِذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ** "Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]. " [TMQ Surah Taha: 43,44]. Amongst the gentle speech was the explicit warning to Firaun by saying, **إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ** "Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away." [TMQ Surah Taha: 48]

Thus, Islam commands us not to provoke the people of contradictory beliefs through derision and insulting, even though their false beliefs deserve it. It is because such provocation extinguishes the light of the intellect and incites the instinct of self-defense, firmly closing the door to positive responding to the Da'wah. Furthermore, Islam commands us to elucidate clearly the delusion and falsity of contradictory beliefs, as well as the bad consequences of those who adopt it, with strong arguments.

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Q&A: The Jewish Aggression Against Iran and Its Repercussions

Ata bin Khalil Abu Al-Rashtah

Question:

Al Arabiya published on its website on 27/6/2025, "Four informed sources said that President Donald Trump's administration discussed the possibility of helping Iran access up to \$30 billion to build a nuclear energy program for civilian purposes... The sources added that these discussions continued this week following the agreement on a ceasefire... Officials from the Trump administration confirmed that several proposals were put forward—both preliminary and advanced—with one non-negotiable condition: "a complete halt to Iranian uranium enrichment.""

Trump had announced the enforcement of the ceasefire he proposed between Iran and the Zionist entity. "Netanyahu said he accepted Trump's proposal... Reuters also quoted a senior Iranian official as saying that Tehran agreed to the ceasefire mediated by Qatar and proposed by the United States." (Al Jazeera Arabic 24/6/2025).

All of this happened after Trump's forces struck Iranian nuclear facilities on 22/6/2025, and after the Zionist entity launched a wide, sudden assault on Iran starting from 13/6/2025.

So the question here is: Why did the Jewish entity launch this sudden aggression, especially since it only acts on American orders? Isn't Iran operating within America's sphere of influence? So how can America be involved in striking Iran's nuclear facilities?

Thank you.

Answer:

To clarify the answer, let us review the following points:

1- Yes, Iran's nuclear program is considered an existential threat to the Jewish entity, which is why it wants to eliminate it by all means. For this reason, it welcomed President Trump's withdrawal in 2018 from the 2015 nuclear agreement. The Jewish entity's position has been clear. It will only accept the Libyan model, where Iran fully dismantles its nuclear program, meaning complete abandonment of its nuclear ambitions.

The Jewish entity has intensified its espionage operations inside Iran for that purpose. In fact, the Jewish entity's attack on the very first day revealed an army of agents inside Iran, who were tracking, and collaborating with the Jewish intelligence agency, Mossad, in exchange for a few dollars. These agents imported drone parts, assembled them in small workshops inside Iran, and launched them at various targets, including the homes of Iranian regime leaders, in a scenario similar to what happened to Iran's proxy Hezb in Lebanon, when the Jewish entity assassinated its leaders.

2- The United States' stance was fundamentally supportive of the Jewish entity in fact, it was the driving force behind their actions against Iran's nuclear project. However, Trump placed both options on the table to achieve this, a negotiated solution and a military one.

Accordingly, the US and Iran headed to Muscat, Oman, in April 2025 for negotiations. The Trump administration praised these talks for the depth of the concessions being made, within the nuclear discussions, to the point that a new nuclear deal seemed to be just around the corner.

Trump had set a two-month deadline to finalize this agreement. Meanwhile, officials from the Jewish entity were regularly meeting with the US envoy to the region, who was also the lead negotiator with Iran,

almost before every meeting with the Iranian delegation. During these meetings, the American negotiator would brief them on the progress of the negotiations.

3- The Trump administration adopted the hardline stance held by some of its key figures, a stance that aligned closely with that of the Jewish entity. This coincided with the emergence of similarly hardline views in Europe.

European countries were frustrated that the US was negotiating with Iran alone, meaning that America would reap the lion's share of any potential deal with Iran. This was particularly aggravating for Europe because Iran was enticing the Trump administration with talk of hundreds of billions of dollars, in potential investments and profits for American companies, ranging from oil and gas contracts to aviation deals and much more.

These hardline perspectives culminated in a strict report by the International Atomic Energy Agency (IAEA), "For the first time in nearly 20 years, the IAEA Board of Governors declared today, Thursday, June 12, 2025, that Iran had violated its obligations regarding nuclear non-proliferation..." (Deutsche Welle, Germany, 12/6/2025).

This came after the Iranian Supreme Leader had already refused to halt uranium enrichment, "Khamenei said, "Since negotiations are ongoing, I want to issue a warning to the other side. The American side, which is participating in these indirect talks and holding discussions, should not utter empty words. Their claim that 'we will not allow Iran to enrich uranium' is a grave mistake. Iran does not wait for anyone's permission..." Meanwhile, Trump's envoy to the Middle East, Steve Witkoff, stated on Sunday that Washington would not accept any level of uranium enrichment in a potential agreement with Tehran. He told ABC News, "We have one very, very clear red line, and that is enrichment. We cannot allow even 1% of an enrichment capability." (Iran International, 20/5/2025)

4- With Iran refusing to halt enrichment and the US insisting on a complete stop, the American-Iranian negotiations reached a dead end, even whilst the talks were not officially declared over. However, following the release of the IAEA report on 12/6/2025, the Jewish entity, in coordination with the US and under a plan devised in secret, launched a surprise attack on 13/6/2025.

During this assault, the Jewish entity targeted Iran's Natanz nuclear facility, its largest uranium enrichment plant, which houses 14,000 centrifuges. The Jewish entity also carried out a series of assassinations targeting Iranian army and Revolutionary Guard commanders, as well as nuclear scientists. In addition, it struck missile launch platforms.

Regardless of the Jewish entity's justification for the attack that Iran had resumed research and development of nuclear weapons, according to Netanyahu (Russia Times, 14/6/2025), these claims are refuted by numerous Iranian statements, affirming that Iran has no intention of producing any nuclear weapons, and that it accepts any level of international inspection, to verify the peaceful nature of its nuclear program.

What remains undeniable is that the Jewish entity had been awaiting a green light from the United States. Once it saw that this window had opened with the US approval, the assault began.

5- Thus, it is unthinkable for any rational person to believe that the Jewish entity would carry out such an attack without a green light from the United States. That is simply impossible.

"US Ambassador to Israel, Mike Huckabee, said on Thursday that he does not expect Israel to attack Iran without obtaining a "green light" from the United States." (Arab 48, 12/6/2025).

Following a 40-minute phone call between Trump and Netanyahu, "An Israeli official revealed to The Times of Israel on Friday that Tel Aviv and Washington had carried out a "large-scale media and security disinformation campaign," with active participation from Donald Trump, aimed at convincing Iran that an attack on its nuclear facilities was not imminent...He explained that during this period, Israeli media received leaks claiming that Trump had warned Netanyahu against attacking Iran, describing those leaks as "part of the deception operation."" (Al Jazeera Net, 13/6/2025).

Added to all of this is the fact that the US supplied the Jewish entity with specialized weaponry just before the attack, which was used during the assault, "Media reports revealed that the United States secretly shipped around 300 AGM-114 Hellfire missiles to Israel last Tuesday, according to US officials. The Jerusalem Post reported that officials confirmed Washington had prior knowledge of Israel's plans to strike Iranian nuclear and military targets early Friday. They also stated that American air defense systems later helped intercept over 150 Iranian ballistic missiles fired in retaliation. A senior US defense official was quoted saying the Hellfire missiles "were useful for Israel," noting that the Israeli Air Force used over 100 aircraft to target senior IRGC officers, nuclear scientists, and command centers around Isfahan and Tehran." (Russia Times, 14/6/2025).

6- Thus, the Trump administration deliberately misled Iran, while negotiating with it, in order to make the Jewish entity's attack more effective, through shock and awe. US statements clearly point to this. In other words, the US wanted the Jewish attack to serve as a means of pressuring Iran, into making concessions during nuclear negotiations.

This means the assault was used as a negotiation tool by the United States. This is further confirmed by America's open defense of the Jewish entity's

attack, labeling it as “self-defense,” supplying it with weapons, operating US aircraft and air defense systems to repel Iran’s response, all of which amount to a near-direct American assault.

Among the US statements pointing to this intent was Trump’s comment to reporters on Sunday, as he headed to the G7 Summit in Canada, “As long as I think there is an agreement, I don’t want them (Israel) going in, because I think that would blow it. Might help it actually, but it also could blow it.”

And in an interview with ABC News, Trump indicated the possibility of US involvement to help Israel eliminate Iran’s nuclear program. (Arab 48, 16/6/2025.)

7- The United States is using war as a tool to subdue Iran, as confirmed by Trump’s earlier statement that “As long as I think there is an agreement, I don’t want them (Israel) going in, because I think that would blow it. Might help it actually, but it also could blow it.” What further supports this is Trump’s praise of the Jewish attack on Iran, describing it as “excellent.” He said, “There has already been great death and destruction, but there is still time to make this slaughter, with the next already planned attacks being even more brutal.” (ABC News, 13/6/2025)

Trump also said, “Iran should have listened to me when I said — you know, I gave them, I don’t know if you know but I gave them a 60-day warning and today is day 61. They should now come to the table to make a deal before it’s too late. It will be too late for them.” (CNN, 16/6/2025)

These statements clearly indicate that the US not only permitted the Jewish entity to carry out this aggression, but actually directed it to do so.

Trump also wrote on his platform “Truth Social”, “If they want to talk, they know how to reach me. They should have taken the deal that was on the

table – Would have saved a lot of lives!!!.” Trump later added, “Iran cannot have a nuclear weapon.” (Russia Times, 16/6/2025)

“A Jewish official explained America’s role in the bombing of Iran’s fortified Fordow facility, saying, “The United States may join the military operation against Iran,” noting that Trump had told Israeli Prime Minister Benjamin Netanyahu during a conversation that he would do so if necessary.” (Al Arabiya, 15/6/2025)

8- And this is exactly what happened. On the morning of Sunday, 22/6/2025, Trump announced, that “three Iranian nuclear facilities have been targeted, confirming the success of the American strike. He pointed to the targeting of Fordow, Natanz, and Isfahan nuclear sites, and called on Iran to make peace and end the war. For his part, US Secretary of Defense, Pete Hegseth, confirmed that the American strike had ended Iran’s nuclear ambitions.” (BBC 22/6/2025)

Then, “CNN revealed on Monday evening that Iran had attacked the US Al-Udeid Air Base in Qatar with short and medium-range ballistic missiles, noting that American military aircraft stationed at the base had been relocated over the previous weekend. Reuters also reported: “Iran informed the United States hours in advance of its attacks on Qatar and also informed Doha.”” (Sky News Arabia, 23/6/2025)

Trump stated on Monday, “I want to thank Iran for giving us early notice, which made it possible for no lives to be lost, and nobody to be injured.” (Sky News, 24/6/2025)

9- Then, following the attacks by the US and the Jewish entity, and the Iranian responses. where both material and human losses were significant, “A spokesperson for Iran’s Ministry of Health said that the Israeli strikes resulted in the martyrdom of 610 people and the injury of 4,746 others

since the beginning of the conflict... According to Israel's Ministry of Health, the death toll since June 13 has risen to 28 people." (BBC News, 25/6/2025)

After these attacks, Trump who had initiated the war by pushing the Jewish entity to strike Iran, and who himself participated in it, now returned to announce a ceasefire. Both the Jewish entity and Iran agreed, as if Trump is the one managing the war between the two parties and the one who decides when it ends, "Trump announced the enforcement of the ceasefire he proposed between Iran and the Jewish entity. Netanyahu said he agreed to Trump's proposal... Reuters also quoted a senior Iranian official saying that Tehran accepted the ceasefire mediated by Qatar and proposed by the United States." (Al Jazeera, 24/6/2025)

This means that the war Trump ignited, and then halted, was aimed at achieving his objectives, which include neutralizing Iran's nuclear and missile capabilities. In a conversation with reporters before departing for the NATO summit in The Hague, Trump said, "Iran's key nuclear enrichment facilities have been completely and totally obliterated," and added that Israel will not attack Iran and that the ceasefire is in effect." (A Jazeera, 24/6/2025)

10- As for Iran being within America's sphere of influence, yes, Iran is indeed a state that operates within the orbit of the United States, as a satellite state. It seeks to secure its own interests, by fulfilling American interests.

Thus, it assisted the US in its occupation of Afghanistan and Iraq, and in consolidating that occupation. Iran also intervened in Syria to protect America's agent, Bashar al-Assad, and similarly in Yemen and Lebanon. Through these actions, Iran aims to secure its own influence and become a major regional power even if it means staying within America's orbit.

However, what Iran failed to realize is that when America feels that its interests with a satellite state have run their course, and it wants to reduce that state's role and power, it applies pressure first diplomatically, and if necessary, militarily as is currently happening with Iran, through recent attacks. This is how America recalibrates, and restrains its orbiting satellite states.

Accordingly, through this attack carried out by the Jewish entity at America's direction, and with its support, the US is eliminating Iran's military leadership, especially in the nuclear sector, along with advisers who recently began voicing alternative approaches, toward dealing with the Jewish entity that conflicted with US policy.

America does not care about these states because it knows they will ultimately accept the solution crafted by the United States.

11- This has now begun to openly appear as part of the American plan following the ceasefire, aimed at eliminating Iran's military nuclear capability:

"Four informed sources said that President Donald Trump's administration discussed the possibility of helping Iran access up to \$30 billion to build a nuclear energy program for civilian purposes, easing sanctions, and releasing billions of dollars in frozen Iranian assets all part of an intensified effort to bring Tehran back to the negotiating table, according to CNN. The sources stated that key players from the US and the Middle East held behind-the-scenes talks with the Iranians, even amid the wave of military strikes on Iran and Israel over the past two weeks. They added that these discussions continued this week after the ceasefire agreement was reached. Officials from the Trump administration confirmed that several proposals were presented both preliminary and advanced with one fixed,

non-negotiable condition, which is a complete halt to Iranian uranium enrichment." (Al Arabiya, 27/6/2025)

12- Finally, the calamity of this Ummah lies in its rulers. Iran is threatened with attacks, yet it does not take the initiative to strike in self-defense, though attack is the best form of defense, especially against the Jewish entity. Instead, Iran remained silent until its facilities were bombed and its scientists killed, only then did it start to respond. The same goes for the response to the American strikes.

Then Trump announces a ceasefire, and both the Jewish entity and Iran accept it. After that, we see the US managing discussions and proposing plans declaring that the complete halt of Iranian uranium enrichment is a fixed, non-negotiable condition!

We warn against this war leading to any form of peace with the Jewish entity, or the disarmament of Iran.

As for the other rulers in the Muslim lands, especially those surrounding the Jewish entity, enemy warplanes fly over their heads, bomb Muslim lands, and return safely without even being fired upon! They are completely subservient to America... They justify their inaction and revere artificial nationalistic borders, forgetting, or pretending to forget, that the Muslim lands are one, whether in the farthest corners of the Earth, or the nearest.

The peace and war of the believers is one. Their Islamic madhabs (schools of juristic thought) must not divide them, so long as they are Muslims. These rulers are doomed in what they are doing. They think that by surrendering to America, they will be safe. However, they fail to realize that America will eventually single them out, one by one, and strip them of

any weapons that might pose a threat to the Jewish entity just as it allowed that entity to destroy Syria's military infrastructure. And now it is doing the same with Iran.

In the end, these rulers inherit nothing but disgrace upon disgrace in this world and the next:

﴿سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾

"The wicked will soon be overwhelmed by humiliation from Allah and a severe punishment for their evil plots." [TMQ Surah Al-Anam 124]

Will they not understand? Or are they as Allah (swt) described,

﴿صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ﴾

"They are willfully deaf, dumb and blind so they have no understanding." [TMQ Surah Al-Baqarah 171]?

O Muslims,

You see and hear the disgrace, humiliation, and submission your rulers have brought upon you bowing to the colonialist disbelievers. Even the Jews, upon whom humiliation and wretchedness were decreed, now occupy the Blessed Land!

And without a doubt, you know that your honor lies only in Islam and the State of Islam, the Khilafah Rashidah (Rightly-Guided Caliphate) led by a righteous Khalifah (Caliph) behind whom you fight, and by whom you are shielded. And indeed, by the Permission of Allah (swt), it will be established at the hands of sincere believers, fulfilling the words of the Prophet (saw), «لَتُقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلَنَّهُمْ» "You will surely fight the Jews, and you will surely kill them..."

Then the earth will shine with the nasr (victory) of Allah, the All-Powerful, the All-Wise.

In conclusion, Hizb ut-Tahrir, the guide that does not lie to its people, calls upon you to support it, and work alongside it, to re-establish the Khilafah Rashidah (Rightly-Guided Caliphate), so that Islam and its people are honored, and disbelief and its people are humiliated. That is the true, great success,

﴿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.” [TMQ Surah Ar-Rum 4–5]

3rd of Muharram, 1447 AH

28th June 2025

أَمِير_حزب_التحرير

#Ameer_Hizb_ut_Tahrir

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Q&A: Dealing with States that are Actively Warring (Al-Muhaaribah Fi'lan)

To Abu Muhammad Saleem

Question:

As-salamu Alaikum wa Rahmatullahi wa Barakatuh

Abu Muhammad Saleem,

I pray to Allah Almighty that you are in good health, that He (swt) grants you a glorious victory, and that He (swt) opens through your hands all the doors of goodness.

I would like to direct a question to our beloved Sheikh and the Ameer of Hizb ut-Tahrir,

Ata Bin Khalil Abu Al-Rashtah:

A brother asked me about working in a factory in the "Israeli" settlement of Barkan that manufactures containers. Recently, a section of this factory was converted for the benefit of the "Israeli" army, producing vehicles to transport electric generators and other things related to the army.

Is it permissible to work in this section that manufactures vehicles for the army?

May Allah bless you and reward you with the best of rewards.

May Allah support you, grant you victory, protect and empower you, and bring victory and establishment at your hands. I ask Allah Almighty to preserve you and protect you from all harm and evil.

And if it is possible to respond quickly, that would be a great favor from you.

Answer:

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

Regarding the mentioned factory, "Recently, a section of this factory was converted for the benefit of the "Israeli" army, producing vehicles to transport electric generators and other things related to the army", and since it is a factory affiliated with the Jewish entity, which is an actively warring (muhaaribah fi'lan) state

The answer is based on two scenarios:

The first scenario concerns Muslims who are under the occupation, and the second scenario concerns Muslims outside the occupation.

As for the first scenario, it applies to the reality of the Muslims who remained in Makkah after the establishment of the Islamic state in Medina.

It is permissible for the people of Palestine under the occupation of the Jews to engage in buying and selling, and so on, except for work that contributes to strengthening the enemy.

The same applies to a Muslim who holds American citizenship, for example, his ruling is like that of the Muslims in Makkah who did not migrate. It is permissible for them to deal with the Dar al-Harb (Abode of War) in which they reside, except in matters that empower the disbelievers against the Muslims, according to the verification of the purpose (tahqiq al-manaat).

As for the second scenario, we have previously answered similar questions with multiple responses, including:

The answer to a question dated 31/03/2009:

“[1] Working directly with states that are actively warring is not permissible, and it is likewise not permissible to work with companies belonging to those states, because the relationship with active belligerents is a warring relationship, not a peaceful commercial one.

[2] As for working with institutions that deal with states that are actively warring, it depends on the following:

a. If the project that the institution is undertaking is for the states that are actively warring, then it is not permissible to work with the institution on that project.

b. If the project that the institution is undertaking is not for the actively warring, but instead for the local population, such as building a school or constructing a road, then the sin falls upon the institution that deals with the active belligerent states. However, working with the institution on such a project is permissible as long as the project is not for the actively warring states.” [END QUOTE]

Answer to a question dated 24/07/2011:

“... Direct contracting with companies and organizations of countries that occupy Muslim lands those that are actively is not permissible, because it constitutes dealings with warring states...

As for contracting with the local government or a local organization that is not affiliated with the occupying state, but has a relationship with it, then it depends:

1. If the relationship of the local organization with the occupying state involves military projects, then it is not permissible.

2. If the relationship of the local organization with the occupying state involves commercial projects that do not harm the country, then it is

permissible. However, it is preferable (mandub) not to work with it due to the suspicion of causing harm.

3. If the worker is employed by the local government, but his employment contract is directly with the occupying state, then it is not permissible.

4. If the worker is employed by the local government, and his contract is with that government itself, then it is permissible, even if the local government receives financial aid from the occupying state as long as his salary is paid by the local government.

5. If the worker is employed by the local government, and his contract is with the local government, but he receives his salary directly from the occupying state, then it is not permissible.

As for the evidence for this, it is based on the rulings concerning relations with states that are actively warring.” [END QUOTE]

I hope this is sufficient, and Allah (swt) knows best and is the Most Wise.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

12th Muharram, 1447 AH

Corresponding to July 7, 2025 CE

أمير_حزب_التحرير

#Ameer_Hizb_ut_Tahrir

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The Betrayal of Pakistan's Rulers and Their Embrace of Normalization: A Prelude to Joining the Treacherous Abraham Accords and Serving the Interests of Trump's America and the Jewish Entity

Media Office of Hizb ut Tahrir in Wilayah Pakistan

Trump's America is now striving to make a "New Middle East," that serves American interests in the region, the foremost interest being the ensuring of the security, safety, and expansion of America's forward military base in the Muslim World, embodied in the Jewish entity. It seeks to install the Jewish entity as the dominant power in the region politically, economically, and ideologically. Despite all this, the agents of Trump's America have rushed to implement this project, and serve the interests of their master.

This began with the lowly rulers of the Gulf states and Sudan, and following them in this conspiracy now is Pakistan's Chief of Army Staff, Asim Munir, who squandered the victory achieved by the falcons of the Pakistan Air Force over Pakistan's arch-enemy, India. Munir then nominated the butcher of Gaza, Lebanon, and Iran, the US President Donald Trump, for the Nobel Peace Prize. The leader of the Jewish entity was so captivated by the idea that he, too, nominated Trump, but for the "Nobel Prize for War," not for peace.

Now the turn has come to the political agents in Pakistan to pave the way for the implementation of this malicious project. The Special Assistant to the Prime Minister on Political Affairs, Rana Sanaullah, asserted that

Pakistan should follow the position of the Muslim World regarding the Abraham Accords, saying “If Saudi Arabia, Turkiye and Iran make a decision, and the Arab states directly impacted by this matter make a decision, then Pakistan should go along with it.” Meanwhile, Foreign Minister Ishaq Dar and Defense Minister Khawaja Asif asserted that Pakistan will not join the agreement, stressing that any recognition of “Israel” would contradict its longstanding support for the two-state solution, and can only be considered if it serves Pakistan’s national interest.

Despite the exposed reality of the “Abraham Accords” initiated by the United States in 2020 which paved the way for humiliating and treacherous normalization with the United Arab Emirates (UAE), Bahrain, Oman, and Sudan, including the opening of embassies, signing of trade deals, and cooperation in technology, these rulers detached from this Ummah continue to trample upon the pure aqeedah of the people of Pakistan, and the clear dissociation of Prophet Ibrahim (as) from the Jews and Christians. As Allah says, ﴿مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾ “Ibrahim was neither a Jew nor a Christian; he was upright (haneef) and Muslim, and was not of the mushrikeen.” [TMQ Surah Aali Imran: 67].

Yet these rulers are preparing to join the “Abraham Accords” sooner rather than later, claiming they will follow once other regimes in the Muslim World take the lead, such as the British-trained agents of America in the House of Saud, the rulers of Iran, and the hypocrites of Turkey, led by the chief hypocrite Erdogan. In doing so, they choose to be mere blind followers, contrary to the saying of our noble Messenger (saw) who said,

«لَا تَكُونُوا إِمْعَةً تَقُولُونَ إِنَّ أَحْسَنَ النَّاسِ أَحْسَنَّا، وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطَّنُوا أَنْفُسَكُمْ، إِنْ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوا، وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا» "Do not be 'imma'ah (blind followers), saying: 'If people do good, we will do good, and if they do wrong, we will do wrong.' Instead, discipline yourselves, so if people do good, do good and if they do evil, do not do wrong." (Tirmidhi)

To distort reality and portray defeat as victory, just as they squandered the triumph of the lions of the armed forces over India, conceding Kashmir, and turning a blind eye to India's suspension of the Indus Water Treaty, then declaring this a "victory," for which the Chief of Army Staff was promoted to the rank of "Field Marshal," the rulers of Pakistan repeat the same deception by clinging to the so-called "two-state solution." They present this stance as honorable, when in fact, this project cements the existence of the Jewish entity on more than 80% of the Blessed Land of Palestine, and is being marketed to the people as a victory. They are doing just as the huge traitor, Yasser Arafat did, in the treacherous Oslo Accords, wherein he accepted the Jewish occupation of Blessed Land, in exchange for the Jews recognizing a Palestinian state on less than 20% of the Blessed Land!

O Muslims in Pakistan, especially you, the valiant among the armed forces! Your political rulers and military commanders have openly declared their allegiance to the Jews and Christians. They have become soldiers in the armies of Trump and Netanyahu, having no shame in signing any agreement that serves their masters, even if it means apostasy from Islam, and following their new "Abrahamic" religion, or surrendering the First Qiblah and the third of the three Sacred Masajid, Al-Masjid Al-Aqsa.

This willful treachery is nothing but the result of their loyalty to the enemies of the Ummah. Even if they speak your language and recite the Noble Qur'an, they are among the hypocrites whom Allah (swt) warned us about. Allah (swt) says in Surah Al-Munafiqun, ﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۚ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُسْتَنْدَقٌ ۚ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ ۚ فَاحْذَرْهُمْ ۚ قَاتِلْهُمْ اللَّهُ أَلَىٰ يُوَفُّكَ ۚ﴾ "When you see them, their appearance impresses you. And when they speak, you listen to their impressive speech. However, they are just like worthless planks of wood leaned against a wall. They think every cry is against them. They are the enemy, so beware of them. May Allah condemn them! How can they be deluded from the truth?" [TMQ Surah Al-Munafiqun 4].

You must seize their hands, overthrow them, and give your Bay'ah of allegiance to a Khaleefah Rashid (Rightly-Guided Caliph) who rules by all that Allah (swt) has revealed, liberates Al-Masjid Al-Aqsa and the site of the Israa and Miraj of the Prophet (saw), and restores the entire Indian Subcontinent to the fold of the Ummah, under the Rayah banner of Tawheed that unifies the two billion strong Islamic Ummah beneath it.

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NUSSRAH

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

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

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

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