

**NUSSRAH**

Project to Displace the People of Gaza  
India's Rulers Wage War Against Islam  
Where are You, O Ulema of Muslims?!  
The Fall of the Khilafah

# Ramadhan's Gift Demands Enjoining the Right and Forbidding Evil

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## Ramadhan's Gift Demands Enjoining the Right and Forbidding Evil

The bounteous gift of Allah (swt) that He sent down during the Blessed Ramadhan, the Noble Quran, is full of verses obliging a great duty, which has great reward. It is the duty of enjoining the good and forbidding the evil. A few of these sublime verses are mentioned here as a powerful reminder of this duty about which we will be all asked on the Day of Accounting.

Allah (swt) said, ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ "Let there arise from you a group who invites to Goodness (Islam), enjoins the good and forbids the evil. Such are they who are successful." [TMQ Surah Aali Imran 3:104]. ﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾ "The believers, men and women, are allies of one another; they enjoin the good and forbid the evil." [TMQ Surah at-Tawba 9:71]. ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ "You are the best Ummah that has been raised up for mankind. You enjoin the good and forbid the evil." [TMQ Surah Aali Imran 3:110]. ﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي يَجِدُونَهُ﴾ "Those who follow the Messenger, the unlettered Prophet, whom they will find described in the Torah and Gospel (which are) with them. He enjoins them to the good and forbids them from evil." [TMQ Surah Al-A'raaf 7:157]. ﴿التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ﴾ (Triumphant) are those that turn repentant (to Allah), those who worship Him, those who praise Him, those who wander in devotion for the cause of Allah, those who bow down to Him, those who fall prostrate in worship to Him, those who enjoin the good and who forbid the evil." [TMQ Surah at-Tawbah 9:112]. ﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ﴾ "Those who, if we give them power in the land, establish the Salah, pay the Zakah, enjoin the good and forbid the evil." [TMQ Surah Hajj 22:41].

One important aspect of enjoining the good and forbidding the evil is bringing the rulers to task and commanding them with what Islam demands of them and forbidding them from what Islam prohibits. In spite of the fact that the RasulAllah (saw) commanded the Muslims to obey the rulers even if they took the rights of the people, he also made it obligatory upon the Muslims to take

them to task when they swerve from the right way and to deny their actions by speaking against them, and to firmly verbally attack them, because the Muslims have the authority to ensure that the ruler observes his duty and they are obliged to forbid him from the prohibited things. RasulAllah (saw) said, **سَتَكُونُ أَمْرَاءُ فَتَعْرِفُونَ** وَتُنْكِرُونَ فَمَنْ عَرَفَ بَرِيءٌ وَمَنْ أَنْكَرَ سَلِمَ وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ “There will be Ameer, you recognise (some of what they do) and you disapprove (some). Whoever recognised (and abstained from that wrong) then he absolved himself from responsibility, and he who disapproved is safe (from falling in sin). However, he who agreed and followed, (he will not be safe.)” [Muslim]. So the one who dislikes the Munkar and is capable, has to change it, whereas the one who agrees with what they do and follows them in their actions will not be exempt from the sin and will not be safe from the punishment of Allah (swt).

Thus, during the thirteen centuries of ruling by Islam, Ramadhan did not find the Muslims satisfied with only applying Islam in their personal affairs. No, by no means! During the era of the Khilafah, Muslims strove to account the rulers for their implementing Islam comprehensively, enjoining the good and forbidding the evil without any compromise. Ramadhan did not find the Muslims restricting themselves to fasting, tarawih and invitations to iftaaris. No, by no means! The Muslims struggled and sacrificed to ensure that Islam was applied in all spheres of life, individual and collective, including economics, foreign policy and education. Thus Ramadhan greeted an Ummah that benefited greatly from the Deen of Truth. Those who cried for help were secured from harm, the poor were relieved of their burdens, the family life was filled with tranquility and harmony, the most intelligent and brilliant of humankind were the Muslims, non-Muslims embraced Islam in droves, the Muslims were unified and strengthened, the enemies' armies feared facing the Muslims in Jihad and the flags of Islam were raised high throughout the world.

So, what of Ramadhan today since the abolition of our Khilafah, how has it been finding us thus far? Today, the Muslims are ruled by those who do not fear Allah (swt) and trample the commands of Allah (swt) and His Messenger (saw) under their feet. Enjoining the good and forbidding the evil is the furthest matter from their minds. Rather the current rulers enjoin evil and forbid the good! Those who cry for help from Palestine and Kashmir have their cries ignored. The poor are crushed by their existing burdens and can only look

forward to further increases in their burdens. The Muslim family life is a source of worry and regret as the corrupt Western values and traditions are thrust down the throats of the Muslims. The education, both from the angle of the knowledge of the Deen and the knowledge of worldly matters, is in a pitiful state. The non-Muslims look down upon Islam and Muslims. The Muslim Lands are divided and weakened, ruled by the kufr of democracy, dictatorship and monarchy, and the enemies rest easy as the Muslim armed forces are locked in their barracks, only to be utilised according to the commands of the Western colonialists.

Does this pitiful situation not remind of us of what our Master, RasulAllah (saw), warned us of should we neglect the duty of enjoining the good and forbidding the evil? RasulAllah (saw) said, **وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ** **عَنْ الْمُنْكَرِ أَوْ لِيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبُ لَكُمْ** "By Whom in Whose hand my soul is, you have to enjoin the good and forbid the evil, otherwise Allah will be about to send upon you a punishment from Him, then you will call him (make Du'a), but He will not answer you." [Ahmad]. He (saw) said, **إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتَّى يَرَوْا الْمُنْكَرَ بَيْنَ ظَهْرَانِيهِمْ وَهُمْ قَادِرُونَ** **عَلَى أَنْ يُنْكَرُوهُ فَلَا يُنْكَرُوهُ فَإِذَا فَعَلُوا ذَلِكَ عَذَّبَ اللَّهُ الْخَاصَّةَ وَالْعَامَّةَ** "Allah will not punish the people (general masses) because of the action of particular people until they see the munkar (committed) in their midst, and they are able to forbid it, but do not. If they do this, then Allah would punish the particular people and the public." [Ahmad]

Does this humiliation not compel us to fear Allah (swt) and end any neglect of our duty? Remember that Allah (swt) not only punishes every oppressor who causes agony through his oppression, He (swt) also punishes those onlookers who do nothing to stop the oppression and remain passive. He (swt) says: **﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾** "And fear the punishment which afflicts not in only those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is severe in punishment." [TMQ Surah al-Anfaal: 25] And RasulAllah (saw) said as reported in Tirmidhi, **إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ** "If people saw an oppressor committing oppression and yet did nothing to stop him from his act, then soon Allah (swt) will punish them."

Indeed, more than ever before the Muslims must repent from any neglect in this duty and move forward with vigor to perform it. It is such a duty that it demands great sacrifice, even if it is to the point of the loss of life. It is narrated that, عَرَضَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ عِنْدَ الْجَمْرَةِ الْأُولَى فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الْجِهَادِ أَفْضَلُ؟ فَسَكَتَ عَنْهُ فَلَمَّا رَأَى الْجَمْرَةَ الثَّانِيَةَ سَأَلَهُ فَسَكَتَ عَنْهُ فَلَمَّا رَجَى جَمْرَةَ الْعَقَبَةِ وَضَعَ رِجْلَهُ فِي الْأَعْرَازِ لِيَرْكَبَ قَالَ أَيُّنَ السَّائِلِ؟ قَالَ أَنَا يَا رَسُولَ اللَّهِ قَالَ كَلِمَةً حَقٌّ عِنْدَ ذِي سُلْطَانٍ جَائِرٍ " A man turned to Rasool Allah at the first Jamrah, and said: O Rasool Allah! Which is the best Jihad? The Prophet remained silent. When he threw (as) the second Jamrah (stones), he asked him, and he remained silent from answering him. When he threw (as) the third Jamrah, and put his foot in the leather stirrup so as to ride, he said: Where is the questioner? He said: I am, O Rasool Allah! He said: 'A word of Truth said to an Unjust Ruler'." [Ibn Majah]. He (saw) also said, " سَيِّدُ الشُّهَدَاءِ حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ ، وَرَجُلٌ قَامَ إِلَى إِمَامٍ جَائِرٍ فَأَمَرَهُ وَنَهَاها فَقَتَلَهُ " The master of martyrs is Hamzah ibn Abd al-Muttalib and any man who stood to an Unjust Imam, where he Commanded him and Forbade him, and thus he got killed." [Al-Hakim]. Thus RasulAllah (saw) commanded the Muslims to account the ruler who came to authority by a legitimate Bayah, implemented Islam but then neglected it. So, are we today to remain silent before criminal rulers who usurped the authority, deprived the Ummah of Islam and then persecuted her sons and daughters for accounting them?

Are we as servants of Allah (swt) to remain silent? No, for the Muslim is the one who fears only Allah (swt) and not the oppression of man. He rejects such silence as it is only betrayal of Allah (swt) and His Messenger (saw). He is the one who seeks the pleasure of Allah (swt) and the reward of Aakhira, in a life that knows no end and does not hesitate to sacrifice the comfort of this short life. He is deeply aware that this life is a worship of Allah (swt) and testing is a way to achieve His Favour, willingly, without regret. The believer breaks such silence upon the anvil of Iman resolutely, replacing it by the strong unwavering voice that enjoins the good and forbids the evil, accounting the ruler.

As for not being aware of the tyrants' capability of unleashing brutal punishment, the Muslims are well aware for Allah (swt) has informed us, ﴿وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ﴾ "And when you punish, you punish as tyrants" [TMQ Surah as-Shu'ara 26:130]. However, the Muslims know at the same time of the overwhelming strength of the punishment of Allah (swt) said,

## ﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ﴾

“Verily, the Punishment of your Lord is most severe and painful.” [Surah al-Burooj 85:12]

Moreover, the Muslims are fully conscious that no harm can befall them other than that which has been decreed by Allah (swt). Allah (swt) says, ﴿قُلْ لَنْ يَكُونُ لَكُمْ سُلْطَانٌ عَلَيْهِمْ شَيْءٌ مِنْ دُونِ اللَّهِ إِنَّ اللَّهَ هُوَ الْعَلِيمُ الْحَكِيمُ﴾ Say: ‘Nothing shall ever happen to us except what Allah has ordained for us. He is our Maula (Lord, Helper and Protector).’ And in Allah let the believers put their trust.” [Surah at Taubah 9:51] The Muslims are aware that the Only one deserving of being feared is Allah (swt). Allah (swt) said, ﴿أَتَخْشَوْنَهُمْ فَإِنَّ اللَّهَ أَهْوَىٰ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ “Do you fear them? Allah is more worthy to be fearful of, if you are Believers!” [Surah At-Tawba 9:13]. The Muslims are aware that there is no loss in speaking the truth for Allah (swt) alone is Ar-Razaaq, the Provider, Al-Muhyii and Al-Qayyum, the One who gives life and resurrects. RasulAllah (saw) said, ﴿لَا يَمْنَعَنَّ أَحَدَكُمْ رَهْبَةَ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا رَأَاهُ أَوْ شَهِدَهُ فَإِنَّهُ لَا يُقَرِّبُ مِنْ أَجَلٍ وَلَا يُبَاعِدُ مِنْ رِزْقٍ﴾ Do not fear the people from speaking the Truth, when it is witnessed or seen, for it will neither shorten the life span nor cause loss in rizq.” [Ahmad]

Today, indeed, there is a little distance to cover before the Khilafah arrives practically, for it has arrived in the hearts and minds of the Ummah, in all its regions and in all its levels. However, the distance, though it is small, requires great taqwa and commitment to Allah (swt) and His Messenger (saw) to cover. For it is not only the Muslims who have sensed the imminent return of the Khilafah (Caliphate) on the Method of Prophethood, so have their Western enemies. They have mobilized their agents in the Muslim World, who in turn have unleashed their thugs to persecute, arrest and abduct the sincere Muslims working for the Khilafah. They are making their very last stand. Yet, the Muslims are not demoralized or dejected, for they know well that the tyrant is seized by Allah (swt) at the peak of his tyranny and arrogance, as exemplified by Firawn, Nimrood and the Quraysh.

Moreover, the Muslims are anticipating imminent victory because the thugs of the regime are only motivated by salaries and scraps of wealth, whereas the Muslims are motivated by the pleasure of Allah (swt) and His Promise of a life in Jannah of unending joy. The Muslims have Allah (swt) as their Helper and

Protector and Who else is needed for help? The future is for the believers, so let them stay firm on the truth they are upon, let them enjoin the good and forbid the evil, and let them continue resonating the call of 'Allahu Akbar' knocking the ears of the tyrants until the command of Allah comes with goodness and victory, even if the disbelievers and oppressors detest it. Allah (swt) said,

﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾

"We will, without doubt, help our messengers and those who believe, in this life and on the Day when the witness shall stand." [TMQ Surah al-Mu'minoon

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## Tafseer Al-Baqarah (2: 275-281)

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

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ \* يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ \* إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ \* يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ \* فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ \* وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ \* وَانْقُوا يَوْمَ تَرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾

“Those who consume interest will stand on Judgment Day like those driven to madness by Satan’s touch. That is because they say, “Trade is no different than interest.” But Allah has permitted trading and forbidden interest.

Whoever refrains, after having received warning from their Lord, may keep their previous gains, and their case is left to Allah. As for those who persist, it is they who will be the residents of the Fire. They will be there forever (275). Allah has made interest fruitless and charity fruitful. And Allah does not like any ungrateful evildoer (276). Indeed, those who believe, do good, establish prayer, and pay alms-tax will receive their reward from their Lord, and there will be no fear for them, nor will they grieve (277). O believers! Fear Allah, and give up outstanding interest if you are true believers (278). If you do not, then beware of a war with Allah and His Messenger! But if you repent, you may retain your principal, neither inflicting nor suffering harm (279). If it is difficult for someone to repay a debt, postpone it until a time of ease. And if you waive it as an act of charity, it will be better for you, if only you knew (280). Be mindful of the Day when you will all be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged. (281)”

After Allah (swt) has clarified the reward of those who spend lawfully and purely in His Cause. These verses explain the fate of those who spend unlawfully and in disobedience of Allah (swt) and His Messenger (saw).

Allah (swt) mentions in these verses riba (usury) and clarifies the gravity of its crime, the wickedness of those who engage in it. He (swt) clarifies the severe punishment and the painful torment for committing this heinous sin and great evil:

1. Allah (swt) gives the example of those who consume usury as being like someone possessed by madness or epilepsy, standing and falling in a disturbed state of movement, as if madness has completely overtaken them. This is because they equate usury with trade, while Allah (swt) has forbidden usury and permitted trade.

Then Allah (swt) pardons what has passed of the usury practiced during the pre-Islamic period and makes it clear to the believers that after the prohibition of usury, they must comply and obey Allah SWT and His Messenger (saw). Whoever engages in usury after its prohibition, deeming lawful what Allah (swt) has forbidden, has deserved painful torment and will be among the inhabitants of the Fire, residing therein eternally.

As for ﴿الَّذِينَ يَأْكُلُونَ الرِّبَا﴾ "Those who consume riba." This means those who take it, encompassing all forms of benefit derived from it. The expression, ﴿يَأْكُلُونَ﴾ "consume" is used in the Quran to signify condemnation, as in, ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا﴾ "Indeed, those who consume the wealth of orphans unjustly are only consuming fire into their bellies. And they will be burned in a Blaze." [TMQ Surah an-Nisaa 4:10]

And similarly, ﴿يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوَىٰ لَهُمْ﴾ "They enjoy themselves and eat as grazing livestock eat, and the Fire will be their abode." [TMQ Surah Muhammad, 47:12]. The usage here in this context carries the same meaning.

As for ﴿لَا يَقُومُونَ﴾ "They will not stand," it refers to the Day of Resurrection.

As for ﴿إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ﴾ "except as one who is confounded by Satan." This means they will rise from their graves, standing as if they are confounded and struck down like a possessed individual in this world, that is, a madman. This will be a disgrace for them on that Day and serves as a clear indication of the strict prohibition against riba (usury), which is strongly reiterated in these verses.

As for, ﴿مِنَ الْمَسِّ﴾ "from the touch" refers to madness. It is said, "A man is touched (مُسِّ) and thus is possessed (ممسوس) when he is afflicted with madness." The term خبط "khabṭ" refers to striking without precision, as in the saying العشواء "the blind camel that walks haphazardly".

There are narrations explaining, ﴿الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ "the one confounded by Satan from touch." The strongest interpretation is that when a person is afflicted with madness, Satan has a greater influence on them through his whispers, creating illusions and confusion that cause the madman to stumble.

As for the interpretation that Satan directly strikes or causes a person to go mad, the verse does not explicitly state this. Allah (swt) did not say, يتخبطه الشيطان بالمس "Satan strikes him with (bi) madness," meaning Satan does not directly cause the madness. Instead, the verse says, ﴿يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ "Satan confounds him from (min) touch" indicating that Satan's confusion is a result of pre-existing madness. That is, madness precedes Satan's interference.

Additionally, the interpretation that, ﴿يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ "Satan confounds him from touch" is a metaphor (kinayah) or allegory (majaaz) based on Arabic idioms. They refer to a possessed person as being "touched by jinn," is weak. Arabs derived the word "madness" (janun) from jinn. However, resorting to metaphor and allegory is unnecessary, unless the literal form (haqeeqah) is implausible. Here, the literal meaning is not implausible. Satan whispers multiple illusions to the madman, causing him to stumble, and thus, it is said, "Satan confounds him."

It seems that those who interpreted the verse as a metaphor were responding to claims that Satan directly strikes and causes madness. Since they believed Satan does not have such control, as Allah (swt) says that Shaytan said, ﴿وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ﴾ "'And I had no authority over you.'" (TMQ Surah Ibrahim 14:22), they concluded that the verse is metaphorical.

However, both interpretations are weak. The stronger opinion is the one we have clarified.

What is remarkable is the hostility found in the commentaries of both groups toward one another for differing on this subject. It is to the extent that some accuse the other of disbelief, even though the verse does not definitively

support either view.

Moreover, I have not come across any authentic hadith that definitively explains the verse, except for what is narrated about the Prophet (saw) during the event of Isra' and Mi'raj. However, it does not conclusively favor either interpretation. The narration states, **فانطلق بي جبريل فمررت برجال كثير كل منهم بطنه مثل البيت الضخم ... إلى أن يقول، فإذا أحس بهم أصحاب تلك البطون قاموا فتميل بهم بطونهم فيصرعون، ثم يقوم أحدهم فيميل به بطنه فيصرع ... إلى أن يقول، قلت، يا جبريل، من هؤلاء؟ قال: هؤلاء الذين يأكلون الربا لا يقومون إلا كما يقوم الذي يتخبطه الشيطان من المس** Then Gabriel set out with me and I passed by many men, each of whom had a stomach like a huge house... until he said, and when the owners of those stomachs sensed them, they would stand up and their stomachs would tilt them and they would fall down. Then one of them would stand up and his stomach would tilt him and he would fall down... until he said: I said: O Gabriel, who are these? He said: These are the ones who consume interest and they will not stand up except as one who is being beaten by Satan due to insanity stands up." [Ahmad, Ibn Majah]

This describes the usurers, whose bellies cause them to collapse due to their heaviness, similar to one confounded by Satan from touch.

Therefore, neither the verse nor the hadith definitively supports one interpretation over the other regarding the meaning of the verse.

Since the matter remains inconclusive and there is no definitive explanation in the Shariah for this verse, we turn to the Arabic language, as the Quran was revealed in the language of the Arabs. Based on linguistic analysis, the stronger interpretation is as follows, their example is like that of one confounded by Satan, ﴿مِنَ الْمَسِّ﴾ "from touch," meaning due to madness. In this context, madness precedes the confounding by Satan. A person becomes mad for some reason, and then Satan confounds them through his whispers and illusions.

Thus, Satan does not directly strike a person to cause madness. Otherwise, the verse would have read, **الذي يتخبطه الشيطان بالمس** "Satan strikes him with madness" The preposition **بِ** (bi) "with" indicates causation or attachment, meaning "causing madness." Furthermore, there is no need to resort to metaphor or allegory by interpreting Satan's role figuratively because the literal

meaning here is plausible.

In all cases, we conclude that this interpretation is stronger, though not definitive (qat'i). If someone presents a stronger interpretation based on linguistic research or evidence from the Quran and Sunnah, it must be followed.

This analogy is a vivid and horrifying depiction of the severity of the crime of those who consume riba. This conclusion is consistent among all commentators, despite their differing interpretations of the analogy.

May Allah forgive those who came before us in Iman for what they wrote about one another in their commentaries. Allah's Help is sought.

As for, ﴿ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا﴾ "That is because they say: Trade is just like riba." This horrifying analogy, ﴿الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ "one confounded by Satan from touch," is due to their justification of riba and their equating it with trade. This indicates the humiliation and punishment that will befall them in both this world and the Hereafter.

As for, ﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ "But Allah has permitted trade and forbidden riba." This is a statement from Allah (swt) refuting and denouncing their comparison of riba to trade.

As for, ﴿فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ﴾ "So whoever receives an admonition from his Lord" means whoever is made aware that riba is forbidden, that is whoever is informed of its prohibition. The word ﴿من﴾ "whoever" is conditional, and the verb ﴿جاء﴾ "receives" does not take the feminine marker because موعظة "admonition" is feminine in form but carries a non-feminine meaning, similar to "advice" وعظ.

As for, ﴿فَأَنْتَهَى﴾ "and desists." This is conjoined to ﴿جاءه﴾ "receives" with a ف "then" conjunction, to indicate immediate compliance without delay.

As for, ﴿فَلَهُ مَا سَلَفَ﴾ "Then he may keep what is past," the ف "then" precedes the response to the conditional clause. It means that what was previously taken before the prohibition was established is not reclaimed. However, anything pending is governed by the rule, ﴿فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾ "You may have your principal, neither causing harm nor suffering harm."

As for, ﴿وَأَمْرُهُ إِلَى اللَّهِ﴾ "And his affair rests with Allah," the matter of the one who desists, allowing them to keep what has past, rests with Allah (swt), Who knows the extent of their sincerity in refraining from riba.

As for ﴿وَمَنْ عَادَ﴾ "But whoever returns" meaning, whoever goes back to their previous stance, claiming that trade is like riba, and resumes justifying and consuming riba.

As for ﴿فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ "It is they who will be the inhabitants of the Fire; they will abide therein eternally," this is because by returning to the justification and consumption of riba, they have committed disbelief (kufr) and apostasy from Islam. A disbeliever resides in Hellfire eternally.

2. Then Allah (swt) explains in the following ayah the fate of the usurer, the one involved in riba, and the giver of charity. Allah (swt) does not bless the wealth gained through riba in this world and prepares painful torment for its owner in the Hereafter. He (swt) blesses charity, promising its giver great reward in the Hereafter.

Allah (swt) concludes the verse by declaring His hatred for disbelievers and sinners, subtly indicating that those who return to justifying riba and equating it with trade are disbelievers and sinners.

As for ﴿يَمْحَقُ اللَّهُ الرِّبَا﴾ "Allah destroys riba" meaning, He removes its blessing even if it is abundant. Ibn Mas'ud narrated from the Prophet (saw), "إن الربا وإن كثر فعاقبته إلى قتل" "Indeed, riba, even if it increases abundantly, its end result is loss."

The term محاق القمر refers to reduction and elimination, as seen in محاق القمر "waning of the moon" when it diminishes.

As for, ﴿وَيُزِيهِ الصَّدَقَاتِ﴾ "And He increases charity," Allah (swt) blesses charity in this world, and multiplies its reward in the Hereafter. Muslim narrated, "إن صدقة أحدكم لتقع في يد الله فيربيها له كما يربي أحدكم فلوه أو فصيله حتى يبيء يوم القيامة وإن اللقمة على قدر أحد" "The charity of one of you falls into the Hand of Allah. He nurtures it for him as one of you nurtures his foal or calf until it becomes like a mountain on the Day of Resurrection, even if it was a single morsel."

As for, ﴿وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ﴾ "And Allah does not love every sinning

disbeliever," it is referring to every disbeliever who justifies riba, and every sinner who persists in consuming it and disobeying Allah (swt) and His Messenger (saw). The use of the emphatic forms, ﴿كَفَّارٌ﴾ "exceedingly disbelieving kafir" and ﴿أَثِيمٌ﴾ "exceedingly sinful" underscores the enormity of the crime of riba.

3. In the third verse, Allah (swt) promises those who truly believe in Islam and adhere to its rulings with great reward, freedom from fear, and no grief.

As for ﴿إِنَّ الَّذِينَ آمَنُوا﴾ "Indeed, those who have believed," it means those who believe in Allah, His Messengers, His Books, the Last Day, and Predestination, both good and bad, as previously explained.

As for, ﴿وَعَمِلُوا الصَّالِحَاتِ﴾ "And those who have done righteous deeds," it means that they adhere to the Shariah rulings and apply them in the manner clarified in the Book of Allah (swt) and the Sunnah of His Messenger (saw).

As for ﴿وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ﴾ "And established Salah and gave zakah," this is a case of specifying the particular after mentioning the general, due to its importance. Salah and Zakah are both included within the general statement ﴿وَعَمِلُوا الصَّالِحَاتِ﴾ "And those who have done righteous deeds," but they are mentioned separately to highlight their great virtue.

4. In the fourth verse, Allah (swt) addresses the believers, commanding them to fear Him, meaning, to protect themselves from His punishment by abandoning riba. Allah (swt) then clarifies at the end of the verse that Islam, which they believe in, obligates them to do so.

As for, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾ "O you who have believed," it is an address to the believers.

As for, ﴿اتَّقُوا اللَّهَ﴾ "Fear Allah" which means protecting yourselves from the Punishment of Allah (swt).

As for, ﴿وَدَرُّوا مَا بَقِيَ مِنَ الرِّبَا﴾ "And give up what remains [due to you] of interest," meaning, abandon the riba that you have not yet received, take only your principal. Implicitly (mafhoom), what was received before the prohibition will not be demanded back.

As for ﴿إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ "If you are to be believers," this is a rhetorical device

in Arabic to provoke the addressee, and urge compliance with the command. The address begins with "believers' and concludes by reminding them that their Iman in Islam necessitates abandoning riba. It is like saying to someone, "If you are a man, do this," while being fully aware that they are a man. You are reminding them of their manhood, implying that manhood obligates them to act accordingly.

Following this, Allah (swt) delivers a clear and decisive message: You are faced with two choices:

a. Comply with Allah's command, repent from riba, and never return to it. If you do so, you will keep your principal without riba, ensuring that you neither oppress, nor are oppressed. You will not oppress debtors by demanding additional amounts. They will not oppress you by failing to return your principal, or delaying its payment.

b. Or, be certain and fully aware that by consuming riba, you are in a state of war against Allah (swt) and His Messenger (saw). This is a dire warning to those who consume riba, and a profound statement highlighting the gravity of the crime of riba. Who can possibly take up war against Allah (swt) and His Messenger (saw)?

It is narrated that when this verse was revealed, the tribe of Thaqif said, لا يد لنا بحرب الله تعالى ورسوله "We have no power to engage in a war with Allah and His Messenger."

This occurred because they had demanded their riba from Banu al-Mughirah. According to a narration by Ibn Abi Hatim from Maqatil, this verse was revealed regarding Banu Amr ibn Umayr ibn Awf from the Thaqif tribe and their brothers, who had usury claims against Banu al-Mughirah from the Makhzum tribe. They had lent money to Banu al-Mughirah during the pre-Islamic period. After Islam, Thaqif demanded their usury claims, which amounted to a large sum. However, Banu al-Mughirah refused, saying, والله لا نعطي الربا في الإسلام وقد وضعه "By Allah, we will not pay riba in Islam, as Allah (swt) and His Messenger (saw) have abolished it for Muslims."

Mu'adh ibn Jabal, or according to some accounts, Attab ibn Asid, who was the wali (governor) appointed by the Prophet (saw) after the conquest of Mecca,



informed the Prophet (saw) of the matter. Thereupon, Allah (swt) revealed the verse, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا﴾ "O you who have believed, fear Allah and give up what remains [due to you] of interest."

The Prophet (saw) then wrote to them, **أن أعرض عليهم هذه الآية فإن فعلوا فلهم رؤوس أموالهم وإن أبوا فأذنهم بحرب من الله ورسوله** "Present this verse to them. If they comply, they may have their principal. If they refuse, announce to them a war from Allah and His Messenger."

Abu Ya'la also narrated from Ibn Abbas (ra) that when this verse was revealed, the Tha'qif tribe said the statement mentioned earlier, **لا يد لنا بحرب الله تعالى ورسوله** "We have no power to engage in a war with Allah and His Messenger."

6. After Allah (swt) clarified in the previous verse the absolute prohibition of riba, stating that its practitioners are entitled only to their principal amounts, ensuring no one wrongs or is wronged. He (swt) then addressed a specific situation; the possibility that a debtor may be insolvent, and unable to repay the principal amount borrowed from the creditor.

This case is addressed in the noble verse, which mandates granting the insolvent debtor a grace period, until their financial situation improves, enabling them to repay. Furthermore, Allah (swt) encourages creditors to go beyond simply granting an extension, urging them to show additional kindness, by forgiving part, or all, of the debt. Such an act would ensure good outcomes in both this world and the Hereafter, as they would earn immense goodness and reward.

In pre-Islamic times, an insolvent debtor could be sold into slavery to settle their debt. However, through the mercy of Allah (swt) and the justice of this great Deen of Islam, the insolvent debtor was granted a respite until their financial situation improved, enabling them to repay their debt. Not only that, but creditors were also encouraged to be charitable toward the debtor in addition to granting an extension, by forgiving all or part of the debt. Praise be to Allah, the Lord of the Worlds.

As for ﴿وَإِنْ كَانَ دُوْ عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾ "And if someone is in hardship, then [let there be] postponement until a time of ease." Here, ﴿كَانَ﴾ is the perfect

form of the verb, meaning "if there exists." It signifies that if there is an insolvent debtor, they must be granted a grace period until they reach a financial situation where they can repay the debt.

As for, ﴿عُسْرَةً﴾ "Hardship" refers to a state of financial difficulty due to a lack of money, as seen in the phrase "جيش العسرة" "the army of hardship."

As for, ﴿مَيْسَرَةً﴾ "ease" refers to wealth or financial capability, signifying a state of having sufficient resources to repay debts.

Since ﴿كَانَ﴾ is a verb in the perfect form, the mandate to grant a grace period is not limited solely to debtors involved in riba transactions. It applies to all debtors who are insolvent and unable to repay. If the verse referred exclusively to those involved in riba, it would have used the phrase, وَإِنْ كَانَ ذَا عُسْرَةٍ. In this case, ذَا would have been a pronoun (dameer) referring to the debtor demanding repayment of the principal amount from riba transactions. However, the verse instead uses the more general phrasing, ﴿وَإِنْ كَانَ ذُو عُسْرَةٍ﴾ "And if someone is in hardship," which applies to any debtor who is insolvent.

This interpretation is supported by the fact that ذُو عُسْرَةٍ is an indefinite (nakira) noun within the context of a conditional clause. This renders it a general term applicable to all insolvent debtors, not limited to specific cases such as riba.

The verse was revealed concerning those involved in riba transactions before Islam abolished it, and required the principal amount to be repaid while forbidding riba, as al-Kalbi mentioned in his narration, it was revealed when Banu al-Mughirah said to Banu Amr, نحن اليوم أهل عسرة فأخرونا إلى أن ندرك الثمر "We are currently in financial difficulty; grant us an extension until the harvest."

However, Banu Amr refused to grant them the extension. Thereupon, this verse was revealed. This completes the story of the riba dealings between Banu al-Mughirah and Banu Amr, which was discussed in the interpretation of the previous verse. Thus, this verse was revealed specifically concerning the demand for the repayment of principal amounts in riba transactions between them.

However, the rule is derived according to the Shariah principle (qa'idah), العبرة بعموم اللفظ أو بخصوص السبب "The expression is according to the generality of the wording and not the specificity of the reason for revelation." As

previously mentioned, ﴿ذُو عُسْرَةٍ﴾ "one in hardship" is a general term. Therefore, it applies to granting a grace period to any insolvent debtor, regardless of whether the debt involves the principal amount of *riba*, or any other kind of debt.

As for ﴿فَنظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾ "Then let there be postponement until a time of ease." The conjunction "ف" introduces the answer to the conditional clause ﴿وَإِنْ﴾ ﴿كَانَ ذُو عُسْرَةٍ﴾. The word "نظرة" means "postponement" or "a grace period," and it is a nominal predicate with its subject implied, meaning "it is incumbent upon you to grant a postponement."

Granting a grace period here is obligatory. This is evident from Allah's statement immediately following, ﴿وَإِنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ﴾ "And if you give up your right entirely as charity, it is better for you." This implies that the initial directive, ﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾ "And if someone is in hardship, then let there be postponement until a time of ease" is mandatory. The evidencing (*dalaalah*) for this lies in the mention of ﴿تَصَدَّقُوا﴾ "give charity" afterward. In jurisprudential principles, a command to do something, followed by a suggestion for voluntary action of the same type, serves as evidence that the initial command is obligatory. For example, if someone says, "Write this page, and then volunteer to write another," this structure implies that the first command, "Write this page," is mandatory, as indicated by the subsequent voluntary action. This principle is established in the study of *Shariah* legal *qaraa'in* (contextualizations) in the principles of Islamic jurisprudence. Charity toward an insolvent debtor, in addition to granting them a grace period, involves forgiving all or part of the debt. It cannot be said that, ﴿وَإِنْ تَصَدَّقُوا﴾ "And if you give charity," refers to the grace period itself. This is because the two are mentioned separately and connected by a conjunction, indicating that the latter is an addition to the former. In other words, it signifies granting a grace period plus something extra, as one might say, "Pay your *zakah* and give charity." This phrase implies that the obligation is to pay *zakah* and that giving additional voluntary charity is beyond the obligation.

As for ﴿إِنْ كُنْتُمْ تَعْلَمُونَ﴾ "If you only knew," the response to the conditional phrase *إن* is omitted but understood, "If you knew the immense goodness and great reward that Allah (swt) has prepared for those who relieve the hardship of an insolvent debtor, and forgive part of their debt, you would hasten to do so." This is the inferred meaning of the conditional response.

Imam Ahmad narrated in his Musnad through the chain of Rib'i, who said, that Abu al-Yasar said that the Messenger of Allah (saw) said, «مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ عَنْهُ أَظْلَهُ اللَّهُ تَبَارَكَ وَتَعَالَى فِي ظِلِّهِ» "Whoever grants a grace period to an insolvent debtor or forgives part of their debt, Allah the Blessed and Exalted will shelter them in His shade." In another narration, it is added, «يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ» "On the Day when there will be no shade except His shade." Imam Ahmad also narrated from Ibn Umar (ra) that the Messenger of Allah (saw) said, «مَنْ أَرَادَ أَنْ تَسْتَجَابَ دَعْوَتُهُ وَأَنْ تَكْشِفَ كَرْبَتَهُ فَلْيَفْرَجْ عَنِ مُعْسِرٍ» "Whoever wishes their supplication to be answered and their hardship to be relieved, let them ease the burden of an insolvent debtor." Imam Ahmad narrated from Ibn Abbas (ra) that the Messenger of Allah (saw) said, «مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ وَقَاهُ اللَّهُ مِنْ فَيْحِ جَهَنَّمَ» "Whoever grants a grace period to an insolvent debtor or forgives part of their debt, Allah will protect them from the heat of Hellfire."

It is worth mentioning that the definition of an insolvent debtor, who must be granted a grace period, involves some juristic opinions. The view I find most convincing is that an insolvent debtor is one who does not possess surplus wealth beyond their basic needs, such as food, clothing, and shelter. This is based on the meaning of the term «أعسر فلان» "a person becomes insolvent," which implies poverty. Thus, an insolvent debtor is equivalent to a poor person. A poor person is one who does not have enough wealth to meet their essential basic needs. If someone possesses wealth exceeding these essential basic needs, they are not considered poor. Therefore, they are not considered insolvent. As a result, they are entitled to a grace period, only as long as their wealth does not exceed their essential basic needs.

The term "insolvent" does not apply to someone who lacks surplus wealth beyond their customary needs. Customary needs relate to a person's usual standard of living, such as owning a car, having a servant, wearing various types of clothing, and enjoying a variety of food and drink. These go beyond essential needs, which include: 1. Food sufficient to sustain life. 2. Clothing that covers one's body and protects modesty. 3. Shelter that provides security and basic living conditions.

When it comes to diverse foods and clothing, only what is necessary for survival is considered essential. If a person possesses wealth exceeding their

essential needs—such as owning a car, an additional house, a plot of land, or any other form of surplus wealth—then the creditor is permitted to demand repayment of their debt without granting a grace period in such cases.

In these circumstances, the creditor has the right to file a legal claim and recover the debt from the debtor's surplus wealth.

7. This final verse serves as a reminder from Allah (swt) about the Day of Judgment, when everyone will return to Him, face accountability, and receive just recompense. Whoever does good will find goodness, and whoever does evil will find evil. Allah (swt) says, ﴿لَا ظَلَمَ الْيَوْمَ﴾ "No injustice will there be that Day." (TMQ Surah Ghafir 17). Allah (swt) says, ﴿ثُمَّ نُوْفَىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ "Then every soul will be fully compensated for what it earned, and they will not be wronged."

As for, ﴿وَاتَّقُوا يَوْمًا﴾ "And fear a Day," it means protect yourselves from the punishment of that Day, by refraining from sins in this world, and increasing your good deeds. It is perhaps for this reason that this verse is placed after the verses on riba, to emphasize the enormity of the sin of riba, as it leads to Allah's wrath and Hellfire. Whoever wishes to avoid Allah's anger, ﴿اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ﴾ "Fear Allah and give up what remains [due to you] of interest."

And whoever wishes to avoid the punishment of the Day of Judgment, ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ﴾ "And fear a Day when you will be returned to Allah." Whoever seeks Allah's pleasure on that terrifying Day, which will turn children's hair gray, must abandon the heinous crime of riba, and avoid engaging in a war against Allah (swt) and His Messenger (saw). Instead, they must meet Allah (swt) with Him being pleased with them, earning their reward from the Sovereign, the Just, the Omnipotent. This verse is the final one revealed from the Qur'an.

Al-Bukhari recorded in his Sahih, in the Chapter "باب موكل الربا" "The Chapter of the One Who Takes Riba" regarding, ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوْفَىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ "Be mindful of the Day when you will all be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged," Ibn Abbas said, هذه آخر آية نزلت على النبي "This is the last verse revealed to the Prophet (saw)."

"آخر آية نزلت في القرآن، ﴿وَاتَّقُوا يَوْمًا﴾ Ibn Jarir narrated from Ibn Abbas (ra), "The last ayah revealed in the Quran, "Be mindful of the Day when you will all be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged.""

Ibn Juraij said, مكث بعدها تسع ليال وبدأ يوم السبت ومات ﷺ يوم الاثنين "They say that the Prophet ﷺ lived for nine nights after its revelation, beginning on a Saturday and passing away on a Monday."

Ibn Abi Hatim also narrated from Sa'id ibn Jubayr, "آخر ما نزل من القرآن كله، ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾" The last ayah revealed from the entire Quran is, "Be mindful of the Day when you will all be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged." He added that the Prophet (saw) lived for nine nights after this verse was revealed, and then passed away on a Monday.

Ibn Mardawayh narrated from Sa'id ibn Jubayr, from Ibn Abbas (ra), "آخر شيء نزل من القرآن، ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ...﴾" The last verse revealed from the Qur'an is, "And fear a Day when you will be returned to Allah..."

Al-Qurtubi mentioned, Abu Salih narrated from Ibn Abbas, "آخر ما نزل من القرآن، ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ فقال جبريل يا محمد ضعها على رأس ثمانين ومائتين من البقرة" The last of what was revealed from the Quran is, "Be mindful of the Day when you will all be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged." Jibreel (as) told the Prophet (saw) "يا محمد ضعها على رأس ثمانين ومائتين من البقرة" "O Muhammad, place it at verse 281 of Surah Al-Baqarah."

Al-Qurtubi also mentioned another narration where the Prophet SAW said, "اجعلوها بين آية الربا وآية الدين" "Place it between the verses on riba and debt." This does not conflict with the narration in Sahih al-Bukhari, where Ibn Abbas (ra) said, "آية الربا ﷺ آخر ما نزل على رسول الله" "The last verse revealed to the Messenger of Allah (saw) was the verse on riba."

Imam Ahmad narrated from Umar (ra) who said, "من آخر ما نزل آية الربا" "One of the last verses revealed was the verse on riba."

Ibn Majah and Ibn Mardawayh narrated from Umar (ra) who said, من آخر القرآن نزولاً آية الربا "One of the last verses of the Qur'an to be revealed was the verse on riba."

The reconciliation between these narrations is as follows: the verses on riba were revealed, and then the final verse was revealed, ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ...﴾ "And fear a Day when you will be returned to Allah..."

Thus, there is no contradiction. The correct understanding of these narrations is that the last verse revealed was, ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ...﴾ "And fear a Day when you will be returned to Allah..." whilst among the last verses revealed, were the verses on riba, as explicitly mentioned in the narrations of Imam Ahmad, Ibn Majah, and Ibn Mardawayh.

As for what is mentioned in Sahih al-Bukhari, "آخر ما نزل آية الربا" "The last of what was revealed was the verse on riba," it is understood in light of other narrations as "one of the last verses revealed." This understanding aligns with the sequence of Revelation, where the verses on riba were revealed, followed by the verse, ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ...﴾ "And fear a Day when you will be returned to Allah..."

Thus, it is accurate to say that the last verses revealed include both the verse on riba, and the verse, ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ...﴾ "And fear a Day when you will be returned to Allah..."

In conclusion, the final verse that was revealed is, ﴿وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ...﴾ "And fear a Day when you will be returned to Allah..." this verse was placed, by the command of the Prophet (saw), in its position in the Qur'an after the verses on riba, as verse 281 of Surah Al-Baqarah.

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# The Condemnation by Rulers of Muslims of the Project to Displace the People of Gaza does not Erase the Shameful Extent of their Betrayal

The Central Media Office of Hizb ut Tahrir

The betrayal by the rulers of Muslims, and their armies, toward the people of Gaza, and all of Palestine, over more than 78 years of occupation of the Blessed Land of Palestine, by the Jewish entity, is a deep disgrace. It cannot be erased by mere condemnations of displacement. These rulers have glossed over their immense betrayal over the past fifteen months. Several countries have expressed rejection of plans to displace the people of the Blessed Land of Palestine from the Gaza Strip, most recently Turkish President Recep Tayyip Erdogan, who stated on Monday, 10 February, "No one can push the Palestinian people toward a new Nakba of displacement." Erdogan emphasized that "the 'Israeli' occupation must bear the cost of Gaza's reconstruction alone," warning against "any attempts to impose a new displacement Nakba on the Palestinian people."

Other rulers of Muslims preceded Erdogan in rejection, including the harmful rulers of Muslim countries, both near and far. The first of these, were the rulers of Jordan and Egypt, following Trump's request for them to receive displaced Muslims from Gaza. This was followed by others such as bin Salman, the Prime Minister of Pakistan, and the Foreign Minister of Pakistan, Muhammad Ishaq Dar, who strongly condemned the statement of the Zionist entity's prime minister regarding displacing Palestinians to Saudi Arabia as "irresponsible, provocative and thoughtless," stressing that "any proposal that seeks to displace or relocate the Palestinian people from their ancestral homeland is unacceptable"

It was never expected from these agent rulers would do more than what they typically excel at, which is condemnation, or calling for meetings at summits, where they squander millions of dollars worth of the Ummah's wealth on their luxury and indulgence, only to emerge with outcomes that harm Islam, Muslims, and the Ummah's causes. How can Erdogan, the ruler of Turkey, for instance, be expected to support the people of Gaza, after betraying them for a full 15 months? How can he be expected to, when Turkey is the only Muslim country in



the crusader NATO alliance? Erdogan has signed sixty agreements between Turkey and the Zionist Jewish entity during his rule. Moreover, there are two military bases of the Zionist Jewish entity in Turkey, in Konya and Izmir. Trade exchange between the Zionist entity and Turkey exceeded \$9 billion in 2022, with over half a million tourists from the Jewish entity visiting Turkey annually. Turkey allows the tourists from the Jewish entity to enter without visas, while imposing convoluted pre-visa requirements on the people of the Blessed Land of Palestine. Moreover, Turkey hosts the second-largest "Israeli" military factory in the world. How can any sane person believe that Erdogan's condemnation is a victory for, Gaza or a genuine rejection of Trump's schemes?

Another disgraceful example is Pakistan, the only Muslim country possessing nuclear weapons, and ballistic missiles capable of carrying nuclear warheads. Pakistan could obliterate the Zionist entity with a few missiles. Indeed just one missile would suffice to dispel the whisperings of the Shaytan! How can anyone believe that the Pakistani Prime Minister's condemnation, or mere outrage, over displacement is sincere, when he has not lifted a finger to stop the killing of tens of thousands of innocents in Gaza, nor to press a button to launch even a single missile? The state of other rulers of the Arabs and Muslims is no different from those of Turkey and Pakistan. They are all hypocritical liars, uttering only what their master in the White House permits.

The Shariah obligation upon Muslim countries and their armies toward the Blessed Land of Palestine is not to condemn displacement alone. The Shariah obligation is to mobilize their armed forces to liberate Palestine, avenging its people who have been killed, tortured, and imprisoned. This can only be achieved by uprooting these agent rulers imposed by the West on the Ummah. It is these rulers who shield the Jewish entity from the Ummah's wrath. The liberation can only be achieved by establishing the Khilafah Rashidah (rightly guided Caliphate), which rules by the Shariah law of Allah and mobilizes the armies of Muslims to liberate the Blessed Land of Palestine and Al-Masjid Al-Aqsa, for the Islamic Ummah. Therefore, the sincere officers of the Ummah's armies must grant Nussrah to Hizb ut Tahrir to establish the Second Khilafah Rashidah on the method of Prophethood. By doing so, they will fulfill their Shariah obligation, and protect themselves from humiliation in this world, and punishment in the

Hereafter. If they hesitate and fail, Allah (swt) will not fail in His promise to grant victory to Islam, Muslims, and the liberation of Al-Masjid Al-Aqsa:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ \* يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ [مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ]

“Indeed, We will support Our Messengers and those who believe during the life of this world and on the Day when the witnesses will stand. The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst abode.” (TMQ Surah Ghafir 51-52)

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# Trump and Your Follower Netanyahu: Your Eyes Have Been Blinded

﴿وَعَرَّكُم بِاللَّهِ الْعَرُورُ﴾

“And the Deceiver deceived you concerning Allah.” [Surah Al-Hadid:14]

You have forgotten the fate of your predecessors among the Romans and Persians, as well as your insignificant allies, the Jews!

Hizb ut-Tahrir

Trump and his entourage continue to repeat their claims that he will buy Gaza and own it.

﴿كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا﴾

“Grave is the word that comes out of their mouths; they speak not except a lie.” [Surah Al-Kahf:5]

“Earlier today, U.S. President Trump reaffirmed his plan for the United States to take control of Gaza and expel the Palestinians, stating that he is committed to purchasing and owning Gaza. This statement was made by Trump on Sunday evening aboard Air Force One while en route to New Orleans to attend the Super Bowl.” (BBC, 10/2/2025). Later, during his meeting with the King of Jordan, he said, “And the Palestinians, or the people that live now in Gaza will be living beautifully in another location. They’re going to be living safely.” according to his words. Trump added, “We’re not going to buy anything. We’re going to have it and we’re going to keep it,” as reported by Reuters. When asked about ‘Israel’ annexing the West Bank, Trump said, “I think that’s going to work out very well.” according to his statement. (Reuters - Erem News, 11/2/2025) Previously, he had stated that “The US will take over the Gaza Strip and we will do a job with it too... I do see a long-term ownership position...” (Al Jazeera, 6/2/2025)

This tyrant, obsessed with his own arrogance, does not comprehend what he is saying. He assumes that Gaza is his possession or that of his subordinate, Netanyahu, to be bought, sold, or handed over! His arrogance has blinded him and deprived him of reason. He has forgotten or chosen to ignore the fate of those who came before him. He was preceded in his tyranny by the emperors of Persia and Rome. When Khosrow learned of the advent of the Messenger of Allah (saw), his arrogance overtook him, so he sent one of his subordinates, saying to him: "Go to the Arabian Peninsula and bring me his head." This is what he said due to his delusion! Ibn Hisham mentioned in his Sirah: Khosrow wrote to Badhan: "It has reached me that a man from Quraysh has emerged in Mecca, claiming to be a prophet. Go to him and make him submit. If he repents, let him be; otherwise, send me his head." His fate was the fall of his kingdom, and the dominion of Khosrow became nothing but a memory under the strikes of the Muslim army. Persia was then conquered, and the light of Islam illuminated it. As for the Roman emperor, he assembled an army to annihilate the Muslims at Yarmouk, but his fate was defeat. He fled from the ash-Sham, saying to it: "Farewell, O ash-Sham, a farewell with no return!" He withdrew to his birthplace, Constantinople, until it was conquered and became a land of Islam.

As for Jews, they remain insignificant, humiliated wherever they go:

﴿صُرِّيتَ عَلَيْهِمُ الدَّلَّةُ أَيَّنَ مَا تَقِفُوا إِلَّا يَحْبِلُ مِنَ اللَّهِ وَحَبْلٌ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ  
وَصُرِّيتَ عَلَيْهِمُ الْمَسْكَنَةُ﴾

"They have been put under humiliation [by Allah] wherever they are overtaken, except for a covenant from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have been put under destitution." [Surah Aali Imran:112].

They severed their bond with Allah by disobeying His prophets, and their only remaining reliance is on the support of people—support that will inevitably be cut off by Allah's Decree, at a destined time, by the hands of the soldiers of Islam, led by their Imam. They will fight behind him and take refuge in him, as the Prophet (saw) said:

«إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيَتَّقِي بِهِ»

“The Imam (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors).”

O Muslims...Trump and his follower Netanyahu forget their people’s history and their past disgrace in the eyes of the world. They forget their humiliation and the supremacy of Islam over them when the Khilafah (Caliphate) was established. In those days, neither Trump’s nor Netanyahu’s ancestors would have dared to utter a single word about purchasing even an inch of Islamic land, let alone Gaza, the land of Hashim. Instead, they would have bowed their heads at the mere mention of a foot of Islamic soil.

Yes, they see the Muslims today without a Khilafah for over a hundred years. They see Muslim lands fragmented, ruled by their agents—puppet rulers who serve them. Thus, Trump openly declares his plan to expel the people of Gaza, buy it, and own it. Meanwhile, the rulers of Muslim lands do nothing to mobilize their armies to liberate Gaza and strike Trump and his follower across their faces. Instead, Trump confidently states that these rulers will eventually agree to the displacement plan and everything he desires. When asked why these leaders publicly claim to reject the plan, he answers, “They will do it. They will do it. They’re going to do it, okay? We do a lot for them, and they’re going to do it.” He declares this openly, yet they still rush to meet him without shame!

O Muslims...The Khilafah will return, ending the rule of these disgraceful agents in Muslim lands. It will return, by Allah’s will, this is a certainty, because Allah has promised:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them” [Surah An-Nur:55].

The Prophet (saw) also foretold the return of the Khilafah after this period of oppressive rule:

«ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَزْفَعُهَا إِذَا شَاءَ أَنْ يَزْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النُّبُوَّةِ. ثُمَّ سَكَتَ»

“Then there will be a period of oppressive rule, which will last as long as Allah wills. Then He will remove it when He wills. Then there will be a Khilafah (Caliphate) upon the Prophetic method.” (Ahmad)

However, as we have repeatedly said, and as people of wisdom understand, Allah’s decree is that angels will not descend from the heavens to establish the Khilafah for us while we sit idle. Instead, His help and glad tidings come to those who believe in Him, increasing them in guidance, making them steadfast in battle, until He grants them victory:

﴿نَصْرٌ مِنَ اللَّهِ وَقَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ﴾

“Victory from Allah and an imminent conquest; and give good tidings to the believers.” [Surah As-Saff:13].

And praise be to Allah, for the signs heralding the return of the Khilafah clearly indicate its nearness. The Islamic Ummah is a living, active Ummah, eagerly advancing toward establishing the Khilafah and supporting this effort until Allah’s promise is fulfilled. Thereafter, it will unite to safeguard and uphold it...Indeed, the Ummah is rapidly returning to its original path, the one for which Allah brought it forth. As He Almighty says:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

“You are the best Ummah produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah” [Surah Aali Imran:110].

Within this Ummah, there exists a sincere group devoted to Allah, loyal to His Messenger (saw). They march forward, day and night, until Allah’s promise

and the Prophet's glad tidings come true at their hands. They fear no criticism for the sake of Allah, and their resolve will not falter, by His permission, until His decree comes to pass. It is as the Prophet (saw) said in a hadith recorded by Muslim,

« لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَدَّاهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ » ...

“A group of people from my Ummah will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's Command is executed.”

Thus, the Khilafah will return, by Allah's will, through the efforts of its people after this period of oppressive rule. Then, the Jewish entity will be eradicated, and Palestine will be fully restored as part of the lands of Islam. Muslim also narrates from Abu Huraira that the Prophet (saw) said:

« لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ فَيَقْتُلُهُمُ الْمُسْلِمُونَ » ..

“The Hour will not be established until the Muslims fight the Jews, and the Muslims will kill them...”

Furthermore, even Rome will be conquered by the hands of Muslims, just as Constantinople was. Ahmad records that Abdullah ibn Amr ibn al-As reported: “While we were writing around the Messenger of Allah ﷺ, someone asked him: ‘Which of the two cities will be conquered first, Constantinople or Rome?’ The Messenger of Allah (saw) replied:

« مَدِينَةُ هِرَقْلٍ تَفْتَحُ أَوْلَى يَعْني فُسْطَاطِينِيَّةٌ »

“The city of Heraclius will be conquered first,’ meaning Constantinople.”

O Muslims...It is among the greatest disgraces that the states in the lands of Islam surround the Jewish entity like a bracelet around a wrist, yet they do not mobilize their armies to fight and cleanse the blessed land of its filth. It is among the greatest disgraces that Trump openly declares the displacement of the

people of Gaza without any regard for the Muslim rulers surrounding it. And when asked about the Arab and Muslim leaders rejecting the displacement of Gaza's people, he confidently responds that they will eventually agree, thus humiliating them, yet they feel no shame. It is among the greatest disgraces that they do not even dare to boycott America or refuse to meet Trump, despite his statements exposing them. Instead, they congratulate him, and when he summons them, they comply, visiting him and listening submissively.

It is among the greatest disgraces that the armies of the Muslims remain idle while witnessing the brutal aggression of the Jewish, the destruction of human lives, trees, and stones, deluding themselves that obedience to their rulers in refraining from fighting the Jews will save them. Rather,

﴿يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ﴾

“Thus will Allah show them their deeds as regrets upon them.” [Surah Al-Baqara:167]and they will lament when regret will be of no benefit!

﴿إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

“Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].” [Surah Qaaf:37]

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# India's Rulers Use the Unlawful Activities (Prevention) Act of 1967 to Wage War Against Islam and Muslims, including the Shabab of Hizb ut Tahrir

The Central Media Office of Hizb ut Tahrir

In its ongoing campaign against Hizb ut Tahrir, India's National Investigation Agency arrested Bava Bahrudeenand Kabeer Ahmed Aliyar on February 3, 2025, after months of harassment. Indian media reported that they "conspired with others to propagate the ideology of Hizb ut-Tahrir in Tamil Nadu, which is a banned organization." Authorities then linked their case to the ongoing case of Dr. Hameed Hussain, under the Unlawful Activities (Prevention) Act (UAPA) of 1967.

Regarding Dr. Hameed Hussain, he holds a PhD in Mechanical Engineering and is a respected member of society. He was arrested in May 2024 for expressing his views on Islam's rejection of democracy, the ideal governance of the Khilafah (Caliphate) in caring for its citizens regardless of race or religion, and the Islamic solution to the repression faced by minorities and the lowest Dalit caste. Despite his positive and constructive views, he is the prime suspect in a case under the Unlawful Activities (Prevention) Act of 1967!

This law is an unjust tool used by India's rulers to prevent accountability. It is a repressive law where the process of detention and trial itself serves as punishment. This fact is evident from its shockingly low conviction rate of just 2%. Between 2016 and 2020, 5,027 cases were registered under this law against 24,134 individuals. Out of them, only 212 were convicted, while 386 were acquitted. This means that from 2016 to 2020, 97.5% of those arrested under this law remained in jail awaiting trial! Is this record not enough to demand the abolition of this oppressive law?

Despite its horrifying track record, in July 2019, India's rulers introduced an amendment to the UAPA, making matters even worse. The amended law allows authorities to classify individuals as "terrorists" without due legal process. This designation leads to social boycott and job loss. Neither the amendment, nor the original law, provides a concrete definition of terrorism. Thus, the amended law is an open license for the government to suppress and terrorize people, under

the pretext of maintaining public order. It is an injustice that rivals the repressive laws imposed by British colonialists during their tyrannical rule over India.

India's sectarian rulers have used the 2019 UAPA Amendment to spread fear among hundreds of millions of Muslims in India. When Muslims raised their voices against the discriminatory Citizenship Amendment Act of 2019, the government retaliated by detaining Muslim students and activists, including a pregnant woman, under UAPA. Many Muslims remain in custody without trial. Then, in October 2024, the Government of India issued a communique in the official gazette banning Hizb ut Tahrir, under the Unlawful Activities Prevention Act, 1967.

To the People of India in general, and to your Legal Fraternity and Human Rights Organizations in particular!

India's rulers have brought you destruction, poverty, insecurity, discrimination, and social divisions. When any of you raise your voice for your rights, the rulers punish you. Is this what your ancestors envisioned when they championed for the sake of independence from colonial oppression? Is this the example you want to embody before the eyes of the world? No law, divine or man-made, exists that can accept this oppression.

O People of India: Turning a blind eye to the oppressor encourages him to continue his oppression, while standing up to him is the beginning of the end of oppression.

To the Muslims of India in general, and to your Ulema in particular!

Look at the suffering, poverty, and misery of the people around you. Do you not have a responsibility towards them according to your Deen? Allah (swt) sent our Master the Messenger of Allah (saw) as a mercy to the worlds. Your ancestors ruled India with the justice of Islam for centuries, providing security and prosperity unseen before Islam and they have never seen anything like it since then. Today, only the Deen of Islam can liberate the people of India from the oppression of the man-made system.

Is it right to limit your vision to participating in this oppressive system in hopes of securing some relief for yourselves?! Is it right to chase a few parliamentary seats instead of striving to reestablish Islam's leadership in India?!

Is it right for the oppressors to work to extinguish the call of Islam, and you remain silent?

You are not weak or few in number, you are many and strong if you hold firmly to your Deen and rely on Allah (swt). The call to true religion of Islam alone will unite you to become an effective force for the desperately needed change in India. Rise up, O Muslims of India, for Allah is with you.

﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

“They wish to extinguish Allah’s light with their mouths, but Allah will only allow His light to be perfected, even to the dismay of the disbelievers.” [TMQ Surah at-Tawba 9:32]

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# The Speech of Allah (swt) Regarding the Evidences All Around Us for the Act of Creation

Musab Umair

## The Act of Creation

Allah (swt) has revealed many noble Ayaat directing the human beings to consider all that is around them, reflecting and considering their nature, as an act of Creation. Many such Ayaat were revealed within the first three years of Revelation. It was with these Ayaat that the Messenger of Allah (saw) cultured the great Companions (ra) within the Halaqaat (study circles) that took place in Dar ul Arqam. It is these Ayaat about the act of Creation that firmly established the deeply rooted Iman of the Companions (ra), such that they tower above all generations until the end of time, the best of all generations.

Since deep study of Revelation was the foundation of the education policy of the Khilafah (Caliphate), the Muslim population was aware of the Quranic commentary upon Creation. It is these Ayaat that were the basis for the consolidation of the conquests. They were used for culturing legions of people and convincing them to embrace Islam. It was to a level that the common citizens were able to convince the non-Muslims. As an example, Indonesia is Ushri lands as Islam entered through the Da'wah of the Muslims who traded with its population.

It is vital to scrutinize such Ayaat, benefitting of their abundant wisdom, at a time that there are many in the world that are being misguided by the atheists. Yet many are searching for the truthful and convincing answer regarding all that they see around them of Creation. It is opportunity for the Muslims in the West who live amongst the non-Muslims. It is also an opportunity for the Muslims in the Muslim World as the social media has made communication over long distances possible. All this is before the return of the Khilafah, where such good individual activity will be supported by the states Dawah to Islam.

## A Precise System (niZaam)

In the Noble divinely revealed Quran, Allah (swt) said, **﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَع النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ﴾**

من ماء فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

Behold! In the creation of the Heavens and the Earth, in the alteration of the Night and the Day, the ship which sails upon the sea with that which is of use to man, the water which Allah sends down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between Heaven and Earth: are signs for people who have sense." [TMQ Surah al-Baqarah: 164].

The mother of the believers, Aisha (ra), said that the Messenger of Allah (saw) when he read this verse, said, «وَيْلٌ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا» "Woe to those who read it and did not think about it." [ad-Dar al-Manthur]. Thus, Allah (swt) and His Messenger (saw) ask humanity to reflect upon all that is around them. When the human beings consider the Creation, what do they find? They find a precise system (niZaam) which governs all the entities that we sense. All the entities that we sense around us, large and small, light and heavy, have precise limitations (Hudood) that govern them. There are laws that are imposed upon them that they do not transgress and a Sunnah (way) that they consistently adhere to. Indeed, they are limited (meHdood) and that is clear in all of the entities and not some.

Consider the movements of the stars and planets. There are heavens and the earth, including the stars and planets that are each in an orbit in a precise system. In spite of their mass and motion, they do not deviate from their course. Is this not a precise system, of determined relationships and magnitudes? Consider the night and the day. There is the night and day, their succession and the differences in their lengths, conditions, darkness, light and illumination, their impact upon the sleep and activity of the living. Is there not a precise system governing the night and day? Consider the ships and the seas. Imam Qurtubi commentated in his Tafseer: والفلك التي تجري في البحر الفلك: السفن: "Fulk' (ships) are those that travel on seas: watercraft (generically)." He adds that, "ووقوفها فوقه مع" "so that they move on the surface of the water and float in spite of their weight." Indeed, there is a precise organization regarding the water and the ship, in which one form of watercraft whilst another object of the same mass will sink.

Then, there is the water that descends as rain from the heavens to the earth, reviving the earth is revived after being barren and becomes covered with lush greenery, after having become withered, yellow. Then there are animals that spread on the earth, which multiply, reproduce and live off that which the earth gives forth, through the water that falls upon it. Then there are winds that flow moving clouds, delivering rain here or there according to a certain system and arrangement that is not violated. Imam Qurtubi stated that, فسأله ابن عباس: هل سمعت كعب الأحبار يقول في السحاب شيئاً؟ قال: نعم، قال: السحاب غربال المطر، لولا السحاب حين ينزل الماء من السماء لأفسد ما يقع عليه من الأرض "Ibn 'Abbās asked him (Tubay'), "Did you hear Ka'b al-Ahbar say anything about clouds?" "Yes," he replied, "he said, 'The clouds are like sieves for the rain. Were it not for the clouds, when water descended from heaven, it would ruin the earth on which it fell.'"

When we sense and perceive all the entities around us, it is evident that there is a system (niZaam). Within that system, there is no chaos or disruption, no breaking out from the orbit, no greenery without water, no sea in the wrong place nor wind at the wrong time. It is a consistent and determined system. Allah (swt) said, ﴿مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَؤُوتٍ﴾ "[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency." [Surah al-Mulk 67:3]. Ibn Kathir commentated, أي: بل هو مصطحب مستو، ليس فيه اختلاف، ولا تنافر، ولا مخالفة، ولا نقص، ولا عيب، ولا خلل meaning, it is done in a flawless manner, and these are connected with each other so as to form a levelled form, having no disunion, conflict, inconsistency, deficiency, flaw or defect."

### Formation (Takayyuf) and Proportioning (Taqdeer)

We see that all the entities around us adhere to a perfect, flawless system. Entities are subject to an intricate system in both formation (takayyuf) and proportioning (taqdeer). Regarding formation (takayyuf), each entity is dependent on one or many entities. So greenery is dependent (moHtaaj) on water and sunlight to grow. Greenery is weak in itself for it is needy for water and sunlight. The form of dependency (iHtiyaaaj) is not of any measure, but of a specific proportion (qadar) and amount (nasbah). The proportioning (taqdeer) is evident in all cases that we sense. If the sunlight is of a certain amount, the plant will thrive. If it is less, it will wither. Moreover, if it were intensified through a lens or by other means, it can damage the plant, leading to crop burning and bush

fires. Regarding water, we find that some crops will thrive with a lot of it and ripen, such that flash flooding suits them, whereas for other crops the same amount will be a damaging flood that ruins the entire harvest. In a single crop, at a certain time the rain will be beneficial, causing ripening, whilst at another time, the rain will cause the ripened crop to collapse. Regarding water, formation is such that its boiling is dependent on heat. However, the dependency is such that water boils only according a certain proportioning of heat. Thus the system has both a specific formation and proportioning.

It is clear that the entities are themselves are subject to the system imposed upon them and they are not the initiators and organizers of the system. Had they been, they would be able to change the system at will, which is never the case. Consider that water that boils at a certain pressure with an exact amount of heat. Neither the governing law nor the amount are in the control of the water or the heat. Water cannot initiate boiling itself without heat, or at any heat, and the exact amount of heat does not change, as it is organized in a specific manner. Indeed, contemplating all the entities we sense establishes with certainty that they do not initiate and organize the system that they are subject to. Thus, there is indeed One that is not sensed by us directly, Who organized and originated the system for the entities. Allah (swt) said, ﴿وَمِنْ آيَاتِهِ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافَ ۞ أَلْسِنَتِكُمْ وَاللُّوَانِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ﴾ "And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Behold! Herein indeed are signs for men of knowledge." [Ar-Rum: 22].

Al-Mudabbir (the Organizer) is One of the Names of Allah (swt)

At-Qurtubi in his Tafseer said, فهذا من أدل دليل على المدبر البارئ "These are evidences establishing al-Mudabbir, al-Baaree'." In the language, Al-Mudabbir (the Organizer) is one of the names of Allah (swt) and it means, الذي يُجري الأمور "the Who conducts matters with His Wisdom and disposes of them according to His Will and according to what necessitates their good consequences." In the language, Al-Baaree' (the Initiator) is also one of the names of Allah (swt) and it means, واهب الحياة للأحياء، "The One Who gives life to the living and the Flawless (as-Saalim) free from any flaw."

Thus Imam Abu Hanifa (rh) remarked about the Tadbeer (Organization) of the world. Ibn Abi al-'Izz reported: وَيُحْكِي عَنْ أَبِي حَنِيفَةَ رَحِمَهُ اللَّهُ أَنَّ قَوْمًا مِنْ أَهْلِ الْكَلَامِ أَرَادُوا الْبَحْثَ مَعَهُ فِي تَقْدِيرِ تَوْحِيدِ الرُّبُوبِيَّةِ فَقَالَ لَهُمْ أُخْبِرُونِي قَبْلَ أَنْ نَتَكَلَّمَ فِي هَذِهِ الْمَسْأَلَةِ عَنْ سَفِينَةٍ فِي دَجَلَةَ تَذْهَبُ فَتَمْتَلِي مِنَ الطَّعَامِ وَالْمَتَاعِ وَغَيْرِهِ بِنَفْسِهَا وَتَعُودُ بِنَفْسِهَا فَتُرْسِي بِنَفْسِهَا وَتَتَفَرَّغُ وَتَرْجِعُ كُلَّ ذَلِكَ مِنْ غَيْرِ أَنْ يُدَبِّرَهَا أَحَدٌ فَقَالُوا هَذَا مُحَالٌ لَا يُمَكِّنُ أَبَدًا فَقَالَ لَهُمْ إِذَا كَانَ هَذَا مُحَالًا فِي سَفِينَةٍ فَكَيْفَ فِي هَذَا الْعَالَمِ كُلِّهِ عُلُوِّهِ وَسُفْلِهِ (شرح العقيدة الطحاوية) "It is said that Abu Hanifa, may Allah have mercy on him, was approached by some philosophers who intended to discuss with him the oneness of Allah's Lordship. Abu Hanifa said, "Before we discuss this question, tell me what you think about a boat in the Euphrates, which goes to shore, loads itself with food and other things, then returns, anchors and unloads all by itself, without anyone organizing it?" They said, "This is absurd and never possible." Abu Hanifa said, "If it is absurd regarding a boat, then how is it for the world, in all its vastness and depth?" [Source: Sharḥ al-'Aqīdah al-Taḥāwīyah 1/35]

Thus Imam bin Hanbal (rh) spoke of As-Saania (the Designer), wherein As-Saania comes from the Arabic word for design or manufacture. Allah (swt) said, ﴿صُنِعَ اللَّهُ الَّذِي أَنْقَنَ كُلَّ شَيْءٍ﴾ "That is the design of Allah, Who has perfected everything." [TMQ Surah an Naml 27:88]. Ibn Kathir narrated, عَنْ الْإِمَامِ أَحْمَدَ بْنِ حَنْبَلٍ رَحِمَهُ اللَّهُ أَنَّهُ سُئِلَ وَجُودَ الصَّانِعِ فَقَالَ هَاهُنَا حِصْنٌ حَصِينٌ أَمْلَسَ لَيْسَ لَهُ بَابٌ وَلَا مَنْفَذٌ ظَاهِرُهُ كَالْفِضَّةِ الْبَيْضَاءِ وَبَاطِنُهُ كَالذَّهَبِ الْإِبْرِيذِ فَبَيْنَا هُوَ كَذَلِكَ إِذِ انْصَدَعَ جِدَارُهُ فَخَرَجَ مِنْهُ حَيَوَانٌ سَمِيعٌ بَصِيرٌ "Imam Ahmad ibn Hanbal, may Allah have mercy on him, was asked about the existence of the Maker. Ahmad said, "Consider an impenetrable fortress without any doors or exits. The outside is like white silver and the inside is like shimmering gold. It is built like this until its walls crack and out comes an animal hearing and seeing with a beautiful shape and a pleasant voice." Ahmad meant by that an egg when the chick comes out of it." [Source: Tafsir Ibn Kathir 2:21]

Thus Imam Shafi'ee (rh) said of the Existence of the Designer (swt), as narrated by Ibn Kathir, هَذَا وَرَقَ الثُّوتِ طَعْمُهُ وَاحِدٌ تَأْكُلُهُ الدُّودُ فَيَخْرُجُ مِنْهُ الْإِبْرِيذُ وَتَأْكُلُهُ النَّحْلُ فَيَخْرُجُ مِنْهُ الْعَسَلُ وَتَأْكُلُهُ الشَّاةُ وَالْبَقَرُ وَالْأَنْعَامُ فَتُلْقِيهِ بَعْرًا وَرَوَاتًا وَتَأْكُلُهُ الطُّبَاءُ فَيَخْرُجُ مِنْهَا الْمِسْكُ وَهُوَ فَيَخْرُجُ مِنْهُ الشَّيْءُ وَاحِدٌ "Here is the leaf of the mulberry tree which is one food. When eaten by the silk worm, silk comes from it. When eaten by the bee, honey comes from it. When eaten by the sheep, cows and cattle, dung and manure issues from it.



When eaten by the musk deer, musk comes from it. Yet it's one thing." [Source: Tafseer of Ibn Kathir]

As for those who attributed the design and organization to nature itself, Ibn al-Qayyim asserted, *هَذِهِ الطَّبِيعَةُ اِهِيَ ذَاتٌ قَائِمَةٌ بِنَفْسِهَا لَهَا عِلْمٌ وَقُدْرَةٌ عَلَى هَذِهِ الْاَفْعَالِ الْعَجِيبَةِ اَمْ لَيْسَتْ كَذَلِكَ بَلْ عَرَضٌ وَصِفَةٌ قَائِمَةٌ بِالْمَطْبُوعِ تَابِعَةٌ لَهُ مَحْمُولَةٌ فِيهِ فَاِنْ قَالَتْ لَكَ بَلْ هِيَ ذَاتٌ قَائِمَةٌ بِنَفْسِهَا لَهَا الْعِلْمُ التَّامُ وَالْقُدْرَةُ وَالْاِرَادَةُ وَالْحِكْمَةُ فَقُلْ لَهَا هَذَا هُوَ الْخَالِقُ الْبَارِئُ الْمَصُورُ بَلَمْ تَسْمِيْنِه طَبِيعِيَّةٌ* "Tell me about this nature: Does it sustain itself? Does it have knowledge and power over these wondrous actions? Or is it not like that but rather it only appears to inherently sustain itself? If they say it surely sustains itself and has complete knowledge, power, will, and wisdom, then say to them that this is the Creator, the Designer, the Fashioner, so why do you refer to Him as nature?" [Source: Miftāḥ Dār al-Sa'ādah 1/261]

That which has the features of design must have a designer. Ibn al-Qayyim said, *وَإِنْ قَالَتْ تِلْكَ بَلْ الطَّبِيعَةُ عَرَضٌ مَحْمُولٌ مَفْتَقِرٌ إِلَى حَامِلٍ وَهَذَا كُلُّهُ فَعَلَهَا بِغَيْرِ عِلْمٍ مِنْهَا وَلَا إِزَادَةَ وَلَا قُدْرَةَ وَلَا شُعُورًا اصِلًا وَقَدْ شُوهِدَ مِنْ آثَارِهَا مَا شُوهِدَ فَقُلْ لَهَا هَذَا مَا لَا يَصْدُقُهُ ذُو عَقْلِ سَلِيمٍ كَيْفَ تَصْدُرُ هَذِهِ الْاَفْعَالِ الْعَجِيبَةَ وَالْحُكْمَ الدَّقِيقَةَ الَّتِي تَعْجِزُ عُقُولَ الْعُقَلَاءِ عَنْ مَعْرِفَتِهَا وَعَنْ الْقُدْرَةَ عَلَيْهَا مِمَّنْ لَا عَقْلَ لَهُ وَلَا قُدْرَةَ وَلَا حِكْمَةَ وَلَا شُعُورًا* "If they say no, rather nature is a quality lacking agency and all of its actions are without knowledge, will, power, or awareness at its source and only its effects can be witnessed, then say to them that this cannot be believed by any person of sound reason. How do these wondrous actions and perfect subtleties, which cannot be fully known or measured by the brightest of minds, proceed from One without sense, power, wisdom, or awareness?" [Source: Miftāḥ Dār al-Sa'ādah 1/261]

Indeed, the entities and the system that govern them are all initiated and originated by other than that which can be sensed. So how do those who claim that material reasons in a dialectic materialism, say so?

Allah (swt) created Creation and Creation is unlike Him

Allah (swt) said, ﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾ "Were they created from nothing, or are they themselves the Creators?" [TMQ At-Tur 52: 35].

Ibn Kathir commentated, *أَيُّ: أَوْجَدُوا مِنْ غَيْرِ مَوْجِدٍ؟ أَمْ هُمْ أَوْجَدُوا أَنْفُسَهُمْ؟ أَيْ: لَا هَذَا* "that is, did they come into being from a state of not being (ghayr mawjood)? Or did they bring

themselves into existence? Neither is true. Indeed, Allah is the One Who created them and brought them into existence after they were nothing.” So in the language, it is said, صَوَّرَهُ، أَنْشَأَهُ، صَوَّرَهُ، “Allah (swt) created the human-beings: He (swt) brought them into being from nothing, made them existent and fashioned them.”

Allah (swt) created Creation and Creation is unlike Him. He (swt) is greater than the universe and not dependent upon anything to sustain Himself. Allah (swt) is Azzalee, the Uncreated. In the language, it is said of Azzalee, الْأَزَلِيُّ مَا لَا أَوَّلَ لَهُ “The uncreated is that which has no primordial for it.” Thus, there is no organizer or initiator for the Azzalee. It is also said of Azzalee, الْخَالِدُ الدَّائِمُ الْوُجُودِ، لَا بَدَأَ لَهُ “The always being in existence, with no origination for it.” Whilst Allah (swt) is Azzalee, existing without having been created, all sensed entities are created, subject to a system. The action of creation (khalq) is that of bringing into being from nothing. Entities that exist in this world do not have the capability of creating or originating any entity from nothing (إبداع من عدم), whether individually or collectively. Any individual entity is incapable of creating or originating from nothing. Even when entities complement each other collectively, they all remain incapable of creating or originating from nothing. So how do those who claim that the universe itself is eternal, say so?

Indeed, evidence for the existence of Allah (swt) is exhibited in every entity that is sensed. All entities are dependent (moHtaaj) on other entities, other than themselves. Their dependencies are in a precise formation (takayyuf) that is imposed upon the entities. Their dependencies are also found to have specific proportion (taqdeer), with specific amounts and magnitudes. So creation of the entities that we sense is a certainty, because their being dependent means that they are created by some other, not by themselves. Thus, all of the multitudes of entities that we sense are clear signs of the existence of Allah (swt), without Whom they could not come into being, whilst He (swt) is unlike all that He (swt) created.

Allah (swt) said, ﴿قُلْ هُوَ اللَّهُ أَحَدٌ \* اللَّهُ الصَّمَدُ \* لَمْ يَلِدْ وَلَمْ يُولَدْ \* وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾  
 “Say, “He is Allah—One” (1) Allah—the Sustainer (as-Samad) (needed by all) (2) He has never had offspring, nor was He born. (3) And there is none comparable to Him. (4)” [Surah al-Ikhlāas 112:1-4]

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# Where are You, O Ulema of Muslims?!

Sulafa Shoman

Allah (swt) said, (إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) "It is only those who have knowledge among His slaves that fear Allah." [TMQ Surah Fatir 35:28]

The Messenger of Allah, Muhammad (saw) said, **صنفان من الناس إذا صلحا** "There are two types of people. If they are righteous, the people will be righteous. If they are corrupt, the people will be corrupt. It is the ulema and the rulers." Narrated by Abu Nu'aym in Al-Hilya on the authority of Ibn Abbas, and mentioned by Al-Suyuti in Al-Jami' Al-Saghir with this wording.

'Ulema are those whom Allah (swt) has blessed with understanding of the Deen, and the knowledge disciplines of Islam and has purified them with wisdom and knowledge. They are the most knowledgeable people about what is permissible (halal) and what is prohibited (haram). 'Ulema are the most competent in recognizing the Qadr of Allah (swt). Therefore, we find that they should be the most pious of people, and they are the most deserving of bearing the banner of knowledge and then working to bring about change.

Whoever is like this will be keen to do what Allah (swt) has enjoined upon him of supporting and spreading the truth, advising everyone who needs advice, whether they are from the faction of rulers or from the ruled, informing people of the truth, commanding what is maroof (right) and forbidding what is munkar (evil), as this is one of the greatest obligations. The Messenger of Allah, Muhammad, (saw) said, **«والذي نفس محمد بيده، لتأمرنَّ بالمعروف ولتنهونَّ عن المنكر أو ليوشكنَّ أن يبعث الله عليكم عقاباً منه، ثم تدعونه فلا يستجاب لكم»** "By the One in Whose Hand is the soul of Muhammad, you must command what is maroof (right) and forbid what is evil (munkar), or Allah (swt) will soon send a punishment upon you from Him, and then you make Dua to Him and He will not answer you."

The 'ulema are the people most deserving of fighting the oppressor and supporting the oppressed. The Messenger of Allah, Muhammad, (saw) said, **«سيد الشهداء حمزة ورجل قام إلى حاكم ظالم فأمره ونهاه فقتله»** "The master of martyrs is Hamza and a man who stands up to an oppressive ruler, commands him to the right, and forbids him from evil, and he is killed for it."

The Messenger of Allah, Muhammad, (saw) also said, **أفضل الجهاد كلمة حق عند سلطان جائر** "The best jihad is a word of truth in the presence of an unjust ruler."

Who can differentiate between right and wrong, justice and injustice, as an 'alim does?! Who can know the path of truth and the legitimate way to change, like as an 'alim does?! Therefore, the Messenger Muhammad (saw) informed us in the previous hadith that the righteousness of societies comes from the righteousness of the rulers and ulema, and that their corruption comes from their corruption. So if a ruler intends to cause corruption, the ulema will repel him, if they are pious ulema. And they exist in every place and time.

It is noteworthy that the texts of revelation from the Book and Sunnah have come together to explain the virtue of knowledge and ulema and mention their status, including,

- Allah (swt) said, **شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ**, "Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice." [TMQ Surah Al-Imran 3:18]

In the ayah, He (swt) began with Himself, then mentioned the angels and the people of knowledge. That is enough in terms of honor and action.

- Allah (swt) said, **(يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ)** "Allah will exalt in degree those of you who believe, and those who have been granted knowledge." [TMQ Surah al-Mujadila 58:11]

Abdullah Ibn Abbas (ra), may Allah be pleased with them both, said, **للعلماء** "The ulema have seven hundred ranks above the believers, and the distance between each of the two ranks is five hundred years."

- And Allah (swt) said, **وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا** "And those who were given knowledge said, 'Woe to you! The reward of Allah is better for those who believe and do righteous deeds.'"

- And the Messenger of Allah, Muhammad, (saw) said, **من يرد الله به خيراً** "Whoever Allah wants good for, He gives him understanding of the Deen and guides him to the right path."

- The Messenger of Allah Muhammad (saw) said, **«العلماء ورثة الأنبياء»** "Ulema are the heirs of the Prophets (as)." It is known that there is no rank above Prophethood, and no honor above inheriting that rank.

- The Messenger of Allah Muhammad (saw) said, **يستغفر للعالم ما في السموات والأرض** "Whatever is in the heavens and the earth seeks forgiveness for an alim." What position is greater than the position of one for whom the angels of the heavens and the earth are busy seeking forgiveness?!

- The Messenger of Allah, Muhammad, (saw) said, **موت العالم مصيبة لا تجبر** "The death of an alim is a calamity that cannot be repaired, and a gap that cannot be filled. The death of a tribe is easier than the death of an alim, which is a star that has been extinguished." Narrated by Al-Tabarani on the authority of Abu Al-Darda' and he conveyed.

- The Messenger of Allah, Muhammad, (saw) said, **يوزن يوم القيامة مداد** "On the Day of Resurrection, the ink of ulema will be weighed as the blood of martyrs."

- The Prophet Muhammad (saw) said, **فضل العالم على العابد كفضلي على أدناكم** "The superiority of the ulema over the common worshipper is like my superiority over the lowest of you." Then the Messenger of Allah, Muhammad, (saw) said, **إن الله وملائكته وأهل السماوات والأرض حتى النملة في جحرها وحتى الحوت ليصلون على معلم الناس الخير** "Allah, His angels, the inhabitants of the heavens and the earth, even the ant in its hole and even the fish, send blessings upon the one who teaches people good."

- The Prophet Muhammad (saw) said, **فضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب** "The superiority of the alim over the common worshipper is like the superiority of the moon, on the night of the full moon over all the other planets."

- And the Prophet Muhammad (saw) said, **يشفع يوم القيامة ثلاث الأنبياء** "On the Day of Resurrection, three will intercede: the Prophets (saw), the ulema, and the martyrs."

And on the authority of Ali ibn Abi Talib (ra) who said, **فخيرها**, أوعيا، أحفظ ما أقول لك: الناس ثلاثة: فعالم رباني، ومتعلم على سبيل نجاة، وهمج رعا ع أتباع كل ناعق، يميلون مع كل ريح، لم يستضيئوا بنور العلم، ولم يلجؤوا إلى ركن وثيق. العلم خير من المال، العلم يحرسك وأنت تحرس المال. العلم يزكو على العمل والمال تنقصه النفقة. ومحبة العالم دين يدان بها. العلم يكسب العالم الطاعة في حياته، وجميل الأحدثه بعد موته. وصنعة المال تزول بزواله، مات حُرَّان الأموال وهم أحياء والعلماء باقون ما بقي الدهر، أعيانهم مفقودة وأمثالهم في القلوب موجودة "Hearts are vessels. The best of them are the most receptive. Remember what I say to you, People are of three types: an alim of Allah, a student on the path of salvation, and the ignorant who follow every cawing, are swayed by every wind, are not illuminated by the light of knowledge, and do not take refuge in a secure corner. Knowledge is better than wealth. Knowledge guards you while you guard wealth. Knowledge grows with deeds, whilst wealth decreases with spending. The love of an alim is a debt that is repaid. Knowledge earns the alim obedience during his life, and a beautiful story after his death. The work of wealth disappears, with its disappearance. The hoarders of wealth become dead, whilst they were alive. However, the ulema remain as long as time remains. Their bodies are lost, but their likes exist in the hearts."

Abu Al-Aswad said, **ليس شيء أعز من العلم، الملوك حكام على الناس \* والعلماء حكام** "There is nothing more precious than knowledge. The rulers are rulers over people, whilst ulema are rulers over the rulers."

Ibn Abbas (ra) (may Allah be pleased with him) said, **خَيْرُ سليمان بن داود** "Suleiman (as), son of David (as) was given the choice between knowledge, money, and ruling. He chose knowledge, so he was given money and ruling with it."

Ibn Al-Mubarak was asked, **من الناس؟ فقال، العلماء. قيل فمن الملوك؟ قال، الزهَّاد** "Who are best of the people?" He said, "The ulema." It was said, "Who are the best of the rulers?" He said, "Those who abstain from Dunya." It was said, "Who are the lowly?" He said, "Those who eat the world, using Deen."

Al-Hasan said, لولا العلم لصار الناس مثل البهائم "If it were not for knowledge, people would become like animals."

Imam Abu Hamid Al-Ghazali, may Allah have mercy on him, said, فهذه كانت سيرة العلماء وعاداتهم في الأمر بالمعروف والنهي عن المنكر، وقلة مبالاتهم بسطوة السلاطين؛ لكونهم اتكّلوا على فضل الله تعالى أن يحرسهم، ورضوا بحكم الله تعالى أن يرزقهم الشهادة، فلما أخلصوا لله النية؛ أترّكلامهم في القلوب القاسية، فليّنها، وأزال قساوتها. وأما الآن؛ فقد قيّدت الأطماع ألسن العلماء فسكتوا، وإن تكلموا لم تساعد أقوالهم أحوالهم، فلم ينجحوا، ولو صدّقوا وقصدوا حقّ العلم؛ لأفلحوا. ففساد الرعايا بفساد الملوك، وفساد الملوك بفساد العلماء، وفساد العلماء باستيلاء حبّ المال والجاه، "This was the way of the 'ulema, and their habit of commanding maroof and forbidding munkar, and their lack of concern for the power of the rulers. This is because they relied on the Grace of Allah (swt) to protect them. They were satisfied with the Decision of Allah (swt) to grant them martyrdom. When they sincerely intended for Allah (swt), their words affected the hard hearts, softened them, and removed their hardness. As for now, greed has tied the tongues of the ulema, so they have remained silent. Were they to speak, their words do not match their deeds, so they did not succeed. If they were truthful, and intended the true knowledge, they would have succeeded. The corruption of the subjects is due to the corruption of the rulers. The corruption of the rulers is due to the corruption of the ulema. The corruption of the ulema is due to the dominance of the love of money and prestige. Whoever is dominated by the love of the world is not able to hold even the lowly accountable, so how about the rulers and the influential and chiefs?"

Through these texts of ayaat, hadiths and famous sayings, we find the status that Islam has given to the 'ulema, due to their great role in carrying the banner of guidance, calling and advising this Ummah, as they carried this trust with their knowledge and were the most trustworthy and worthy of being followed. This is if they were pious ulema, supporters of truth against falsehood, keen on advising the ruler. This is what ulema reposed in the Islamic world during the Islamic state in different eras. There are many examples of ulema confronting oppressors and people of falsehood, and commander what is maroof (right) and forbidding what is munkar (evil) in our glorious Islamic history.



This is how the pious ulema are, and this was their position in every era of Islam, supporting the truth, not fearing the blame of any blamer for the sake of Allah (swt), seeking the afterlife and not caring about this fleeting world...

So where are you, O ulema of our Ummah, today, when the conditions of the Ummah are deteriorating from bad to worse, and the kafir states have fallen upon it from every direction. Indeed, they do not reconcile with each other except when they declare war on Islam and the Muslims?!... Where are you in what is happening today after the Al-Aqsa Flood, when the shame of the agent regimes has become apparent, and the hatred of the East and the West towards Islam and the Muslims has become apparent?!... It is a fierce war with no compromise. The Ummah needs someone to strengthen its confidence in its Deen and in itself, and someone needs to stand by its side in seeking Nussrah for the origin of strength and protection, to support the truth and liberate the country and its people.

O ulema, know that you have been entrusted with this trust, so either you fulfill it properly and clear your conscience before Allah (swt) and become deserving of reward in this world and the hereafter. If you do not attain this degree, and if you neglect this great duty, at that time how will respond to Allah (swt) on the Day of Judgment, having betrayed this trust? And know, O ulema, that the Messenger Muhammad (saw) informed us about our time, when people will be divided into two camps, a camp of Iman in which there is no hypocrisy, and a camp of hypocrisy in which there is no Iman. So who among you will repeat the biography of Ibn Taymiyyah and Al-Izz ibn Abd Al-Salam and be a pious alim, a guide to the Deen of truth, a true heir of the Prophets (as), who fears none but Allah (swt), who speaks the truth and does not fear the blame of any blamer for the sake of Allah (swt).

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# Putting History in its Proper Place

Khalil Musab

In his Muqaddima, Ibn Khaldun (rh) discusses the importance given to history. He writes, فإن فن التاريخ من الفنون التي تتداوله الأمم والأجيال ... وتؤدي لنا شأن الخليفة كيف تقلبت بها الأحوال واتسع للدول فيها النطاق والمجال وعمرها الأرض حتى نادى بهم الارتحال وحن منهم الزوال "The art of history is one of the arts that peoples and generations pass on ... History conveys to us the affair of the vicegerent man, how conditions changed and the scope and field of countries expanded and they populated the earth until they were called to depart and the time came for their demise."

Studying the past grants greater insight into people, how they organise themselves, and how they administer their affairs. Ibn Khaldun (rh) later writes, وفي باطنه نظر وتحقيق وتعليل للكائنات ومبادئها دقيقة وعلم بكيفيات الوقائع وأسبابها عميق فهو لذلك أصيل في الحكمة عريق وجدير بأن يعد في علومها وخلق وإن فحول المؤرخين في الإسلام قد استوعبوا "Within history there is a careful examination, investigation, and explanation of beings and their ideologies, and a profound knowledge of the nature of events and their causes. Therefore, it is authentic in wisdom, deeply rooted, and worthy of being counted among its bodies of knowledge. History is worthy of being considered among bodies of knowledge. The most eminent historians in Islam have absorbed the news of the days, collected them, and written them down on the pages of notebooks."

Ibn Khaldun gives a vision to the ideological historian, أن التاريخ إنما هو ذكر الأخبار الخاصة بعصر أو جيل فأما ذكر الأحوال الملمة للأفان والأجيال والأعصار فهو أس للمؤرخ تنبني عليه أكثر "History is merely the mention of news specific to an era or generation. As for mentioning the comprehensive conditions of visions, generations and eras, it is the basis for the historian, upon which most of his objectives are built and through which his news is clarified."

Ibn Khaldun adds, كانت حقيقة التاريخ أنه خبر عن الاجتماع الإنساني الذي هو عمران العالم وما يعرض لطبيعة ذلك العمران من الأحوال مثل التوحش والتأنس والعصبيات وأصناف التغلبات للبشر بعضهم على بعض وما ينشأ عن ذلك من الملك والدول ومراتبها وما ينتحلها البشر بأعمالهم ومسايعهم "The truth of history is that it is news about human society, which is the civilization of the world, and what is exposed to the nature of that civilization of conditions

such as savagery, domestication, partisanship, and the types of domination of some people over others, and what arises from that of authority and states and their ranks, and what people assume through their works and endeavors of earning and livelihood, sciences and industries, and all the other conditions that occur from that civilization by its nature of conditions."

From the past, lessons can be drawn. This is affirmed in the Noble Qur'an when Allah (swt) says, **﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُم مُّشْرِكِينَ﴾** "Say, O Prophet, "Travel throughout the land and see what was the end of those destroyed before you - most of them were mushrikoon." [TMQ Surah ar-Rum 30:42].

Sometimes, however, people misuse history to justify their indecent or condemnable actions. Ibn Khaldun (rh) mentions this when he writes, وفي كتب المؤرخين معروفة وإنما يبعث على وضعها الحديث بها الانهماك في اللذات المحرمة وهتك قناع المخدرات ويتعللون بالتأسي بالقوم فيما يأتونه من طاعة لذاتهم فلذلك تراهم كثيرا ما يلهجون بأشبه هذه الأخبار وينقرون عنها عند تصفحهم الأوراق الدواوين ولو اتتسوا بهم في غير هذا من أحوالهم وصفات الكمال اللائقة بهم المشهورة عنهم لكان خيرا لهم لو كانوا يعلمون "It is known in the books of historians, and what prompts them to write this down is their preoccupation with forbidden pleasures, and the removal of the barrier to intoxicants. They make excuses by imitating the people in what they do of obedience to their own desires. Therefore, you see them often babbling on similar stories, and focusing on them when they browse the papers of the recorded history. If they had imitated them in other than this of their conditions, and the attributes of perfection, that are appropriate to them and are known about them, **﴿لَكان خَيْرًا﴾** "it would have been better for them" [TMQ Aali Imran 3:110] **﴿لَوْ كانوا﴾** "if only they knew" [TMQ Surah al-Baqarah 2:102]."

It is therefore important to put history in its proper place. As a believer, it is understood that legislation is from Allah (swt). Our actions are based on the Ahkam of the Shariah. Once the permissibility of an action has been established, the strategies and styles of implementing the action can be numerous. To find the worthiest strategy, history can be referred to.

For example, when the Ottomans expanded their territories into the Balkans, many non-Muslim communities came under their rule. To administer

these communities effectively, they referred to the Pact of Umar (ra) as a precedent.

From Karen Barkey's paper, "The Ottoman Millet System: Non-Territorial Autonomy and its Contemporary Legacy": "Ottoman rulers recognized the diversity of religious and ethnic communities that made up the empire. They understood that this vast diversity could not be assimilated and that there was no viable way to grant groups territorially based rights. Instead, in accordance with the organizational strength of each community and the precedent created during the seventh century by the Pact of Umar, which spelled out the privileges and burdens of non-Muslim communities living under Muslim rule, they negotiated ad-hoc agreements with the heads of religious communities. The millet system is the general name given to these arrangements between communities and the imperial state."

The millet system persisted for centuries in the Ottoman Khilafah, organising the relationship between the Muslim authorities and their dhimmi subjects. However, the 19th century saw the introduction of the Tanzimat reforms, where Ottoman statesmen, who were influenced by the French legal system, began making several changes to the Shari'a rulings. The Ottoman Law of Nationality in 1869 formally replaced the distinction between Muslims and dhimmis with the term "Ottoman".

The attempt by the Ottoman statesmen to "equalise" their subjects was met with opposition from both Muslims and non-Muslims.

In his book, "A Brief History of the Late Ottoman Empire," M. Şükrü Hanioglu provides details on the matter: "The edict also weakened the privileged status of the Greek Patriarchate vis-à-vis the other non-Muslim religious institutions. A typical Greek reaction to the reform edict was: "the state has made us equal with the Jews. We were satisfied with Muslim superiority." Particularly revealing was the insistence of all Ottoman religious communities that the relationship between each community and the center remain a bilateral one; millet leaders insisted that any new privileges must be conferred on them as a distinct community, not as Ottomans. Thus, far from encouraging the dissolution of barriers between the various communities, millet representatives fought for their preservation."

The old system, which was based in the Shari'a and granted rights to the different communities based on their religion, was replaced by a system rooted in ethnic nationalism. M. Şükrü Hanioglu later writes: "As late as 1870 the Bulgarians appealed to the state for recognition not as ethnic Bulgars, but as a distinct religious community in the traditional mode, to be headed by the ethnarch (political leader of an ethnic group) in Istanbul".

However, attempts to preserve the traditional arrangement failed. The insistence on equal citizenship for all communities, coupled with a number of unpopular economic reforms, contributed to the spread of dissatisfaction amongst both Muslims and non-Muslims. In areas such as Bulgaria and Macedonia, the peasant class began to revolt and these rebellions, with the support of European powers, eventually developed into the nationalist independence movements that eroded the Ottoman Khilafah.

The final result is the arrangement that we see today: the Muslim world divided into a number of nation-states. Each territory is in a far weaker state than they were before the collapse of the Khilafah and each are shackled to the schemes of the Western neo-colonialists. It is difficult to see what good nationalism has brought the Muslim world. The Kurds, who were once the loyal subjects to the Ottoman Khalifah are now subject to violence and hostility from the Turkish government. The Jews and Muslims of Palestine lived together in harmony for centuries under the Khilafah and now today, the Zionist nationalist program is responsible for the deaths of close to 50,000 Palestinians in 2024 alone.

Karen Barkey notes that in the aftermath of the Lebanese Civil War, one journalist wrote: "A large number of Lebanese intellectuals and politicians, faced with the war in their country and the failure of authoritarian regimes in neighbouring countries, are nostalgic for the last period of the Ottoman regime. They set it up as a model of civil peace and modernization. They deplore the destruction of this system by European imperialism".

Here, then, do we see the importance of history. It is common for people to assume that the reality they live in is unchangeable and thus they accept their condition even if it is oppressive and unjust. History, however, presents us with a number of alternative realities and helps us to understand the possibility of

changing our present circumstances. As sincere believers, our goal is to establish the rule of the Shariah and in the pages of history we may find lessons to help assist us in our goal.

Allah (swt) said, ﴿قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾ "Say, "Travel throughout the land and see the fate of the deniers." " [TMQ Surah Al-Anaam 6:11].

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# What did Muslims Lose in the Absence of the Khilafah?

Ustadh Saeed Radwan Abu Awad (Abu Imad)

With the establishment of the first Islamic state in Medina, the Ummah of guidance, justice and mercy was born, filling the world with light and justice, after injustice and darkness had covered the earth. The Ummah dominated the world and brought people out from the worship of servants to the worship of the Lord of servants, and from the injustice of kufr ways of life to the justice of Islam. Islam assimilated peoples within it such that there was no difference between Arabs and non-Arabs, blacks and whites. It ruled with justice by the command of Allah (swt), Who said, **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ ۖ وَالْأَقْرَبِينَ﴾** “O you who have believed, be persistently standing firm in justice, witnesses for Allah (swt), even if it be against yourselves or parents and relatives.” [TMQ Surah an-Nisaa 4:135]

After the passing of the Prophet (saw) to the Highest Companionship, the Khilafah came, and people were pleased with it for many centuries, both non-Muslim dhimmis and Muslims. It was the model of good, caring guardianship and justice, as well as a refuge for all the oppressed.

So what does the Khilafah represent? And what did Muslims, indeed all people, lose through its absence?

- The Khilafah is a general leadership for all Muslims in the East and West of the Earth, preserving Deen and governing the world according to the Shariah Law of the Lord of the Worlds.

- The Khilafah is an ideological state, with a belief from which a comprehensive system of life emerged, that regulates people’s relationships in the smallest details. Allah (swt) said, **﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي ۖ وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾** “This day I have perfected your deen for you, completed My favor upon you, and have chosen for you Islam as deen.” [TMQ Surah al-Maaidah 5:3] And Allah (swt) said, **﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً ۖ وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾** “And We have sent down to you the Book as clarification for

all things and as guidance and mercy and good tidings for the Muslims.” [TMQ Surah an-Nahl 16:89]

The Islamic Ummah has not been newly born today, nor is it dependent on others in constitutions and laws. Its legislation is from the Creator (swt) of the universe, man, and life, whose Knowledge encompasses everything. It is a legislation free from whims and desires, unlike the legislation of humans, in which you will not find a single law except that it serves a specific group, whether oil or weapons companies, or greedy investors and capitalists. Allah (swt) says, ﴿وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنِ ذِكْرِهِمْ كَافِرُونَ﴾ “And if the truth had followed their whims, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from their message, are turning away.” [TMQ Surah al-Muminoon 23:71].

Islam obligates the Muslims with the establishment of a state that preserves its aqeedah, implements its Shariah, and carries its risaalah (message), protects deen from deficiency, and gives it the characteristic of obligation. So it transfers Islam as an aqeedah and legislation from the realm ideas in the bellies of books, to a tangible reality and binding Shariah laws, and regulates the foreign relations of the state with other states.

The state is not partial and incomplete. Instead the state implements Islam as a whole, a system of life, Deen from which the state is derived, and no one can establish his state except he who takes it completely and without deficiency, as the Messenger of Allah, (saw) said, «إِنَّهُ لَا يَقُومُ بِدِينِ اللَّهِ إِلَّا مَنْ حَاطَهُ مِنْ جَمِيعِ جَوَانِبِهِ» “No one can establish the deen of Allah except he who surrounds it from all its aspects.” [Narrated from Ali (ra) by Ibn Kathir in Al-Bidayah wa an-Nihaya]

On this basis, the noble Companions (ra) pledged Bayah to their Prophet (saw), to hear and obey in ease and hardship, in comfort and distress, to sacrifice wealth and life, and to do what is right in all circumstances, not being afraid of the blame of the blamer, for the sake of Allah (swt), and not fearing anyone but Allah (swt).



The Islamic state arose and confronted the tyrants of the earth, Arabs and non-Arabs, and brought the peoples into the Deen of Allah, so they were happy with it and became the masters of the world. This is after the defeated had been saying, ﴿إِنْ تَتَّبِعِ الْهَدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا﴾ "If we follow the guidance with you, we will be snatched from our land." [TMQ Surah al-Qasas 28:57]

The Khilafah was the unifier of its entity, the conqueror of its enemy, the builder of its glory and honor, the preserver of its Deen and honor, the protector of its land, dominated the lands for its authority, and the pleasing of its Lord (swt).

After a long struggle with the tyrants of the earth, the enemies of Islam realized that the Khilafah is the source of the strength of the Muslims, so if it is abolished, Islam will disappear and they will inflict a fatal blow on the Muslims. So the tyrants demolished the Khilafah with the help of traitors, who dressed up with the garb of Islam and Arabism, but coveted the glitter of the world.

With the demise of the Khilafah, Islam was removed from relations and turned into a priestly religion, according to which it was theoretically based in libraries, without any effect on life. Muslims lost their Deen and their worldly life.

With its demise, the body of the Ummah was torn apart into weak entities that were falsely and slanderously called states and nations. Nationalism replaced Iman and Deen, so awareness disappeared and minds were enslaved.

With its demise, the Jewish entity was planted as a cancer in the body of the Ummah, a spearhead for its enemies, and an obstacle to the unity of the Ummah and its revival

With the Khilafah's demise, the enemy drew the nationalistic borders of the Muslims, formulated their constitutions, installed their agent rulers, and surrounded their rulers with a corrupt political medium. It recruited security forces to brutally oppress the Muslims, and created for them false media and hypocritical media figures to kill awareness and distort the facts. It bought for them deceitful government clerics who issue fatwas in accord with the gold and

sword of the tyrant. The enemy created groups for them that restrain the Islamic street with empty Islamic slogans devoid of any Islamic vision, offering the people's necks to the regime. They thus become a safety valve for the regime, covering up its treachery and corruption and patching up its shortcomings. When their revolutions started, the enemy sponsored counter-revolutions in different ways, including armed revolutions linked to its supporters.

With the demise of the Khilafah, the state that looked after the affairs of the people was gone, the armies that protected the land and its people were hijacked. The land was occupied, blood was shed, sanctities were desecrated, chaste women were raped, and the armies were shackled in their barracks, watching and counting the losses!

With the demise of the Khilafah, wealth was plundered, oppressive taxes and duties were imposed, so poverty intensified, unemployment spread, education deviated, minds were corrupted, vice spread, and virtue disappeared.

With the demise of the Khilafah, we lost our independent political decision-making and our lands became usurped regimes that are hostile to their deen and people. We became beggars before the international order that is the responsible of our suffering. After the ruling of kufr and dunya, we became humiliated and without dignity, at the tail end of the Third World countries. With its demise, Muslims lost this world, the hereafter, and their lands became areas of influence, and farms for a spiteful colonizer, living as slaves within them.

This is the Khilafah and this is what its return means, without which we were forbidden to spend three days. The Prophet (saw) said, « وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ » وَمَنْ مَاتَ بِبَيْعَةٍ، مَاتَ مِيتَةً جَاهِلِيَّةً "Whoever dies without the Bayah to a Khaleefah on his neck dies a death of ignorance." [Muslim]

No one opposes the return of the Khilafah Rashidah, which unifies Muslims, subdues their enemy, preserves their Deen, governs according to the Shariah Law of their Lord, and protects their blood, honor, and sanctities except a kafir, a traitorous, selfish agent, or a coward who fears people more than he fears Allah (swt).

A Muslim must not use helplessness as an excuse, for by Allah (swt), Iman in hearts and an aware, sincere political leadership, supported by a popular support base, cannot coexist without Allah (swt) granting them victory, even if all the powers of the earth were to unite against them.

How can Allah (swt)'s people be defeated with such! Their Prophet (saw) said to his Companion, Abu Bakr (ra), « مَا ظَنُّكَ بِأَتَيْنِ اللَّهَ ثَالِثَهُمَا » "What do you think of two when Allah is their third?" And their Lord, glory be to Him, said to them, ﴿ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴾ "Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might." [TMQ Surah al-Hajj 22:42]. And Allah (swt) the Most High said, ﴿ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ﴾ "Allah has promised those among you who believe and do righteous deeds that He will surely make them successors upon the earth, just as He (swt) made those before them successors. He will surely establish for them their deen which He (swt) has approved for them. He (swt) will surely substitute for them, after their fear, security, whilst they worship Me, not associating anything with Me." [TMQ Surah an-Nur 24:55]. And Allah (swt) said, ﴿ إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذَلْكُمْ فَمَن ذَا الَّذِي يَنْصُرْكُم مِّن بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴾ "If Allah (swt) helps you, none can overcome you. But if He (swt) forsakes you, who is there that can help you after Him (swt)? And in Allah (swt) let the believers put their trust." [TMQ Surah aali Imran 3:160]

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# Netanyahu's Visit to Washington and Trump's Statements on Displacement

Baher Saleh

Since the first days of Operation Al-Aqsa Flood, it was clear that every one of the rulers had betrayed the people of Gaza. Some of them were not satisfied with the shame of their shameful inaction. So they rushed to collaborate, conspire, and participate in the war, as the rulers of Egypt, Qatar, Jordan, the Emirates, and Turkey did. It is as if the rulers wanted to exploit the opportunity to serve their masters, by liquidating the issue of Palestine, removing every pure, dear, struggling soul, and obliterating every sign of pride and dignity, that exposes their conspiracy and betrayal. They do not deal with the issue of Palestine, except according to what their colonialist masters dictate to them. For this reason, they are not ashamed when they see with their eyes, and hear with their ears, what is happening on the land of Gaza in terms of genocide, crushing, and annihilation, without the rulers moving a finger. They restrain the armies and prevent them from mobilizing. They even fight every effort that would mobilize the armies to fulfill their Shariah obligation. They persist in their betrayal when they equate the victims with their killers. They play the role of mediator between the people of Palestine and the Jews, at the behest of the kafir countries, according to what the kafiroom themselves decide. By their tongues, and by their mediation, they are closer to the Jews, as they bargain with the people of Palestine for their blood, and their strength, to force them to surrender the Blessed Land and Al-Masjid Al-Aqsa in favor of the Jews. Within the context of pressure and bargaining, the Cairo dialogues come between the PLO and its Palestinian Authority, and the rest of the factions, under the pretext of arranging for the administration of Gaza. All this does not go beyond being within the American vision for the solution, and with the aim of misleading and herding the masses in the Muslim countries, and venting their feelings of sympathy with their brothers in Palestine. The rulers are only active in their movements within the framework of humanitarian aid, as if the people of Gaza only need food and medicine. Even if they do provide something of that, it is only to the extent that the Jews permit, may Allah fight them, how they lie!

Since the announcement by the Axis of Resistance, and its raising of the slogan of "unity of battle theatres," which has been inflating itself for years, until some people imagined that it had arranged its affairs, and prepared its equipment to fall upon the Jewish entity and eliminate it once and for all. This is so that the Jewish entity would become a fading trace, after the blinking eye, and forgotten. However, the Axis of Resistance collapsed at the first test. Its falsehood was exposed at the first real test after Operation Al-Aqsa Flood, where Gaza was left alone to face the arrogance of the Jews and their deadly and destructive military machine, supported with all force, and without limits by the kafir West. Even those movements and operations carried out by the various parties of the Axis, whether the Hezbo of Iran in Lebanon, or the Houthis in Yemen, or the Iraqi factions, over the course of fourteen months of the war on Gaza, did not go beyond being limited retaliatory operations for the Jewish entity. They did not extend to all-out decisive operations with the aim of eliminating the Jewish entity and liberating Palestine. The strikes are all calculated. The targets are studied so that they do not go beyond pressuring the Jews, and forcing them to remain within America's plan and vision for the region. It is America that led the war of genocide against Gaza from the first day. The operations of the Axis are nothing more than an operation to misleading the masses of the Ummah, who are eager to support the Blessed Land, and are burning with desire for jihad and fighting the Jews. Moreover, why is fighting the Jews limited to organizations and factions, whilst the armies of Muslims exist?!

After the signing of the agreement to guarantee the protection and security of the Jewish entity in Lebanon, between the Hezbo of Iran and the Jewish entity, by order of America and with the approval of Iran, there is no longer any room for doubt that the Axis was just a lie. The "unity of the battle theatres" was nothing more than a mirage, that the naive thought was water. It caused them great disappointment. However, why the surprise?! This is an inevitable result of relying on, and allying with, the agent regimes, whether those who normalize, or those who claimed resistance and opposition, which we have not stopped warning against. We advise all the sincere to stay away from those regimes, the creations of colonialism, its meddling tools in our countries, and the loyal caretakers of the interests of the colonialists.

Without underplaying or overplaying, what has happened, and is happening now, in Gaza is undoubtedly an eradication of the cause of jihad and mujahideen, in every sense of the word. It has nothing to do with a particular faction or person. Despite the enormity of the catastrophe and the magnitude of the crime, we have not witnessed any movement on the level of the great sacrifices made by the people of Gaza to this day. In the face of this crime, the so-called resistance factions continue to deal with the same mentality and the same methods. It is as if targeting, assassination, destruction, annihilation, and crushing and grinding, all the capabilities of the people of Palestine did not change anything within them. It did not make them review their situation. It did not make them reconsider their relationship with those criminal regimes, and the calamities that this relationship has brought upon Palestine and its people, with respect to exploiting the sacrifices, jihad and blood of the people of Palestine, to secure the plans of the kafir colonialists, only to then they portray their betrayal as a victory. This is their habit throughout the life of the issue of Palestine.

It is time for these factions to sever their ties with those agent regimes, and stop whitewashing the black pages of the agents in front of our honorable Ummah. It is time for them to realize that this relationship is a major reason for the anesthesia of the Ummah and its powerful and resilient people. This is whilst blood is flowing and limbs are scattered. This is whilst masajid are bombed during Salah. This is whilst homes are being destroyed over the heads of their inhabitants. This is all, without finding anyone to support them, and remove the machine of killing and crime that has fallen upon them. The state of failure that we complain about in Palestine is due to this shameful dependence on those regimes. It is their refusal to address the Ummah with the speech that revives its Iman, and pushes the Ummah to liberate itself, and remove the regimes of shame and disgrace.

It is time for you, O factions, to turn your backs on all the agents and traitors, for they have all discarded you, and the people of Palestine, through a single betrayal. There is no difference between the one who normalizes, and the one who condemns. It is time for you to turn the tables on everyone's heads, for you no longer have anything to lose. It is time for you to be forthright with your Ummah about the truth about its rulers. It is time for you to stop using the language of interests that you speak of. No good can be expected from these

regimes. Moreover, the blood that has been spilled is greater than any material interest.

No one should imagine from our words that the responsibility lies with the factions alone. Instead, the responsibility always and forever lies with the Islamic Ummah as a whole. The Islamic Ummah is obligated to take action and carry out its Shariah obligation towards Palestine and its people. The issue is greater than all the factions, even if they were all unified.

The Ummah must arise over every one. It must realize that the path to liberating Palestine begins with liberating the Ummah from the agent rulers, and unifying its entity and its ranks in one entity, the state of the Second Khilafah Rashidah (rightly-guided Caliphate) on the Method of the Prophethood. It is through the Khilafah Rashidah that the Jewish entity will be eradicated, and the root of the kafir colonialists will be severed, within our lands. Otherwise, the suffering of our Ummah will continue, and the tragedy of Palestine and its people will remain. It will not end as long as the regimes of treason and betrayal remain.

The visit of "Israeli" Prime Minister, Benjamin Netanyahu, to the United States and his meeting with President Donald Trump on Tuesday, 4 February, 2025, garnered significant media, and political attention, due to the surprising statements made regarding Gaza and the displacement of its residents. During a joint press conference at the White House, Trump stated, "The US will take over the Gaza Strip and we will do a job with it too... I do see a long-term ownership position..." He added that the only reason Palestinians remain in Gaza is the lack of alternatives, suggesting the Gaza Strip could become "the Riviera of the Middle East," after redevelopment.

Trump also mentioned the potential involvement of Jordan and Egypt in the displacement plan, saying, "And I have a feeling that despite them saying no, I have a feeling that the king in Jordan and that the general president [Sisi] - but that the general in Egypt will open their hearts and will give us the kind of land that we need to get this done, and people can live in harmony and in peace."

These remarks sparked a wave of international and global criticism, with many rejecting the idea of a U.S. occupation of Gaza and the displacement of its residents, while reviving calls for the two-state solution.

The White House quickly clarified that Trump's plan does not entail a U.S. occupation or reconstruction of Gaza. During a press briefing on Wednesday 5 February, White House Press Secretary Karoline Leavitt, "The president has made it clear that he will not be sending boots on the ground in Gaza." She also said the U.S. would not pay for Gaza reconstruction but would work with allies in the region to rebuild the territory. This came after Trump, in his Tuesday remarks, did not rule out sending American forces to help secure Gaza, saying, "As far as Gaza is concerned, we will do what is necessary. If it's necessary, we'll do that."

On Wednesday, 5 February 2025, U.S. Secretary of State Marco Rubio sought to downplay the intensity of Trump's earlier remarks and justify his stance. He stated that the proposal revealed by Trump regarding the Gaza Strip was not intended as a hostile move, clarifying that the offer involved, "the United States willingness to step in, clear the debris, clean the place up from all the destruction that's on the ground, clean it up of all these unexploded munitions. And in the meantime, the people living there will not be able -- the people who call that home will not be able to live there while you have crews coming and removing debris, while you have munitions being removed, et cetera."

The following day, Thursday, Trump himself claimed that, "The Gaza Strip would be turned over to the United States by "Israel" at the conclusion of fighting," reiterating his vision for U.S. control over the territory post-conflict.

On Friday, February 7, 2025 during his meeting with the Japanese Prime Minister at the White House, Trump stated, "The U.S. would view it as a real estate transaction. We will be an investor in this part of the world. No rush to do anything."



This remark further underscored his transactional approach to the Gaza issue, framing it as a commercial opportunity rather than a geopolitical or humanitarian crisis.

Thus, within days, even hours, the statements shifted and evolved from the Trump administration and Trump himself, leading many to interpret this as policy confusion or incoherence, or a deliberate strategy of flooding media and public discourse, with sensational headlines, and provocative stances to distract from the significant domestic changes, and exclusions being implemented within the U.S.

However, the notion of distraction or media flooding remains merely a hypothesis discussed, without concrete evidence to support it. American society is governed by the constitution, the rule of law, institutions, and the judiciary. Trump cannot bypass the constitution or the judiciary, for example, and the courts have repeatedly been able to block, or overturn, decisions made by U.S. presidents, including Trump himself, as has happened in recent days. Similarly, the Senate, the House of Representatives, the Pentagon, and oversight institutions are not fledgling, or weak entities, that Trump could easily distract, or obscure, with the simplicity suggested by proponents of this hypothesis.

As for the issue of incoherence or inconsistency, it is true that hesitation, or backtracking, in decision-making can be described as such. However, that is only if it is unplanned, and falls outside the realm of expected, or probable, outcomes. This, however, seems unlikely for a country like the United States, where policies and programs are crafted by an army of employees, thinkers, and policymakers.

The more plausible explanation is that the Trump administration is preparing the groundwork for forced displacement, a plan previously rejected by leaders, especially in Egypt and Jordan. In other words, this is a “probing” exercise to test whether these leaders can pressure their people to implement Trump’s proposal and displace them from their land, clearing it for annexation by “Israel,” or postponing it to a later time deemed suitable by Trump. If the people stand against their regimes and prevent them from taking this treacherous step, Trump

will proceed with the displacement plan, when he sees it as feasible, with minimal collateral damage. For now, he is content with laying the groundwork, as expressed in his statement, "The U.S. would view it as a real estate transaction. We will be an investor in this part of the world. No rush to do anything."

This has delighted the Jews and whetted their appetite. Netanyahu, in particular, was overjoyed by the plan, as it aligns with their Talmudic dreams and schemes to displace the Palestinians, and claim the land for themselves. It also serves as a lifeline for him and his government. Netanyahu had postponed the second phase of negotiations, which was scheduled to begin before his trip to the U.S., until after his meeting with Trump. Before leaving for Washington, Netanyahu had announced that his condition for resuming negotiations was Hamas's agreement to allow its leaders to leave Gaza. However, after his meeting with Trump, he quickly sent a delegation for the second phase of negotiations, and forgot his condition, as Trump's talk of displacement might convince Bezalel Smotrich to remain in the government, instead of threatening to withdraw, if Netanyahu does not resume the war after the second phase. Thus, Trump's plan to displace the people of Gaza, eliminate Hamas, and recover all hostages, serves as a gift, and a way to implement Netanyahu and Smotrich's plans, without returning to war, and without risking, the collapse of Netanyahu's government, and his potential prosecution.

This is why we saw the "Israeli" army return to compliance with agreements, such as withdrawing from the Netzarim Corridor, which it did on the morning of Sunday, 9 February 2025, in accordance with the ceasefire agreement.

Netanyahu, it seems, was pleased with Trump's plans to achieve the three objectives, without returning to war, a move that Trump appears to strongly oppose. Netanyahu expressed this in an interview with Fox News, describing Trump's idea as a great idea, that may seem strange at first but will later appear feasible, and provide a radical solution to the Gaza problem. They now want to move to the second and third phases to recover hostages, and prepare the ground for ending the war, and arranging Hamas's removal from the scene. However, this is accompanied by advancing the displacement plan, and the

tightening of conditions on the people of Gaza has already begun. Since the ceasefire took effect, the Jewish entity has been delaying the entry of humanitarian aid, tents, and mobile homes, in addition to creating shortages of water, food, and healthcare, making life in the Gaza Strip difficult, if not impossible, while offering the opportunity to migrate to places, with acceptable living conditions. Thus, by announcing the displacement plan and promising to return to the Abraham Accords, normalize relations with Muslim countries, and consider expanding in the West Bank over the next four weeks, Trump has secured the loyalty of the Jews, and Netanyahu's compliance, with his plans.

These are their plans and dreams, but Muslims will not accept them. Instead, the plans will all shatter against the rock of the Islamic Ummah's steadfastness. The 77-year-long resilience of Muslims on their land of Palestine, in the face of the Jews, and all the colonialist forces behind them, is confirmation that the Ummah is not like its cowardly rulers. What Trump sees as cooperation and compliance from the agent rulers will not be seen from the Ummah, and the people of Palestine.

What Trump and Netanyahu think, that the people of Gaza and Palestine cling to their land, because they have no alternative, is shortsighted and a misjudgment of Muslims, measuring them by their own standards and the decay of their own societies. The Ummah of Prophet Muhammad ﷺ, with its sincere and dedicated men, will render Trump's statements, and the compliance of his agent rulers, as scattered dust. The Blessed Land of Palestine will return to its people as an Islamic State, for the Khilafah Rshidah (rightly-guided Caliphate) will return soon, by Allah's will, and the fight against the Jewish entity, and the uprooting of its entity will happen, by Allah's permission. Then, the land will shine with the victory of Allah, Al-Azeez, Al-Qawwi.

- Member of the Central Media Office of Hizb ut Tahrir

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# The Fall of the Khilafah Marks the Call for Its Revival

Media Office of Hizb ut-Tahrir in Wilayah Pakistan

On 3 March 1924, corresponding to 28 Rajab 1342 AH, a small group of Turkish traitors, led by Mustafa Kemal, destroyed the legacy of over 13 centuries of Muslim unification. From that moment on, Muslims lost their roof over their heads and became orphans. Today, 104 hijri years have passed since this tragic event. After the fall of the Khilafah, the kuffar divided the Muslim world into small, isolated regions. They imposed travel restrictions between these regions, requiring passports and visas, and destroyed our armies, weapons, resources, lands, human potential, and technology—everything. In short, we became a hunting ground for the kuffar. There is now no Muslim army to defend the Muslims of Gaza or Burma. Neither Pakistan's armed forces are mobilized to liberate Masjid Al-Aqsa, nor are the Turkish armed forces mobilized to free Kashmir. It is as though the body has been dismantled, head, torso, arms, and legs all severed!

To preserve the Khilafah, the Muslims of India launched the largest political campaign in the country's history, known as the Khilafah Movement. "Khilafah Committees" were established in every street and every neighborhood. Even Gandhi recognized that the future of Hindus in India would be bleak without supporting this movement. The Muslims of India had previously sent aid to support the Khilafah during the Balkan War, and many Indian Muslim soldiers chose to face the death penalty at the hands of the British rather than fighting against the Ottoman Khilafah. Yet today, our forces are used as mercenaries in American wars. Our young lieutenants, captains, and majors are becoming casualties in conflicts that benefit the colonialists every day. We witness with our own eyes the atrocities committed by the kuffar against our people in Palestine. The suffering of our brothers and sisters in East Turkestan, Kashmir, Myanmar, Central Asia, Sudan, Yemen, Syria, and other Muslim lands is well-known. They endure oppression, bloodshed, and destruction in the absence of the Imam (Khaleefah), their shield, whom they relied on for protection, and to whom they looked for leadership in battle.

O Muslims! The fall of the Khilafah marks the call for its revival. The Khilafah is the state and political entity of Islam. It is the Shariah method for implementing

Islam. Indeed, Allah (swt) commanded His Messenger (saw) to judge between the Muslims according to the Shariah Law revealed by Allah (swt). Allah (swt) said, ﴿فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ﴾ “So judge between them by what Allah has revealed, and do not follow their desires over the truth that has come to you” [TMQ Surah Al-Maidah, 5:48]. And He (swt) said, ﴿وَأِنْ أَحْكَمُ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَخْذَرَهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾ “And judge between them O Prophet by what Allah has revealed, and do not follow their desires. And beware, so they do not lure you away from some of what Allah has revealed to you.” [TMQ Surah Al-Maidah, 5:49]. The Shariah principle is that, خُطَابُ الرَّسُولِ ﷺ خُطَابٌ لِأُمَّتِهِ “The Khitaab (Address) to the Messenger (saw) is an Address to His Ummah.” Although the address to the Messenger (saw) is directed to him and he is included within the address, the address is directed to him as a Messenger not only for him personally. So the address is an address to the Messenger of the Ummah. Also, the evidence that the address to the Messenger is an address to his Ummah is that the address which is specified for the Messenger (saw) is clarified that it is specific for him (saw). So the obligation of ruling by Islam is upon the Ummah of Muhammad (saw).

As for the Sunnah, Imam Muslim narrated on the authority of Nafi' that he said: Ibn Umar (may Allah be pleased with him) told me that he heard the Messenger of Allah (saw) say, «مَنْ خَلَعَ يَدًا مِنْ طَاعَةِ لِقِيَّ اللَّهِ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ، وَمَنْ» “Whoever withdraws his hand from obedience will meet Allah on the Day of Resurrection without any argument for him, and whoever dies without a Bayah of allegiance around his neck will die the death of ignorance.” So, the Messenger (saw) made it obligatory upon every Muslim to have a Bayah on his neck. He described the one who dies without having a Bayah on his neck as if he died the death of Jahiliyyah. The Bayah is not be valid except for the Bayah given to the Khaleefah. The Messenger of Allah (saw) made it an obligation that every Muslim should have a Bayah on his neck for a Khaleefah. However, he (saw) did not oblige every Muslim to give a Bayah to the Khaleefah. The obligation, therefore, is the existence of a Bayah on the neck of every Muslim.

Imam al-Mawardi said in his Ahkam al-Sultaniyyah, الإمامة موضوعة لخلافة النبوة، “The Imamah (Caliphate) has been established as a successor to the Prophethood in the

protection of the Deen and the politics of the world, and the appointment of one who undertakes it in the Ummah is a Shariah obligation by Unanimous Consensus of the Companions." Imam al-Nawawi said in his Sharh Muslim, **أجمعوا على أنه يجب** "They are agreed that it is as Shariah obligation upon the Muslims to appoint a Khaleefah." The Islamic Khilafah and the unification of the Ummah under a ruler who will rule them according to the Shariah Law of Allah (swt), in the manner of the Prophet (saw), is the greatest goal of a Muslim's life today. It is one of the most significant objectives of Islam. It represents the highest form of unity and solidarity that Allah (swt) and His Messenger (saw) have commanded. Allah (swt) said, **﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾** "And hold firmly together to the rope of Allah and do not be divided" [TMQ Surah Ale Imran, 3:103]. Therefore, division within the Ummah leads to chaos and humiliation.

O Muslims! Indeed, establishing the Khilafah is a Shariah obligation from your Lord (swt) and glad tidings from your Prophet (saw). It is a source of honor for you and the method for subduing your enemies. It is the method for spreading truth and justice across the world, so work sincerely toward its establishment. Do not your hearts yearn for Jihad in the Path of Allah (swt)? In the face of the cowardice of your rulers, and indeed their treachery towards you, where are those who will respond to wa-mu'tasimah?

The Dawah to establish the Khilafah Rashidah (rightly-guided Khilafah) upon the method of the Prophethood, for which Hizb ut-Tahrir is actively working, transcends the false nationalistic borders that colonialism has imposed between Muslim lands after the fall of the Ottoman Khilafah. It is a global Dawah to all Muslims for the Khilafah is their common leadership. The Hizb has prepared a draft constitution for the Khilafah, derived from the Noble Quran and Prophetic Sunnah, which includes Shariah rulings on the economy, foreign affairs, war, social relations, education, health, finance, and everything necessary for its practical implementation from day one, in shaa Allah. The signs of its revival are already appearing, and the Muslims are yearning for it.

So, O Muslims! We invite you to join us in working seriously and sincerely for the establishment of the Khilafah Rashidah, and we call upon you to heed this command of Allah (swt), **﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾** "O believers! Respond to Allah **﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾**

and His Messenger when he calls you to that which gives you life. And know that Allah stands between a person and their heart, and that to Him you will all be gathered.” [TMQ Suran Al-Anfaal, 8:24]

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# Q&A: Displacing the People of Gaza

Ata bin Khalil Abu Al-Rashtah

Question:

Al Jazeera published on its website on 26/1/2025: "US President Donald Trump said that he is pressuring Jordan, Egypt and other Arab countries to receive more Palestinian refugees from Gaza, after the Israeli war on the Strip caused a humanitarian crisis. When asked whether this was a temporary or long-term proposal, Trump said, "It could be this or that."

Doesn't this mean that Trump is putting the rulers of Jordan and Egypt in a stifling circle of embarrassment, especially since they had previously stated that they did not agree to this displacement? Does this mean that Trump is planning to empty the Gaza Strip of its people to annex it to the Jewish entity, especially since the Arab rulers, and indeed all Muslim rulers, are silent as graves without moving to face him? Does this mean that there is a change in US policy or is it the same in a different style?

Answer:

In order to clarify the answer to the above questions, we will review the following matters:

1- Trump does not hide his goals, but rather says them explicitly, unlike his predecessor Biden. For example, Biden was deceiving the people that America is working to implement the two-state solution project, but it was just words without meaning! Al Jazeera published on its website on 4/1/2024, "US President Joe Biden said yesterday, Friday, that there are a number of models for the two-state solution, indicating that several countries in the United Nations do not have their own armed forces..." (Al Jazeera 4/1/2024) i.e. Biden is referring to a state of those types without armed forces! However, Trump mentioned the truth of his objective without deceiving the people. He stated during his election campaign, saying: "When you look at the map, a map of the Middle East, 'Israel' is a tiny little spot compared to these giant land masses. I actually said, 'Is there any way of getting more?'" (Sky News 19/8/2024), meaning that he wants to



expand the Jewish entity with the legitimacy of settlements in the West Bank and give them a free hand to seize lands and establish new settlements on them.

2- This is confirmed by his appointment of a person who shares his views as US Ambassador to the Jewish entity, namely Mike Huckabee, whom Trump described on his Truth Social account on 13/11/2024 as “He loves ‘Israel’ and the people of ‘Israel’, and likewise the people of ‘Israel’ love him, and Mike will work tirelessly to bring peace to the Middle East.” Among Mike Huckabee’s previous statements is what the BBC published on 13/11/2024, quoting the Jewish Channel 12, that Huckabee is famous for his statements in support of the Jewish entity, including statements he made in 2015 in which he said: “Israel’s historical connection to the region, spanning thousands of years, is even stronger than America’s 400-year connection to Manhattan.” He has video clips on social media that he published in 2017 in which he said, “There is no such thing as the West Bank, it is Judea and Samaria, there is no such thing as settlements, they are communities, they are neighborhoods, they are cities, there is no such thing as an occupation.”

3- This ambassador renewed his statements to the Jewish Channel 7 on 15/11/2024, saying, “I cannot say something that I do not believe in. I was never willing to use the term West Bank. There is no such thing. I am talking about Judea and Samaria. I tell people there is no occupation.” He said. “Remember that during the four years that Trump was president, there was no president more supportive of Israel than him in history. Everything from recognizing Jerusalem as the capital to moving the American embassy from Tel Aviv to Jerusalem and recognizing the Golan Heights as legitimate property of the State of ‘Israel’, and also not trying to advance the two-state solution, because it is impractical and unimplementable [virtually unrealistic].” He said: “I do not believe that the two-state solution is legitimate. This is a position that I have held for years, and it is a position that Trump agrees with, and I expect it to continue.” Through these statements, the features of Trump’s policy towards the Palestinian issue appear, it is legitimizing the occupation in the West Bank and the settlements.

4- This means that the Trump administration does not have a specific new project for the Palestinian issue, to create a state for them, whatever its size. But rather things are moving towards an official American recognition of the Jewish entity through the legitimacy of the settlements in the West Bank, as indicated by the statements of the American ambassador to the Jewish entity, and his statement that Trump supports him in this. Trump praised him, which means that he praised him for his ideas on this issue. This is confirmed by Trump's lifting of sanctions on the Jewish settlers who committed violations that America considered illegal during the Biden administration. The peace that Trump means is accepting the Jewish entity on the lands it seized in the West Bank and built settlements on, while giving the Palestinian Authority the right to remain currently with some autonomy so that it can continue to serve the Jewish entity under the name of security coordination, and exhausting the people by collecting taxes from them, to feed the men of the Palestinian Authority while providing some municipal services.

5- Trump tried to show his ability to achieve what he wants and that he is capable of making peace to delude the rulers of the region and give them hope as the devil gives hope to his followers. Al Jazeera reported on 23/1/2025: "US President Donald Trump said that his administration accomplished more in 4 days than the administration of former President Joe Biden accomplished in 4 years, stressing that if it were not for his administration, the ceasefire agreement in Gaza would not have been concluded this week. He also mentioned that the Kingdom of Saudi Arabia will invest \$600 billion in the United States, but he will ask it to deliver it to a trillion dollars." However, Trump attached a "bag of gifts" to this agreement for the Jewish entity, as the Jewish newspaper Yedioth Ahronoth reported on 14/1/2025: "'Israel' will have the right to end the ceasefire if it deems it necessary, and the White House will throw its weight behind canceling the sanctions previously imposed by the Biden administration on some settlers who committed criminal acts, and will launch an international campaign against the two United Nations courts that launched investigations or prosecutions against Israel, especially against Netanyahu and his defense

minister Galant on charges of committing war crimes and crimes against humanity.”

6- Thus, Trump, during his first and current terms, has adopted the Jewish interests, even the international resolutions that were set by America and other major countries, America was pursuing countries that violated these resolutions. Trump has undermined these resolutions that oppose Jewish interests. He has undermined the United Nations resolutions that consider the West Bank an occupied land in which the Jewish entity has no right to settle, but rather must withdraw from it to the borders of June 4, 1967. He has also undermined the United Nations resolutions regarding East Jerusalem as occupied Palestinian land, as well as its resolutions regarding the Golan Heights as occupied Syrian land, and he has recognized the legitimacy of the Jewish entity’s decision to annex Jerusalem (al-Quds) and the Golan Heights. This confirms that he will recognize the legitimacy of the settlements and what the Jews have seized so far in the West Bank and allow more settlements to be established or expanded. This began when he pardoned the settlers who were subject to sanctions during Biden’s term.

7- Trump will continue his plan to establish a Jewish entity by making the rest of the countries in the region rise up and normalize relations with this entity to acknowledge its legitimacy and its usurpation of Palestine. Among the countries nominated for this is Saudi Arabia, especially since the Saudi Crown Prince’s connection is strong with Trump, who is strongly following up on the entity’s normalization with Saudi Arabia. This may not be delayed, as the Saudi regime’s complete compliance with what the Republican administration headed by Trump wants is understood by every person of sight and insight. Trump announced on 23/1/2025 that “Saudi Arabia will invest \$600 billion in the American economy, and I will ask to raise it to a trillion dollars.” (Al-Hurra America, 23/1/2025), and he stated that this took place in a phone call with the Saudi Crown Prince, Bin Salman, on the evening of Wednesday 22/1/2025. That is, with just one phone call, the de facto ruler of Saudi Arabia immediately complied with the American president’s request to support the American economy with hundreds of billions of dollars. This indicates the extent of the

Saudi regime's readiness to submit to American requests during Trump's term. Therefore, with just another phone call, Bin Salman will announce his readiness to normalize relations with the Jewish entity when asked to do so.

8- Accordingly, whoever contemplates Trump's actions in support of the Jewish entity will find Trump's statement included in the question about emptying the Gaza Strip of its people and annexing it to Jews, especially when asked whether this was a temporary or long-term proposal, Trump said, "It could be this or that" (Al Jazeera 26/1/2025), whoever contemplates this will find it a common thing for Trump. As for what was stated in the question: "Doesn't this mean that Trump is putting the rulers of Jordan and Egypt in a stifling circle of embarrassment, especially since they had previously stated that they did not agree to this displacement?" Trump does not care about them, whether they are suffocating or not, especially since he had previously made a clearer statement than this statement, he had previously said: "When you look at the map, a map of the Middle East, 'Israel' is a tiny little spot compared to these giant land masses. I actually said: 'Is there any way of getting more?'" (Sky News 19/8/2024). His previous statement was about expanding the entity, and his current statement is a statement of one of the ways to expand the entity, and it seems that Trump wants to prepare the atmosphere for the agent rulers to proceed with this forced displacement that the rulers had previously rejected, especially in Egypt and Jordan. In other words, it is a process of "testing the waters" to see if these rulers can pressure the people to implement Trump's statement and displace them from their countries, empty them and annex them to Jews, or postpone this to another time that Trump deems appropriate if the people stand up to the two regimes and prevent them from this step, which is a betrayal to Allah, His Messenger and the believers.

9- We realize that the rulers in Muslim countries, especially around Palestine, are not ashamed before Allah (swt), His Messenger (saw), and the believers, and implementing Trump's order is one of their priorities. This is clear from their scrambling to congratulate Trump on his victory in the elections and his presidency of the United States, even though he did not hide his loyalty to the

Jews and his hostility to Islam and Muslims. However, these rulers competed to congratulate him:

a- RT - Arab World News - 6/11/2024, published: Quoting the Saudi SPA news agency, the Saudi king's congratulations to Trump who praised "the distinct close historical relations between the two friendly countries and peoples, which everyone seeks to strengthen and develop in all fields." It also published the congratulations of the Turkish president via the X platform: "I congratulate my friend Donald Trump who won the presidential elections...we hope that Turkish-US relations will be strengthened."

b- Al Jazeera published on 6/11/2024 the congratulation of the Egyptian President: "I extend my sincere congratulations to the US President-elect Donald J. Trump...and to foster the strategic partnership between Egypt and the U.S. and their peoples. ... advancing the shared interests of the two friendly countries." And from the Jordanian King, "Warmest congratulations to President Donald Trump on winning the US presidential election. Looking forward to working with you again to bolster Jordan's longstanding partnership with the United States..." Also from the Prime Minister of Pakistan on the X website, "Congratulations to President-elect Donald Trump on his historic victory for a second term! I look forward to working closely with the incoming Administration to further strengthen and broaden the Pakistan- U.S. partnership."

c- Even Ahmad al-Sharaa, the head of the new administration in Syria, followed the same path and posted on Facebook on 20/1/2025: "On behalf of the leadership and people of the Syrian Arab Republic, I congratulate Donald Trump as President of the United States of America." He said, "We are confident that he is the leader to bring peace to the Middle East and restore stability to the region."

These are the rulers of Muslim countries. May Allah condemn them, how they deluded.

10- However, we also realize that the Ummah of the Messenger of Allah (saw) with its honest and sincere men, will render the statements of Trump and his followers from those rulers, into scattered particles of dust. The adherence of

the people of Palestine, the blessed land, is a well-known fact in their country. Whoever watched them walking in their thousands on their feet, in difficult weather conditions and even more difficult ground conditions, hastening to their homes, which they know have been destroyed by the brutal aggression of the Jews, yet to them they consider reaching them a great victory. Whoever has seen all of that and contemplated on it realizes that Trump's statements and his plot to empty Palestine of its people, even if it is mixed with the plots of his loyalists from the Ruwaibidha (incompetent ignorant) rulers, all of that will backfire on them:

﴿وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ﴾

“They devised every plot, which was fully known to Allah, but their plotting was not enough to even overpower mountains let alone Allah” [Ibrahim: 46].

Then the Blessed Land will return to its people, the abode of Islam. All of these Ruwaibidha rulers will disappear, and the Islamic state, the Khilafah Rashidah (Rightly-Guided Caliphate), will return, Allah willing. Fighting the Jews and removing their occupation will happen, Allah willing. The Sadiq al-Musadaq (Truthful, the Trusted One) (saw) said in Musnad of Ahmad on the authority of Hudhayfah: **نُتِمَ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوَّةِ**... “Then there will be Khilafah on the method of Prophethood...” Al-Bukhari also narrated on the authority of Abdullah bin Omar, may Allah be pleased with them both, who said: I heard the Messenger of Allah (saw) say: **«تُقَاتِلُكُمُ الْيَهُودُ فَتُسَلِّطُونَ عَلَيْهِمْ...»** “The Jews will fight you, and you will prevail over them” Muslim also narrated it with the wording of Ibn Umar, on the authority of the Prophet (saw) who said: **«تُقَاتِلَنَّ الْيَهُودَ...»** “You will fight the Jews and kill them...” Then the earth shines with the victory of Allah, Al-Qawi Al-Aziz.

11- But as we have said before, and we repeat it in this conclusion:

“However, Allah's law required that He does not send down angels from heaven to establish for us a Khilafah (Caliphate) to fight our enemy while we are sitting. Rather, He sends down His angels as reinforcements and good tidings of His Nusrah (victory) to men who believed in their Lord and He increased them in

guidance, Muslim soldiers, patient in war, who are protected by their leader and fight their enemies behind him:

﴿بَلَىٰ إِنَّ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ﴾

“Most certainly, if you believers are firm and mindful of Allah and the enemy launches a sudden attack on you, Allah will reinforce you with five thousand angels designated for battle.” [Aali-Imran: 125].

Then we will be among those who deserve the glad-tidings.:

﴿نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ﴾

“... Help from Allah and an imminent victory. So give good news O Prophet to the believers” [As-Saf: 13].”

28 Rajab 1446 AH

28/1/2025 CE

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# Q&A: Escalation in Hostilities in Sudan

(Translated from Arabic)

Question:

Al Arabiya Net published on its website on 4/2/2025: "The army and its supporting forces entered the southeastern parts of Khartoum State during the past hours, coming from Al-Jazeera State.." and the Youm7 website published on 2/2/2025: "The correspondent of Cairo News Channel reported in a breaking news that the Sudanese army is reclaiming a number of villages east of the Nile in Khartoum State." Before that, on 1/11/2025, the Rapid Support Forces were defeated by the Sudanese army in the Al-Jazeera State axis and its capital, Wad Madani, "and the commander of the Rapid Support Forces, Hemeti, admitted in an audio recording attributed to him that his forces were defeated in Al-Jazeera State..." (Al-Jazeera 1/13/2025). Then the direction of all the battles in the three capital cities (Khartoum, Bahri and Omdurman) turned in favor of the Sudanese army, so it took control of several important sites in these cities and lifted the siege on the General Command. So what is behind this unusual acceleration in the battles? Are all these local actions resulting from the sudden emergence of a force on one side, the Sudanese army, or do these battles have international dimensions in the conflict over Sudan?

Answer:

In order to clarify the answer to the above questions, we will review the following matters:

First: The escalation of military operations in Sudan:

1- Yes, it is true that the escalation of hostilities in Sudan is striking. After the outbreak of war between the two parties in power in Sudan since April 2023, the battles were taking place in a closed circle in terms of control over the land, as each party continued to hold the positions it controlled, and the progress of one party towards the other during the past months was slight. "And throughout the year of the war that broke out on April 15, the army did not achieve any



notable progress except for the restoration of the headquarters of the National Radio and Television and other areas in Omdurman, in March 2024, and maintained a defensive tactic to preserve the rest of the military headquarters." (Al-Rakoba Sudanese website, 1/25/2025).

2- But the field situation has been changing since September 2024, when the Sudanese army began to gather its ranks, roll up its sleeves, and break what it called "strategic patience" and "long breath." It began to open fronts against the Rapid Support Forces, so it took control of the Halfaya Bridge and the White Nile and opened the road towards the center of the capital and Khartoum Bahri. Then, the field events took a more rapid turn less than a month ago, when the army took control of the city of Wad Madani on 11/1/2025, a year after losing control of it to the Rapid Support Forces. It is the capital of Al-Jazeera State, which is located in the middle of Sudan. This was considered a decisive battle in the conflict between the two parties, in terms of this city being the second largest city in Sudan, and in terms of its location in the states of Sudan and the ability of the party that controls it to supply its forces in other states, especially the capital area. This army control of Wad Madani was a great shock to the Rapid Support Forces and confused their movements. With its loss, the Rapid Support Forces' ability to supply its forces in the Khartoum area weakens, and from another angle, the Rapid Support Forces lost the starting point that it was using to attack other parts of Al-Jazeera, Sennar, White Nile and eastern Sudan, and thus its dreams and hopes were dwarfed. (The head of the Transitional Sovereignty Council and Commander of the Army, Lieutenant General Abdel Fattah Al-Burhan, hinted during his visit to the city of Wad Madani after its liberation, to arrangements underway to launch a sweeping military attack against the remaining Rapid Support Forces inside the capital, Khartoum, and the outskirts of other cities. (Independent Arabia, 20/01/2025).

Second: After controlling Wad Madani, the army began to attack strongly inside the capital area:

1- The Sudanese army announced that it had regained control of the Khartoum Oil Refinery, located north of Khartoum Bahri, after battles that lasted for more than a year with the Rapid Support Forces. (BBC, 25/01/2025)

2-The Al Arabiya correspondent reported today, Friday, that the Sudanese army had lifted the siege that the Rapid Support Forces had imposed on the General Command of the Army in Khartoum for a year and a half. Local Sudanese reports also stated that the army forces had also lifted the siege on the Signal Corps camp, after battles in central Khartoum Bahri. (Al Arabiya, 24/01/2025)

3- The army achieved its largest military breakthrough in the capital, Khartoum, after it and allied forces were able to lift the siege on two of its headquarters, the first being its command headquarters in central Khartoum and the second being the Signal Corps headquarters, and linking the two headquarters with its military command headquarters in the Wadi Saydna military area, north of Omdurman. It also regained control of the Jelei Refinery and the surrounding residential and military areas. (Al-Rakoba Sudanese website, 25/01/2025)

4- Al Arabiya Net published on its website on 2/4/2025: "The army and its supporting forces entered the southeastern parts of Khartoum State during the past hours, coming from Al-Jazeera State."

5- Al-Youm Al-Sabea website published on 2/2/2025: "The correspondent of Cairo News Channel reported in breaking news that the Sudanese army is reclaiming a number of villages east of the Nile in Khartoum State."

Third: Thus, the Sudanese army opened wide battle fronts, in order to expel the Rapid Support Forces from the three capital cities, and return them to the control of the army, which is a symbol of the state in Sudan, while Burhan refused to negotiate with the rebels. By contemplating these actions, we find the following:

1- The Sudanese army ends the policy of "strategic patience" and "long breath", and it does so without a major imbalance in the military balance

between the two parties, meaning that it rose to resolve the issue and was able to do so since the outbreak of the war in April 2023, but it did not do so, and this does not happen without reasons!

2- It is true that the Rapid Support Forces are suffering losses in the capital after losing the city of Wad Madani, but its forces are withdrawing from the battlefronts and heading towards Darfur, which controls four of its five capitals, meaning that it does not bring support for itself in the capital area from the areas where its power is concentrated (Darfur), but rather withdraws to those areas. In fact, the battles have raged again in Darfur, where the RSF have the upper hand, as if it is abandoning its areas of control in favor of dominating the Darfur theater. It also appears that the army, instead of pushing it to surrender, is opening corridors for the RSF towards Darfur!

3- What indicates all of this is what Independent Arabia reported on 1/20/2025, that the Rapid Support Forces are using the Manshiya and Soba bridges in eastern Nile to withdraw to areas under their control in Jebel Awliya, where the road is almost the only one open to them to western Sudan, reaching Darfur, and that the withdrawal includes security personnel, their families, and those who cooperate with them. It said: "The accumulation of losses on the Rapid Support Forces in central Sudan is pushing large groups of them to withdraw every day towards Darfur through limited and known corridors, which the army has kept open as part of its interim arrangements," and it stated that the RSF are carrying out a concentrated recruitment operation in Darfur: "Therefore, it has continued to intensify the recruitment of young people from the Arab tribes loyal to it by pressuring the clan leaders there, ... and the Rapid Support Forces revealed on Telegram that several tribes in Kass and Wad al-Fursan in southern Darfur have announced their complete allegiance to the Rapid Support Forces and have pushed 50,000 fighters into its ranks."

Fourth: Thus, Darfur is being prepared as a theatre for the coming war, where the upper hand is held by the Rapid Support Forces, which consider it its popular support base:

1-A statement by the official spokesman for the RSF said that yesterday, Saturday, it was able to impose its full control over the areas of Al-Halaf - Drishqi - and Mao in North Darfur State. (Independent Arabia, 20/01/2025.)

2- Also violent clashes broke out in Al-Fasher, the capital of North Darfur, between the Rapid Support Forces and the Sudanese Joint Forces, including the army, armed resistance groups, the police and local defense units. (France 24, 25/01/2025).

3- Also: As for the Western axis, and following its warnings and giving the army and joint forces a period of 48 hours to leave the city of Al-Fasher, the capital of Darfur region, the RSF launched a multi-pronged attack on the city. The confrontations with the army and joint forces continued for more than six hours after dawn on January 24. (Independent Arabia, 25/01/2024)

4- All of this shows that the escalating field events in Sudan are moving in one direction, which is the army regaining control over most areas in Sudan and leaving the western region, Darfur in particular, to the RSF. If this direction is completed, the country will head towards actual division. The RSF which controls large areas in Darfur (except for El Fasher), were able to supply their forces in Al-Jazeera and the capital area, but they withdrew from those areas towards Darfur despite all the fuss coming from them. This indicates an international party that is arranging field movements as if it were moving chess pieces on a chessboard that it controls in Sudan!

Fifth: It is clear that these rapid field transformations coincide with new, successive stances issued by Washington:

1- On January 7, days before handing over power to the new administration, the outgoing Biden administration accused the Rapid Support Forces of committing "genocide in the Darfur region" in western Sudan. Based on that accusation, it imposed financial sanctions on the RSF leaders and seven companies believed to be funded by the United Arab Emirates. But only a few days later, on the 16th of the same month, the same US administration imposed sanctions on the Sudanese army commander and de facto ruler of the country,

General Abdel Fattah al-Burhan, accusing him of “destabilizing and obstructing the democratic transition in Sudan,” and accordingly froze any assets Burhan owned in the United States. (BBC, 26/01/2025).

2- Thus, it is completely clear that the transformations on the Sudanese stage are a direct reaction and reflection of transformations in America. When America opened the Sudan file and this appeared by imposing sanctions on both parties, the parties of the war in Sudan began to reorganize themselves according to a new control map. America is conducting unannounced reviews of its policies, and the stage of handing over the Biden administration to a new administration was what necessitated these reviews. It seems that the new American President Trump is taking a new direction for his administration to find solutions to the burning issues that achieve America's interests and raise his status. He sees that he has the Abraham Accords for normalization with the Jewish entity, and he wants to expand them and wants to include Sudan in them. Before his inauguration, he contributed to achieving the Gaza deal, and he wants to appear as a peacemaker from a position of strength. This new view in Washington includes Sudan and the war there as well. President Trump wants to push Sudan to participate in the Abraham Accords for normalization with the Jewish entity. The former American diplomat and researcher in African affairs, David Shinn, expected that the new administration of President Donald Trump will witness a greater push for efforts, "especially since the new Secretary of State Marco Rubio is very interested in the Sudanese file," explaining that the first Trump administration was interested in Sudan and the efforts succeeded at that time in normalizing relations between Sudan and Israel within the framework of the Abraham Accords. (Al-Hurra, 25/01/2025).

3- All of this is also confirmed by what Sudanese Foreign Minister Ali Youssef said: (The minister revealed the existence of a vision and a program to review US policy in Sudan, which will begin after the new administration assumes its duties and powers, adding, "There is time to deal with the new US administration." (Al-Sharq Newspaper, 23/01/2025). Akhbar Al-Sudan Newspaper reported on 1/25/2025: US Secretary of State Marco Rubio met with his Egyptian counterpart

Badr Abdel-Ati within the framework of strengthening strategic relations between the United States and Egypt. The two ministers discussed developments in the situation in Sudan, where they stressed the need to pressure the conflicting parties to end hostilities and expand the scope of humanitarian aid.

Sixth: Accordingly, it is most likely that the field developments in Sudan are arranged and managed by Trump and that they aim to achieve the following:

1- Accelerating the American plan to prepare the atmosphere by dividing the country between America's agents on the basis of Darfur under the control of the Rapid Support Forces and the rule of Hemeti, while the army led by Burhan controls central and eastern Sudan, so two entities appear in Sudan, and this matter was imposed by virtue of Hemeti's control over Darfur. We have previously mentioned this plan in response to a question dated 19/12/2023, where we explained at that time "that America is preparing the atmosphere for division... when America's interests require it. Even if America's interests require another separation after South Sudan, it will do this separation in Darfur... and it seems that the time for this separation has not come yet... but preparing the atmosphere for it is what is currently happening." This is what we said previously, and it seems that America's interest is close to accelerating the separation of Darfur as it did in South Sudan... and this is very dangerous if Trump succeeds in implementing it... so the Ummah must stand in his face and not be silent as it was silent when South Sudan was separated!

Pushing Sudan and preparing it to ride the Trump train to normalize relations with the Jewish entity, we previously answered on 19/03/2023, about normalization with Sudan, and it was stated that normalization is [(religiously forbidden because it is a recognition of a usurper of Palestine, one of the most precious lands for Muslims, who attacks its people day and night, demolishes their homes, kills their children, and confiscates their property. However, the Sudanese Sovereignty Council announced that its president, Abdel Fattah Al-Burhan, met with Cohen in Khartoum and discussed enhancing prospects for joint cooperation, especially in the security and military fields), and the Sudanese

Foreign Ministry stated that the two parties “agreed to move forward towards normalizing relations between the two parties.” (Sudanese News Agency 2/2/2023)], and it seems that US President Trump is feeding the line to implement this without making it in stages as his predecessor Biden did.

Seventh: All of this makes the picture of the events in Sudan clearer and how Washington is the one driving them, so that the people of Sudan and Muslims in general realize that this war, in which tens of thousands were killed and more than 12 million Sudanese were forced to flee, and in which the agricultural system collapsed in a country that was considered the “food basket of the world”, and important economic sectors collapsed, all of this was due to the absurd war between the agents. Burhan, Hemedti, and those close to them are waging this war to serve America's interests and stabilize its influence in Sudan, and to push the forces affiliated with the Europeans back, and this is what happened. Both parties did not care about the sanctity of the blood of Muslims, and their followers should have stopped their criminal path, but the mobilization of each party against the other and the tyranny of blood has blinded the eyes of both parties, so they did not see the severity of Islam's prohibition of shedding the blood of Muslims with their own hands: It was stated in the noble hadith narrated by Al-Bukhari on the authority of Al-Ahnaf bin Qais, he said: I heard the Messenger of Allah (saw), say: « قُلْتُ: إِذَا تَقَى الْمُسْلِمَانِ بَسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ. قُلْتُ: « يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: إِنَّهُ كَانَ حَرِيصاً عَلَى قَتْلِ صَاحِبِهِ إِذَا تَقَى الْمُسْلِمَانِ بَسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ. قُلْتُ: « يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: إِنَّهُ كَانَ حَرِيصاً عَلَى قَتْلِ صَاحِبِهِ » If two Muslims meet each other with their swords then (both) the killer and the killed one are in the (Hell) Fire.' I said, 'O Allah's Messenger (ﷺ)! It is alright for the killer, but what about the killed one?' He said, 'The killed one was eager to kill his opponent.' So, what if this fighting is in the interest of America and its agents? It is then more serious and bitter.

Finally, the pioneer Hizb ut Tahrir, whose people do not lie, calls upon you, the people of Sudan:

You are the ones who responded to the Khalifah Uthman, may Allah be pleased with him, and you carried the Islam to which he called you in the year 31

AH, and you became its people for hundreds of year .And you are the descendants of Ali bin Dinar, who established Abyar Ali at the Miqat to serve the Hajj pilgrims, then he was martyred in the fight against the kuffar (disbelievers), and he received one of the two good things.

We call upon you to stand against this criminal trilogy, which is: dividing the country by separating Darfur after separating the south... normalization with the Jewish entity that occupied the Blessed Land and spread corruption in it... then this raging sinful war between Muslims.

So thwart this trilogy, and be sure that the country has one army that directs its guns against the kuffar colonizers, for in that is the great victory.

[يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ]

“O believers! Respond to Allah and His Messenger when he calls you to that which gives you life.” [Al-Anfal 8:24]. Will you respond?

7 Shaban 1446 AH

6 February 2025 CE

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## ﴿هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ﴾

“This [Qur’an] is notification for the people that they may be warned thereby.” [TMQ Surah Ibrahim:52]

Hizb ut Tahrir in Wilayah Syria

In the name of Allah, all praise is due to Allah, and peace and blessings be upon the Messenger of Allah.

We praise Allah who granted the people of Ash-Sham the fall of tyrannical rule accompanied by cries of "Allahu Akbar." This occurred despite the fact that some related states had planned a limited battle to ease the tension of the revolutionaries, reduce their pressure, and compel the regime to sit at the table for a political solution. However, the rapid collapse of the faltering regime surprised all those states, depriving them of the opportunity to rush to its rescue. What was meant to be a controlled release turned into a massive explosion before which the regime's forces disintegrated after eleven days. All thanks and praise belong solely to Allah, and victory is in His hands Alone. While those states had their schemes, plots, and strategies, Allah Almighty had His Own plans and strategies. ﴿وَمَكَرُوا مَكْرًا وَمَكْرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ﴾ "And they planned a plan, and We planned a plan, while they perceived not." [Surah An-Naml:50]

With the fall of the regime, the people of Ash-Sham now face a critical crossroads and a great test. They must either complete the objectives of their revolution by uprooting the influence of colonial powers and establishing the deen of Allah or succumb to the demands of the countries that supported the fallen regime, and their chief America. America has mobilized, bared its fangs, and made its intentions clear: the establishment of a secular state subservient to its interests.

If the people of Ash-Sham fail to navigate this situation and do not fulfill what Allah has commanded of them, namely, establishing the rule of Allah, the Khilafah Rashidah (the Rightly guided Caliphate), then they risk undoing thirteen years of struggle. Their sacrifices and spilled blood would go in vain, and they might become, may Allah forbid, as Allah Almighty has said: ﴿وَلَا تَكُونُوا كَالَّذِينَ نَقِضَتْ عَهْدَهُمْ﴾

﴿مِنْ بَعْدِ قُوَّةٍ أَنْكَأَ﴾ “And do not be like she who untwisted her spun thread after it was strong” [Surah An-Nahl:92]

Leadership requires those at the forefront to have a clear vision and a defined project, with a comprehensive understanding of the structure, institutions, and systems of the state they aim to establish. This vision must be clearly communicated to the people, not left to be shaped by external events or manipulated by adversaries, leading to improvisation and reactive measures dictated by the enemies' agendas.

In this context, we in Hizb ut Tahrir / Wilayah Syria present our vision for the project that must guide this critical phase. We share it with all our people in Ash-Sham and outline some essential steps we believe should be taken in Syria as part of the broader Islamic Ummah's project:

1- Comprehensive Abolishment of the Secular Constitution: Completely annul the secular state constitution, rather than merely amending or revising it. Replace it with a new constitution whose articles are entirely derived from Islamic beliefs and based on Sharia evidence (the Quran, the Sunnah, consensus of the sahaba (the Companions), and Islamic legal analogy). Announce the initiation of implementing Sharia rulings across all aspects of life. Hizb ut-Tahrir has prepared a draft constitution, derived from Sharia evidence, ready for implementation with Allah's permission. It is designed to resume the Islamic way of life and fulfill the words of the Prophet (swt): «ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوَّةِ» “Then there will be a Caliphate upon the method of Prophethood.” And the saying of the Prophet (swt): «أَلَا إِنَّ عَقْرَ دَارِ الْمُؤْمِنِينَ الشَّامُ» “Indeed, the stronghold of the believers is Ash-Sham.”

2- The announcement that the form of the state in Syria will be Al-Khilafah, with its system of governance based on four principles that are essential for Islamic rule: sovereignty belongs to Sharia, not to the people; authority belongs to the Ummah; appointing a single Khalifah (Caliph) is an obligation upon all Muslims; and only Al-Khalifah has the right to adopt Sharia rulings, as he is the one who enacts the constitution and all other laws.

3- Swiftly Establish a Strong Army: Immediately begin building a powerful army to protect the country, drawing its core strength from sincere Mujahideen.

Shut down Russian and American military bases in the country and expel foreign forces. Borders with other Muslim lands must remain open, and a call should be made for jihad against the Jewish entity, opening the door for all Muslims to participate. This step aims to fulfill the glad tidings of the Prophet (swt) regarding their ultimate triumph. «تُقَاتِلُكُمْ يَهُودُ فَتَسَلْطُونَ عَلَيْهِمْ» "You shall fight the Jews. You will gain such control over them,"

4- Establish a strong internal security apparatus founded on the Islamic culture of guardianship. Its role is not to spy on, oppress, or degrade the dignity of the people but to protect the security of the country and society from spies, agents of foreign states, saboteurs, disobedient individuals, and the suspicious. The state's citizens, both Muslims and non-Muslims, must enjoy security and safety.

5- Address the Kurdish Muslims specifically and non-Arabs generally with a message of unity, emphasizing that we are one Ummah forged by Islam, which transcends ethnicities and races. Efforts should be made to eliminate the pretexts used by separatist parties and to call them to sever ties with Western states.

6- Islam stipulates that allegiance to the Islamic state is a requirement for citizenship. Anyone residing permanently in the Islamic state, whether Muslim or non-Muslim, is granted citizenship. The state must not discriminate among citizens in governance or care for their affairs. Thus, the concept of "minority protection" as defined by the West has no place in Islam. Falling into the trap of "minority rights" must be avoided, as the West uses this narrative to fuel separatist tendencies, instigate conflicts between so-called majorities and minorities, and justify interference in the state's affairs under the pretext of defending minorities.

7- The state must enforce Islamic Sharia on all citizens, whether Muslims or non-Muslims, as follows:

- All Islamic rulings must be applied to Muslims without exception.
- Non-Muslims are free to practice their beliefs and worship within the boundaries of public order.
- Apostates from Islam are subject to the rulings for apostasy if they themselves are apostates. However, if they are the children of apostates born as

non-Muslims, they are treated as non-Muslims according to their status, whether they are polytheists or People of the Book.

- Non-Muslims are dealt with regarding food and clothing according to their religions, as permitted by Sharia rulings.

- Matters of marriage and divorce among non-Muslims are governed by their religions, while matters between Muslims and non-Muslims are governed by Islamic rulings.

- The state enforces all other Sharia rulings, including transactions, punishments, evidence, governance systems, and economic regulations, on everyone. These are applied equally to Muslims and non-Muslims, as well as to treaty-holders, temporary residents, and all individuals under Islamic rule.

8- Bring to trial anyone who committed crimes against Islam and Muslims, including the pillars of the fallen regime, senior army leaders, security apparatus officials, and prominent criminals of that era. These trials must be just and serve to heal the hearts of the believers. Efforts must also be made to prevent conspiracies by these individuals and to guard against the infiltration of remnants of the fallen regime and its corrupt individuals into state institutions, particularly the military, security, and key government positions.

9- Declare that individual or group contacts with the intelligence agencies of colonial powers foremost among them the U.S. and Britain and regional regimes aligned with these powers are treason. These contacts must be criminalized, and measures must be taken to sever their influence, prevent their interference, and eliminate their presence in the country. Colonial powers must not be allowed to establish permanent embassies that serve as hubs for espionage and recruitment of agents. Any contact with these nations should be deemed an act of high treason.

10- Withdraw from the United Nations and highlight that it is merely a tool of the colonial powers, used to interfere in the affairs of subjugated nations and peoples. The illegitimacy of what is called "international law" must also be emphasized, while distinguishing between it and genuine international norms.

11- The state must directly manage public resources, especially oil, without allowing foreign companies and capital to exploit these resources under the guise

of investment. Efforts should be made to attract Islamic capital and involve it in economic development, ensuring that the wealth's proceeds are used to stimulate the economy and benefit the people. The state must not rely on foreign aid.

12- Develop an urgent economic plan to achieve food security and direct agriculture to counter any potential economic blockade that could compromise the state's sovereignty. Begin supporting and building local industries, focusing on military, electronic, and digital industries, and attract emigrated talent by providing necessary incentives.

13- Immediately reform the education system and policy, basing it on Islamic culture to produce scholars, thinkers, doctors, engineers, technicians, and experts across all fields who can contribute to the development process.

14- Align media policies and institutions to serve the state's Islamic vision and governance objectives. Media should showcase the state's efforts in serving the people and managing their affairs according to Sharia.

15- Organize the judiciary and courts based on Islamic principles, dividing them into ordinary courts, Hisbah courts, and grievance courts, with all rulings derived from Sharia.

These are some critical steps that we believe are essential to sever the ties of the West and its allies, liberate the Ummah from their control, and ensure the implementation of Allah's Sharia and the establishment of His rule by founding Al-Khilafah Al-Rashidah on the method of Prophethood. These steps serve as a decisive criterion in judging any system in Muslim lands regarding its validity, integrity, and whether to support or oppose it.

In conclusion, we reiterate that Hizb ut Tahrir has presented a draft constitution for Dawlat Al-Khilafah (the Caliphate state), encompassing all aspects of life, with articles derived from the Islamic creed and Sharia evidence. We call upon the sincere revolutionaries, particularly those with power and influence, to examine and adopt it and grant Hizb ut Tahrir their support to implement it, resume the Islamic way of life, establish Al-Khilafah Al-Rashidah, liberate all Muslim lands from colonialism, free Al-Aqsa Mosque and other occupied territories, and carry the Islamic message to the world to save it from

disbelief, oppression, and tyranny. Allah is the Helper and has power over all things.

﴿إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ﴾

“Indeed, in this [Qur'an] is notification for a worshipping people.” [Surah Al-Anbiya:106]

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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: **نُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللهُ أَنْ تَكُونَ نُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا** "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).