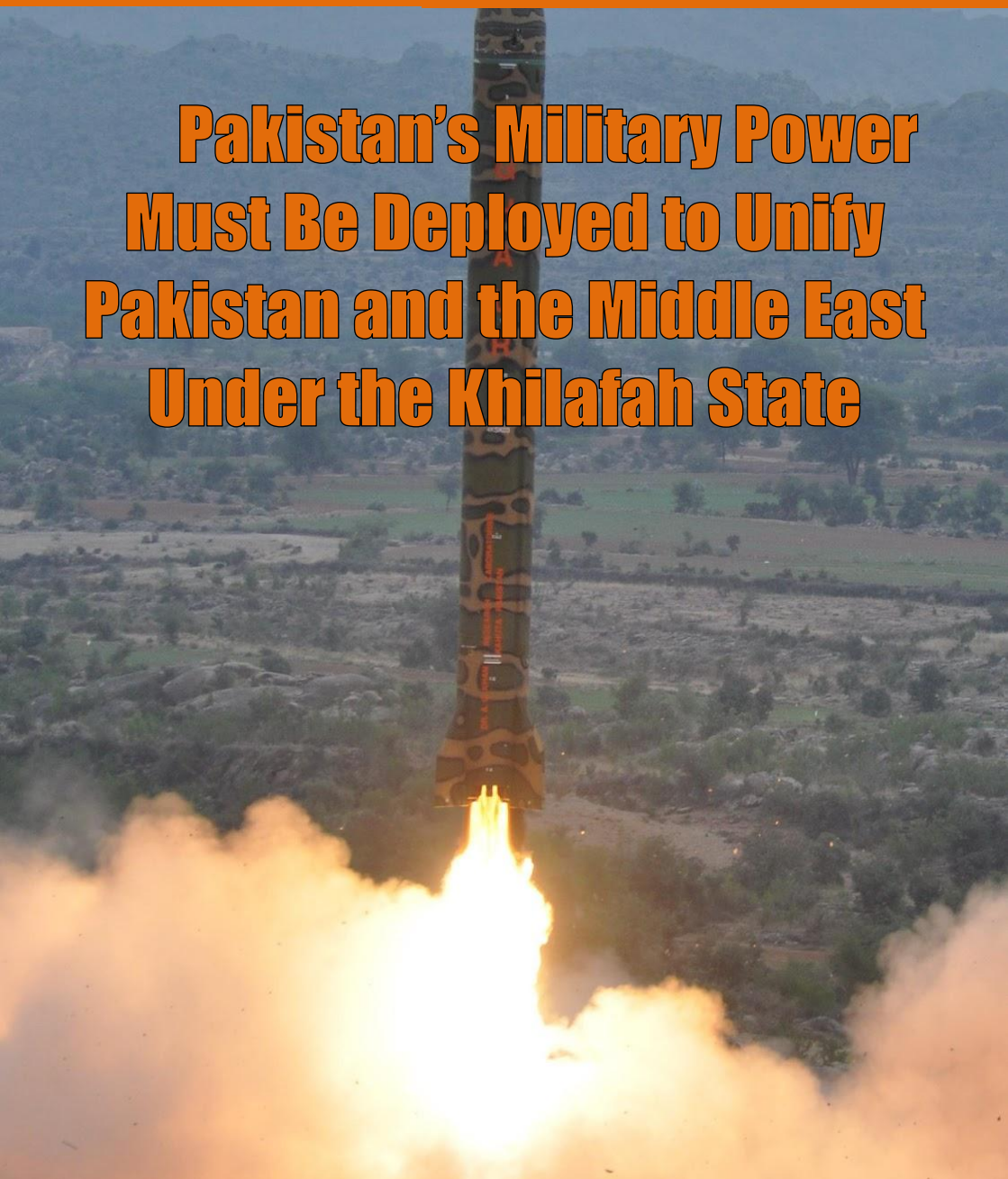
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NUSSRAH

The Stances of Abu Bakr al-Siddiq (ra)
Inflation and Monetary Dynamics
The Scope of Military Developments in Yemen
Pakistan's Functional Role in the Middle East



Pakistan's Military Power Must Be Deployed to Unify Pakistan and the Middle East Under the Khilafah State

Nussrah Magazine Issue 93

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The Stances of Abu Bakr al-Siddiq (ra)

Maher Al-Dubai - Yemen

His Name, Arabic Honorifics, and Description:

Abu Bakr Al-Siddiq Abdullah ibn Abi Quhafah Uthman ibn Amir Al-Taymi Al-Qurashi (50 BC - 13 AH / 573 CE - 634 CE). Abu Bakr was given the honorifics of Al-Siddiq, Al-Sahib, Al-Ateeq, Al-Atiq, Al-Atqa, Al-Awwah. Each honorific has a story that illustrates Abu Bakr's virtues. However, the honorific Al-Siddiq (the Truthful Testifier) stuck to his name because of its merit, as it occurred during a time of denial and aversion to the Way of Allah ﷻ by the idol worshippers.

Abu Bakr (ra) was famous in the pre-Islamic era for several qualities, including his knowledge of the genealogical lineages and Arab history. It was narrated that the Prophet ﷺ said, **«فَإِنَّ أَبَا بَكْرٍ أَعْلَمُ قُرَيْشٍ بِأَنْسَابِهَا» "Abu Bakr who has the best knowledge of the lineage of the Quraish."** [Muslim]

Abu Bakr (ra) was a trader. Ibn Kathir said, "He was a trader with good morals and a renowned reputation. The men of his people used to come to him and befriend him for more than one reason, his knowledge, his trade, and his good company." His investment capital was forty thousand dirhams. Some of them described him as saying that the people of Makkah loved to sit with him, as he was a man of good company, intelligent and forbearing, gentle, generous, honest, modest, proud, and dignified.

Abu Bakr (ra) did not do what the people of the pre-Islamic era (Jahilliya) did, such as prostrating to idols, drinking alcohol, and killing children for fear of poverty. He did not gather in the gatherings of his people except for good morals and virtues.

The biography of Abu Bakr Al-Siddiq (ra) is full of heroic deeds and filled with the fragrance of Iman (faith). His personality is surrounded by praiseworthy qualities and adorned with noble morals. He was the first to believe, make Dawah to Allah ﷻ, defend the Messenger of Allah ﷺ, and spend to glorify the Deen. He was the first to be harmed for the Sake of Allah ﷻ. He was the Companion (ra) of the Messenger of Allah ﷺ, his

Companion (ra) in his travels, the most knowledgeable of people about him ﷺ, the keeper of his ﷺ secrets, and the dearest of men to him. He took decisive stances in times of calamity and disaster. Abu Bakr (ra) was the first Khaleefah (Caliph) in Islam, a supporter of the Deen and defender of its Aqeedah (doctrine) and Shariah rulings, a mujahid in the Path of Allah ﷻ, and the one whom Allah ﷻ guided to compile His Book.

Abu Bakr (ra) was pious, beloved, brave, merciful, gentle, firm, intelligent, and insightful. If we were to sum up his qualities, we would say that there was no virtue or honor that he did not have a share in, nor any good deed that he did not strive to be the first to do it. On the authority of Abu Hurairah (ra) who said, the Messenger of Allah ﷺ said, **«مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِماً؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ، أَنَا، قَالَ ﷺ، فَمَنْ تَبِعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ، أَنَا، قَالَ ﷺ فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مِسْكِيناً؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْه، أَنَا، قَالَ ﷺ، فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضاً؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ، أَنَا، فَقَالَ رَسُولُ اللهِ ﷺ، مَا اجْتَمَعْنَ فِي امْرِئٍ إِلَّا دَخَلَ الْجَنَّةَ»** **"'Who fasted among you today?' Abu Bakr (ra) replied, I did. The Prophet ﷺ asked, 'Who among you followed a funeral bier (*janaza*) today?' Abu Bakr (ra) replied, I did. The Prophet ﷺ asked, 'Who among you fed a poor man today?' Abu Bakr (ra) asked, I did. The Prophet ﷺ asked, 'Who among you visited an ill person today?' Abu Bakr (ra) said, I did. Upon this the Messenger of Allah ﷺ said, 'Anyone in whom these good deeds are combined will certainly enter paradise.'"** [Muslim]

The stances of Abu Bakr al-Siddiq (ra) remain a beacon for every Muslim to persevere in adhering to the truth and proclaiming the Word of Allah (ra), no matter the challenges. Abu Bakr al-Siddiq (ra) is the role model from whom we can learn patience, and wise leadership in difficult circumstances, as well as sincerity in making Dua and working to uphold the Word of Allah ﷻ.

The Embracing of Islam by Abu Bakr (ra) and his Precedence Within Islam:

When the Prophet ﷺ received the Revelation, he ﷺ invited his close friend Abu Bakr (ra) to Islam. Abu Bakr did not hesitate, doubt, or delay in

responding to the Messenger of Allah ﷺ. He (ra) was the first of the adult men to believe, whilst Ali (ra) was the first amongst the shebaab (young men). When Abu Bakr (ra) embraced Islam, the Prophet ﷺ was greatly pleased. According to Ibn Kathir, Hafiz Abu al-Hasan al-Atrabulsi narrated on the authority of the Mother of the Believers, Aisha (ra), that she said, "Abu Bakr set out seeking the Messenger of Allah ﷺ, and he had been a friend of his during the pre-Islamic period. He met him and said, 'O Abu al-Qasim, you have been missing from the gatherings of your people. They have accused you of defaming their fathers and mothers." The Messenger of Allah ﷺ said, **«إِنِّي رَسُولُ اللهِ أَدْعُوكَ إِلَى اللهِ» "I am indeed a Messenger of Allah and I make Dawah to you for Allah ﷻ."** When he ﷺ finished speaking, Abu Bakr (ra) embraced Islam. The Messenger of Allah ﷺ parted from him, and no one between two sides was happier than him at Abu Bakr's entry into Islam."

The Prophet ﷺ praised Abu Bakr's Iman in what was narrated by Ibn Ishaq, saying, **«مَا دَعَوْتُ أَحَداً إِلَى الْإِسْلَامِ إِلَّا كَانَتْ عِنْدَهُ كَبْوَةٌ وَتَرَدُّدٌ وَنَظَرٌ، إِلَّا أَبَا بَكْرٍ، مَا عَكَمَ مِنْهُ حِينَ ذَكَرْتُهُ وَمَا تَرَدَّدَ فِيهِ» "I have not invited anyone towards Islam except that he experienced some type of hesitation, wavering or uncertainty, except for Abu Bakr [radiyallahu 'anhu]; he neither 'akam (hesitated) when I mentioned it to him [i.e., invited him to Islam], nor did he waver in it [i.e., his decision to accept Islam]."** Now, *'Akam* means delaying, postponing or putting off, as mentioned by Ibn Hisham.

It was also narrated that the Prophet ﷺ said, **«هَلْ أَنْتُمْ تَارِكُونَ لِي صَاحِبِي، هَلْ أَنْتُمْ تَارِكُونَ لِي صَاحِبِي؟ إِنِّي قُلْتُ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعاً، فَقُلْتُمْ كَذَبْتَ، وَقَالَ أَبُو بَكْرٍ صَدَقْتَ» "Are you people leaving for me my Companion, Abu Bakr? Are you people leaving for me my Companion? When I said, 'O people I am sent to you all as the Messenger of Allah,' you people said, 'You have lied,' while Abu Bakr (ra) alone said, 'You have spoken the truth.'"** [Narrated by Al-Bukhari].

The Iman of Abu Bakr (ra), if it were weighed against the Iman of all the people of the earth, it would outweigh them. Ahmad reported: The Messenger of Allah ﷺ came out to us one day and said, **«رَأَيْتُ آنِفاً كَأَنِّي أُعْطِيتُ**

الْمَقَالِيدَ وَالْمَوَازِينَ، فَأَمَّا الْمَقَالِيدُ فَهَذِهِ الْمَفَاتِيحُ، وَأَمَّا الْمَوَازِينُ فَهِيَ الَّتِي تَزِنُونَ بِهَا، فَوُضِعْتُ فِي كِفَّةٍ وَوُضِعَتْ أُمَّتِي فِي كِفَّةٍ فَرَجَحْتُ بِهِمْ، ثُمَّ جِيءَ بِأَبِي بَكْرٍ فَرَجَحَ، ثُمَّ جِيءَ بِعُمَرَ فَرَجَحَ، ثُمَّ جِيءَ بِعُثْمَانَ فَرَجَحَ، ثُمَّ رُفِعَتْ، قَالَ، فَقَالَ لَهُ رَجُلٌ، فَأَيْنَ نَحْنُ؟ قَالَ، حَيْثُ جَعَلْتُمْ أَنْفُسَكُمْ»
"I saw earlier that I was given the Keys and the Scales. As for the Keys, they are keys, and as for the Scales, they are what you weigh with. I was placed on one side of the scale, and my Ummah was placed on the other side, and I outweighed the Ummah. Then Abu Bakr (ra) was brought and he outweighed the Ummah. Then Umar (ra) was brought and he outweighed the Ummah. Then Uthman was brought and he outweighed the Ummah. Then it was taken away. A man said to him: So where are we? He said, "Where you have placed yourselves." [Narrated by Ibn Shiba and At-Tabarani]

The Dawah to Islam of Abu Bakr (ra) and His Stances Regarding Islam:

Abu Bakr (ra) was a unique advocate of the Dawah to Islam, evident in his many actions and stances. He made Dawah to the people for Allah ﷻ, and many Companions (ra) embraced Islam at his hands; Al-Zubayr ibn al-Awwam, Uthman ibn Affan, Talhah ibn Ubaydullah, Sa'd ibn Abi Waqqas, Abd al-Rahman ibn Awf, Uthman ibn Maz'un, Abu Ubaidah ibn al-Jarrah, Abu Salamah ibn Abd al-Asad, and al-Arqam ibn Abi al-Arqam. Abu Bakr also invited his family, and his daughters Asma and Aisha, his son Abdullah, his wife Umm Ruman, and his servant Amir ibn Fuhayrah embraced Islam.

Abu Bakr (ra) was the one who urged the Messenger of Allah ﷺ to speak out with the kutlah (structuring) of the believers in defiance, and to proclaim the truth in Makkah. Ibn Kathir narrated in Al-Bidayah wa'l-Nihayah on the authority of Aisha (ra) who said that when the Companions (ra) of the Prophet Muhammad ﷺ gathered, and they were thirty-eight men, Abu Bakr (ra) urged the Prophet to speak out. So the Prophet ﷺ said, **«يَا أَبَا بَكْرٍ إِنَّا قَلِيلٌ» "O Abu Bakr! We are few in number."** Abu Bakr (ra) continued to insist until the Messenger ﷺ appeared, and the believers spread out to the corners of the Sacred Masjid (Kaabah), each man according to his tribe. Abu Bakr (ra) stood in the midst of the people as a speaker while the Messenger ﷺ was sitting, so he was the first speaker to

call to Islam. The idol worshippers revolted against Abu Bakr (ra) and the Muslims, so Abu Bakr (ra) was trampled upon and beaten severely. Utbah ibn Rabi'ah (ra) approached him and began to beat him with two woven sandals, turning them towards his face. He climbed onto the torso of Abu Bakr (ra), until his face was beaten, such that it could not be distinguished from his nose. Banu Taym came rushing towards him, so the idol worshippers fled from Abu Bakr. Banu Taym carried Abu Bakr (ra) in a garment until they brought him into his house, and they had no doubt about his impending death. Then Banu Taym returned and entered the Sacred Masjid and said, 'By Allah, if Abu Bakr dies, we will kill Utbah ibn Rabi'ah. They returned to Abu Bakr, and Abu Quhafah (Abu Bakr's father) and Banu Taym continued to talk to Abu Bakr (ra) until he answered. He spoke by the end of the day and said, "What of the Messenger of Allah ﷺ?" They lashed him with their tongues and reproached him, and said to his mother, Umm al-Khair, "Look into feeding him something, or giving him something to drink." When she was alone with him, she reproached him, whilst he (ra) kept asking, "What of the Messenger of Allah ﷺ?" She said, "By Allah, I have no knowledge of your companion." He said, "Go to Umm Jamil bint al-Khattab and ask her about him ﷺ." She went out until she came to Umm Jamil who was hiding her embracing Islam. She said, "Abu Bakr is asking you about Muhammad ibn Abdullah." She said, "I do not know of Abu Bakr and Muhammad ibn Abdullah. Would you like me to go with you to your son?" She said, "Yes." She went with her until she found Abu Bakr (ra) lying motionless. Umm Jamil approached and cried out loudly, saying, "By Allah, the people who have harmed you are people of immorality and disbelief. I hope that Allah ﷻ will take revenge on them for you." Abu Bakr (ra) asked, "Then what of the Messenger of Allah ﷺ?" She said, "This is your mother listening in." He said, "There is nothing wrong with her." She said, "He ﷺ is safe and sound." He said, "Where is he?" She said, "In the House of Al-Arqam." He said, "I swear to Allah ﷻ that I will not taste food, or drink anything until I come upon the Messenger of Allah ﷺ."

So they waited until the crowd calmed down and they went out with him leaning on them, until they brought him to the Messenger of Allah ﷺ.

The Messenger of Allah ﷺ leaned over him and kissed him, and the Muslims leaned over him, and the Messenger of Allah ﷺ felt very sorry for him. Abu Bakr said, “May my father and mother be sacrificed for you, O Messenger of Allah ﷺ, there is nothing wrong with me except what the evildoer did to my face. This is my mother, dutiful to her son. You are blessed, so make Dawah to her for Allah ﷻ and make Dua to Allah ﷻ for her, perhaps Allah ﷻ will save her through you from the Hellfire.” So the Prophet ﷺ made Dua for her and made Dawah to Allah ﷻ, and she became Muslim.

When Abu Bakr (ra) learned of the torture of Bilal ibn Rabah (ra) who was a slave of Umayya ibn Khalaf (ra) he went to the place of torture, negotiated with Umayya, bought Bilal (ra) from him and freed him for the sake of Allah ﷻ. He did the same with a number of male and female slaves who had embraced Islam, so he bought them and freed them too, including, Aamer ibn Fuhayrah, Umm Ubays (or Umm Umays), and Zunayrah. He also freed Al-Nahdiyah and her daughter, and bought Lubaynah, a slave girl of Banu Mu’ammil, who was a Muslim, and freed her as well.

The Hijrah and Companionship of the Prophet ﷺ

Abu Bakr (ra) was eager to be the companion of the Prophet ﷺ and prepared for that. Ibn Ishaq said, Abu Bakr (ra) was a wealthy man. So when he asked the Messenger of Allah ﷺ for permission to emigrate, the Messenger of Allah ﷺ said to him, **«لَا تَعْجَلْ، لَعَلَّ اللهَ يَجِدُ لَكَ صَاحِباً» “Do not rush, perhaps Allah will find for you a companion.”** Abu Bakr (ra) hoped that the Messenger of Allah ﷺ meant himself when he said that to him, so he bought two camels and kept them in his house, feeding them in preparation for that. Aisha (ra), the Mother of the Believers, said, “When Allah ﷻ gave permission to His Prophet to make Hijrah, he left his house unharmed, amidst among those who had gathered to kill him, and went to the house of Abu Bakr (ra). Aisha (ra) narrates to us what happened, “The Messenger of Allah ﷺ never failed to come to the house of Abu Bakr at either end of the day, either in the morning or in the evening. When the

day came when Allah ﷻ gave permission to His Messenger ﷺ to make Hijrah and leave Makkah, from amidst his people, the Messenger of Allah ﷺ came to us at noon at an hour when he usually did not come. When Abu Bakr (ra) saw him, he said, "The Messenger of Allah ﷺ did not come at this hour except for a matter that has happened." When he entered, Abu Bakr (ra) moved away from his bed for him, so the Messenger of Allah ﷺ sat down and there was no one with the Messenger of Allah ﷺ except me and my sister Asma' bint Abu Bakr. The Messenger of Allah ﷺ said, **« أَخْرِجْ عَنِّي مَنْ عِنْدَكَ»** **"Remove those with you, from my presence."** Abu Bakr (ra) said, "O Messenger of Allah ﷺ, they are my two daughters. What is the matter, may my father and mother be sacrificed for you?" He said, **إِنَّ اللهَ قَدْ أَذِنَ لِي فِي الْخُرُوجِ وَالْهِجْرَةِ** **"Allah ﷻ granted me permission to leave and make Hijrah."** Abu Bakr said, "My companionship, O Messenger of Allah ﷺ?" He said, **«الصُّحْبَةَ»** **"Your companionship."** She (ra) said, "By Allah, I had never felt before that day that anyone cried for joy until I saw Abu Bakr crying that day." (Reference: Al-Bidayah wa'l-Nihayah, Ibn Kathir).

Abu Bakr (ra) took all his wealth, which was five or six thousand, as Asma' bint Abu Bakr narrated. He went out with the Messenger of Allah ﷺ to the Cave of Thawr, sacrificing his wealth and himself for the Messenger of Allah ﷺ. He was careful that no harm or misfortune should befall him ﷺ.

Muhammad ibn Sirin said, "Men were mentioned during the reign of Umar (ra), and it was as if they preferred Umar (ra) over Abu Bakr (ra). When Umar (ra) heard of this, he said, "By Allah ﷻ, one night with Abu Bakr (ra) is better than the family of Umar (ra), and one day with Abu Bakr (ra) is better than the family of Umar (ra). The Messenger of Allah ﷺ went out to go to the cave, and Abu Bakr (ra) was with him. He (ra) walked for a while in front of him ﷺ, and for a while behind him ﷺ until the Messenger of Allah ﷺ noticed him (ra) and said, 'O Abu Bakr, why do you walk for a while in front of me and for a while behind me?' He (ra) said, 'O Messenger of Allah ﷺ, I consider pursuit, so I walk behind you. Then I consider ambush, so I walk in front of you.' He ﷺ said, **«يَا أَبَا بَكْرٍ، مَا لَكَ تَمْشِي سَاعَةً بَيْنَ يَدَيَّ، وَسَاعَةً خَلْفِي؟»** **'O Abu Bakr, if anything was to happen, you would**

prefer it to happen to you, rather than me?' He (ra) said, 'Yes, by Him Who sent you with the truth, no calamity would have happened except that it would have been through me rather than you.' When they reached the cave, Abu Bakr (ra) said, 'Stay where you are, O Messenger of Allah, until I clear the cave for you.' So he entered and cleared it until, when he was at the top, he remembered that he had not cleared the enclave. So he said, 'Stay where you are, O Messenger of Allah, until I clear the enclave.' So he entered and cleared it, then he said, 'Come down, O Messenger of Allah ﷺ.' So he ﷺ came down. Umar (ra) said, 'By Him in Whose hand is my soul, that night was better than the family of Umar.'" [Authenticated Hadith]

The idol worshippers followed the footsteps of the Prophet ﷺ until they reached Mount Thawr, and they reached the cave. However, the Grace and Support of Allah ﷻ for His Prophet ﷺ made them turn back in failure.

Abu Bakr al-Siddiq (ra) said, "I said to the Prophet (peace and blessings of Allah be upon him) while I was in the cave, 'If one of them were to look down at his feet, he would see us.' He ﷺ said, **«مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا؟»** '**What do you think, O Abu Bakr, of two people, with Allah ﷻ as their third?'**" [Bukhari].

Allah ﷻ revealed about this incident within the Noble Quran, which will be recited until the Day of Resurrection. Allah ﷻ said, **﴿إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُواْ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللهَ مَعَنَا فَأَنزَلَ اللهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُواْ السُّفْلَى وَكَلِمَةُ اللهِ هِيَ الْعُلْيَا وَاللهُ عَزِيزٌ حَكِيمٌ﴾** **"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 Mecca and he was only one of two. While they both were in the cave, he reassured his companion, "Do not worry; Allah is certainly with us." So Allah sent down His serenity upon the Prophet, supported him with forces you believers did not see, and made the word of the disbelievers lowest, while the Word of Allah is supreme. And Allah is Almighty, All-Wise."** [TMQ Surah At-Tawbah: 40].

The Messenger of Allah ﷺ, and Abu Bakr (ra) stayed in the cave for three nights, then they set out after the searching had subsided, until they reached Madinah.

The Companion (ra) and Wazir (Delegated Assistant) of the Messenger of Allah ﷺ and an Arrow in his Quiver:

Abu Bakr Al-Siddiq (ra) was inseparable from the Messenger of Allah ﷺ in his travels and at home. He was his wazir, his advisor, his Companion (ra), and the most beloved of people to him. Abu Bakr (ra) never missed a single battle with the Messenger of Allah ﷺ. He (ra) spent all his wealth in the Battle of Tabuk, and did not leave any wealth for his family. He bought himself, seeking the pleasure of Allah, the Exalted. Abu Bakr (ra) would race in good deeds until he exhausted his competitors, and they accepted that they would never surpass him.

Abu Bakr (ra) was one of the people who loved the Messenger of Allah ﷺ the most, and one of the people who knew him best.

Al-Bukhari and Muslim narrated on the authority of Abu Sa'id al-Khudri (ra) that the Messenger of Allah ﷺ sat on the minbar and said, **«إِنَّ عَبْداً خَيَّرَهُ اللهُ بيْنَ أنْ يُؤْتِيَهُ مِن زَهْرَةِ الدُّنْيا ما شاءَ، وبيْنَ ما عِنْدَهُ، فاخْتارَ ما عِنْدَهُ» "A servant was given a choice by Allah ﷻ as to whether He ﷻ should give him as much worldly comfort as he wished for, or whether he should have what was with Him ﷻ. The servant chose what was with Allah ﷻ."** Abu Bakr (ra) wept and said, "May our fathers and mothers be sacrificed for you." We were amazed at him, and the people said, "Look at this old man. The Messenger of Allah ﷺ is telling us about a servant whom Allah ﷻ gave the choice between giving him some of the luxuries of this world and what He has, and he is saying, 'May our fathers and mothers be sacrificed for you!'" Abu Sa'id added, "Now the Messenger of Allah ﷺ was the one who was given the choice, whilst Abu Bakr was the one among us who knew best its meaning." [al-Bukhari and Muslim]

The Messenger of Allah ﷺ said, **«إنَّ مِن أمَنِّ النَّاسِ عَلَيَّ في صُحْبَتِهِ ومالِهِ أبا بَكْرٍ، ولو كُنْتُ مُتَّخِذاً خَلِيلاً مِن أُمَّتِي لاتَّخَذْتُ أبا بَكْرٍ، إلَّا خُلَّةَ الإسلام، لا يَبْقَيَنَّ في المَسْجِدِ خَوْخَةٌ إلَّا خَوْخَةُ أبِي بَكْرٍ» "The person who has favored me most of all, both**

with his company and wealth, is Abu Bakr. If I were to take a Khalil (close friend) other than my Lord, I would have taken Abu Bakr as such. What relates us is the Islamic brotherhood and friendliness. Any khukha (gateway) of Al-Masjid Al-Nabbawi can be closed, except the gateway of Abu Bakr." [Bukhari]. Please note that khukha is a small gateway, like a large window between two houses, on which a door is installed.

Abu Bakr (ra) Was the Man of the Moment, in Difficult and Decisive Situations

This was evident on several occasions, the most important of which was the passing of the Messenger of Allah ﷺ, and also in confronting apostates, and those who refused to pay Zakat and insisting on fighting them, which led to the preservation of the state, and the preservation of the Deen and Shariah rulings of Islam.

The Death of the Messenger of Allah ﷺ:

The passing of the Messenger of Allah ﷺ had a tremendous impact on the Companions (ra). They were in a state of shock, astonishment, and confusion. Some of them were unable to speak. Some were paralyzed and unable to stand. Some were even in denial over his death. Abu Bakr (ra) learned of the news of the passing of the Messenger of Allah ﷺ and he was absent, as stated in Sahih al-Bukhari, "The Messenger of Allah ﷺ died while Abu Bakr was at a place called As-Sunah (Al-'Aliya), so Umar (ra) stood up and said, 'By Allah ﷻ, the Messenger of Allah ﷺ has not died.' Umar then said, 'By Allah ﷻ, only that occurred to me. Allah ﷻ will surely resurrect him, and he will cut off the hands and feet of some men.'

Then Abu Bakr (ra) came and uncovered the Messenger of Allah ﷺ and kissed him. He said, 'May my father and mother be sacrificed for you. You were good in life and in death. By the One in Whose Hand is my soul, Allah ﷻ will never let you taste death twice.' Then he went out and said, 'O you who took oath, do not be hasty.' When Abu Bakr (ra) spoke, Umar (ra) sat down. Abu Bakr (ra) praised Allah ﷻ and extolled Him ﷻ, and said, "Whoever worshipped Muhammad, Muhammad has died, but whoever worshipped Allah, Allah is Alive and will never die." Abu Bakr (ra) then said,

"Allah ﷻ said, ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ﴾ **"Verily, you are to die and they are to die."** [TMQ Surah Az-Zumar:30]. And He ﷻ said, ﴿وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىَ عَقِبَيْهِ فَلَن يَضُرَّ اللهَ شَيْئاً وَسَيَجْزِي اللهُ الشَّاكِرِينَ﴾ **"Muhammad is no more than a messenger, and other messengers have passed away before him. If he were to die or to be killed, would you regress into disbelief? Those who do so will not harm Allah ﷻ in the least, whilst Allah ﷻ will reward those who are grateful."** [TMQ Surah Aali Imran:144]. Then the people started crying.

Bayah of Allegiance at Saqifah Bani Sa'idah:

As soon as the people learned of the death of the Messenger of Allah ﷺ, the Ansar gathered to pledge Bayah to Sa'ad ibn 'Ubadah (ra) as the successor to the Messenger of Allah ﷺ. Abu Bakr (ra), Umar ibn al-Khattab (ra), and Abu Ubaidah learned of the reason for which the Ansar had gathered, so they went to the Saqifah to stop what the Ansar had decided to do. They proved to them with evidence the right of the Muhajirun from Quraysh and the right of Abu Bakr (ra) to the Khilafah. So those who were in the Saqifah pledged Bayah to Abu Bakr (ra), and he accepted the Khilafah (Caliphate) to unify the Muslims, and unify their matter.

Abu Bakr (ra) gave a Khutbah humbled by accepting the Khilafah saying, "By Allah ﷻ, I was never eager for the emirate for a single day or night, nor did I desire it, nor did I ask Allah ﷻ for it in secret or in public. Instead, I feared the temptation, and that I would not find comfort in the emirate. However, I was entrusted with a great matter for which I had no strength or power except by the strength of Allah ﷻ. I would have preferred the strongest of people to take over the Khilafah in my place." (Narrated by Al-Hakim with a Sahih chain of transmission)

The pledge of Bayah to Abu Bakr (ra) was the establishment of the Khilafah (Caliphate) after the Messenger of Allah ﷺ, and the consolidation of the method of appointing the Khilafah (Caliph), which is the pledge of Bayah, and the consolidation of a political system for the Muslims, the Khilafah Rashidah (the Rightly-Guided Caliphate) after the Prophet ﷺ. Abu

Bakr al-Siddiq (ra) led this with competence, in his capacity as the first Khaleefah (Caliph) of the Muslims.

Abu Bakr (ra), Khaleefah (Caliph) of Muslims:

The Khilafah of Abu Bakr lasted two years and three months. Although it was a short period, it was full of achievements and great works, such as consolidating the foundations of rule, eliminating apostasy and rebellion, and working to spread the Islamic Dawah in the lands of Persia and Rome. This happened simultaneously, as there were conquests and the spread of the Islamic call.

The Khutbah of Abu Bakr Al-Siddiq upon assuming the Khilafah (Caliphate)

Abu Bakr Al-Siddiq's (ra) first Khutbah upon assuming the Khilafah outlined the domestic policy, and the relationship between the subjects and the ruler after the death of the Messenger of Allah ﷺ. It clarified the position of the Khaleefah (Caliph) over the subjects and his rights over them and the rights of the subjects over the Khaleefah. It also outlined the foreign policy based on carrying the Dawah through Jihad. Despite its brevity, this Khutbah outlined the foundations of the state and its approach.

Abu Bakr (ra) said, "As for what follows, O people, I have been appointed over you, whilst I am not the best among you. If I do right, then help me. If I make a mistake, then correct me. Truthfulness is a trust and lying is treason. The weak among you is strong before me, until I restore his right to him, if Allah ﷻ wills. The strong among you is weak before me until I take his right back from him, if Allah ﷻ wills. No people abandon Jihad in the Path of Allah except that Allah will strike them with humiliation. No immorality spreads among a people except that Allah ﷻ will afflict them with calamity. Obey me as long as I obey Allah ﷻ and His Messenger ﷺ. However, if I disobey Allah ﷻ and His Messenger ﷺ, then there is no obedience of me obliged on you. Stand up for your Salah and may Allah have mercy on you." [Narrated by Ibn al-Athir with a sound chain of transmission.]

Management of the Affairs of the State

Abu Bakr (ra) managed the affairs of the state with unparalleled skill, professionalism, and penetrating insight. He was careful not to change the walis (governors) appointed by the Prophet ﷺ. He maintained the structure of government as it had been during the time of the Prophet ﷺ. He insisted on completing the military deployment of Usama bin Zayd (ra), despite the dangers that threatened the state. He persisted whist he faced rebellion from those who refused to pay the Zakat and apostates simultaneously, and whilst the state was suffering from a lack of soldiers, conducting unique political actions undertaken by a statesman of a unique caliber.

The Army of Usama bin Zaid (ra) and the Wars of Apostasy:

After the Companions (ra) chose him as their Khaleefah, Abu Bakr's administration of the state was fraught with challenges. Despite the difficult circumstances, he was able to preserve the unity of the Islamic Ummah and strengthen the state.

The Wars of Apostasy:

After the death of the Prophet ﷺ, some people in some Arab regions apostatized from Islam. However, Abu Bakr al-Siddiq (ra) decided to stand firmly against this apostasy and insisted on fighting the apostates. This war was courageous and decisive, and in it, Abu Bakr demonstrated his true loyalty to the Deen of Allah ﷻ and His Messenger ﷺ.

Abu Bakr (ra) issued an order to the army of Usama (ra), which the Messenger of Allah ﷺ had prepared to fight the Romans, "Not one of Usama's soldiers can remain in Madinah, but that he goes out to his military encampment at Al-Jurf." (Al-Bidayah wa'l-Nihayah). Some of the senior Companions (ra) had objected to Abu Bakr (ra) sending the army out, and remaining to confront apostasy and rebellion. They said, "These are the bulk of the Muslims, and the Arabs, as you can see, have rebelled against you, so it is not right for you to divide the jamaah (community) of Muslims under you" (Al-Bidayah wa'l-Nihayah).

Abu Bakr (ra) replied, “By the One in whose hand is Abu Bakr’s soul, even if I thought that wild beasts would snatch me away, I would send out Usama’s expedition, just as the Messenger of Allah ﷺ commanded. If there was no one left in the abodes but me, I would still send the army out.” (Al-Tabari’s History).

Abu Bakr (ra) sent the army and gave it instructions. It reached the lands of the Romans, and achieved great victories that strengthened the prestige of the Islamic state. The army’s departure in these difficult circumstances created awe among the rebels, and apostates in the Islamic state.

Abu Bakr rejected the objection of the senior Companions (ra), including Umar ibn al-Khattab (ra), to fighting those who withheld Zakat from the state, even though they recognized its obligation. Abu Bakr (ra) was a man of keen insight and open-mindedness, so he did not accept that and considered it a rebellion and disobedience against the state, and a weakening of the Deen. He said his famous statement, “Will the Deen be diminished while I am alive?!” Abu Bakr (ra) also said, **وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا “By Allah, I will fight whoever differentiates Salah from Zakat. Zakat is a Shariah right due from wealth. By Allah, if they were to withhold from me even a young camel that they used to pay to the Messenger of Allah ﷺ, I would fight them for withholding it.”** (Bukhari). In another narration, Abu Bakr (ra) said, **وَاللَّهِ لَوْ مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ “By Allah, if they were to withhold from me even a rope that they used to pay to the Messenger of Allah ﷺ in Zakat, I would fight them for withholding it.”** Umar ibn al-Khattab said, “By Allah, as soon as I realized that Allah ﷻ has expanded the chest of Abu Bakr for fighting, I knew that it was the truth.” (Muslim).

Abu Bakr (ra) wanted to fight the apostates himself and went out at the head of the army. The Companions (ra) suggested that he stay in Madinah to manage the affairs of the state and appoint someone else to lead. Then Ali ibn Abi Talib (ra) came forth and seized the reins of his mount

and said, “Where are you going, O Khaleefah of the Messenger of Allah ﷺ? I will tell you what the Messenger of Allah ﷺ said on the day of Uhud, **شم سيفك ولا تفجعنا بنفسك “Advance with your sword, but do not grieve us with the loss of your soul.”** For by Allah ﷻ, if we are afflicted by your loss now, Islam will never have order after your passing.’” So Abu Bakr (ra) returned. (Al-Bidayah wa’l-Nihayah, Ibn Kathir)

Allah ﷻ granted victory to the Muslims in the Wars of Apostasy, and a large number of the Companions (ra) were martyred during them. Among them were the scribes of the revelation, who memorized the Noble Quran and wrote down a number of its verses and surahs. After Allah ﷻ had opened his heart to this matter, he ordered Zayd ibn Thabit (ra) to compile the Noble Quran, both what had been written and what had been memorized. Zayd (ra) was able to compile it into a single volume, before the death of Abu Bakr (ra), as a reward for his good deeds.

Collection of the Noble Quran:

Abu Bakr al-Siddiq (ra) was among the first to decide to collect the Noble Quran after the death of the Prophet ﷺ, fearing that parts of the Noble Quran would be lost due to the martyrdom of many of those who had memorized the Noble Quran in battle. Abu Bakr (ra) and Umar (ra) completed the collection of the Noble Quran into a single volume, the first step in preserving the Book of Allah ﷻ for future generations.

Abu Bakr al-Siddiq (ra) was a man of Iman, sacrifice, and honesty in a time when the challenge was greater than ever. He demonstrated many honorable actions that made him the greatest Khaleefah (Caliph) in the history of the Ummah, and one of the greatest figures whose names were inscribed in history as noble and heroic. Abu Bakr (ra) was an example of a Companion (ra) who did not hesitate to sacrifice himself, his wealth, and his time for the sake of Islam.

Directing Armies to ash-Sham and Iraq:

Abu Bakr (ra) seized the opportunity that the Persians and Romans were at odds, so he sent conquerors both east and west at the same time.

He sent Khalid ibn al-Walid (ra) and al-Muthanna ibn Haritha (ra) to the Persian region, and they were victorious and conquered a number of Iraqi cities, such as Anbar, Dumat al-Jandal, and al-Firaz, and they also conquered al-Hirah. He also sent armies to the Roman region in ash-Sham, led by Yazid ibn Abi Sufyan, Amr ibn al-Aas, and Shurahbil ibn Hasana, may Allah ﷻ be pleased with them. He sent reinforcements led by Abu Ubaidah ibn al-Jarrah (ra). The targeted countries were Jordan, Palestine, Damascus, and Homs. The Battle of Yarmouk took place between the Romans and the Muslims, and Khalid ibn al-Walid (ra) joined them to support them. During the battle, the Muslims received news of the death of the first Khaleefah of the Muslims, and Umar ibn al-Khattab (ra) took over the Khilafah after him.

The Succession of Umar ibn al-Khattab (ra) from Abu Bakr (ra) in the Khilafah

Abu Bakr Al-Siddiq (ra) sensed the danger to the Islamic state as it was waging wars against two of the greatest powers simultaneously. So, in order to prevent the Muslims from disagreeing after him, and after consulting with the Companions, he nominated Umar bin Al-Khattab (ra) to be given Bayah of allegiance by the Muslims after his death. He wrote a letter about this and read it to the people, out of his concern (ra) for the state at this sensitive stage.

The Companions (ra) Fear Over the Succession of Umar (ra)

Ibn Al-Atheer mentioned that fear, as Talha bin Ubaidullah (ra) entered upon Abu Bakr (ra) after he learned that he had appointed Umar (ra) after him, and said to him, “You have chosen Umar as your successor over the people. Yet, you have seen what the people encounter from him whilst you are with him. So, how will he be when he is alone with them, whilst you are meeting your Lord and He will ask you about your subjects?!” Abu Bakr (ra) jumped up, grabbed his shoulder and shook him and said, “Sit by me.” So he sat down. Abu Bakr (ra) said, “Do you fear for me with Allah ﷻ?!” This means, do you think that you are more righteous than me, such that you fear for me with Allah?). Abu Bakr (ra) then said, “When I meet my

Lord and He asks me, I will say, 'I have chosen the best of your people, as a successor, over your people.'"

Abu Bakr (ra) was very careful, out of his piety, not to gain anything from the post of Khilafah (Caliphate), even if it were a single dirham or goods. So, Abu Bakr (ra) said, as narrated by the Mother of the Believers, Aisha, "Look at what has increased in my wealth since I entered the emirate, and send it to the Khaleefah after me." So we looked and saw a Nubian slave carrying his own children, and a camel used for watering his garden. So we sent them to Umar (ra), and Umar wept and said, "May Allah ﷻ have mercy on Abu Bakr (ra), he has exhausted even those after his passing greatly, (through his precedence in piety)." This was mentioned by Ibn al-Jawzi and others with a sound chain of transmission.

The Death of Abu Bakr al-Siddiq (ra):

The Mother of the Believers, Aisha (ra) narrates that Abu Bakr (ra) died of illness after taking a bath on a very cold night, which caused him a fever and prevented him from going out to pray Salah for fifteen days. He instructed Umar ibn al-Khattab ﷺ to lead the congregational prayer on his behalf, until he passed away on the night of Tuesday, 22 Jumada al-Akhira, 13 AH, corresponding to 23 August, in the year 634 CE (Al-Isabah fi Tamyiz al-Sahaba, Ibn Hajar al-Asqalani). His last words before his death were, "O Allah, let me die as a Muslim and join me with the righteous." He said these words and then breathed his last. May Allah ﷻ have mercy on him and be pleased with him.

Madinah was in uproar at the news of the death of Abu Bakr (ra). Madinah had not seen a day since the death of the Messenger ﷺ with more weeping people, both men and women, than that evening. The Companions (ra) were deeply saddened by his departure. Ali ibn Abi Talib rushed in, weeping and seeking refuge in Allah. He stopped at the house where Abu Bakr was and said, "May Allah have mercy on you, Abu Bakr. You were the friend and confidant of the Messenger of Allah (ra), his resting place and his confidant, the place where he deposited his secrets, and sought consultation." Then he said, "By Allah, the Muslims will never

be granted the like of you after the Messenger of Allah (ra). You were a source of honor, protection, and refuge for the Deen. May Allah ﷻ join you with your Prophet Muhammad ﷺ. May He ﷻ neither deprive us of your reward, nor lead us astray after you." The people were silent until he finished speaking, then they wept until their voices rose and they said, "You have spoken the truth." (Al-Tabsira by Ibn al-Jawzi)

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Prerequisites for Political Understanding and Policymaking (Part 4): The History of Nations, Their Characteristics, Alliances, and Conflicts

Luqman Harzallah – Palestine

When history is studied, the student must distinguish what benefits him from what does not. This distinction is made by linking the study of history, to the purpose for which it is studied. If one seeks literature and eloquence, he delves into the history of his nation's writers. If one seeks entertainment, he engages in the myths of nations. If driven by curiosity, he pursues matters in history that have no answers. However, the politician does not take these paths. Instead, he proceeds in the direction dictated by his goal, the study of the politics, guardianship of the affairs, of yesterday.

History:

The history of nations, states, and leaders consists of reports about conditions that took place, related to managing affairs and changing situations. At the time, these were political events, and today they have become history. Studying the history of nations, states, and leaders is beneficial in many aspects. The history of leaders enlightens the insights of the active politician engaged in politics, as he reflects on the actions of leaders who changed the course of events, rescued their countries from crises, spared their nations from calamities, or elevated their nations to the ranks of global powers. This confirms to him that what is possible in politics is reality itself, and it is also what reality can become when handled by the hand of a politician.

The history of states benefits the politician by providing real experience of the development of the international balance of power, the emergence of international customs and laws, and the effective tools that have been used throughout time to enforce political orientations and achieve planned policies.

The study of the history of nations gives the politician insight into nations and peoples, their traits, and how events related to them are connected to the qualities carried by those nations.

Current leaders in the world often draw inspiration from historical leaders of their nations. The leaders of the Islamic Ummah derived their contributions from the Prophet ﷺ, from the Khulafaa' Rashidun (Rightly-Guided Caliphs) after him—Abu Bakr, Umar, Uthman, and Ali (may Allah be pleased with them)—and from Khulafaa' (Caliphs) who excelled in caring for the Ummah and the state, such as Harun al-Rashid and Suleiman the Magnificent (may Allah have mercy on them).

In America, its leaders draw their determination and direction from the founding fathers who built America, preserved its unity, and established it to become the foremost state in the world, such as George Washington and Abraham Lincoln.

In Russia, its leaders derive their vigor and even their political orientations from their historical figures like Peter the Great and Catherine the Great.

Thus, the study of history is essential for shaping role models for young leaders and motivating them to emulate their predecessors in contribution and capability.

What concerns us in our discussion here, is what can be gained from history in terms of political understanding and policy-making. Therefore, it is necessary for us to study the history of our Ummah and the history of the active nations in the world. This study requires focusing on the pivotal points in the history of nations, not on the entire detailed history of those nations. This must be approached as follows:

Firstly: A general study of the history of any nation from its inception, which leads to a clear picture of the characteristics that have accompanied this nation since its beginning. This is something that influences our view of that nation both in times of its rise and its decline. If a nation possesses the qualities of leadership, resilience, the fulfillment of its responsibilities,

and the ability to bear responsibility for others, then that nation will not perish. If it stumbles, it will quickly return, gather its strength, and once again shape the world according to its own way.

However, if a nation possesses traits of wickedness, cunning, strong networking with others, or ease in winning friends and neutralizing enemies, then such a nation becomes a calamity for the world, bringing nothing but misery and war in pursuit of its own interests. If a people combine deceit with cowardice and a habit of intrigue, then that people becomes a source of unrest for any state that they control, and they must be prevented from taking any leadership position in any country that they can rule over, and so on.

Secondly: It is necessary to study the pivotal moments in the history of nations, that brought about fundamental changes in their course, as well as to study the state of the world at those turning points, when the change occurred in favor of the nation or against it. In this way, the politician understands the fluctuations of the international scenario, and foresees the rise of one nation and the decline of another.

For example, the Treaty of Hudaybiyyah was a pivotal moment in the history of the Islamic Ummah, followed by the sending of letters to the kings and emperors of the world. The battles of Qadisiyyah and Yarmouk were also pivotal in the state's emergence onto the global stage, as was the conquest of Constantinople. Conversely, Peter the Great's war against the Uthmani Khilafah (Ottoman Caliphate) in the region of the Sea of Azov, after he had established a port there to block sea supplies to the Crimean Tatars, was one of the decisive wars in the history of Tsarist Russia. Likewise, the American Revolution, which led to the birth of the United States of America, and the two World Wars, were also such turning points.

These junctures provide a picture of the international scenario, its transformations, the causes of its shifts, the reasons behind the weakening of some states and the strengthening of others, and the political intrigues and traps woven by some nations against others. History repeats itself, though each time in a different form.

Thirdly: It is necessary to study the dangers that surrounded nations, and the major wars waged against them, to identify their historical adversaries and the vulnerabilities through which they were breached in their wars.

Russia views Europe as nothing but an enemy, and this is historically confirmed: Europe invaded Russia significantly three times, the Great Northern War led by the Kingdom of Sweden, the Battle of Borodino led by Napoleon, and when Hitler invaded them during World War II. This highlights the fact that Russia was invaded all three times through its western gateway, which made the protection of its western frontier a matter of life and death. For this reason, Russia took an extremely fierce stance when Ukraine requested NATO membership, a move encouraged by America to ignite this hotspot, which indeed erupted in 2022.

Fourthly: It is necessary to study recent history, due to its connection with current issues, by examining the political projects undertaken by states and whether they are still pursuing them or have abandoned them due to failure or success.

If the history of a given issue, around which current events are unfolding, is not known, then any analysis of the present circumstances without looking into its history is incomplete. The different dimensions of the issue cannot be fully revealed without understanding its past. For example, when examining the Palestinian issue, one must know its history from the time it was targeted by the British, through its occupation, to its being handed over to the Jews, and the granting of authority over parts of it to Jordan and Egypt. Then come the related projects of a one-state or two-state solution, the relationship between the Jews and Jordan, the Jewish view of Jordan throughout the issue's history, and the plans drawn up by the Americans to reach the two-state solution, starting with encouraging the partition of Palestine into two states in 1950, then adopting the two-state project in 1959, then steering the Oslo Accords of 1993 to their advantage, leading up to the Deal of the Century in 2020. This also includes the shift from the Arab Peace Initiative to normalization and

then “peace,” the changes in Jewish orientations between Jordan and Saudi Arabia, the shifts in Jewish loyalties between Britain and America, America’s eventual control of the entire stage, and the division within the two American parties, with each supporting different factions among the Jews. Thus, whenever a new event occurs, its context becomes understandable.

It is also necessary to observe a very important matter: history is a mixture of events and facts. There are events that happened to a nation or state tied to specific circumstances, and there are historical facts independent of circumstances. One must adopt the facts, and set aside the events tied to temporary conditions. For example, the Islamic Ummah is not a bloodthirsty nation, even if in its history blood was shed due to domestic disputes. Looking closely at those disputes, their roots are found in circumstances that arose, or in external groups that confused the Ummah while it was off guard. An example of this is the events with the Khawarij, the establishment of the Fatimid State, and the Qarmatians’ control of the Sacred Masjid. However, these did not take the history of the Ummah out of its true context, namely, carrying the responsibility of spreading its ideology to the world. The Ummah remained on this course until its state was brought down, and now it has returned to work for the rebuilding of its state once again.

So, the event tied to circumstances was the bloodshed in the Ummah’s disputes, and this is not to be taken as its essence. The historical fact is the Ummah’s responsibility to spread its ideology, and this is what must be taken.

Thus, forming a historical picture of the active nations and those that were, or could become, active is essential for the politician whether he seeks to engage in political understanding or in shaping policies.

The characteristics of peoples

The study of the characteristics of peoples is essential for political analysis, as well as for those formulating policies related to a people or a nation.

The policies decided by political leaders in a given country are not separate from the traits they carry, and these traits stem from the nature of the people from whom they emerge. The choice of objectives is inseparable from the characteristics of peoples: a people aspiring to dominance over others will choose different goals than a people concerned only with themselves, whilst a people who feel responsible for others will adopt political objectives, unlike those whose nature is selfishness.

The characteristics of peoples influence the plans and methods employed to reach a goal. A people that detests injustice will not follow the same course as a people accustomed to it, even if both peoples are pursuing the same objective.

The policy drawn by the leading state in the world, toward peoples and nations, must take into account the characteristics of those peoples. For example, the expansion of the Islamic state into Al-Sham and Africa involved a military form, while Islam reached Indonesia and spread widely there through Muslim traders without war. Thus, if a state employs the same approach toward two different peoples without considering their natures, it will not achieve the same results with both, and may even face failure.

Similarly, there is a difference between the German people and the Afghan people: America occupied Germany for many years, yet the Germans never even threw a single stone at them. However, when America occupied Afghanistan, it found no peace until it withdrew after twenty years in a humiliating manner. Therefore, a policymaker must take into account the characteristics of peoples when devising policies concerning them.

The Messenger of Allah ﷺ teaches us this. When Quraysh sent negotiators to him at Hudaybiyyah, he adopted a different approach for each one according to what suited him. When Quraysh sent the Ahabeesh, led by Hulays ibn Alqamah al-Kinani, the chief of the Ahabeesh who were allies of Quraysh, the Prophet ﷺ said, **«إن هذا من قومٍ يتألّهون، فابعثوا الهدي في وجهه حتى يراه»** **"This man is from a people who revere the sacred. Send the**

sacrificial animals to pass in front of him so that he may see them." When Hulays saw the sacrificial animals flowing toward him in their garlands, their hair worn out from long restraint away from their place of sacrifice, he was deeply moved and returned to Quraysh without meeting the Prophet ﷺ, out of reverence for what he had witnessed. He told them what he saw, but they said to him, "Sit down, you are just a Bedouin and have no knowledge." At this, Hulays became angry and said, "O people of Quraysh, by Allah, this is not what we pledged to you, nor what we agreed upon with you! Is one who comes to honor the House of Allah to be turned away from it? By Him in whose hand is Hulays's soul, you will either let Muhammad proceed with what he came for, or I will march with the Ahabeesh against you as one man!" [Al-Sirah al-Nabawiyyah, Ibn Hisham].

The characteristics of peoples can be discerned by tracing their history. What is meant is not a detailed reading of their history, but rather looking at the pivotal moments within it, and that is sufficient.

It is necessary to examine the history of their rise, the history of their decline, their dealings with their enemies, as well as their response to crises that befall them. From studying these stages, general characteristics of these peoples can be derived.

The characteristics of peoples can also be discerned from the nature of their lands. Peoples who live in regions open to the seas, trade routes, transportation, and fishing develop traits that suit the nature of their land and their common occupation. For this reason, the English were among the most capable peoples in dealing with others and communicating with them, and among the most cunning and deceitful.

By contrast, the Arabs lived in harsh lands, between deserts and high mountains. Their life was difficult, their food dry, and they were unbothered by hardship in their living. In fact, the vastness of their deserts broadened their horizons, so Allah ﷻ guided them to trade as a way out of their difficult livelihood. Thus, they combined the ability to connect with others with the strength of their toughness. They did not take to hypocrisy nor did they like lying.

The Prophet ﷺ described their traits when he left the gathering of Banu Shayban after asking them for support, saying, **«يا أبا بكر أية أخلاق في الجاهلية ما أشرفها بها يدفع الله عز وجل بأس بعضهم عن بعض، وبها يتحاجزون فيما بينهم»** **"O Abu Bakr, what noble morals in the Days of Ignorance! By them Allah ﷻ repels the violence of some of them against others, and by them they restrain themselves among one another."** [Dala'il al-Nubuwwah, Al-Bayhaqi].

Thus, the nature of the land and its common occupation are among the causes of a people's collective traits, and history bears witness to this.

Agreement and Conflict

Historically, communities and later states did not live isolated from one another. If this was not the case for communities and states in the past, then it is even more evident today that states cannot live in isolation from others, especially those that have a motive to engage with the outside world.

We exclude from this discussion those tribes and groups that still live in remote jungles, even though they themselves are not completely isolated from their surroundings, as they wage wars and secure interests among neighboring tribes. However, they are excluded on the grounds that they have no influence whatsoever on the international arena.

The states of this world are either influential or influenced. Therefore, any community that decides to withdraw from the world will inevitably be affected by the ambitions of those states that choose to be influential.

The states of the world engage with others either out of a drive for dominance or a drive for colonialism. The drive for dominance may stem from the desire for the supremacy of race, the supremacy of nation, or the supremacy of an ideology, all of which fall under this framework. The drive for colonialism encompasses every form of exploitation of other states' resources and wealth, whether through military occupation or through political or economic agreements.

These two drives push the players on the international stage toward either conflict or agreement. The drive for racial supremacy was Hitler's tool in rallying the Aryan race to wage wars for control over Europe. Although he moved toward Denmark and Norway to secure the iron shipments coming from Sweden, the broader direction he displayed was driven by the superiority of his race, and thus, this drive led toward conflict.

As for the Islamic state, it swept across lands, opening them up, driven by the supremacy of its ideology, Islam, without regard to wealth or resources. The conquest of Egypt and Al-Sham was carried out in the same manner as the conquest of the poor lands of the Arabian Peninsula.

The drive for supremacy cannot reconcile with the drive for supremacy of another, except through temporary truces, after which it resumes working for the dominance of its principle, race, or nation.

As for the drive of colonialism, it is a vile motive that pushes the strong to consume the weak by humiliating and even enslaving them, in order to exploit the resources of their land for the benefit of their enemy. For this reason, the Western capitalist states prioritized conflict for the sake of colonialism above every other motive during the period in which they colonialized the Islamic world and Africa.

It reached the point where France colonialised Niger and employed Nigerien children to extract uranium from its mines, which was then shipped to France to fuel its nuclear reactors that light up France with electricity, while the people of Niger died in the mines and had no light when night fell upon them.

The drive of colonialism was also what drove King Leopold II of Belgium, who controlled the African Congo, to cause the death of ten million Africans, not to mention the slave trade, which was treated as a commodity by Europeans in past times.

Conflict arises between those driven by motives of dominance. Two countries then clash in a struggle that sweeps across their borders and

pushes them into a state of actual war, until one side yields and surrenders, and the stronger prevails in dominance over both countries.

However, since nationalistic borders were sanctified, this type of conflict has become internationally condemned. Thus, states resorted to circumventing this international stance through popular referendums. For instance, in Austria there was already popular sentiment in favor of unification with Germany, before the Anschluss process (Anschluß Österreichs) that annexed Austria to Germany. Likewise, Russia encouraged separatist movements in eastern Ukraine, then recognized the separatist republics, Donetsk and Luhansk. These republics then requested Russia's protection against Ukrainian aggression, and this staging was important for Russia, so as not to appear in violation of international law.

Conflict also occurs among those with the same orientation, stemming from a state's drive for dominance within its own sphere and, consequently, in the world, as well as from competition over resources. The Western capitalist states clashed violently in Muslim lands, leading America to pull the rug out from under England's feet in its former colonies by igniting regions and eliminating agents. For example, America set Yemen ablaze through the strikes led by "Saudi Arabia" against Yemen in 2015, thereby providing the Houthis who at that time aligned with America an opportunity to enter the political arena in Yemen and to pull the rug out from under Ali Abdullah Saleh and those who stood behind him after his assassination.

Indeed, America ignited Iraq in order to end its subordination to England and to take control of its resources.

On the other hand, the same interests that drive states into conflict also drive them into agreement. In 1961, America saw it in its interest to enter a phase of détente with the Soviet Union, in order to curb the ambitions of other major powers. However, once it had exhausted its benefit, it abandoned détente in 1979.

It is necessary to note the difference between conflict based on hostility and conflict based on competition. When the European states

clash with America, their conflict is in the realm of competition over the spoils of the world, since Europe sees that it and America share the same values and civilizational orientation, and that America is in fact the offspring of Europe. Thus, they form a single front, unifying against others while competing among themselves.

In contrast, the conflict between Russia and Europe is not driven by competition, but by hostility and this hostility is historical between these two fronts.

The study of conflict and agreement is only necessary with regard to the states that are active in the world, or issues connected to them. It is also necessary for nations and peoples that possess the elements required to become major powers. As for others, examining them is of no importance at all.

Historically, conflict and agreement have driven states to agree upon customs, and then laws respected by all. They have also driven states to form alliances and hold international conferences.

[To be continued]

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The Translation Anomaly Regarding the Term "Homosexuality" and the Islamic Perspective on It

Khalil Musab – Wilayah Pakistan

I've noticed an ongoing thread in today's (mostly English-speaking) discourse and it's the idea that one can be Muslim and be gay so long as one controls their desires. The idea being that one cannot be blamed for being born gay (as that is outside of their control). However, one can be accounted for their deeds and their decision to act upon their desires. Hence, the gay Muslim must control their queer desires and avoid the sin of homosexual relations.

The problem in this line of thinking is clear to most Muslims. We understand from the Qur'an and *Sunnah* that Allah ﷻ creates all humans in a state of *fitra* (purity). In the Noble Qur'an, Allah ﷻ says, ﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ **"So be steadfast in faith in all uprightness (O Prophet) – the natural (*fitrat)* Way of Allah which He has instilled in all people. Let there be no change in this creation of Allah. That is the Straight Way, but most people do not know"** [TMQ Surah Ar-Rum 30:30].

So how can it be accepted that one is born gay i.e. in a state that is inclining them towards sin? How can one reconcile the idea of being born gay with the idea of being born in *fitra*?

I'd like to suggest a reason for why Muslims today are falling into this conceptual predicament and I think it's because of the way Muslims have adopted the English language and the concepts *(mafahim*) embedded in it.

Many scholars in the West have written about the history of the word "gay" and related terms such as "queer", "lesbian", and "homosexuality" in regards to how they emerged in the West and became embedded in Western languages such as English. The main argument is that how the West understands sexuality and the terms it has created to capture this understanding is not something that has always existed throughout time

and across places. Instead, these ideas were created at a specific time and place.

In his book, *Islam in Liberalism,* Professor Joseph Massad summarises the discussion as follows: *"The important understanding that sexuality is a historically and culturally specific epistemological and ontological category and is not universal or necessarily universalizable – this includes sexuality's derivatives, homosexuality and heterosexuality (and bisexuality), whose consolidation as medical, juridical, and later social categories in late nineteenth- and early twentieth-century Western Europe and the United States is their hallmark, and heterocentrism, heterosexism, and homophobia as socially and culturally specific companions to these developments at the level of 'Western' ontology".*

The idea is this: the word "gay" is used to invoke a specific Western understanding of the human and human nature. It's the idea, Professor Massad later explains, that humans are subjects of desire and those desires constitute their identity i.e. who they are. He writes, *"But if sexuality has a specific European history, even though, as Kobena Mercer and Ann Laura Stoler have demonstrated, this history is an effect and a product of European colonial encounters and is imbricated with the category and epistemology of race, the epistemological and ontological implications of the term are not easily transportable much less translatable to non-European contexts. Also, Foucault's caveat that the appearance of the term 'does not mark the sudden emergence of that to which 'sexuality' refers,' undermines a good part of his project, as 'sexuality' here, or its history, seems to signal not a new regime of subjectivity tout court but also, as Greg Thomas put it, 'a more comprehensive genealogy of desire of which the contemporary sexual formation is simply one part.' Thus becoming a 'subject of sexuality,' according to Foucault, is simply the most recent mode of how 'Western man' had conceived of himself as a 'subject of desire,' rather than signaling the emergence of a classed and racialized and racially supremacist Western subjectivity more generally".*

Professor Massad mentions race in this paragraph to clarify a certain point: when Western colonialists went around conquering people, they categorized them based on what they believed these people to be like i.e. what their nature was. So for the Western colonialists, being "gay" is akin to being a "black man". It is who you are. It is your identity. It's in your biology and your very being.

It is this connection between sexual desires and "who you are" that leads many Muslims to accepting that one is born gay. If you exhibit homosexual desires, that is who you are intrinsically and you cannot be changed the same way a black man cannot be made white.

It appears imperative then for Muslims to re-evaluate the Western concepts that have been adopted and consider what Islam has to say about human nature. As mentioned previously, humans are born in a state of *fitra.* And it is the nature in which Allah ﷻ made us that men find companionship in women and vice versa. Allah ﷻ said, ﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾ **"And among His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought"** [TMQ Surah Ar-Rum 30:21].

But of course, in spite of being born in *fitra*, humans can be tempted towards sin. Thus, our father Adam (as) was tempted by Shaytaan to eat from the forbidden tree. A sin, repeated more than once, can become a habit. Thus, a person can start habitually drinking alcohol or consuming psychotropic substances. However, it is critical to understand that falling victim to forbidden desires does not suggest anything about a person's unchanging nature. Meaning, a person who drinks alcohol regularly is not doomed to be an alcoholic forever. It is not as if the action of drinking is embedded in his being and cannot be changed.

Understanding this is important in understanding the way Islamic scholars in the past viewed sin and how they developed a language to transmit their understanding. The focus is on the action itself without

suggesting that the action is reflective of a person's identity or who they are. Thus, the Islamic scholars used the word "liwat" (sodomy) and "sihaq" (for it's female equivalent) to draw focus on the forbidden act and the one who commits this action is referred to as "luwtee" (sodomite). However, it is incorrect to assume that the word "luwtee" can be translated into "gay" because the word is intended to focus on the action itself and not to suggest anything about the nature of the person. This is the same as referring to someone who drinks alcohol as an alcoholic and the one who murders a murderer. And in all cases, the one who commits the forbidden act (whether that be sodomy or alcohol consumption or murder) can be reformed. Allah ﷻ said, ﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُولَـٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾ **"Allah only accepts the repentance of those who commit evil ignorantly then repent soon after – Allah will pardon them. And Allah is All-Knowing, All-Wise"** [TMQ Surah An-Nisaa:17].

"Soon after" was understood by the scholars to mean "before death".

It is this understanding of *fitra* and desire which is the reason for why scholars in the past viewed same-sex attraction as a perversion of the natural state Allah ﷻ made us in. It was understood that men who developed an attraction to young boys (pederasty) did so because of the feminine features of the young boys (being beardless and having high-pitched voices).

Imam al-Nawawi (d. 676 AH) said, وكذلك يحرم على الرجل النظر إلى وجه الأمرد إذا كان حسن الصورة، سواءً كان بشهوةٍ أم لا، سواءً أمن الفتنة أم خافها، هذا هو المذهب الصحيح المختار عند العلماء المحققين، نص عليه الشافعي، وحذاق أصحابه - رحمهم الله تعالى -، ودليله: أنه في معنى المرأة، فإنه يُشتهى كما تشتهى، وصورته في الجمال كصورة المرأة، بل ربما كان كثيرٌ منهم أحسن صورةً من كثيرٍ من النساء، بل هم في التحريم أولى لمعنى آخر: وهو أنه يتمكن في حقهم من طرق الشر ما لا يتمكن مثله في حق المرأة. "Similarly, it is forbidden for a man to look at the face of a handsome beardless youth (*amrad*), whether the look is accompanied by desire or not, and whether one feels safe from temptation (*fitnah*) or fears it. This is the correct and preferred opinion among the verifying scholars. It was explicitly stated by al-Shafi'i

and the leading scholars of his school (may Allah have mercy on them). The evidence for this is that a beardless youth resembles a woman in this respect: he may be desired just as a woman is desired, and his beauty may resemble that of a woman. Indeed, many such youths may be more beautiful than many women. In fact, the prohibition is even stronger in their case for an additional reason: attachment to them may lead to forms of evil that are not possible in the case of women" (*Sharh Sahih Muslim*, 4/31).

Thus, you will see today the way gay people behave – how they train their voices to be more feminine and adopt feminine manners. This is nothing more than a perversion of the natural state that Allah ﷻ made in us.

Returning to the earlier point of language, the point is to emphasise the need for Muslims today to understand the concepts that Westerners adopted and transmitted through their language. Rather than allowing these concepts to influence their thinking, Muslims must study their *Deen*, adopt its concepts, and speak the language that transmits these concepts. We must understand that viewing someone as "gay" is to fail to understand what Allah ﷻ tells us about how He created us and how we can be reformed and guided away from sin. Allah ﷻ said, ﴿لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُم مِّن دُونِهِ مِن وَالٍ﴾ **"For each one there are successive angels before and behind, protecting them by Allah's command. Indeed, Allah would never change a people's state of favour until they change their own state of faith. And if it is Allah's Will to torment a people, it can never be averted, nor can they find a protector other than Him"** [TMQ Surah Ar-Ra'ad 11].

I hope this article has helped to clarify some matters and perhaps assist Muslims in their discussions with others on the topic of sexuality and Islam.

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A Reading into China's Strategic Vision and the Shift in Its International Policy

Munaji Muhammad

I begin with an introduction necessitated by the need to understand the major strategic transformations that China is undergoing. It is essential to examine the underlying reasons, conditions, and strategic as well as geostrategic opportunities behind China's emergence on the international stage as a major power. This includes looking into the growth of its economic, military, technological, and political power, alongside its global ambitions, to the point where it now exerts its own distinct influence on the international situation and global politics. Recently, on June 17, 2026, The Information Office of the State Council of the People's Republic of China issued a white paper titled "More Just and Equitable Global Governance: China's Principles, Proposals and Actions," which expressed China's strategic vision and its future global outlook.

China's rise to become a global power was not an isolated event detached from the international environment, the geopolitical conditions surrounding the global situation, or the severe crises facing the Western American international order. Instead, this power grew and accumulated through pivotal historical moments, most notably the end of the Cold War, the collapse of the Soviet Union, and the emergence of American unipolarity. In the euphoria of victory over the Soviet Union, America's strategic preoccupation and primary concern was building an empire and controlling the tools of hegemony to manage the world as the sole dominant pole. These tools were nothing other than energy sources, raw materials, and primary natural resources. The Muslim World—with its wealth, its sea of oil and gas, and its latent, deeply rooted Islam that had regained its strategic vitality—became America's strategic preoccupation and core concern. Consequently, America's wars in the Gulf, Afghanistan, and the Horn of Africa were strategic wars aimed at building its empire and cementing its unipolar hegemony, which it marketed as the establishment of a "New World Order." This exceptional international circumstance

created a historic strategic opportunity and moment for China. Amid America's distraction with its imperial adventures, China quietly and steadily built its economy, developed its infrastructure and manufacturing capabilities, and established its technological base by advancing its educational system and strengthening the capacity of its research, testing, and innovation centers. Although this historical moment appeared to be one of absolute American dominance, it provided China with a favorable external environment to achieve net strategic gains free from American containment and sanctions. This was further aided by Beijing's adoption during this phase of a cautious approach inspired by the famous saying of Deng Xiaoping (the architect of modern China's reforms), "Hide your capabilities and bide your time," where the goal was to avoid direct confrontation with the dominant American power. Furthermore, in light of the defeat of the communist system, the collapse of the European Eastern Bloc states, and the end of the Cold War, America relied on a deeply flawed strategic assessment: that the socialist People's Republic of China would suffer the same fate as the European socialist bloc nations, and that disintegration would inevitably strike the Chinese socialist state and governance system. This completely overlooked the reality of China, whose hybrid system was closer to state capitalist socialism than to state socialism within the communist framework, not to mention the cultural and civilizational differences between the Chinese East and the European East.

Then, with the collapse of the Soviet Union and the removal of communist barriers, liberal conditions became ripe for capitalism to reclaim its dominance and hegemony over the economy, politics, and daily life. Among the outcomes of this new form of liberalism—"neoliberalism"—was the globalization of the Western liberal model and the elimination of all restrictions and barriers to global trade (the trade of capitalist corporations), as embodied in the General Agreement on Tariffs and Trade (GATT) agreement and the World Trade Organization established in 1995. As a result of this economic globalization, the world witnessed an unprecedented expansion in international trade and the

relocation of industrial production to regions with lower costs and fewer regulations. China capitalized on this wave by attracting foreign investment and enhancing its industrial capabilities, technical competencies, and workforce skills. China's role in the global economy began to grow until it was described as the "workshop of the world." This status was reinforced when it joined the World Trade Organization in 2001 and became firmly established during the 2003–2008 period as its industrial exports doubled. China became widely known as the "world's factory," a phrase that became widely used and popular in international institution reports and financial newspapers. Thus, China transformed from a peripheral state in the Western capitalist production chain into a primary, central nation in global economic supply chains.

With this Chinese boom, the center of economic gravity began shifting toward Asia through Asia's rising contribution to global production and trade, with China being one of the biggest beneficiaries. This success was bolstered by its political leadership, its vast domestic market, its broad industrial base, and its heavy, high-level investments in infrastructure, education, and technology.

Then came the third millennium, bringing signs of erosion and exhaustion within the Western American international order, alongside worsening crises in the Western capitalist system. Among these, the 2008 global financial crisis proved to be a strategic inflection point and a profound turning point in Chinese strategy. China's relative isolation from the global economy's speculative financial mechanisms and institutions protected it from the catastrophic fallout of the 2008 Western debt crisis. This protection was further bolstered by its massive foreign exchange reserves, a state-dominated banking sector, high domestic savings, and a robust capacity to mobilize public investment and stimulate internal demand. Consequently, China did not view the 2008 crisis merely as a harsh economic test, but rather as a defining moment that exposed the limitations of the Western financial model. It reinforced the confidence of the Chinese elite in their model's resilience, with central state control over finance, production, and trade, and served as a turning point that

propelled China from a strategy of integration into the international order toward thinking far more ambitiously about actively reshaping it. Thus, in 2013, China launched the Belt and Road Initiative (BRI), signaling its transition from an economic power into a global geopolitical actor. Additionally, the political, strategic, and military crisis of the American state acted as a supporting factor. This crisis stemmed from capitalist domestic divisions and their political and cultural repercussions, rising internal American polarization and its impact on the state and its foreign policy, and setbacks to American military power that laid bare the boundaries and limitations of U.S. strength in maintaining unilateral hegemony. Later, under the Trump administration and its erosion of the appeal of Western American leadership, Beijing capitalized on the crisis of the American state by expanding its industrial, technological, and financial base and international relations, transforming its economic weight into geopolitical influence to evolve from a beneficiary of the Western international order into a power challenging and reshaping its rules.

This was further reinforced by the digital and technological revolution. With the rise of the digital economy, power was no longer measured by industrial output alone, but also by artificial intelligence, telecommunications, data, and semiconductors. China recognized early on that future competition would center on technology and technical standards. Therefore, it intensified investment in scientific research to develop its own proprietary Chinese technology, specifically to reduce reliance on foreign technologies in sensitive fields, and subsequently swept global markets with its innovations.

China's rise was not solely the product of its internal strength; it was also the result of the gradual erosion of the international order established and led by America after World War II and reinforced after the end of the Cold War. The pillars of that order were Western economic dominance—led by the U.S. economy—military superiority under American leadership, international institutions serving the system, and economic globalization. Over decades, these elements reinforced one another: military power provided the security umbrella for America and the West; international

institutions regulated a major portion of global economic relations and served as soft tools of coercion to impose Western hegemony; and globalization firmly tied the economies of the world to the Western economy.

However, recent decades have witnessed changes that weakened the pillars of the Western international order. The West's relative share of the global economy shrank with the rise of Asian economies, competition intensified in technology and manufacturing, and regional powers emerged that were more independent in their decision-making. Additionally, some international institutions faced criticism regarding representation and legitimacy, while discourse surrounding multipolarity gained momentum. At the same time, globalization entered a more complex phase: instead of serving as a tool to deepen dependence on the Western economy, it also became a tool and arena for competing with the West. This prompted a reassessment of supply chains, technology security, vital resources, and foreign dependence. Globalization, along with its philosophy and rules, became a subject of contention and debate, while protectionist policies—alongside sanctions and tariff wars—were proposed as alternatives, thereby placing geopolitical considerations back at the heart of the global economy.

As the pillars of the Western international order were shaken, a shift also emerged in the very concept of power. While influence was once tied primarily to military and financial capabilities, technology—along with its hardware, data, semiconductors, artificial intelligence, technical standards, and digital infrastructure—became central instruments in global competition, with cyber warfare taking center stage in the strategic priorities of nations. With this shift, the rules formulated in the mid-twentieth century became inadequate to address many emerging issues, opening a wide debate on updating or re-drafting them. Thus, political friction and polarization began regarding whether the Western American order should continue in its current form or be modified and reshaped, alongside America's calls to preserve it while reforming and adapting it to new developments.

On the other side, led by China, discussions began regarding the redistribution of influence within the institutions of the international order or the establishment of new frameworks reflecting shifts in the global economy and new balances of power. This strategic shift reflected China's transition from a state seeking integration into the Western international order to one aspiring to reshape it. This Chinese strategic transformation should not be read merely as the rise of a new economic power, but as a gradual, cumulative strategic shift in China's view of itself, its position within the international order, and the global situation.

The 2008 global financial crisis marked a turning point in Chinese strategic thinking, as Beijing concluded that the Western model no longer enjoyed the intellectual and economic dominance it possessed following the Cold War. Since then, China has not remained content with merely capitalizing on the benefits of the international order; instead, it began building independent tools of influence. These include the Belt and Road Initiative, new financial institutions, such as the BRICS Bank, the expansion of its technological presence and leverage, and the enhancement of its geostrategic influence across the Global South, that includes Africa, Latin America and Asian nations. These steps expressed China's transition from integration to influence, which was subsequently followed by the phase of attempting to reshape the Western international order.

The beginning of this decade marked a pivotal moment in China's strategic transformation. Since 2020, a succession of white papers has articulated China's strategic vision, revealing that Beijing has moved from the stage of integration into the international order to the stage of formulating an alternative vision to manage it and reshape its rules. China is no longer content with merely demanding a larger share within the existing system; rather, it has begun presenting standards, rules, institutions, and concepts that reflect its strategic vision and elements of its Chinese culture in direct competition with the Western model. In the 2021 white paper, "China: Democracy That Works," Beijing redefined democracy outside the Western liberal framework, offering what it termed "whole-process democracy"—defined as the system's ability to serve the

people's interests, development, and stability—marking the beginning of a rebellion against the normative hegemony of America and the West. In its 2023 white paper, "A Global Community of Shared Future: China's Proposals and Actions," Beijing articulated its vision for the international order even more clearly, embedding a critique of the existing order and questioning the legitimacy of the intellectual foundations upon which that order was built after the Cold War. In the 2023 Belt and Road white paper, China presented its initiative to the world not merely as an infrastructure project, but as a geostrategy to reshape global trade, finance, and connectivity networks according to a Chinese vision. Similarly, in the 2025 white paper, "National Security in the New Era," Beijing focused on characterizing the world under American leadership and its international order as turbulent and volatile. It linked Chinese security to structural transformations that the international order must undergo to protect China's trajectory of rise, emphasizing that the issue with America and the West lies in the very structure of relations and rules of the order, rather than a mere circumstantial dispute that can be settled. The latest white papers of this year, 2026, represent the clearest expression of China's endeavor to reshape the international order, moving beyond discussions of domestic development and a secure regional perimeter to advocate for building a global governance system, global security, global development, global civilization, and a community with a shared future for mankind.

In its strategic transformation, China also seeks the cultural reframing of concepts and the reshaping of standards and rules to serve as its gateway to constructing the international order according to its vision and interests. It strives to shift the focus of power and security away from an exclusive linkage to hard military power, expanding the concept of power and security to encompass technology, data, industrial and digital standards, and cyber capabilities as primary levers of strength, security, and deterrence. It then emphasizes China's status and position as a global center of power in these critical issues affecting world security, qualifying it to be a key party in drafting rules and standards and reshaping the international order as a major geopolitical actor within it.

China views reshaping the international environment as a decisive factor in reshaping the order itself, such that the new balances of power become a natural result of changing the rules. This concept finds its roots in Chinese cultural heritage far more than can be explained by Western theories, as China repurposes concepts from its own culture in modern language. Henry Kissinger pointed to this matter in his recent analyses, noting that China operates from a different concept of international order and draws inspiration for its strategic vision from the idea of equilibrium in Asian history, where no single power should impose its will upon all others.

Chinese political history—rooted in the rule of successive imperial dynasties—and Chinese political culture find their foundation and grounding in Confucianism as an intellectual, moral, and political system founded by Confucius in the sixth century BCE. For over two thousand years, Confucianism shaped the cultural, political, and administrative foundation of Chinese state, society, and culture. Its influence remains clearly visible in China's culture, politics, and administration today, even after the fall of dynastic rule in 1912, the establishment of the Republic, and the state's adoption of the socialist system. Thus, the Chinese strategic mind is saturated with its political history and Chinese political culture. Indeed, one of the major flaws in analyzing the Chinese issue is overlooking China’s distinct cultural, civilizational, and political character.

One of the most evident influences on contemporary Chinese strategy finds its roots in the philosophy of war of Sun Tzu—the most famous military theorist in Chinese history, to whom the authorship of *The Art of War* is attributed, a book considered among the most influential works in Chinese military, strategic, and political thought. He did not view war as a test of raw force, but rather as a test of intellect. His famous maxim, “The supreme art of war is to subdue the enemy without fighting,” is not a call to avoid conflict altogether, but rather an instruction to reshape the strategic environment so that direct confrontation becomes unnecessary—which constitutes the core philosophy of Chinese strategy today.

Thus, the Chinese strategic mind is actively guided and driven by its cultural background and distinct political tradition, constantly thinking about rearranging elements of reality to shape an international environment that serves its goals, so that its desired objective becomes the natural outcome of the unfolding course of events. For this reason, China appears less interested in declaring grand victories and far more focused on shaping the long-term environment and trends. It does not ask how to defeat the United States so much as it searches for ways to ensure that the structure of the global economy and networks of trade, technology, and finance evolve in a manner that makes the shift of the center of power to Asia and China a natural outcome.

From this perspective, the recent white papers can be read as documents aimed at redefining and reshaping the rules of the international order rather than papers signaling a direct strategic clash with the dominant power. These papers focus on rebuilding the global governance system, expanding the role of the Global South, promoting the use of local currencies, developing multilateral institutions, and drafting new standards in technology and the digital economy. All of these efforts converge toward a single objective: reshaping and transforming the environment that hosts the existing Western international order.

In its quest to reshape the international environment—and based on Beijing's conviction that the West no longer represents the majority of the world's population or economy—China addresses the nations of Asia, Africa, and Latin America as key partners in the upcoming order. Its discourse is not ideological and does not rely on raising contentious cultural issues; instead, it leverages its economic tools and surplus liquidity in investment, finance, infrastructure, technology, and trade to build a broad coalition of shared interests. This makes Chinese influence an integral part of the economic development of Global South nations, thereby utilizing this bloc to reshape the international environment in service of Chinese strategy.

From this standpoint, one can understand China's shift toward investing in infrastructure, supply chains, industrial standards, artificial intelligence, communications networks, and new financial institutions. These are not merely economic instruments; rather, China views them as means to reshape the environment within which international power operates. In its strategic vision, China does not proceed from the premise that overthrowing the dominant power is a prerequisite for changing the international order. Instead, it operates on a more complex and nuanced premise: that if the standards and rules by which the order functions are transformed, the natural result will be a shift and change in the center of the order itself—meaning that changing the rules precedes changing the institutions.

Among the measures China has taken to disrupt existing standards and rules are expanding the use of local currencies in trade to undermine the dominance of the U.S. dollar, constructing parallel payment and settlement networks to challenge the hegemony of the SWIFT system, establishing new development banks to break the monopoly of the Western World Bank and International Monetary Fund, setting technical standards to disrupt Western normative monopolies, and developing independent digital networks to counter Western digital hegemony. Through investment and financing, China works to make these practices widespread to create a parallel environment that compels international institutions to adapt to it, making rule changes a demand and a natural outcome while forcing others to operate within its new framework. This environment serving the reshaping of rules is precisely what China is attempting to build through supply chains, infrastructure, technology, finance, Chinese industrial, digital, and cyber standards, surplus liquidity, and financial incentives. Early signs of this gradual shift in the global center of gravity are already visible: the center of trade is moving to Asia, the center of manufacturing is already in Asia, the center of growth is heading toward Asia, an increasing share of technological innovation originates from Asia, and geostrategic focus on Asia is mounting. Thus, China views the preparation of the international environment as a way to make its

proposed changes to rules and standards appear as reforms to the system rather than its destruction.

China's strategic logic and planning are focused on solving the strategic equation: how to reshape and design the rules of the order such that China's rise becomes a logical and natural consequence of those rules. It views its strategic task not in the realm of hard power, but in reformulating rules, standards, and institutions to reorient and shift the global center of gravity by re-engineering the international environment, while drawing others to operate within the rules, standards, and institutions it has reshaped in complete alignment with its interests and vision. Its white papers serve essentially as strategic blueprints for its vision of its own international order, as China strives to be the principal architect of this new order rather than merely one of its poles—a long-term foundation for Chinese hegemony.

This strategy remains a specific Chinese vision, and its limitations and shortcomings may well be argued. However, the crucial matter that must not be overlooked or ignored is that all this strategic effort is, in reality, an intellectual inquiry into how to achieve the goals and objectives of the cultural system—the root of philosophy and order. Strategy, despite its importance, is nothing more than the practical means to achieve the goals and purpose of the cultural idea, and the idea here is the Western capitalist liberal idea. On the level of the core idea, China creates nothing new and brings nothing novel; the imprint of its Confucian culture does not extend beyond certain practical procedures regarding means and strategic planning. It does not extend to the capitalist idea at the heart of the cultural system—the civilizational womb for creating values, birthing visions, generating systems, and defining meaning, goals, and objectives. Strategy remains subordinate to the idea and a servant to its goals and purposes, acting merely as its executive tool. China does not proclaim a distinct civilizational vision of its own; rather, since the beginning of the last century—following the founding of the Republic in 1912, the adoption of socialist governance, and later supplementing it with capitalist economics—it has been engaged with and committed to the Western

civilizational-political vision, carrying no distinct cultural and civilizational project of its own, nor proclaiming one.

It is crucial to note that the world's dilemma today transcends strategy and the strategic mindset, reaching into the civilizational order concerned with man, his ultimate existential issues, his systems of life, and his happiness. The question presented today to human intellect is the search for an alternative to the Western secular capitalist civilizational order—with its catastrophic results and civilizational tragedy—and not a strategy to devise another route to reach the exact same toxic, destructive capitalist liberal outcomes and goals.

The issue lies in the crisis of the Western secular capitalist civilizational order, its philosophy of existence, its life systems, and its inhumane goals and objectives. This system has lost its raison d'être, exhausted all its purposes, and culminated in total nihilism, complete brutality, and the unchecked dominance of its capitalist gang. For the sake of its despicable ambitions, this faction is prepared to burn the earth and everyone on it. Therefore, the issue is not replacing a European-American capitalist faction with a Chinese capitalist faction, the Chinese Communist Party and its state. The toxic capitalist idea remains identical whether carried by Europe, America, or China, and its catastrophic results stem from the very nature of its culture and systems. The capitalist system—with the overflow of its brutal vision and the barbarism of its civilization—has become a site of tragedy and a project of destruction.

On a cultural level, China lays no new foundations, creates nothing novel, and neither carries nor proclaims any alternative cultural and civilizational project of its own. It is nothing more than the crisis-ridden capitalist system itself, and China's furthest step within it is wresting the pickaxe of capitalist destruction from America's hand to place it in its own through a strategy of changing the rules to transfer the center of gravity and capitalist hegemony from the American-European West to the Chinese East.

Humanity's dilemma will persist and its tragedy will remain as long as the capitalist system—the cause of the human catastrophe—remains standing. The solution does not lie alone in the demise of the order or the decay of its primary state, America, nor in its burial or the transfer of the center of gravity and capitalist hegemony to China. Instead, the solution lies in the cultural, civilizational, and political alternative that will liberate the world from the darkness of this blind *Jahiliyyah* (pre-Islamic ignorance) that the European and American West has driven the world into as misery and suicide. Most certainly, China will not be that alternative, for it is merely a continuation of the West's tyrannical *Jahiliyyah* in a Chinese edition—which is even more calamity-ridden and bitter. Instead, true salvation and true liberation lie in the message of the Lord of all creation: the unique civilizational project of Islam and its unique, distinguished Khilafah Rashidah (rightly-guided Caliphate). Will the sons of Islam not hasten their steps to demolish disbelief in all its forms and colors, and establish Islam's grand edifice and structure—a Khilafah (Caliphate) on the Method of the Prophethood, as light, guidance, justice, and mercy for the servants of Allah on His earth? ﴿الر ۚ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ﴾ **"Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy."** [Surah Ibrahim 14:1] ﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾ **"[They are] those who, if We give them authority in the land, establish prayer and give Zakat and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters."** [Surah Al-Hajj 22:41] ﴿وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ﴾ **"And Allah is predominant over His affair, but most of the people do not know."** [Surah Yusuf 12:21]

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Safiyyah bint Huyayy (ra): From a Household of Enmity to the Prophetic Household

Ustadh Abd al-Salam al-Badri

In Islam, lineage, race, and ancestral history carry no weight; true worth lies solely in Iman (faith) and in responding to the truth**.** This is the story of a woman whose life witnessed extraordinary events. She was the daughter of Huyayy ibn Akhtab, one of the most prominent leaders of Banu al-Nadir, and later became a wife of the Messenger of Allah ﷺ and a Mother of the Believers. She is Safiyyah bint Huyayy (may Allah be pleased with her), who hailed from a household renowned for its hostility toward the house of prophethood.

Her father, Huyayy ibn Akhtab, was among the leaders of Banu al-Nadir and subsequently became one of the fiercest instigators of war against the Muslims. He strove to rally the Confederates (Al-Ahzab) against Al-Madinah and incited Banu Quraythah to breach their covenant with the Messenger of Allah ﷺ. However, Islam does not hold a person accountable for the sins of their father. Allah ﷻ says, ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ **"And no bearer of burdens shall bear the burden of another."** [TMQ Surah Al-An'aam: 164].

Thus, Safiyyah was neither responsible for her father's choices nor for the stance of her tribe; instead, she faced her own personal test: what would she do when the truth became clear to her? Here begins a magnificent story of divine guidance

Safiyyah Before Her Islam

Following the conquest of Khaybar, Safiyyah (ra) was taken captive. She possessed high nobility as the daughter of the chieftain of Banu al-Nadir. When the Prophet ﷺ learned of her status, he honored her and gave her the choice to either remain upon her religion and be set free, or to embrace Islam and become his wife**.** She chose Islam and the Messenger of Allah ﷺ, whereupon he emancipated her, married her, and made her freedom her dowry **(**mahr). This account is authentically established in Sahih al-Bukhari.

Here we ought to pause and reflect deeply:

Safiyyah was not required to pay the price for her father's wrongdoing**.** She chose a new path for herself—the path of Iman**.** In this way, Islam teaches us that even if a person is born into an environment far removed from the truth, they possess the ability to choose the truth once they recognize it.

From Captivity to Dignity

The Prophet ﷺ did not make Safiyyah's past or her lineage to his enemies a reason to demean her; rather, she (ra) became his wife and a Mother of the Believers. This stands as one of the greatest lessons in the Prophetic biography (seerah).

Islam never closes the door of guidance in anyone's face. A person may come from a household hostile to Islam and yet become from the people of Islam and an object of high honor. A father may tread one path while his child treads another, for the true criterion is righteousness and iman. Allah ﷻ says, ﴿إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ﴾ **"Indeed, the most noble of you in the sight of Allah is the most righteous of you."** [TMQ Surah Al-Hujurat: 13].

Safiyyah (ra) in the Prophetic Household

Safiyyah (may Allah be pleased with her) entered the household of the Prophet ﷺ and became one of the Mothers of the Believers. Jealousy among the Mothers of the Believers was a natural human inclination, yet the Prophet ﷺ handled every situation with wisdom and compassion. Among the moving incidents was when Safiyyah (ra) felt hurt by remarks made regarding her ancestry. The Prophet ﷺ comforted her and reminded her of her noble standing, saying to her, «إِنَّكِ لِابْنَةُ نَبِيٍّ، وَإِنَّ عَمَّكِ لَنَبِيٌّ، وَإِنَّكِ لَتَحْتَ نَبِيٍّ» "**Indeed, you are the daughter of a prophet (Musa (as)), your uncle is a prophet (Haroon (as)), and you are married to a prophet (Muhammad ﷺ.**"

He ﷺ then spoke words to her that dispelled the painful effect of those remarks. Thus, the Messenger of Allah ﷺ preserved the dignity of his wives and never permitted jealousy to degenerate into injustice or humiliation.

Safiyyah… Wife of the Prophet ﷺ

The Prophet ﷺ treated Safiyyah (ra) with exemplary kindness and companionship. Among the illustrations of this is what Anas (ram) reported: the Prophet ﷺ placed his cloak over the back of his camel for Safiyyah to mount, reflecting his mercy and gracious companionship. Likewise, when Safiyyah (ra) and his wife Zaynab (ra) stumbled, the Prophet ﷺ said to them, **«إِنَّكُمَا لِابْنَتَا نَبِيٍّ» "Indeed, both of you are the daughters of a prophet."**

In this lay the soothing of their hearts and the honoring of the members of his household.

An Incident Revealing the Greatness of the Character of the Prophet ﷺ

Among the most beautiful incidents is what Al-Bukhari and Muslim reported: Safiyyah (ra) visited the Prophet ﷺ while he was performing i'tikaf (retreat in the masjid). When he walked out with her to escort her back to her home, two men from the Ansar passed by. Upon spotting the Prophet ﷺ, they hastened their pace, whereupon he said to them, **«عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ» "Slow down; she is Safiyyah bint Huyayy."**

He ﷺ then stated, **«إِنَّ الشَّيْطَانَ يَجْرِي مِنَ ابْنِ آدَمَ مَجْرَى الدَّمِ» "Indeed, Satan flows through the human being like the circulation of blood."**

The Prophet ﷺ left no room for suspicion, nor did he say, "I am the Messenger of Allah, and it is people's duty to think well of me." Instead, he taught the Ummah to safeguard honor, seal off the avenues of rumors and ill thoughts, and eradicate suspicion at its root**.**

What Do We Learn from Safiyyah (ra)?

First: Do not allow the past of your family to dictate your future

A person may be the offspring of a righteous man and yet stray, or be the child of a man far from the truth and yet find guidance. No one has the right to say, "I am like this because my father was like this," nor should anyone judge a person on account of their father or tribe. Allah ﷻ says,

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾ **"Every soul is pledged for what it has earned."** [TMQ Surah Al-Muddaththir: 38].

Second: When the truth becomes evident, the only proper stance is submission and response

Safiyyah (ra) did not allow tribal affiliation to act as a barrier between herself and the truth. This offers a vital lesson for every human being: whenever evidence from the Book of Allah and the Sunnah of His Messenger ﷺ becomes clear to a person, they must not prioritize custom, nationalism, political party, personal interest, or intellectual inheritance over it**.**

Third: Islam unifies people upon the Islamic creed ('Aqeedah)

Safiyyah (ra) came from a people who differed from the Muslims in religion, yet she ultimately became a Mother of the Believers. This demonstrates that the bond of Islam is far stronger than ties of blood, race, or tribe. Allah ﷻ says, ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ **"The believers are but brothers."** [TMQ Surah Al-Hujurat: 10].

Fourth: It is impermissible to wrong a person because of their background or identity

Among the most dangerous errors is judging or holding a person accountable based on their tribe, family, or origin. Safiyyah (ra) serves as the clearest proof of this principle: her father was among the fiercest adversaries of the Muslims, yet she became one of the Mothers of the Believers. Thus, no innocent person should be punished for the crime of another.

Safiyyah Is Not Merely a Historical Tale

The story of Safiyyah (ra) is not simply an account of a woman whom the Messenger of Allah ﷺ married. It is a story of divine guidance. It is the story of how an individual can break free from a specific environment and reach the truth; a story demonstrating that Islam does not view a person through the lens of tribalism, but through the lens of Iman; and a story

showing that the Prophetic household was a sanctuary of mercy, dignity, education, and spiritual purification. For this reason, when we read, ﴿فَبِهُدَاهُمُ اقْتَدِهْ﴾ **"So follow their guidance."** [TMQ Surah Al-An'am: 90].

We ought not to read it as mere bygone history, but as an invitation to emulate the guidance borne by the Prophets and those who followed them.

Safiyyah Today… What Does She Tell Us?

She tells us: Do not follow the truth merely because your forebears followed it**.** Do not reject the truth simply because your opponents uttered it. Do not let tribal prejudice stand as a barrier between you and guidance. When the truth becomes manifest, be courageous in following it. When you come to know Allah, dedicate your ultimate loyalty to Him. When you come to know the Messenger of Allah ﷺ, follow his guidance. If someone from your family commits a wrong, do not bear the burden of their mistake. And if someone treats you ill, do not let their ill-treatment become a reason for abandoning the truth.

Safiyyah (ra) emerged from the household of Huyayy ibn Akhtab, yet she did not allow her father's stance to become her permanent destiny; rather, her life culminated in becoming a wife to the Messenger of Allah ﷺ and a Mother of the Believers.

O seeker of the path of guidance: do not say where you came from, but look at where you are heading.

O bearer of the concern for Islam: never despair of people being guided, for a person you deemed far from the truth may come forth to be among the closest to Allah.

O seeker of exemplary role models: emulate the guidance of the Prophets, the sublime morals of the Messenger of Allah ﷺ, and the guidance, mercy, and justice he brought.

Allah ﷻ says, ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ **"There has certainly been for you in the Messenger of**

Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and who remembers Allah often." [Al-Ahzab: 21]

May Allah have mercy upon the Mother of the Believers, Safiyyah bint Huyayy (ra), and gather us with her in the Delightful Gardens of Jannah.

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Inflation and Monetary Dynamics between International Influence and Alternatives from the Islamic System

Khalid Al-Khair

Economic inflation is considered one of the phenomena that most preoccupy policymakers and societies alike; it is not merely a statistical figure announced in news bulletins, but rather a hidden force that reshapes wealth, controls the purchasing power of individuals, and directly impacts social stability. In this research, we examine inflation through a deep analytical approach to understand its essence, its causes, and the international mechanisms that control it, ultimately reaching the impact of the current monetary system and the structural solutions offered by the Islamic economy.

Cost-Push Inflation: This results from an increase in the costs of production inputs, such as energy prices, of oil and gas, raw materials, or labor wages, which forces producers to raise final prices in order to maintain their profit margins.

Built-In Inflation: This is linked to future expectations, where workers demand higher salaries to cope with the rising cost of living, leading employers to increase prices to cover these higher wages, thereby plunging the economy into a "wage-price spiral."

Secondly: Measuring Inflation and its Levels

Measurement Tools

Consumer Price Index (CPI): This measures the change in the cost of a hypothetical "basket" of basic goods and services consumed by an average family, including food, housing, transportation, and healthcare.

Producer Price Index (PPI): This tracks changes in the prices of raw materials and intermediate goods in the early stages of production, serving as an early indicator of inflation before it reaches the consumer.

Levels of Inflation

Inflation ranges from “moderate or creeping” —1%–3% annually, which serves as a healthy stimulus for growth— to “galloping” —which jumps into double digits and undermines stability— up to “hyperinflation,” whose rate exceeds 50% per month, the threshold at which the currency collapses entirely and loses its function as a medium of exchange.

Thirdly: Geopolitics and Currency. The US Dollar as a Tool for Recirculating and Exporting Inflation

Modern inflation cannot be understood in isolation from the dominant international monetary system, at the apex of which sits the US Dollar as the primary reserve currency for global trade, especially oil and strategic commodities.

The Dilemma of “Dollar Printing” and its Export

When the US Federal Reserve prints massive amounts of dollars – whether through quantitative easing programs or stimulus packages during crises– the global money supply increases at a rate out of step with real production growth. Since states worldwide require dollars to conduct trade and build reserves, any drop in the dollar’s purchasing power translates directly into rising prices for globally priced commodities. Economically, this phenomenon is known as “exporting inflation,” whereby populations on the global periphery bear the cost of America’s expansionary monetary policies.

The Influence of Capitalist States and Imported Inflation. Contemporary Market Realities

Capitalist states and international financial institutions control inflation levels in other countries through the mechanism of “interest rates and currency imbalances.” This is clearly manifested in the current dynamics of global markets, where speculators place massive bets, recently exceeding $34 billion, on the strength of the dollar based on how aggressively the US Federal Reserve fights domestic inflation.

This excessive strength of the dollar leads to violent shocks in the currencies of other nations; for instance, the Japanese yen recorded its

lowest level in forty years as a result of the interest rate differential. This sharp decline in the currencies of America's trading partners translates immediately into "imported inflation" within those countries because the cost of importing goods denominated in dollars becomes exceedingly burdensome for their domestic economies.

Are Oil-Producing Nations Immune to Inflation?

The answer is no. Despite the financial surpluses that oil-producing countries reap from high oil prices, they remain vulnerable to inflation through two avenues:

Imported Inflation: Due to their heavy reliance on importing food, technological products, and services from capitalist countries, goods enter their markets carrying original inflation with them.

Dutch Disease: Massive monetary inflows from the oil sector lead to an extraordinary surge in domestic demand for non-tradable sectors such as real estate and services, driving prices up sharply at home.

Fourthly: The Nixon Shock, the Decoupling Gold from Currency

The year 1971 witnessed the most prominent monetary shift in contemporary history, when US President Richard Nixon announced the suspension of the dollar's convertibility into gold, which had been established under the 1944 Bretton Woods Agreement at $35 per ounce, an event historically known as the "Nixon Shock."

Why Did the Decoupling Occur?

The United States printed enormous quantities of dollars to finance the Vietnam War and domestic projects, causing the volume of dollars in global circulation to far exceed the gold reserves held in its vaults. When countries, such as France, demanded the conversion of their dollars into physical gold, America faced the risk of depleting its reserves and decided to unilaterally sever the link.

The Impact on Inflation

With the world shifting to a system of fiat money—currencies that derive their value from political decisions and fragile public trust in governments, rather than an underlying real asset—all constraints on central banks were removed. Consequently, states gained the ability to print money without needing a physical reserve backing, making inflation a permanent and inherent feature of the modern global economy, whereas under the gold standard, it was an anomaly that resolved once its causes vanished.

Fifthly: Remedial Mechanisms in Man-Made Economic Thought and the Islamic Economy

Man-Made Remedial Approach: Contractionary Monetary Policy and Its Limitations. When inflation spreads, central banks resort to contractionary monetary policy aimed at "draining liquidity" and slowing down economic activity through:

Raising Interest Rates: To encourage saving and reduce borrowing for consumption and investment purposes, which lowers aggregate demand and cools prices.

Increasing Reserve Requirements: To curtail the ability of commercial banks to extend loans.

The Capitalist Cure Dilemma

As contemporary market reports demonstrate, this contractionary policy walks a tightrope; as soon as a central bank overreaches in raising interest rates, employment rates and the job market slow down, as seen in recent US employment data, triggering fears of a severe economic recession. At this point, markets press for a "more accommodative approach," lowering or freezing interest rates, which reignites inflation. This volatility confirms that man-made monetary tools merely treat the symptom rather than curing the underlying structural disease.

Treatment and Prevention in the Islamic Economic System

The Islamic economy possesses a preventive and remedial legislative system that prevents structural distortions leading to inflation, built upon rules of comprehensive justice and the revitalization of the real economy:

A Monetary System Based on Real Assets with Intrinsic Value: The fundamental principle in Islam is anchoring money to two real assets: gold and silver, as the Dinar and Dirham.

Prohibition of Riba (Interest) and Decoupling Credit from Speculation: Prohibiting the sale of debt for debt and speculative trade ensures that every monetary movement is matched by a real flow of goods or services, preventing price bubbles from forming.

Combating Monopoly (Balancing Supply): Islam prohibits monopoly in all its forms to guarantee the natural flow of goods, preventing artificial "cost-push inflation" engineered by traders.

Prohibition of Hoarding Wealth and Imposition of Zakat: The prohibition of hoarding wealth and the mandate of Zakat (2.5%) on assets compel wealth owners to channel funds into real investment and productive sectors —manufacturing, agriculture and trade— to prevent wealth erosion, thereby expanding the supply of goods and services and automatically lowering prices.

Fair Distribution of Public Treasury Funds (Bayt al-Mal) and the Eradication of Poverty

Here, the structural genius of the Islamic economy shines through its management of public funds in the state treasury (Bayt al-Mal). The contemporary capitalist system fails to address poverty because it relies on the mechanism of "trickle-down economics," which concentrates wealth in the hands of a few while exacerbating inflation and poverty. In contrast, Islam establishes a mandatory and definitive distribution plan outlined precisely in the Quranic verse, ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ﴾ **"Zakat expenditures are only for the poor and for the needy and for those employed to collect zakat and for bringing hearts together for Islam and**

for freeing captives or slaves and for those in debt and for the cause of Allah and for the stranded traveler - an obligation imposed by Allah." [TMQ Surah At-Tawbah :60]**,** and His saying, ﴿مَّا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاء مِنكُم﴾ **"And whatever Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the needy and the stranded traveler - so that it will not be a perpetual distribution solely among the rich from among you."** [TMQ Surah Al-Hashr:7].

This specific distribution across the eight designated categories, preventing funds from remaining confined to a wealthy few, tackles poverty and inflation through several economic dimensions:

Recirculating the Money Supply; Stimulating Circulation: Inflation and poverty intensify when money accumulates among the wealthy as monetary stagnation. Distributing Zakat and state treasury funds to the poor and needy transfers capital from a class that hoards it to a class that spends it immediately to satisfy basic needs. This rapid injection of liquidity stimulates markets and revives real demand, prompting factories and farms to boost production to meet this demand—and increased production is the genuine remedy for inflation. Allah ﷻ said, ﴿مَّا أَفَاء اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاء مِنكُم﴾ **"And whatever Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the needy and the stranded traveler - so that it will not be a perpetual distribution solely among the rich from among you."** [TMQ Surah Al-Hashr:7].

Self-Sufficiency, not Bare Subsistence; Transforming the Poor into Producers: In distributive Shariah jurisprudence, a poor person is not merely provided with enough to survive for a single day at subsistence level, but is given sufficient resources to achieve full self-sufficiency. If an individual is skilled in a trade, they are granted funds from the public treasury to purchase tools and equipment; if a they are a farmer, they are

provided with land and seeds; if they are a merchant, they are provided with working capital. This approach roots out poverty by transforming unemployed consumers into productive forces that expand the supply of goods, leading to a gradual decline in price levels.

Relieving the Debts of the Debt-Ridden; Preventing Financial Collapse: Islam allocated an entire share of Zakat to the debt-ridden (al-gharimin—those unable to pay off their debts). Settling their debts through the state treasury shields them from financial ruin and reintegrates them into the economic cycle. Furthermore, it protects creditors, business owners, from losing their capital, thereby ensuring business continuity and the stability of commodity supplies.

Providing a Security and Economic Safety Net for Society (The Stranded Traveler, Freeing Captives, and in the Cause of Allah): Extending assistance to stranded travelers *(*ibn al-sabil*)* emancipating slaves *(*fi al-riqab*)* and safeguarding state borders and infrastructure *(*fi sabil Allah*)* together foster a stable and secure environment. Stability serves as the fertile ground for genuine investment and capital flows, free from market volatility and speculative bubbles that cause inflation.

Conclusion: Inflation and poverty in the contemporary world are not accidental occurrences; rather, they are the natural product of a global monetary system founded on fiat paper currencies, wealth accumulation, and debt expansion. A systemic comparison demonstrates that returning to a commodity-backed currency anchored in real assets, coupled with implementing the equitable distribution of state treasury funds among citizens, constitutes a comprehensive economic model. This alternative does not merely curb price spikes through harsh mechanisms that harm the poor and the labor market, such as capitalist interest rate hikes that threaten recession, but cures the structural flaw by converting idle labor into productive forces. This achieves genuine, sustainable equilibrium between the money supply and the volume of goods and services, safeguarding societies against the erosion of their wealth and efforts.

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Answer to Question: Sources of Tafsir

Sheikh Ata Bin Khalil Abu Al-Rashtah

Question:

In the name of Allah, and peace and blessings be upon the Messenger of Allah, his family, his companions, and those who follow him.

Our esteemed Sheikh, Assalam Alaikum Wa Rahmatullah Wa Barakatuh

I pray to Allah for your success and guidance in all the good you bring to the Muslim Ummah, and I hope that your journey will be crowned with victory and empowerment through the fulfilment of Allah's promise and the glad tidings of His Prophet ﷺ.

Our esteemed Sheikh: In the book "The Islamic Personality Volume 1" (Arabic edition p. 296) under the section "Sources of Tafsir," the following is stated:

"As for the tafsīr transmitted from the Messenger ﷺ, even if authentic, it is considered part of the Hadith. It is not considered as tafsīr since it is a legislative text like the Qur'ān; where it is known that the tafsīrs are not considered as legislative text"

What is stated on page 296 considers the Hadith a source of tafsir, but what is stated on page 301 denies that the Hadith is tafsir... It seems as though the two statements are opposites and seem contradictory, this is unclear to me. Please clarify this confusion and explain the matter: Is the Hadith considered tafsir, or does it not fall under that category?

Thank you very much

Your brother, Ali Al-Saidi – Tunisia

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

My brother, a careful examination of what is mentioned in the book "The Islamic Personality Volume 1", (Arabic p. 360) under the heading

"Sources of Tafsir" and what is mentioned in the same book, p. 366, under the heading "The Ummah's need today for Mufassirin " reveals that there is no contradiction between these two passages. To clarify this, I will explain the following:

First: It was stated in “The Sources of Tafsir”: [The word “sources of Tafsīr” does not mean the disciplines the mufassirun used to rely on when explaining the Qur’ān according to the idea they carried such as tawheed, jurisprudence (fiqh), rhetorics (balaagha), history etc. These are not the sources of tafsīr. Rather, they are matters which had an effect on the mufassir which led him to lean towards a specific matter in tafsīr. What is intended by 'sources of tafsīr' are the authoritative sources that the mufassirun qouted. What they quoted they wrote down in their tafsīrs, irrespective of their orientation in tafsīr. If we study the sources of tafsīr we find that they are confined to three:

1- Tafsīr which has been transmitted from the Messenger of Allah ﷺ such as the narration that the Messenger ﷺ said: **«الصَّلَاةُ الْوُسْطَى صَلَاةُ الْعَصْرِ» “The median prayer (salat al-wusta) is the afternoon prayer (salat al-'asr)”** [Reported By tirmidhi]

2- One of the sources of tafsīr is the opinion (ra'y) or what is termed as Ijtihād in tafsīr. This is because the mufassir knows the speech of the Arabs and their mannerisms in the spoken language. He knows the Arabic expressions and their meanings by being acquainted with the same thing in jahili poetry, prose etc. And he familiarises himself with what he finds to be correct from the cause of revelation of a verse. Using these tools …

3- The Israiliyyat. This is because certain Jews and Christians had entered the fold of Islam. Among them were scholars of the Torah and Bible. Amongst them most of the Jews that entered were dishonest because the Jews hated and loathed the Muslims more than the Christians. From the Jews many scholars of Jewish fables infiltrated the Muslims. They entered the tafsīr of the Qur’ān to supplement the explanation of the Qur’ān…] End Quote

As you can see, the issue here concerns the sources of interpretation used by the mufassirin, and there are three sources, as explained above.

Secondly: what was mentioned in “The Islamic Personality Volume 1”, page 366, under the heading “The Ummah’s need today for Mufassirin” clarifies the reality of these sources among the mufassirin in terms of their soundness and error. It explains that the first source, which they call “tafsir transmitted from the Messenger of Allah ﷺ” is truly not called tafsir, but rather a collection of Hadiths of the Messenger ﷺ. This is because tafsir is the Ijtihad of the mufasir, while transmission from the Messenger ﷺ is neither tafsir nor Ijtihad, but rather a Hadith of the Messenger ﷺ, a revelation from Allah Al Aziz Al Hakim. This is clear at the beginning of this chapter, where it states:

[Therefore, the style has to be such that it awakens desire and love in the Muslims first, let alone in anyone else for reading tafaseers as an intellectual book which is deep and enlightened. In addition to that, the path followed by mufasssirin in the age which followed the translation of the books of philosophy and being affected by them and in the age of decline which came after the Crusades led to the presence of tafsīrs for which much effort was expended in giving attention to things which did not constitute tafsīr and had no relationship to the verses of the Qur’ān. Not to mention the israliiyyat that accumulated until it became a third source of tafsīr for the mufassirin. It is imperative that the tafsīr of the Qur’ān should proceed according to the Sahabah's ways of tafsīr in terms of Ijtihād in understanding the Qur’ān seeking the aid of the tafsīrs of the Sahabah that have been transmitted. As for the tafsīr transmitted from the Messenger ﷺ, even if authentic, it is considered part of the Hadith. It is not considered as tafsīr since it is a legislative text like the Qur’ān; where it is known that the tafsīrs are not considered as legislative text] End Quote.

What is included under this chapter is to clarify the correct understanding on tafsir based on what was followed by the Companions (may Allah be pleased with them) in terms of correct Ijtihad in the tafsir of

the verses of Allah ﷻ. As for what has been transmitted from the Messenger of Allah ﷺ, it should be included under the category of Hadiths, not under the category of ijtihad. There is a difference between the Hadith of the Messenger of Allah ﷺ, which is divinely revealed, and the ijtihad of the Companions (may Allah be pleased with them), which is the domain of ijtihad.

I hope this is sufficient. And Allah Knows Best and is Most Wise.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

4 Rabi al-Akhar 1448 AH

16 September 2026 CE

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Answer to Question: The Scope of Military Developments in Yemen

Sheikh Ata Bin Khalil Abu Al-Rashtah

Question:

"On Friday, the chiefs of staff of the armed forces of Saudi Arabia, Turkey, and Pakistan met in the Saudi capital, Riyadh, within the framework of the Mecca Agreement for Joint Defense, to discuss security developments and threats facing the Kingdom..." (Al Jazeera, 26/9/2026). This meeting remained undisclosed until the Houthis seized control of all or most of Yemen's western coast without any intervention from Saudi Arabia or even America. In fact, Trump declared that the Houthis had promised not to attack American ships in the Red Sea, and therefore the US would not intervene! And so it was. For days, the Houthis have been advancing easily on the western coast. On 11/9/2026, it was announced that the Houthi group had completed its control of Bab al-Mandab during an offensive that lasted only a few days. The group managed to seize Hays, al-Khawkhah, al-Mukha and its port, reaching Bab al-Mandab and Mayyun Island (Perim).

How did this happen so easily? Why didn't Saudi Arabia and its tripartite coalition intervene? And why didn't America intervene, given that it declares itself against Iran's proxies, of which the Houthis are a major one? America even announced that it had been in direct contact with the Houthi group. The group admitted on 20/9/2026, to contacting America. What is America's plan regarding this group linked to Iran?

Answer:

To clarify matters, let's examine the following:

1- The international conflict in Yemen has been raging since the early 1960's. It is embodied by the former colonial power of Yemen, Britain, and the neocolonial power, America. Each colonial power has its regional and local proxies. Britain's influence over Yemen was consolidated through its

agents, primarily Ali Abdullah Saleh, from 1978 until 2011, followed by Abdrabbuh Mansour Hadi. Subsequently, America instructed its Saudi agent to intervene in Yemen, leading to the launch of Operation Decisive Storm and the establishment of the so-called "Coalition to Support Legitimacy," led by Saudi Arabia, in 2015. However, this was in reality to support the Houthi group. We mentioned this in our publication dated 28/3/2015: “America has supported the Houthis through Iran with weapons so that they are able to dominate Yemen by force. She realizes that the political medium in Yemen is dominated by Britain's men. Thus, the Houthis thought they had the power to dominate Yemen. They besieged the president to force him to give them what they sought for the laws they had issued. He would agree, then delay in implementation...until they imposed house arrest on him but he escaped, moving to Aden. They pursued him there, but he escaped again.”

2- Then, the UAE, Britain's agent, infiltrated the aforementioned coalition established by Saudi Arabia under the pretext of saving Yemen. It liberated numerous areas in southern Yemen from Houthi control and strengthened the influence of Britain and its local agents. It reached Hodeidah, the Houthis' vital port, and nearly seized it, intending to then advance on Sana'a. However, America mobilized international public opinion against it under the guise of humanitarian concerns and convened the Sweden conference, which resulted in a ceasefire in Hodeidah and the withdrawal of the UAE's forces and militias, led by Tariq Saleh. The city's security remained in the hands of the Houthis. We mentioned this in our Answer to a Question issued on December 20/12/2018: “Britain knew that the backbone of the Houthis is Iran's support. After the closure of Sanaa airport and the control of the southern ports, the port of Hodeidah became the only semi-Iranian artery to support the Houthis. This is why the UAE went to Hodeidah to control it. Attitudes and battles around Hodeidah were facing a major US rejection under humanitarian pretext, and that the port of Hodeidah provides Yemen with aid to millions of Yemenis as if America had a consideration for humanity. It trampled with its agents in Syria under the

United Nations with the siege of the suffocating cities and with explosive barrels**. But it wanted to find justification to keep the port of Hodeidah open to Iranian military support**…" **End Quote.**

3- In 2022, Saudi Arabia announced the formation of a Yemeni Presidential Leadership Council headed by Rashad al-Alimi, replacing President Hadi on 7/4/2022, when he transferred all his powers to the Council. Prior to this, on 2/4/2022, the warring parties had agreed to a two-month, extendable ceasefire in Yemen, which went into effect on the same day. The United Nations and the United States welcomed the sudden truce and called for its extension. Although most of the council members were former British men, America, through Saudi Arabia, was able to win over the head of the council, Al-Alimi, to its side, even though he was a follower of the British, as he had held senior political positions since the time of former Yemeni President Ali Abdullah Saleh. However, his residence in Saudi Arabia and his heavy reliance on what Saudi Arabia provides in terms of financial and security support, all of this gave Saudi Arabia a strong way to influence him, which has developed recently. As for the rest of the council members, most of them were followers of the United Arab Emirates, i.e., the British. We said in response to a Question and Answer dated 20/4/2022: "It is noted that all members of the Presidential Leadership Council are backed by the UAE and the group of President Hadi himself, so the active opinion in the council is subordinate to Britain." **End Quote.** Thus, the truce, this decision, and the formation of the council were all done with American and British agreement, and the agents and those orbiting in the orbit are subject to this agreement. In all cases, this agreement is not permanent, but only until the circumstances that called for this agreement change!

4- And that's what happened. At the end of 2025, the forces of the Southern Transitional Council (STC) in Yemen, led by Aidarus al-Zubaidi, a member of the Presidential Council and backed by the UAE, deployed their forces in Hadramawt and al-Mahra. The situation became very complicated, and on 30/12/2025, the Saudi-led coalition in Yemen announced a limited military operation targeting weapons and armored

vehicles that had arrived from the UAE at the port of Mukalla in Hadramawt Governorate. The threats continued until the UAE "submitted" and announced the withdrawal of its forces from Yemen. **Saudi Arabia continued to threaten and warn the UAE's allies in Yemen (the STC led by Aidarus al-Zubaidi) to leave Hadramawt and al-Mahra. The STC forces then began to withdraw. Al-Zubaidi fled to Abu Dhabi via Somaliland on January 8, 2026!**

5- It appears that the recent events on the western coast—specifically, the Houthi takeover of Hays, Khokha, Mocha and its port, Mayyun Island, and the remaining Yemeni islands in the southern Red Sea, extending to Bab al-Mandab, on September 3rd and 11th—resemble the events of 2018 when the UAE and its local allies were expelled from Hodeidah. They also resemble the events of late 2025 and early 2026 when the UAE and its allies were expelled from Hadramawt and Al-Mahra. I say this is similar because, through the Houthi operation, America sought to undermine British influence in Yemen by targeting its agents on the western coast. This was where the so-called "National Resistance, with its core elements of the Republican Guard" were, led by Tariq Saleh, which was sponsored and protected by the UAE at the behest of its British patron. This ultimately led to the fall of Mocha and the Khalid military base on the Red Sea coast, completing the Houthis' control over the entire coastline.

The fall of Mocha on 10/9/2026, dealt a severe blow to the leader of this resistance, Tariq Saleh, the British agent and nephew of former President Ali Abdullah Saleh, a British agent and is supported by the UAE. This was another step in eliminating British agents, following the defeat of their other agent, Aidarus al-Zubaidi, who was forced to flee to the UAE. After analysing this step, it is likely that Saudi Arabia managed to infiltrate its own agents into the Republican Guard, who then withdrew from their positions in their areas on the western coast on Saudi orders. This confused the British forces within the Guard, led by Tariq Saleh, forcing him to order his troops to withdraw from all positions in the city. This came after he was subjected, as revealed in audio recordings published online, to what he described as "betrayals from within"—

referring to the Saudi-backed factions within the Guard—and what he called "betrayal by our brothers"—referring to Saudi Arabia itself, which did not intervene to support him or counter the Houthi movements. After all this, the Houthis entered these areas without resistance, just as they had previously entered Sana'a without resistance!

6- Further evidence of this is that Saudi Arabia has not activated the joint tripartite alliance, nor has it requested its partners in this alliance—Pakistan and Türkiye —to intervene. This confirms its complicity and its unwillingness to take serious action against the Houthis. This is because America, which was behind the formation of this alliance, has not requested its activation or intervention against the Houthis, even as they target areas within Saudi Arabia! Türkiye and Pakistan have merely issued condemnations and insincere statements expressing their readiness to help. Moreover, Mohammed bin Salman (MBS) did not approach them or make any appeals to them, waiting until the entire western coast of Yemen, or most of it, fell under Houthi control before convening the Mecca-based alliance to discuss assisting Saudi Arabia against the Houthi attacks!

"On Friday, the chiefs of staff of the armed forces of Saudi Arabia, Turkey, and Pakistan met in the Saudi capital, Riyadh, within the framework of the Mecca Agreement for Joint Defense, to discuss security developments and threats facing the Kingdom. The Saudi Ministry of Defense stated that the meeting addressed strengthening intelligence and military cooperation and integrating capabilities to enhance deterrence and collective defense. According to the Ministry, the chiefs of staff reviewed the security situation and condemned the attacks targeting Makkah Al Mukarramah and civilian infrastructure in the Kingdom. The parties to the agreement strongly affirmed their commitment to collective defense, reflecting the three countries' determination to defend the security, sovereignty, and territorial integrity of the Kingdom of Saudi Arabia." (Al Jazeera, 26/9/2026). **Therefore, it is meeting that took place after the Houthis consolidated their control over the western coast of Yemen!**

7- Furthermore, America did not intervene or strike the Houthis, despite repeatedly declaring that it is targeting Iran's proxies. It did not ask Saudi Arabia to strike them, nor did it request that Saudi Arabia activate the tripartite alliance, even though it has taken strong measures against other Iranian proxies in Syria, Iraq, and Lebanon. Although the Houthis are a powerful Iranian proxy in Yemen, America and Saudi Arabia did not take decisive action as they do with other Iranian proxies. They did not move to prevent the Houthis from seizing control of Yemen's western coast! Their complicity in this matter is clear to everyone. Reuters reported on 13/9/2016, citing three sources, that "...US President Trump had a telephone conversation with Saudi Crown Prince Mohammed bin Salman," describing him as "…a **good friend** of **mine**, and I **can just say everything is gonna** work out **fine** and dandy. It's gonna be very good." This means that Trump is behind this complicity because everything will be fine and very good—that is, as America wants, and the outcome will be in its favour! This is further confirmed by US Secretary of State Marco Rubio's visit to Saudi Arabia and his meeting with its ruler, MBS, during the Houthi's advance on the western coast, and his statement on 8/9/2026: "We have a very strong defense agreement with Saudi Arabia, and we will live up to our commitments in that agreement," and are watching those events closely. The American official is thus declaring that the US is closely monitoring events, meaning that it is fully aware of everything that is happening!

8- To confirm this, America rejected the Yemeni government's request for military intervention. On 21/9/2026, Reuters mentioned, "Two of the sources, one Yemeni and one Western, said Trump had made no direct pledge of military support during the call. Yemeni President Rashad al-Alimi requested US support for his Saudi-backed government in its fight against the Houthis, who this month took key areas along the Bab al-Mandeb strait in a lightning offensive." Trump also reportedly stated, "The Houthis called us and they don't want to fight with us...and would much prefer not having us

involved... and they're letting most ships go through." (Al-Araby Al-Jadeed, 13/9/2026).

On 16/9/2026, Reuters quoted five sources as saying that "US officials met representatives of Yemen's Houthis in Oman over the weekend, five sources familiar with the matter said, days after the Iran-backed militia seized a strategic stretch of the Red Sea coast in a sweeping offensive that routed Saudi-backed forces. The meeting, which has not been made public, was held at the US Embassy in Muscat, three of the sources said on the condition of anonymity. Two sources said that Oman's government, a longtime regional mediator, helped organise the meeting. One of the sources, a Yemeni, said the militia group also said they would not attack Israeli ships or any commercial vessels, except those belonging to Saudi Arabia. According to two of the sources, the US side was represented by embassy personnel. One of those sources said the Houthi delegation included a senior official based in Muscat who is under US sanctions, Mohammad Abdulsalam. Another source confirmed Abdulsalam's presence along with that of another senior Houthi official, Abdelmalik al-Ajiri." **END QUOTE.**

On 20/9/2026, Mohamed al-Bukhaiti, a member of the Houthi political bureau, has confessed in a Zoom interview with the American Associated Press from Sana'a that indirect contacts had taken place between his group and America through Oman. He said the group informed the Trump administration that it did not intend to target the US or its vessels in the Red Sea and the Bab al-Mandab Strait, and that its current operation was directed against Saudi Arabia. He added that Washington had contacted the group as its forces advanced along Yemen's western coast and reached areas overlooking the Bab al-Mandab Strait. All of this indicates that what transpired was orchestrated by America, and that the Houthi group knowingly participated in this plan!

9- Reflecting on the past and ongoing Houthi attacks on Yemen's western coast, and the fact that the Houthis are on the verge of seizing control of the entire coastline, yet neither America nor Saudi Arabia is intervening to aid the Yemeni government in Aden, despite the fact that

the Houthi attacks have also affected it too. In addition to the meetings between Houthi representatives and the Americans in Muscat, the capital of Oman, and the aforementioned statements regarding America's non-intervention in responding to the Houthi attacks on the western coast despite the Aden government's request, all of this indicates that the Houthi occupation of most of Yemen's western coast is with American and Saudi approval. This appears to be driven by three objectives:

First: To involve the Houthis in governing Yemen and grant them a primary role in the government, thereby gradually removing British agents from power in Yemen, especially since not all of the British-backed figures in Yemen have been eliminated; some remain within and around the Presidential Council.

Second: This matter is a means of enticing the regime in Iran and paving the way for a more lenient stance towards America, as was evident in the American-Iranian meetings in New York, as well as in the presentation of the Iranian plan by the Iranian president and foreign minister, who expected Trump's approval so that Iran would return to the orbit (of America), but Trump, in his arrogance, rejected it because he still insists that Iran be merely a subordinate agent state.

Third: It is a strategic fighter's pause, as America faces midterm elections in about a month, and the electoral process necessitates a de-escalation of tensions, particularly the military conflict, until the elections conclude.

It appears that these three objectives, individually or collectively, explain the lack of a decisive response from America and Saudi Arabia to the Houthi takeover of Yemen's western coast, which subsequently allowed the Houthis to seize control of the coast with ease!

10- Thus, we see the Anglo-American conflict raging in Yemen, but waged through regional and local proxies. Its people are the fuel for this conflict, suffering immensely for decades. These proxies care little for the people, prioritizing their own self-interest. Therefore, Yemen's salvation lies only in eliminating these instruments that enable the warring colonial

powers to maintain their presence and extend their influence. This can only be achieved through the establishment of the Khilafah Rashidah (rightly guided Caliphate) on the method of the Prophethood, promised by Allah ﷻ: ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ **"Allah has promised those of you who believe and do good that He will certainly make them successors in the land"** [TMQ An-Nur: 55]. And was the glad-tiding of Allah's Messenger ﷺ: **«ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النُّبُوَّةِ» "Then there will a Khilafah on the method of Prophethood."** (Narrated by Ahmad, Al-Tayalisi, and Al-Bazzar). Therefore, we call upon the people of Yemen, whom the Messenger of Allah ﷺ praised by saying: **«الْإِيمَانُ يَمَانٍ هَا هُنَا» "Belief is Yemenite, it is here"** (Narrated by Al-Bukhari). And his saying ﷺ: **«الْفِقْهُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ» "The understanding (of the faith) is that of the Yemenites and wisdom is that of the Yemenites."** (Narrated by Al-Bukhari and Muslim).

We call upon them to support us in Hizb ut Tahrir so that we may all work together to fulfill the promise of Allah, Al Qawi Al Aziz, and the glad tiding of His Messenger ﷺ, so that we may be victorious in both worlds, and that is the great victory.

15 Rabi Al-Akhar 1448 AH

27/9/2026 CE

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Pakistan's Military Power Must Unify Pakistan and the Middle East Under the Khilafah State, Not to Implement Trump's Agenda for the Middle East and Gulf

Hizb ut Tahrir Wilayah Pakistan

American colonialism in the Muslim Lands is now heavily dependent on security alliances, after the glaring failure of US military ground offensives and its economic sanctions. By making a wide web of alliances, America hopes to exploit the immense economic resources and capable militaries of Muslims, including those of the most powerful Muslim state, Pakistan.

Indeed, U.S. President, Donald Trump, was unable to contain his happiness when Pakistan, Turkey and Saudi Arabia announced a military alliance, which pits Muslim States and Muslim military strength against each other. On 16 August 2026, Trump posted on Truth Social, "Very happy to see that Saudi Arabia, Turkey, and Pakistan have recently, and finally, signed the Mecca Joint Defence Agreement. It shows how the Middle East is coming together...". Through the Mecca Joint Defence Agreement, America seeks to deploy Pakistan's formidable military power to defend US political and strategic interests in the Middle East which include countering the growing military strength of Iran and its allies, establishing a balance of power in the Gulf, and protecting the pro-US Saudi regime and US military presence in the Middle East.

After humiliating defeats in the Muslim Lands, first in Iraq and then Afghanistan and now at the hands of Iran, America seeks to achieve its strategic objectives in the Middle East and the broader Muslim Lands through the military strength of agent Muslim rulers, who manage the region on behalf of America and implement American policies for the region. Thus Pakistan has been tasked the role of managing the Afghan Taliban regime through the adoption of a hard line military policy towards the border areas, while Syria is assigned to Turkey to manage on behalf of

America and the Saudi regime in the Gulf stands as a protector of American influence in the Gulf.

As for the rulers of Pakistan, they have no vision beyond their alliance with Washington, facilitating the American plan to exploit Pakistan. Thus, the Prime Minister of Pakistan, Shehbaz Sharif, meekly tweeted on 17 August 2026, "Deeply appreciate President Donald Trump's kind words of support on the signing of the Makkah Joint Defence Agreement." Pakistan's political and military leaders foolishly believe that Pakistan can only prosper as a client State of the American-led world order. This deep conviction of a Westernized political and military ruling elite has brought immense pain, military destruction and economic misery to Muslims of Pakistan.

Yet Pakistan's foolish rulers continue on this path of servitude to the American-led international order, rushing forward to adopt and serve Trump's agenda for the Middle East. They joined Trump's Board of Peace to subjugate the Muslims of Palestine and Gaza, they joined the Multinational Maritime Defense Coalition (MMDC) with Trump's agent, Muhammad Bin Salman (MBS) to police the Bab ul Mandeb and Trump's "favourite field marshal," Asim Munir, deprived himself of sleep to deceive Iran into allying with Trump, instead of standing with Iran to force the U.S. into a final and complete withdrawal from the Muslim Lands. Indeed, Pakistan's rulers believe in renting out Pakistan's formidable military strength to Trump and America, in exchange for some meagre economic benefits. Allah ﷻ said, ﴿الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً﴾ **"Those who choose disbelievers as allies instead of the believers. Do they seek honour and power through that company? Surely all honour and power belongs to Allah."** [TMQ Surah An-Nisa:139].

O Muslims of Pakistan! America is in decline and fears the power of the Ummah. The war of the US and the Jewish entity on Iran has exposed the true reality of American power in our lands, which rests on the support that America receives from the rulers of Muslims. The US war machine cannot function in Muslim lands without the military bases and logistical

support which the rulers of Muslims provide to America. It is the rulers of Muslims which enable America to dominate our lands and waterways. It is the rulers of Muslims who use Muslim military strength and Muslim wealth to extend the influence of the American-led order in our lands. The Ummah has the strength and ability to confront America. The closure of the Strait of Hormuz for a few months has rocked the global energy markets and has shaken the global economy. Allah ﷻ has blessed the Ummah with massive military strength and oil, gas and mineral resources. We command control of strategic waterways and international trade routes and we number more than two billion in the world. However, our affairs are divided, and our power is scattered, without the Khilafah (Caliphate) to unify us. We must find in ourselves the strength and resolve to challenge and account our rulers, and we must reject subservience to the American-led world order, which is a Taghut (طاغوت transgressing entity), which we are commanded to reject. Allah ﷻ said, ﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ **"So whoever renounces the Taghoot and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing."** [TMQ Surah Al-Baqarah:256].

O Muslims of Pakistan! Reject the American web of alliances, which brings harm in Dunya and punishment in the Aakhira.

Reject alliances made by the agents and followers of Trump with the American state itself. The Shariah ruling regarding alliance with the disbelievers who fight the Muslims, and assist others in fighting Muslims, as America does, is that it is forbidden (حرام Haram). Allah ﷻ said, ﴿إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَى إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ **"Allah forbids your alliance with those who fight you because of your Deen, and drive you from your homelands, or aid others to do so: and as for those who turn to them in alliance, they are truly oppressors."** [Surah Al-Mumtahina 60:9].

Reject alliances between Muslim states and demand their unification as a single Islamic state instead. The Shariah ruling regarding the current Muslim Lands is that their unification as a single Khilafah (Caliphate) is an

obligation (فرض Fard). The Prophet ﷺ said, **«وَإِنَّهُ لاَ نَبِيٌّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ فَتَكْثُرُ»** **"There is no Prophet after me. There will be Khulfah in large numbers."** His Companions (ra) said, فَمَا تَأْمُرُنَا؟ "What do you order us to do?" He said, **«فُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ»** **"Give bay'ah to only one, at a time,"** as narrated by Muslim.

Imam An-Nawawi said in his Sharh of Muslim that, (وَمَعْنَى هَذَا الْحَدِيثِ إِذَا بُويِعَ لِخَلِيفَةٍ بَعْدَ خَلِيفَةٍ فَبَيْعَةُ الْأَوَّلِ صَحِيحَةٌ يَجِبُ الْوَفَاءُ بِهَا وَبَيْعَةُ الثَّانِي بَاطِلَةٌ يَحْرُمُ الْوَفَاءُ بِهَا وَيَحْرُمُ عَلَيْهِ طَلَبُهَا وَسَوَاءٌ عَقَدُوا لِلثَّانِي عَالِمِينَ بِعَقْدِ الأول جَاهِلِينَ وَسَوَاءٌ كَانَا فِي بَلَدَيْنِ أَوْ بَلَدٍ...) "If a Khaleefah (caliph) is given bay'ah after another Khaleefah has already been appointed, then the first appointment is valid. It must be fulfilled. The second is invalid. It is forbidden to fulfil it. It is forbidden for him to demand that fulfilment. This is irrespective of whether the Muslims knew of the first Khaleefah or not. It is irrespective of whether they were in the same or different lands, or one of them was in a land totally separated from the other."

O Armed Forces of Pakistan! American colonialism in the Muslim Lands is now in its most fragile state since it began after World War Two. It hangs by the web of America's alliances with its agents and followers, and their alliances amongst themselves. Although all the armies of Muslims are accountable for their failure to end American colonialism in all these decades, you are the most accountable because of the immense strength that Allah ﷻ has granted you. It only takes one strong Muslim state to begin the natural process of the unification of the entire Muslim Lands as a single Khilafah (Caliphate). Why should it not be Pakistan? Firm your resolve, seize the traitors, tear up the alliances with the U.S. and grant your nussrah (military support) to Hizb ut Tahrir for the establishment of the Khilafah Rashidah (rightly-guided Caliphate) on the Method of the Prophethood.

23 Rabi' Uth-Thaani 1448 AH | **Hizb ut Tahrir**

5 October 2026 CE | **Wilayah Pakistan**

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Three Years After the Flood

Media Office of Hizb ut Tahrir in the Blessed Land of Palestine

That morning, October 7th, 2023, a day carved in the Ummah's memory, a day that exposed the enemy's weakness, shattered the myth of the invincible entity, and revealed the regimes that had been betraying Palestine with the lie of their inability to confront the entity. On that day, a small group of mujahideen proved that liberation is possible, lacking only a sincere decision from those who possess the power to resolve the matter.

The Ummah will never forget that October 7th, 2023, revived within it the definitions of dignity, strength, and jihad. The Ummah will never forget the zero-distance operation, nor those who climbed the tanks, nor the shaheed martyred in prostration. It will never forget the epics of heroism that emerged from the time of the Companions of Muhammad ﷺ.

The Ummah will not forget that its enemy was skilled at killing but not at fighting, and that true war is fought with men before weapons, and those who possess men do not bow before the most powerful weapons.

The Ummah will not forget that Gaza was being slaughtered by the Jewish entity with the weapons of the major powers, headed by America, nor will it forget the supply lines provided by the existing regimes in Muslim countries as lifelines for the Jewish entity, flowing through the body and land of the Ummah.

The Ummah will not forget that those regimes imposed a siege on Gaza from all sides, preventing medicine, water, and food from reaching it, thus becoming the second party to the war on Gaza.

Indeed, the Ummah will not forget that Gaza stood firm despite the world's war against it, along with regimes that tied their fate to the West and linked their survival to the survival of the Jewish entity.

Nor will the Ummah forget its marches, its anger, and its calls to mobilize armies to support Gaza and liberate Palestine—movements that

those regimes sometimes fool and sometimes suppressed, lest the Ummah's fire ignite and consume the rulers before the entity.

Nor will the Ummah forget that the entire world rose up for Gaza, and global public opinion began to recognize the filth of the Jewish entity, indeed, the filth of the regimes that created it and those that supplied it, until Gaza became an icon for the entire world, and a catalyst for changing the world's course.

The Ummah will not forget that its rulers responded to Trump and created the Board of Peace as if they were holding a fire extinguisher to put out the Ummah's fire, indeed the fire of the entire world. Nor will the Ummah forget that the Jewish entity, with all its weapons and power, failed to liberate its prisoners until the regimes, led by Trump, freed the prisoners of the criminal entity through the ruse of a ceasefire. They achieved for the entity through deception what it could not achieve through force. Then they reneged, broke their promises, and retreated, leaving Gaza to be devoured by the enemy, who kills, starves, and besieges it. They surrendered Gaza to Trump and Netanyahu as if it were a sacrifice offered at the threshold of the White House.

Also, it will not forget that the dust has been removed from the features of the unified Ummah; its victory is one, its war is one, its peace is one, its anger and its contentment are the anger of one body. The borders and barriers are merely traces of the colonizer, drawn by time and now obsolete. It is time for those traces and the regimes that represent them—established by the drawing of those borders—to be erased.

Three years have passed since the Operation Al-Aqsa Flood, and Gaza has lost tens of thousands of martyrs and hundreds of thousands of wounded. Hunger, thirst, cold, heat, poverty, and destitution are the reality of Gaza, as if it is the punishment for shaking the image of the Jewish entity and an attempt to restore a prestige that will never be regained. It is also an attempt to bury the unified spirit of the Ummah that feels Gaza's pain and remembers that it is one Ummah. This is what the enemies want,

but their hopes have been dashed. The train will not go back; it has reached a point of no return.

As for the Ummah, it must sharpen its memory, recall its spirit of jihad, and remember that Allah defends those who believe and that He is the supporter of this Ummah. It must make the Operation Al-Aqsa Flood the spark for a greater flood, one that does not only aid the people of Gaza, nor liberate the Al-Aqsa Mosque and the blessed land, nor sweep away the regimes and restore the Ummah to a single Ummah led by one man like Abu Bakr or Umar, and then stop. Rather, it must march from victory to victory until Allah grants through it the power to shatter the forces of disbelief that have weakened, and it must march across the entire world, traversing the earth while striving in the cause of Allah and conquering lands until the dominion of the Ummah reaches what the Messenger of Allah ﷺ, foretold in the glad-tiding: **«إِنَّ اللَّهَ زَوَى لِيَ الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَبْلُغُ مُلْكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا» "Allah gathered together the earth for me and I saw its eastern and western parts. My people will attain to rule over it so far as it was gathered together for me."**

Indeed, let the Ummah march ahead, without despair or weakness, until it comes to the aid of Gaza and its people, and removes from itself the sin of sitting idly by and not supporting them, and liberates the Al-Aqsa Mosque, which longs for the prayers of the conquering liberators, and restores to it the voice of Omar and Salahuddin and the voice of Bilal's call to prayer in Al-Quds, and declares Al-Quds the capital of the second Khilafah Rashidah (Rightly Guided Caliphate) on the method of the Prophethood. **﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ * إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ * وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ﴾ "Our Word has already gone forth to Our servants, the messengers. that they would surely be helped * and that Our forces will certainly prevail"** [As-Saffat: 171-173]

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An Analysis of the Underlying Factors Behind the Security Mobilization and Escalating European War Rhetoric Against Russia

Ustadh Manaji Muhammad

Strategically, the Russia-Ukraine conflict has evolved into a major war between major powers—with Russia as a direct actor, the US and Europe operating from behind the scenes, and Ukraine serving as the theater of operations—making its strategic impact on the international landscape both critical and profound.

The US objective is to mire Russia in a quagmire to prevent a Sino-Russian alliance while simultaneously crippling Russia's military might. Furthermore, the US aims to make this conflict Europe's primary preoccupation, thereby isolating the continent from the international arena. Washington has sought to contain the conflict within specific limits—managing the level of its escalation—to avoid crossing the threshold into a full-scale war that would directly embroil NATO and the US.

Britain, meanwhile, views this war as a prime opportunity to reshuffle the international deck, realign forces, and reshape the global landscape to serve its own colonial ambitions. Its "poisoned generosity" in supporting Ukraine is designed to push the conflict to the brink of a major international war, driven by the hope of altering the global order and the balance of power to regain its lost colonial influence.

As for Europe—characterized by its current state of mobilization and escalating war rhetoric—it appears to be preparing for an imminent war and a sweeping offensive against Russia. This stance necessitates a careful analysis of the European scenario and the strategic and military posture of its member states, particularly key players such as Germany, France, and Italy. Despite the escalating war rhetoric and growing warnings regarding the Russia-Ukraine conflict—specifically its transformation from a war within Ukraine into a European security crisis and its characterization as

the gravest threat to European security in decades, alongside the recent rise in Russian airspace violations, acts of sabotage, cyberattacks, and hybrid activities targeting NATO and Europe—this European war rhetoric, however intense and strident, obscures the true motives, causes, and objectives behind it.

While Russia's war on Ukraine certainly poses a security threat to Europe, Russia is deeply mired in that conflict; Foreign Minister Lavrov has consistently and explicitly stated that Russia does not seek a war with Europe. Addressing the UN General Assembly on September 27, 2025, he declared that Russia "had no intention, and has no intention, of attacking NATO or the European Union," noting that Putin had repeatedly refuted such accusations. On February 9, 2026, Lavrov stated, "We will not attack any part of Europe; we have no reason to do so." Later, on September 16, 2026, in Yekaterinburg, he reiterated that Russia "does not intend to attack Western nations, nor does it have any interest in doing so"—a stance that Moscow has repeatedly affirmed. Furthermore, the increase in Russian hybrid activities—particularly within the European space adjacent to Russia—falls under the category of defense and reactions to Europe's growing support for Ukraine, rather than constituting an offensive against European states. Furthermore, European reports and intelligence assessments themselves refute the notion that this European military mobilization is a prelude to an imminent war between Europe and Russia. Official and institutional European reports identify the end of the current decade—specifically the 2029–2030 period—as a critical juncture regarding Russia's potential capability to threaten a NATO member state. It is important to note that these reports do not indicate that Russia will launch a military attack on Europe in 2030; rather, they generally discuss Russian military capabilities reaching a critical threshold or the acquisition of the option to wage war. In essence, they are analyses of the future state of Russian military power, not reports anticipating an imminent outbreak of war.

This raises the most important question: what lies behind the current security mobilization and escalating war rhetoric in Europe?

The explanation lies in a factor originating outside Europe—one of critical importance and significant risk to European strategic security: the United States. Specifically, there was the "Trump shock"—the withdrawal of the US security umbrella, the reneging on NATO commitments, and the offloading of financial and military burdens onto Europe—a reality Europe experienced firsthand during the war in Ukraine.

This shock regarding reliance on the US was compounded by Europe's heavy dependence on American weaponry; military reliance reached a level where 64% of European arms imports—particularly in aviation—came from the United States.

Beneath the escalating war rhetoric lies the shock of the eroding US security umbrella and the dilemma of relying on American arms—supplies rendered uncertain by the volatility of US administrations, deep American political divisions, and the resulting impact on Europe, all of which exposed Europe's own strategic and military vulnerabilities.

The underlying aim and true objective of this European war rhetoric is to rebuild Europe's autonomous military, industrial, and technological capabilities. This entails massive, costly expenditures that place a heavy burden on society—all occurring amidst a stifling economic crisis, the decline of Europe's colonialist sphere and shrinking revenues, and rising public discontent.

Europe has come to view Russia's war on Ukraine as a historic opportunity to rebuild its military industry, advance its manufacturing and technology sectors, and pass the associated costs on to society—all justified by the existential security threat Russia poses to Europe.

Consequently, European defense spending has surged rapidly; core defense spending by European NATO members and Canada increased by approximately 20% in 2025 alone. While the threat posed by Russia is real, Europe's rearmament is also driven by strategic, military, industrial, political, and economic motives that exist independently of the magnitude of the direct Russian threat.

Then there is the China factor—specifically, the way Chinese industry and technology have flooded Europe, effectively turning it into a Chinese market. China's economic encroachment, fueled by its industrial overcapacity and output, has exacerbated Europe's trade deficit to €360 billion annually—representing 22.3% of total European imports. This has intensified Europe's industrial and technological dilemma, as China has made significant inroads into sectors such as electric vehicles, batteries, electronics, software, general technology, and green energy. In the second quarter of 2026 alone, EU imports from China reached €153.6 billion, accounting for 21.9% of imports from outside the bloc. Europe's crisis regarding China has been further aggravated by the erosion of its industrial base and damage to vital industrial sectors, driven by shrinking exports to China and rising imports from it. A prime example is the severe crisis facing Germany's crucial automotive industry: in July 2026 alone, German automotive production fell by 9.2%, with the sector losing over 109,000 jobs by the end of 2025. This situation has prompted the European Commission to speak out forcefully about the need to address these imbalances and ensure reciprocity in EU-China relations.

The primary cause of these imbalances lies in the decline and regression of European industries, alongside lagging innovation and development in technologies such as electric motors, chips, and software. The European Union and its core states view the rebuilding of their economies and the development of their industrial and technological infrastructure as a matter of paramount strategic necessity—essential to countering the Chinese offensive and mitigating military and technological dependence on the United States. The defense industry serves as the primary engine for this effort, acting as the fundamental laboratory and workshop for advancing European industry and technology.

Indeed, the "China factor"—and the challenges it poses—is a key driver behind this mobilization and the escalating rhetoric calling for the reconstruction and development of Europe's military, industrial, and technological capabilities.

Yet, rhetoric remains just that—rhetoric. The real challenge lies in practical action and the constraints imposed by the reality of a fragmented and disunited Europe: its divergent and conflicting strategic and colonial ambitions, its scattered efforts, its astronomical debt, and—above all—its cultural and civilizational bankruptcy. This is a knot that proves difficult, if not impossible, for Europe—and the West at large—to untie. These are the death throes of the West; no amulets or charms can avert the inevitable.

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The Rulers of Pakistan Have Handed Over the Rivers of the Ummah to the Hindu Enemy, and Only the Khilafah System Will Retrieve Them

Muhammad Abdullah – Occupied Kashmir

The Indus Waters Treaty of 1960 is a water distribution treaty between India and Pakistan brokered by the World Bank. It was a colonialist division of life-giving water resources, designed to keep the two nation-states that emerged after colonialism within the Western colonial system and under political subservience.

The Stolen Lifeline: How Pakistan's Leaders Surrendered Water to India

On September 19, 1960, in Karachi, the regime of Ayub Khan, in submission to Washington and the World Bank, signed the Indus Waters Treaty. The treaty granted Pakistan "control" over the western rivers: the Indus, Jhelum, and Chenab while it granted India unrestricted usage rights to the eastern rivers: Ravi, Beas, and Sutlej. However, most importantly, India was granted the right to build "run-of-the-river" dams on the western rivers.

This classification was a disaster from the moment the ink dried on the agreement. India soon completely choked the eastern rivers. The dams—Bhakra on the Sutlej River, Pong on the Beas River, and Thein or Ranjit Sagar on the Ravi River—reduced the flow of these rivers to almost nothing. By choking these eastern rivers, Pakistan lost a colossal quantity of water. It was an unfair deal and a surrender under the glitter of American aid. The agent rulers did not surrender due to weakness, but rather in collaboration with the very powers that view the Islamic Ummah as mere pawns to be moved as they please.

The Indus River Basin, which relies on the three western rivers under the Indus Waters Treaty, is Pakistan's beating heart. It irrigates more than 80% of the country's agricultural land, supports agriculture, and generates a significant portion of its hydroelectric power. Approximately, two-thirds

of Pakistan's population of 240 million people depend on it directly or indirectly. The situation is further exacerbated by a catastrophic reduction in storage capacity; it is barely sufficient for about 30 days of average flow, compared to global recommendations exceeding 120 days. Furthermore, the Tarbela, Mangla, and Chashma reservoirs have lost between 22% and 37% of their capacity due to silt accumulation with further decline expected.

Per capita water share has declined from over 5,000 cubic meters at the time of the partition of India to approximately 1,000–1,200 cubic meters today, approaching the threshold of absolute scarcity.

Decades of Illusion and Negligence

For decades, a dark chapter prevailed in which treacherous leaders lied by claiming that the Indus Waters Treaty could not be violated. Consequently, the treaty remained in force even after many conflicts, including the wars from 1965 to 1971. From Kargil to surgical strikes, the rivers kept flowing. However, this fragile facade shattered after the Pulwama incident in 2019, when forty Indian soldiers were killed and the Hindu nationalist regime declared a water war. Data exchange ceased, and demands to amend the treaty were issued.

The final water suspension came in 2025, but the betrayal had already been sealed in 2019, when the leadership of Imran Khan and Bajwa in Pakistan chose to do nothing when India unilaterally abrogated Article 370. India was discarding any international obligations it did not want into the trash bin, while the leadership of Pakistan was busy presenting futile complaints to the United Nations, the World Bank, and the Permanent Court of Arbitration. India completed its occupation of Kashmir and accelerated the construction of its empire of dams; while the rulers of Pakistan were submitting complaints, India was pouring concrete.

Dams of Hegemony: India's Violations and Turning Water into a Weapon

Following the abrogation of Article 370 on August 5, 2019, India tightened its grip on Kashmir. It then placed the Indus Waters Treaty into a state of “suspension” following the Bahalgam incident in April 2025. India escalated forcefully, moving beyond the constraints of run-of-the-river projects. Driven by the ideological fervor of Hindutva, New Delhi unleashed a torrent of massive storage projects on the Chenab River, which collectively constitute a de facto dam of unprecedented scale. Official propaganda describes these projects as “run-of-the-river” hydropower stations, but engineering data reveals a lethal truth: they are designed with massive operational storage capacities that grant India absolute control over the timing of the Chenab River's flow, particularly during the crucial spring crop planting season when Pakistan needs every single drop.

India’s declaration that the treaty was effectively placed in a state of “suspension” was formally articulated in official discourse following what Indian military circles termed “Operation Sindur.” Narendra Modi’s statement that “blood and water cannot flow together” was not merely a slogan; it was a political directive. The Indian Minister of Water Resources publicly announced the intention to stop the flow of India’s share of water to Pakistan and to divert all the waters of the eastern rivers that still had some residual flow. Simultaneously, India accelerated all major storage projects on the western rivers, bypassing the dialogue of the Permanent Indus Commission and testing Pakistan's subdued response before the eyes of the world.

India is rapidly expanding its storage capacity and control over the Indus waters. The hydropower capacity controlled by the government and Indian companies in occupied Kashmir is rising from 3,540 megawatts to over 5,000 megawatts by the end of 2026, with ambitions to reach 12,000 megawatts. Four major projects on the Chenab River are being accelerated, including: the 1,000 MW Pakal Dul, the 624 MW Kiru, the 540 MW Kwar, and the 850 MW Ratle, alongside other projects like the Bursar, and Kirthai I & II 1 and 2. Improvements are also being made to the Baglihar and Salal projects, and new projects like the 1,856 MW Sawalkot and the Dulhasti Stage II are being implemented, along with silt flushing operations

and other design modifications to maximize control. There are plans for large storage dams, exceeding run-of-the-river projects, on the tributaries of the Chenab and Jhelum, backed by an estimated investment push of around $60 billion to increase storage from 15 days to over 55 days. This will allow India to withhold flows for about two months, which will destroy Pakistan's crops during the spring Rabi' and autumn Kharif seasons.

More dangerously, India is proceeding with the project for the tunnel linking the Chenab and the Beas in the Lahaul–Spiti region of Himachal Pradesh. The project involves an underground tunnel of 8.7 kilometers long and a barrier to divert surplus water from the Chandra River—one of the upper tributaries that form the Chenab River at Tandi—westward to the basin of the Beas River, an eastern river allocated entirely to India. The cost of this infrastructure is estimated at 23,520 million Indian rupees. This infrastructure effectively transfers water outside the system of the western rivers, bypassing the treaty clause concerning the maintenance of water flows to Pakistan. India has exploited this loophole in the Indus Waters Treaty and applied it fully in the Kishanganga project, where it diverted a river while building substantial storage capacity that reduced flows to Pakistan's Neelum–Jhelum hydropower plant. This project was also used to test Pakistan's will to act, but its response remained confined to papers and petitions only. A tunnel for diverting sediments, costing 2,680 million Indian rupees at the Salal Dam, further enhances this control. This diversion mimics older precedents like the Kishanganga project, and Pakistan remained silent.

These are not benign hydropower projects, but rather "strategic weapons" for water warfare: releasing floods for destruction, withholding water during dry seasons to cause famine, and using water as a bargaining chip in future negotiations. The water sources in Kashmir, which have been under direct colonial administration since 2019, grant India a position of control from the highlands—both literally and figuratively—to subjugate Pakistan, which lies downstream. India is also rapidly expanding its storage capacity. Although current infrastructure limits its ability to withhold water completely, the trajectory is clear: the cumulative projects will enable

greater regulation of flows, releasing floods during the rainy season or withholding water during droughts. This is preparation for "water warfare"—the use of water as a tool for future bargaining, coercion, and subjugation. Unannounced water releases have already caused floods in Pakistan, while restricted flows threaten drought.

India has no intention whatsoever of cooperating in implementing the Indus Waters Treaty; instead, it is implementing a carefully planned, silent violation. It exploits every loophole in the treaty itself, as well as the hollow rhetoric of the leadership of Pakistan, and has built over 30 projects on the western rivers, turning them into tools of subjugation. In 2025, following the Pahalgam incident, India deliberately emptied its reservoirs, leading to the flooding of villages in Azad Kashmir. The Hindu Bharatiya Janata Party (BJP) regime explicitly threatens to stop the water flow whenever it wishes. These dams are not engineering projects; they are the new swords of Hindutva.

Inaction of the Leadership of Pakistan

The response of the so-called leaders in Islamabad is nothing but empty rhetoric, press releases, and appeals to the very Western institutions that India openly ignores. What is the value of appeals directed at the international community, which is led by the United States, the principal ally of the Hindu state? The spokesperson for the Foreign Ministry of Pakistan speaks of "the weaponisation of water," violations of the Indus Waters Treaty, and "serious repercussions," and warns of a certain response, but he offers nothing concrete.

The leadership of Pakistan has perfected the art of filing complaints like court clerks, while the lifeblood artery is being slaughtered. It lost the Baglihar arbitration case and rejected legal notices. All responses are confined to futile diplomatic memos submitted to Washington and the World Bank. They surrendered occupied Kashmir through inaction and compromise, and now they are preparing to surrender the very waters upon which Pakistan's life depends. The Kishanganga River diversion project is only the beginning. India plans to divert 70–80% of the flows,

turning Pakistan into a desert. Therefore, Kashmir is not merely a disputed territory; it is the lifeblood artery of the Ummah. And every dam built on occupied land is a theft of the blood of the Muslims.

The current military leadership in Pakistan will do nothing beyond rhetoric, and India knows this, for the interests of this leadership are tied to the United States and the "hard state" that serves Washington. The betrayal will be complete when the taps run dry in Lahore, and the fields of Multan turn into dust-covered, cracked earth. Then, the Ummah will finally understand that independence cannot be leased out to agents. But by then, it will be too late. The opportunity must be seized today by those who carry the 'Aqeedah (creed) and the sword. The Indus Waters Treaty was a colonialist noose tightened by treacherous hands; the dams are the knot that tightens, petitions have failed, and the agents must be removed.

O Muslims of Pakistan and its Armed Forces!

Your rulers have surrendered the rivers that feed your children. Dams are rising, and the noose is tightening. So, do not pin your hopes on their futile petitions or the colonial arbitrators. They are buying time for the enemy to dominate you. They keep you preoccupied while the enemy severs our lifelines. Under pressure from the US Vice President, they ordered a ceasefire in May 2025, just when the Pakistani Air Force had achieved air superiority and the liberation of occupied Kashmir had become inevitable.

Doesn't the Army Act of 1952 include Article 24, which addresses military crimes, stipulating that "directly or indirectly assists or relieves the enemy" —crimes punishable by death?

Return to Allah ﷻ and His Deen. Remove these agents, and establish the shield of the Muslims—the Khilafah (Caliphate)—which will unite us, build our strength, protect our waters, liberate Kashmir, and restore the Ummah's honor. Indeed, the rivers are our lifeblood, but our Iman (faith) is our true strength. Let the call for the Khilafah flow more powerfully than the Indus River, uprooting treachery and irrigating the fields of victory. The time for action is now. And victory comes from Allah alone. Then, Islam and

the Muslims will be honored, and disbelief and the disbelievers will be disgraced. Allah ﷻ says, ﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ **"And that day the believers will rejoice * In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful"** [TMQ Surah Ar-Rum: 4-5].

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With the Noble Quran: Attributes of the Fasiqeen (فاسقين Defiantly Disobedient)

Khalifa Muhammad – Jordan

Allah ﷻ says: ﴿وَمَا يُضِلُّ بِهِ إِلاَّ الْفَاسِقِينَ * الَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ﴾ **"and He causes none to go astray except the defiantly disobedient * Who break the covenant of Allah after its binding (pledge) and sever what Allah has ordered to be joined and cause corruption on earth. It is those who are the losers"** [TMQ Surah Al-Baqarah: 26-27].

In a previous issue, we reflected upon the twenty-sixth verse of Surah Al-Baqarah, which concludes with the statement of Allah ﷻ: ﴿وَمَا يُضِلُّ بِهِ إِلاَّ الْفَاسِقِينَ﴾ **"and He leads none astray except the defiantly disobedient"** [TMQ Surah Al-Baqarah: 26]. We explained that Fisq (فسق deviance) signifies a departure from an original state, like a chick breaking out of its eggshell. Deviating from the rulings of the Shariah constitutes fisq (deviation); thus, the transgressors whom Allah ﷻ leads astray through His signs and parables are those who depart from the rulings He has ordained. This, by no means, implies that Allah ﷻ compels the misguided to stray, nor the guided to be guided. Instead, Allah ﷻ recompenses every doer for his deeds in this world. So, for the one who chooses guidance to the Straight Path of Allah, Allah ﷻ facilitates for him the means of guidance. And for the one who deviates from the Shariah rulings of Allah ﷻ and chooses misguidance, then Allah ﷻ facilitates for him the causes of misguidance.

And in this issue, we reflect upon the twenty-seventh verse of Surah Al-Baqarah, which mentions some of the characteristics of the hypocrites (منافقون munafiqun) and their ultimate fate. The first of these characteristics is that they break the covenant of Allah after its solemn binding. Breaking (نقض naqd) means to undo after finalization and to annul after commitment. A covenant (عهد 'ahad) is an instruction, an agreement, or a pact. Mutual agreement and pledging both refer to an accord. As for

a solemn covenant (ميثاق meethaq), it is more specific and emphatic than a general covenant, meaning it is a stronger, more binding ratification.

As for the covenant of Allah ﷻ, it is general and includes all of Allah's covenants. Allah has mentioned in the Noble Qur'an covenants that He has taken upon His creation, obliging them to fulfill them and not break them. An example of this is the saying of Allah ﷻ Who said: ﴿وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ قَالُواْ بَلَى﴾ **"And He made them testify of themselves, asking, 'Am I not your Lord?' They said, 'Yes'"** [TMQ Surah Al-A'raaf: 172). He exacted this pledge from all the children of Aadam (as), requiring them to acknowledge His Lordship based on the innate nature (فطرة fitrah) He instilled in them, characterized by natural incapacity and absolute need for Him ﷻ. And among these covenants is His covenant with the prophets to convey the message of Allah, the Almighty, as He said: ﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا﴾ **"And mention, O Muhammad, when We took from the prophets their covenant and from you and from Nuh (as), Ibrahim (as), Musa (as) and Eesa (as), the son of Maryam; and We took from them a solemn covenant"** [TMQ Surah Al-Ahzab: 7]. And amongst these covenants is the solemn covenant that He ﷻ took upon those who were given the Scripture to make it clear to the people and not conceal it, as He said, ﴿إِذَ أَخَذَ اللّهُ مِيثَاقَ الَّذِينَ أُوتُواْ الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلاَ تَكْتُمُونَهُ﴾ **"And mention when Allah took a covenant from those who were given the Scripture, saying, 'You must make it clear to the people and not conceal it'"** [TMQ Surah Aali 'Imran: 187].

And it includes the covenant of Allah ﷻ, His commands to His servants and His prohibitions for them, which necessitate hearing and obedience. So, He ﷻ said: ﴿وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا﴾ **"And We had already taken a covenant from Aadam (as) before, but he forgot; and We found not in him determination"** [TMQ Surah Ta-Ha: 115], meaning, We commanded him and forbade him, but he forgot and disobeyed. And He ﷻ said: ﴿وَاذْكُرُواْ نِعْمَةَ اللّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُم بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا﴾ **"And remember the favor of Allah upon you and His covenant with which He bound you when you said, 'We hear and we obey'"** [TMQ Surah Al-

Ma'idah: 7]. So, the covenant which Allah ﷻ took upon the believers concerning the risaalah (رسالة message) of Muhammad ﷺ is His ﷻ commands and prohibitions, which necessitate hearing and obedience after their belief in Him ﷻ.

Thus, the most prominent characteristic of the fasiqeen is their breaking of Allah's covenant by disbelieving after the testimony to which He ﷻ made them bear witness against themselves, and after He sent them the Messenger ﷺ to convey His commands and prohibitions to them. It also includes their disobedience of His commands and their commission of what He has forbidden, for disbelief in Allah ﷻ is fisq (فسق defiant disobedience), and disobedience to His commands is also fisq. The fasiqun are those who have taken a path from the paths of misguidance that necessitates the extension in punishment of being led astray. Some Quranic commentators (مفاسرون mufasirun) have said that those intended by fasiqeen described with these attributes are the Jews. However, the more correct view is that it includes all corrupt people in general even if the verse was revealed concerning the Jews and others from the mushrikeen, because (العبرة بعموم اللفظ لا بخصوص السبب) "The consideration is for the generality of the wording, not the specificity of the cause." The Shariah ruling of being led astray is linked to the derived noun (مشتق mushtaq) "fasiqeen," which is an active participle (اسم فاعل ism fa'il), and linking a ruling to a derived noun (مشتق mushtaq) indicates the causality (عِلّيّة 'iliyyah) of the source of derivation (اشتقاق ishtiqaaq), as established in the fundamentals (أصول usul) of Shariah jurisprudence. The source of derivation is fisq (فسق deviance). Therefore, everyone who is characterized by this attribute deserves the extension in punishment of being led astray, and this includes the Jews as well as other than the Jews.

As for His ﷻ saying, ﴿وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ﴾ **"and they sever what Allah has commanded to be enjoined"** [TMQ Surah Al-Baqarah: 27] — this is the second characteristic of the fasiqeen who deserve misguidance; namely, that they sever what Allah ﷻ has commanded to be enjoined. And what Allah has commanded to be joined is general because "what" (ما maa) is a relative pronoun (اسم موصول ism mawsool) from the

words of generality in the language. Thus, it includes maintaining kinship ties, keeping ties with relatives, dutifulness to parents, kindness to neighbors, honoring the guest and everything that involves enjoined ties. It also includes ties with Allah ﷻ through obedience to Him, and ties with His Messenger ﷺ through obedience to him. Therefore, anyone who intentionally severs anything that Allah ﷻ has commanded to be enjoined, while being aware of what they are doing, is from the defiantly disobedient who deserve misguidance.

As for His ﷻ saying: ﴿وَيُفْسِدُونَ فِي الْأَرْضِ﴾ **"and they spread corruption in the earth"** — the root meaning of spreading corruption (فسد fasada) in the Arabic language is the frustration of a purpose and the removal of benefit, and if it involves harm, it is even more emphatic. It includes causing harm to others, whether by word or by deed. It also includes polytheism (شرك shirk) because it corrupts the innate disposition (فطرة fitrah) and diverts a person from what they should be upon. Furthermore, it includes all acts of disobedience. Therefore, every corruptor is from among the corrupt (al-fasiqeen) who deserve misguidance (إضلال idlaal).

As for His ﷻ saying: ﴿أُولَئِكَ هُمُ الْخَاسِرُونَ﴾ **"It is they who are the losers"** describes those who possess those attributes, or some of them, as being in a state of loss. At-Tabari said: (الخاسرون: جمع خاسر، وهم الناقصون أنفسهم وحظوظهم بمعصيتهم اللهَ من رحمته، كما يخسر الرجل في تجارته؛ بأنْ يُوضَعَ من رأس ماله في بيعه، وكذلك الكافر والمنافق خسر بحرمان الله إياه رحمتَه) "The 'losers' (خاسرون khasirun) is the plural of loser (خاصر khasir), and they are those who have diminished their own souls and their shares by their disobedience to Allah, and thus from His mercy—just as a man incurs a loss in his trade when the capital of his sale is reduced. Likewise, the disbeliever and the hypocrite incur a loss through Allah depriving them of His mercy."

And condemnation of these attributes has been mentioned in various places in the Noble Quran. Among these is His ﷻ saying: ﴿وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَآ أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُوْلَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾ **"And those who break the covenant of Allah after its ratification, and sever what Allah has commanded to be joined, and**

spread corruption on earth—for them is the curse, and for them is the evil abode" [TMQ Surah Ar-Ra'd: 25]. And He ﷻ informed that for them is the curse and for them is the evil abode—and in both the curse and the evil abode there is a loss beyond which there is no loss. In contrast, Allah ﷻ praised those who fulfill the covenant of Allah ﷻ and join what Allah ﷻ has commanded to be joined as He ﷻ said: ﴿أَفَمَن يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى إِنَّمَا يَتَذَكَّرُ أُوْلُواْ الأَلْبَابِ* الَّذِينَ يُوفُونَ بِعَهْدِ اللّهِ وَلاَ يِنقُضُونَ الْمِيثَاقَ* وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللّهُ بِهِ أَن يُوصَلَ﴾ **"Is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? Only those endowed with understanding will remember * Those who fulfill the covenant of Allah and do not break the covenant, * And those who enjoin what Allah has commanded to be enjoined"** [TMQ Surah Ar-Ra'd: 19-21]. He ﷻ praised them and promised them a good outcome as He ﷻ said about them: ﴿أُوْلَئِكَ لَهُمْ عُقْبَى الدَّارِ* جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالمَلآئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ* سَلاَمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ﴾ **"For them will be the ultimate abode— * Gardens of perpetual residence, which they will enter along with whoever was righteous among their forefathers, their spouses, and their descendants. And the angels will enter upon them from every gate, * [saying], 'Peace be upon you for what you patiently endured. And excellent is the ultimate abode'"** [TMQ Surah Ar-Ra'd: 22-24].

And we conclude our reflection with the Noble Quran by pointing out those who are the most frequent violators of covenants and pledges; namely, the Jews. Allah ﷻ has described them in numerous places in the Quran as breaking covenants and repeating this behavior. Among these instances is His ﷻ saying: ﴿أَوَكُلَّمَا عَاهَدُواْ عَهْداً نَّبَذَهُ فَرِيقٌ مِّنْهُم بَلْ أَكْثَرُهُمْ لاَ يُؤْمِنُونَ﴾ **"And is it not that every time they took a covenant, a party of them threw it away? But, in fact, most of them do not believe."** [TMQ Surah Al-Baqarah: 100]. Their current state of treachery, deceit, and deception bears witness to this.

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A Reading into Pakistan and its Functional Role in the Middle East

Musab Umair – Wilayah Pakistan

Question 1: How does Pakistan reconcile its role as a mediator regarding Iran with its alignment with Saudi Arabia regarding the Houthis?

The rulers of Pakistan have reconciled their role regarding Iran and Saudi Arabia on the basis of American interests, not "national interest" nor the interests of Muslims and Islam.

The mediation between Iran and the US was to provide an escape for Trump after he fell into a quagmire in his war with Iran. The alignment with Saudi Arabia against the Houthis is to provide Trump the US leverage against Iran through pressure on its proxies in Yemen, the Houthis.

Had the rulers of Pakistan reconciled their role on the basis of national interest, they would have mediated between the Houthis and Saudi Arabia. The rulers of Pakistan would have been busy travelling between Yemen and Saudi to mediate, as they had been travelling between Iran and the U.S.

Had the rulers of Pakistan reconciled their role on the basis of the interests of Muslims and Islam, they would have sided with Iran from the beginning to force the retreat of the U.S. Indeed, the U.S. itself is the primary source of instability and war within the Muslim World since it began its interference after the Second World War.

Question 2: Why has Pakistan not acted as a mediator between the Houthis and Saudi Arabia?

The rulers of Pakistan did not mediate between the Houthis and Saudi Arabia because it is not in the interests of the US to do so.

The Americans want a prolonged conflict between Saudi Arabia and the Houthis to pressure Iran in the long term.

As for the short term, Americans wanted the expansion of Houthis within Yemen itself, to displace the factions which have ties to the UAE, and its master Britain, the old colonialist occupier of Yemen. In addition, America allowed the expansion as a carrot for Iran to abandon independence, and deal with America on the basis of subordinance.

So the Americans ordered Bin Salman to escalate against the Houthis, but did not help Bin Salman when the Houthis responded with attacks within Saudi Arabia. America also made a deal with the Houthis in Oman to protect its ships and assets.

Question 3: What does Pakistan stand to gain from intervening in this manner?

Pakistan does not gain from aligning with Saudi Arabia, but the rulers of Pakistan do.

As for Pakistan, it is being drawn into a regional conflict that will last for months if not years, in which it will bear losses militarily and economically. Muslims will kill Muslims so that the real enemies, the Jews and the American crusaders can establish their dominance over all Muslim states. The Muslim states will spend on the regional conflict, at a time that their economies are struggling, and nearing collapse under the burden of capitalism and colonialism.

As for the rulers of Pakistan, they cling to power on the basis of foreign support from the US, not on domestic support. They are in fact losing domestic support because of their agency to the US in its war on Islam and Muslims, making them cling tighter to their master, Trump.

Question 4: Is the trilateral agreement restrictive and limited in scope?

The diplomatic language of the trilateral agreement, the Mecca Joint Defence Agreement, is that a defensive pact. So by literal wording it is restrictive but practically it gives the US flexibility to fight Iran and its proxies using the armies of the three states. Already, the rulers of Pakistan have provided a pretext for entering fighting by claiming that they want to protect the Haramayn.

Question 5: Why did Pakistan not intervene to defend Saudi Arabia in the past, despite the existence of a bilateral agreement?

There was no need for the US for Pakistan to defend Saudi Arabia before the American attack on Iran on 28 February 2026.

The conflict between Saudi Arabia and Yemen was limited in scope and area. As for Iran, it remained in the orbit of US foreign policy as a satellite state and did not allow the Houthis to escalate. So the US successfully engineered what it calls a low-intensity conflict (LIC), to achieve strategic objectives.

All this changed when Trump made the miscalculation of war on Iran and killed the leadership. The new leadership adopted independence from the US, far from the subordination that Trump aimed for. So now Trump is using the carrot of negotiations and the stick of Pakistan, the most powerful Muslim state, to tame Iran.

Question 6: Is Pakistan attempting to strike a balance between its need for Gulf funding and its fear of Iran's disintegration?

No. It is not attempting to do so, even though its rulers are claiming to do so.

The war that Trump is inciting between the Muslim states threatens the integrity and stability of all Muslim states. The vision that Trump's key advisor, Tom Barrack, declared for the Middle East is one of further division on the existing states, as a new Sykes Picot borders.

The weakening of Muslim states through war and division only serves the need of the US.

Regarding the Gulf States, Trump has already looted them of wealth and continues to do so.

Regarding Iran, Trump has threatened it with annihilation.

If the rulers of Pakistan really valued the wealth of the Gulf and the strength of Iran, they would have declared the establishment of the

Khilafah Rashidah (rightly guided Caliphate) in order to unify the rest of the Muslim states under its command in the face of the US war and looting.

Question 7: Are Pakistan and Türkiye capable of repelling Houthi attacks?

Yes. Pakistan and Türkiye are amongst the most militarily capable states in the world. In May 2025, Pakistan crushed India to the point that the liberation of Kashmir was inevitable. However, Türkiye remains in the orbit of US foreign policy as a satellite state and Pakistan is a subordinate state of the US despite being the strongest state in the Muslim World.

Thus, they will only repel, or not repel, Houthis according to the US foreign policy directives.

Before the war on Iran, the US did not order them to repel the Houthis.

After the war on Iran began and the Houthis responded to the strikes of Saudi, the US did not order them to repel the Houthis because it wanted them to displace the proxies of the UAE, and Britain standing behind UAE.

Now, if Iran does not respond to the carrot, the US will beat Iran with the stick of the armies of Türkiye and Pakistan.

Question 8: Does Pakistan's intervention affect its military readiness vis-à-vis India?

Yes, it does. Of course, Pakistan is strong enough to face war on more than one front due to its physical capabilities and the Iman of its soldiers and officers. However due to its agency to the US, the rulers of Pakistan are now undermining its readiness against India.

It has deployed at least 30,000 troops, and as many as 40,000 troops, in Saudi Arabia so that the US can pressure the rulers of Iran into subordination.

It is actively engaged in war with Muslims in Afghanistan and the tribal areas so that the US can pressure the rulers of Afghanistan, the Taliban movement, into subordination. Trump seeks control of Bagram Airbase and the huge amounts of Rare Earth Elements in Afghanistan.

Due to the agency to America, instead of raising their weapons against the enemies from amongst the Hindus and Jews, Muslim troops will fight and kill Muslims.

Question 9: Does Pakistan's economy depend on Saudi financial support?

Yes, but not only from Saudi Arabia. Pakistan is a rich country, with an abundance of land, youth, energy and minerals, but it is made poor because of riba. Over half of its revenues are spent on riba (interest). There is no escape from the debt trap for any state that involves in the sin of riba.

So, Pakistan takes new loans to pay the riba on previous loans, from Saudi Arabia, or China, or the US or the international financial institutions.

The way to end this dependence is to implement the Shariah rulings: abolish riba and seize the misappropriated wealth from the corrupt officials to pay any outstanding principals.

Question 10: What is the reality behind the regional states' shift toward collective self-reliance in security, following the failure of the American security umbrella?

At the peak of its strength, the US fought wars against the Muslims using its army and the support of the rulers of Muslims in terms of intelligence, bases and logistics.

Now that it has weakened, the US wants to fight wars against Muslims using the armies of Muslims, and the wealth of the Muslims.

This is the reality of so-called collective self-reliance.

The actual collective self-reliance is through the unification of the Muslim states as a single Islamic state, ruling by the Book of Allah ﷻ and the Sunnah of the Prophet ﷺ.

Question 11: Is the American "trap"—designed to entangle regional states—not apparent to Pakistan?

It is apparent as the sun is in the sky. The American trap is apparent to the aware sons and daughters of Pakistan, but the rulers of Pakistan are only concerned about securing the interest of the US. So they blind themselves through slavery.

Amongst the Muslims of Pakistan, there is a strong rejection of entering into America's war on Iran, which is creating pressure on the rulers of Pakistan. The social media, the masajid and the work spaces of Muslims are filled with opposition to this new war of Fitnah between Muslims. As for the rulers of Pakistan, they are responding as usual with threats and intimidation, in accordance to their policy of the "hard state." They cannot see beyond the interests of the US. For them foreign policy is about America First, even though they speak of Pakistan First.

Question 12: Will Pakistan end up mired in the region's quagmire?

Yes and no!

Yes, if Pakistan continues to be subordinate to the US, with agents of Trump governing it, it will be mired in the region's quagmire for at least months and most likely years.

But no, if the Muslims of Pakistan and the sincere officers within their armed forces succeed in uprooting the traitors, turning the tables on the American plan.

So the imperative for the Muslims is to strive with the shebaab of Hizb ut Tahrir for the establishment of the second Khilafah Rashidah (rightly-guided Caliphate) on the Method of the Prophethood. They must contact all their friends and relatives amongst the officers of the armed forces, and demand that they grant nussrah (military support) to Hizb ut Tahrir for the resumption of Islam as a way of life, the unification of the Muslims as a single community under a single Imam and Dawah and Jihad to establish the dominance of the Deen for the pleasure of Allah ﷻ.

﴿وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“And Allah has full power over His affairs, but most people do not know.” [TMQ Surah Yusuf: 21].

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NUSSRAH

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

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

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

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