



NUSSRAH

Events in Syria and the Fall of the Assad Regime

Special Investment Facilitation Council (SIFC)

An Attack on the Prophetic Sunnah

Seeking Nussrah and Allah's Nasr

**Revolutions in the Muslim
World Will Lead to Real Change
Only When the People of Power,
Fulfill their Shariah Obligation
by Removing the Tyrants and
Supporting the Ummah**

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Revolutions in the Muslim World Will Lead to Real Change Only When the People of Power, Fulfill their Shariah Obligation by Removing the Tyrants and Supporting the Ummah

After the major changes in the Syrian regime, after regime changes in Bangladesh and Afghanistan, as well as the regime changes that came before these, the ruling factions are promoting the old narrative that an organized struggle of the people against the rulers gives rise to “chaos, corruption and instability.” Whether it is the chief of the Pakistani Army, General Asim Munir, or other rulers, they all claim that they will never allow their countries to become another “Libya, Syria, Iraq or Sudan.” To address this narrative, we present the following three points:

Firstly: In origin, by its nature, the state is a manifestation of the thoughts, emotions and desires of the masses. The natural, stable state organizes the affairs of the people through the rulings, values and ideology that the people believe in. Therefore, the Ummah and its state must be upon the same basis. The state must be based on the Islamic Shariah, liberated from the influence and dominance of the systems, agents and civilization of the kafir colonialist West. Any state other than this will be considered unnatural, temporary, unstable and a rule of tyranny. In fact, none of the over fifty Muslim states is a natural, stable state. This is why, with increasing Islamic awareness, the gap between the state and the masses has reached the level that is impossible to be bridged. That is why, sooner or later, revolutions are inevitable, which no Mubarak, Ben Ali, Hasina, Bashar, Bin Salman or general can prevent!

Secondly: Accountability (muhaasabah) of the ruler is a Shariah obligation and need of the time for the Ummah. Thus, raising their voice against oppression, tyrant rulers and the colonialist policies implemented by the agent rulers is neither “chaos

and corruption," nor is there any reason to interpret this as "instability." However, this muhaasabah must be based solely on the basis of the commands (awaamir) and prohibitions (nawaahee) of Allah ﷻ and His Messenger ﷺ. It results in the removal of the current system and rulers, and the return of the Khilafah Rashidah (rightly guided Caliphate) in their place. It is the ruling faction that ensures slavery to the international order by diverting the hatred of the masses for the current system towards an individual, such as Musharraf, Zardari, Nawaz, Mubarak, Bashar, Gaddafi or Ben Ali. So, by changing the face of the ruler, the ruling factions try to calm down the anger of the Ummah. The change in faces is carried out under the direct supervision of the Western masters. As a result, the people rise up against the new rulers after a while, continuing the vicious cycle.

Thirdly: Whether it is Libya, Sudan, Yemen or Iraq, the reason for the ongoing chaos in the Muslim World is the failure of the people of power, and not the masses. Instead of siding with the Ummah in bringing down the colonialist nation-state structure, the Western liberal order and the agent rulers, in order to ensure guardianship of the affairs of the Ummah according to the Noble Quran and Sunnah of the Prophet ﷺ, the people of power take the side of the tyrant rulers, or remain silent. This inaction provided the agent rulers a free hand to oppress the people, strangling them. This inaction is what caused the chaos. If the armed forces side with the Ummah, instead of supporting the tyrants, uprooting the rulers and returned Islam to ruling, there would not have been any chaos. With power comes responsibility. The responsibility attached with the power of Nussrah is to use it for the sake of Islam and the Muslims. However, the Ummah kept on sacrificing everything, offering their lives, wealth, whilst the armed forces simply watched the spectacle, avoiding their responsibility, and pushed the narrative of the rulers. The Ummah has always been ready for sacrifices. It is the weakness of the people of power that resulted into the martyrdom of millions of Muslims.

Thus, whoever from amongst the armed forces wants to save the Muslim states from chaos and bring about real change must give Nussrah to Hizb ut Tahrir. It is the only way a comprehensive change can be brought without any chaos, bloodshed, and strife, just like the establishment of the state in Madinah. The Messenger of Allah ﷺ said, «ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ» "Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be a Khilafah according to the method of Prophethood." Then he ﷺ fell silent." (Musnad Ahmad)

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Tafseer Al-Baqarah (2: 272-274)

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

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ ۗ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ * لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَعْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ * الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“You are not responsible for guiding them, but it is Allah ﷻ Who guides whoever He wills. Whatever you spend of good is for your own benefit. You do not spend except to seek the Countenance of Allah ﷻ. So, whatever you spend of good will be repaid to you in full and you shall not be wronged (272)

Those needy ones who are engaged in the Path of Allah ﷻ, and who are hindered from moving about the earth. The unaware considers them wealthy because of their abstinence (from asking). You will know them by their features, although they do not ask the people with insistence. Whatever you spend of charity, Allah ﷻ will know of it. (273) Those who spend their wealth by night and by day, secretly and publicly, will find that their reward is with their Lord. There is neither fear for them nor do they grief.” [TMQ Surah al-Baqarah 2:272-274]

1. The ayaat continue discussing spending in charity, but Allah ﷻ Almighty mentions during this a part of the verse that, on the surface, seems unrelated to charity. In the Arabic language, it is known that eloquent Arabs do not use disjointed speech. If they begin with a part of speech that appears disconnected from what comes before and after, it is intentional. The speaker may have hidden the connection between this part and the rest of the speech, not making it explicitly clear, to prompt reflection and deeper exploration of this link, drawing attention to it through this style of creative order.

This noble verse is such, as the ayaat preceding and following it discuss spending in charity, yet the apparent meaning of its words seems unrelated. This encourages focusing on it, and pausing upon it, to discover and contemplate this

guides whom He wills.” The word *yardakhoon* (يرضون) is giving a portion of their wealth. So, they would not spend on their relatives because they were musrikeen until they accepted Islam. In another narration from Ibn Abbas, he said, **كان أناس من الأنصار لهم أنساب وقرابة من قريظة والنضير وكانوا يتقون أن يتصدقوا ويريدونهم أن يسلموا فنزلت ﴿لَيْسَ عَلَيْكَ هُدَاهُمْ﴾** “There were people among the Ansar who had kinship and relations with the tribes of Qurayzah and Nadir. They hesitated to give charity, hoping their relatives would accept Islam. Then the ayah was revealed, **﴿لَيْسَ عَلَيْكَ هُدَاهُمْ﴾** “It is not for you to guide them.”

Here, **(يتصدقوا)** “to give charity” mentioned in this narration means relation and spending, because charity is for achieving closeness (*qurbah*) to Allah ﷻ, and is not allowed for other than a Muslim.

Ibn Jarir also narrated on the authority of Saeed bin Jubair, **كانوا يتقون أن يرضخوا لقراباتهم من المشركين حتى نزلت ﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾** “They were afraid to spend on their relatives from the mushrikeen, until the following ayah was revealed, **﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾** “You are not responsible for their guidance, but it is Allah Who guides whom He wills.”

Al-Qurtubi mentioned on the authority of some of the commentators that Asma’, the daughter of Abu Bakr al-Siddiq, wanted to connect with her grandfather Abu Quhafah, but she refrained from doing so because he was a *kafir*, so the ayah was revealed about that.

Therefore, the context of the verses continues in one order with a focus on not using, or preventing, spending to force people to enter Islam.

It is worth mentioning that not forcing people to enter Islam does not mean not forcing them to submit before the Shariah rulings and the application of the Shariah rulings upon them by the Islamic state, as that is a *fard* (obligation).

We have already mentioned this in the interpretation of the ayah, **﴿لَا إِكْرَاهَ فِي الدِّينِ﴾** “There is no compulsion in Deen.” [TMQ Surah Al-Baqarah 2:256], so do refer to it.

Then Allah ﷻ completes His ayaat on spending, and in this noble verse He explains other Shariah rulings on spending. Allah ﷻ has previously explained that spending must be free of reminding of favors and the harm, and that there must not be *riyaa’* (showing off to be seen as pious), and it is not from the defective,

inferior, wealth.

In this noble verse, Allah ﷻ clarifies that whoever spends maintenance, there is good for him. He is the one who will be rewarded for it. It will be paid back to him both in this world and the hereafter, since he spends maintenance seeking the pleasure of Allah ﷻ.

As for, ﴿لَيْسَ عَلَيْكَ هُدَاهُمْ﴾ “You are not responsible for their guidance,” this is an address (khitaab) to the Messenger ﷺ which therefore is an address to his Ummah. The meaning is, ‘you are not charged with (mukalif), forcing them to follow guidance. The meaning of the charge (takleef) comes from, لَيْسَ عَلَيْكَ “You are not responsible.” The guidance is Islam.

As for ﴿وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ “But Allah guides whom He wills,” Allah ﷻ is Capable of guiding all people, but His Wisdom, glory be to Him, determined that He leave them to choose. Allah ﷻ said, ﴿فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ﴾ “And among them are those who believed, and among them are those who disbelieved.” (TMQ Surah Al-Baqarah: 253)

As for, ﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ﴾ “Whatever you spend of good is for yourselves.” “Whatever (maa)” is conditional upon “of (min)” of separating into part (tab’eed), meaning the part of “good” (khair) is money. This is because if good is contextualized with spending, then it means money. If it is not contextualized with spending, then it is not necessarily money, but it may be something else, such as when Allah ﷻ said, ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ “So whoever does an atom’s weight of good will see it.” (TMQ Surah Al-Zalzalah: 7)

As for, ﴿فَلِأَنْفُسِكُمْ﴾ “For yourselves (fa-l-anfusukum)” it means it is for yourselves, and no one will benefit from it in the Hereafter except you. The “fa” is included as the answer to the condition (jawaab ush-shart).

As for, ﴿وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ﴾ “You do not spend except to seek the Countenance of Allah ﷻ” means that its reward is for yourselves if you spend it seeking the Countenance of Allah ﷻ.

As for, ﴿وَمَا تُنْفِقُونَ﴾ “do not spend,” it means you do not spend. The “and (waw)” is for the state (haal) and the sentence is a state. As for, ﴿ابْتِغَاءَ﴾ “to seek” is the object, for whose sake of.

As for, ﴿وَجْهِ اللَّهِ﴾ “the Countenance of Allah ﷻ” is a kinayah metonym for the Essence of Allah ﷻ. In this usage, it is pure sincerity (al-ikhlaas al-khaalis) for Allah. So if you were to say, “I did this for the sake of Zaid” may mean that you did it for him alone, or you did it for him and someone else, that is, it has the meaning of partnership. So if you say, “I did it for the countenance of Zaid,” it would be purely for Zaid alone.

Accordingly, ﴿إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ﴾ “except seeking the Countenance of Allah ﷻ” meaning sincerely for Allah alone.

As for, ﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾ “And whatever you spend in good will be repaid to you, and you will not be wronged.” It is the explanation of the conditional (sharteeyah) sentence, ﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ﴾ “And whatever you spend in good will be for yourselves.” So it is a clarification of ﴿فَلِأَنْفُسِكُمْ﴾ “for yourselves” that it will be repaid to you in this world and the Hereafter, without you being wronged. So it is without you having anything reduced from the repayment. For Allah ﷻ is the One who repays and He is the Best of Judges, in this world with putting blessing in the money, and in the Hereafter with the great ajr reward. As the Messenger of Allah ﷺ said, «اللهم اجعل لمنفق خلفاً ولممسك تلفاً» “Allah, make a replacement for the one who spends, and a loss for the one who withholds.” [Bukhari and Muslim]

2. Then Allah ﷻ explains that priority in charity is given to those who are devoted to Jihad, and are too busy with it for striving (sa’ee) on earth for seeking Rizq sustenance, and those who do not insist on asking people, as if they were rich, due to their refraining from asking. If it were not apparent upon them from the effect of hunger on their bodies, and the shabbiness of their clothing, no one would know their need.

The reward for spending on these is great. Allah ﷻ is All-Knowing of the sincerity of intention in charity for them.

As for, ﴿لِلْفُقَرَاءِ﴾ “For the poor (lil-fuqara’)” is a predicate (mubtada’) for an omitted subject (khabar), meaning your charity is for the poor. The lam (for) is for transitivity (ta’diyah), meaning that the charity giver should be keen that his charity is given to the poor. As for, ﴿الَّذِينَ أُخْصِرُوا فِي سَبِيلِ اللَّهِ﴾ “those who are restricted in the Path of Allah” it is those who are devoted for Jihad, meaning that

Jihad in the Path of Allah has restricted them. As for ﴿لَا يَسْتَطِيعُونَ صَرْيًا فِي الْأَرْضِ﴾ "They are unable to travel throughout the land" meaning that they are unable to move around the land to seek a livelihood because they are busy with Jihad.

As for الحصر "restriction" it means prevention. So whoever is too busy in Jihad to seek a livelihood, or whoever is injured in Jihad that makes him unable to seek a livelihood, this ayah applies to him. So there is a great reward in spending on him.

It also applies to those who were called "the people of the Suffah" during the time of the Messenger of Allah ﷺ, who were prevented by illness and Jihad from seeking a livelihood, and who went out on every expedition sent by the Messenger of Allah ﷺ, as Ibn Abbas (ra) narrated.

These and those have priority in spending upon, over other poor people, who are not held back by Jihad, and who are able to strive on the earth seeking Rizq sustenance.

As for ﴿يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ﴾ "The unaware thinks them to be rich because of their abstinence (ta'taffuf)" means because of their abstinence from asking. So from is for explanation, whilst abstinence is leaving something, and turning away from it, while being able to do it.

As for ﴿تَعْرِفُهُمْ بِسِيمَاهُمْ﴾ "You will recognize them by their features," it is the effect of hunger on their bodies, and the poor condition.

As for ﴿لَا يَسْأَلُونَ النَّاسَ إِحْافًا﴾ "They do not ask people insistently" means with persistence, which is with commitment and not leaving except with something that is given to him. It is from the saying, لحفني من فضل لحافه أي أعطاني "he covered me from the excess of his covering, meaning he gave me from the excess of what he had." The origin of the ishtiqaaq (derivation) of insistence is from the word covering. It was named thus because it includes the aspects of the asking in the issue. It is like the covering includes coverage, meaning the one who asks for money includes, or covers, all the people, persisting with them until they give him. It is as if he is insisting on doing so.

As for, ﴿وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ "And whatever good you spend - indeed, Allah is Knowing of it," it means He ﷻ will reward you with good for it. It is an encouragement to spend.

3. Then Allah ﷻ shows the great reward and high status of those who do not withhold their wealth for the sake of Allah ﷻ, at all times and in all circumstances. They will have their reward with their Lord, and they will have no fear, nor will they grieve.

As for, ﴿ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً ﴾ “By night and by day, secretly and openly” means at all times, and in all circumstances. He mentioned night before day, and secretly before openly, as an indication of the virtue of concealment over disclosure.

As for, ﴿ فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ “Then they will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.” This was explained previously.

Ibn Saad mentioned in Al-Tabaqat that this verse was revealed regarding the fodder of horses, linked to the Path of Allah.

Ibn Saad narrated in Al-Tabaqat on the authority of Yazid bin Abdullah bin 'Areeb, on the authority of his father on the authority of his grandfather, on the authority of Areeb that the Messenger of Allah ﷺ was asked about the words of Allah Almighty, ﴿ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً ﴾ “Those who spend their wealth by night and by day, secretly and publicly” He said, “They are the owners of horses.” (References Al-Durr al-Manthur (2/100): Ibn Sa'd, Tabaqat (7/433) narrates from Yazid ibn Abdullah ibn 'Areeb, from his father, from his grandfather 'Areeb)

A final word on this subject, Allah ﷻ explained in the previous ayahs the reward for spending in the Path of Allah, and that it is up to seven hundred times. Allah multiplies for whom He wills, and Allah is all-Encompassing, All-Knowing.

Then Allah ﷻ explains the conditions for spending that are acceptable to Allah ﷻ,

= It must be without reminders or harm. He ﷻ says, ﴿ لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى ﴾ “Do not invalidate your charities with reminders or injury.”

= And that it is not riyaa' (showing off to be seen as pious). Allah ﷻ said, ﴿ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴾ “Like one who spends

his wealth to be seen by people and does not believe in Allah and the Last Day. His example is like that of a smooth rock upon which is dust, then a downpour strikes it and leaves it bare. They have no power over anything they have earned. And Allah does not guide the disbelieving people.”

= And that it is not from the defective and inferior wealth. Allah ﷻ said, وَلَا تَيَمَّمُوا ﴿۱﴾ وَلَا تَنْفِقُوا مِنْهُ تَنْفِقُونَ ﴿۲﴾ “And do not aim toward the defective therefrom, spending [from that]”

Then Allah ﷻ explained that spending money and maintaining ties with relatives, and those related to them, must not be exploited to force them to enter Islam. Instead, the entry is through persuasion and choice. You are not responsible for their guidance.

Similarly, the Almighty has made clear that spending brings good to the one who gives charity, if it is purely for Allah. So let him increase it in order to attain the fullest reward, Allah ﷻ said, ﴿۱﴾ وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ. وَمَا تَنْفِقُونَ إِلَّا لِابْتِغَاءِ وَجْهِ اللَّهِ. ﴿۲﴾ “And whatever you spend of good is for yourselves. And you do not spend except seeking the countenance of Allah. And whatever you spend of good will be fully repaid to you, and you will not be wronged.”

Allah ﷻ concludes the ayaat with good spending in the Path of Allah in all situations and times, so that a person may obtain a great reward from the Lord of the Worlds, be secure about his future until the Day of Resurrection, and be reassured of Allah’s Forgiveness for his past days. This is so that he will be within the success of both worlds, and that is the great victory. Allah ﷻ said, ﴿۱﴾ فَلَهُمْ أَجْرُهُمْ ﴿۲﴾ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿۳﴾ “So they will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.”

All of that is in spending in the Path of Allah that is lawful, good, and purely for His sake, the Almighty.

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The Call to Participate in Western Elections is a Call to Assimilate into Kafir Western Societies, and to Prevent the Conveying of the Message of Islam to the Entire World

The Central Media Office of Hizb ut Tahrir

In every election that takes place in the West, whether it is a presidential or parliamentary election, many activists in the Muslim communities in the West raise their voices, calling for participation in the local elections in those countries. These activists, including sheikhs and officials of Islamic centers, carry out what resembles an election campaign, urging the community to vote for a certain party or candidate. They do not call for abstaining from voting, even if the candidates are not to the liking of these “sheikhs,” emphasizing the necessity of participating in the elections, and voting, even if the Muslim voter leaves his ballot paper blank. These “sheikhs” say that merely participating in the elections is a religious and “national” duty, as they claim. This leads us to believe that the target of this call is the Muslims themselves, not their votes, and the extent of their influence. They have reached the point of claiming that the Muslim communities, even if their numbers are small, constitute the balance in deciding the electoral results, at times. As much was stated in a deceptive report published by Al Jazeera Arabic on the occasion of the American elections, under the title “Muslims decide the outcome of the elections in seven states.” Although the report states that “Muslims in the United States are a relatively small population, numbering about 3.5 to 4 million, out of a population of 336 million,” it added that “their influence in the presidential election is expected to be significant, especially in the decisive states of Pennsylvania, Michigan, Arizona, Nevada, Georgia, North Carolina, and Wisconsin, which are states where the support of the two major parties, Republican and Democratic, is very close.”

First: Muslims are surprised by such a call in Western countries that rule by other than all that Allah ﷻ has revealed, and are hostile to Islam and Muslims, locally and globally. We do not find even a semblance of a Shariah evidence for these fatwas, that contradict the basics of Islamic fiqh (jurisprudence). Among those basic principles is that an election is a delegating agency (wakaala) contract between the voter and the elected. So how can these “sheikhs” permit a Muslim

to delegate a kafir to rule by other than all that Allah ﷻ has revealed, ruling only in the interest of his country?! How can they permit this when the ruling of the kafir is consistent with the constitution, laws, and policies of his country, which are always at the expense of the Islamic Ummah and its interests wherever they may be?! The strangest thing is that if you remind them of this axiom, they ignore it and justify their claim by saying, "We elect the lesser of two evils," or as one of them said, that people have a choice between "Abu Jahl and the firewood carrier," whilst calling for a third, obscure candidate who has no chance in the elections. What is also strange is that when these "sheikhs" use what they think is a Shariah ruling, the rule of "the lesser of two evils," they ignore that some ulema, who adopted this rule, stipulated that a Muslim must be coercively forced into one of the two evils. It is not permissible for him to choose between two evils while he is at ease, meaning that he is not forced or compelled to do so. Therefore, we do not find a Shariah justification for calling for participation in Western elections, even within their adoption of this ruling. We call on all Muslims residing in the West, headed by the "sheikhs" and officials of Islamic centers, to fear Allah ﷻ. We call on them not to delegate those who rule them with kufr, and be agents in implementing the West's projects to plot against Muslims, and kill them all over the world. We call on them not to listen to fatwas that contradict Islamic law of Allah ﷻ. We call on them not to rely on the world and the comfort of life, and not to be intimidated by the imaginary carrot and stick policy. Allah ﷻ said, **﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾** "Have you O Prophet not seen those who claim they believe in what has been revealed to you and what was revealed before you? They seek the judgment of false authorities, which they were commanded to reject. And Satan only desires to lead them farther away." [TMQ Surah An-Nisaa 4:60].

Second: Participation in Western elections is an acceptance of the kafir secular system. It is the Shariah duty of Muslims living in the West to call Westerners to comprehensive Islam, to carry it as a message of mercy to all humanity, and to make the Dawah to all of Islam, not just to part of it, to individual ritual worships alone. The Dawah to Islam must be a Dawah to the way of life, ruling, economy, and all aspects of life. This is the meaning of the Dawah to Islam, especially since the West is living in a state of civilizational collapse. The

West is in dire need of a civilizational alternative that will save the Westerners from the corruption of secular civilization that has made Western peoples miserable. The Western civilization has become a curse domestically, and a curse on the peoples of the world, including the Islamic Ummah. That is, the Dawah to Islam must be a Dawah for the great Islam to replace the Western civilization, with its order based on unjust secularism. This necessarily requires Muslims in the West to declare their disbelief in the secular system, and to present Islam as a civilizational alternative to Western society, including presenting that to candidates for political posts, and not to elect any of them, no matter how much he lies and deceives the people that he will serve them and their interests! The Messenger of Allah ﷺ said, «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَسْمَعُ فِي أَحَدٍ مِنْ هَذِهِ الْأُمَّةِ لَا، «يَهُودِيٌّ، وَلَا نَصْرَانِيٌّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ» "By Him in Whose Hand is the soul of Muhammad, no one from this Ummah, neither Jew nor Christian, hears of me, and then dies without believing in that with which I was sent, except that he will be among the Companions of the Fire." [Ahmad]

Third: The union of Muslim diaspora communities in the West, under an Islamic umbrella, and their carrying of Islam as a message of guidance and mercy, is what makes them contribute positively to Western societies. The conveying Islam is a heavenly message for the West, especially to the peoples oppressed by the handful of capitalists, who rule them for financial benefit, as owners of giant transcontinental companies. Carrying the message to them is a Shariah duty, and not participating in their way of life, that has made them miserable and brought upon them the Wrath of Allah ﷻ. The union of Muslims also protects them from any conspiracy or plot by those who conspire against them and Islam. The Messenger of Allah ﷺ said, «عَلَيْكَ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذَّنْبُ مِنَ الْغَنَمِ الْقَاصِيَةَ» "Stick to the congregation, for the wolf only eats from the sheep that are far away." [Narrated by Ahmad]. So when the ten million Muslims in America, for example, have a representative for them, and from them, this representation makes them a force that cannot be underestimated. Then, their rights cannot be neglected, especially if their demands are Shariah legitimate and just. This is such as demanding their legal rights as citizens, whether they participate in the elections or not. This is also such as their demand not to provide the Jewish entity, with the weapons with which they kill our brothers in Gaza.

Fourth: We call upon Muslims in the West to be true ambassadors of Islam and Muslims. Let the biography of the Companions who migrated to Abyssinia, including Ja'far ibn Abi Talib (ra) be a source of inspiration for them. Let them not to integrate and dissolve into Western societies, practicing Western political ways that deny them the attribute of carrying the Dawah that is for all people. We call upon them to be distinguished and contribute positively in those societies, by working hard to bring people out of the worship of the leaders of money, and to enter the Deen of Allah ﷻ in droves. This is by Dawah to Islam as a belief and a comprehensive way of life for all aspects of life. In this way they will clear their conscience towards the people of the country among whom they live, so they will not be held accountable on the Day of Resurrection for their failure to deliver the Message to them. In this way they will please their Lord by carrying His Message, in the manner that pleases Him. In this way they will protect themselves and future generations from dissolving into the life of kufr and its ways. Allah ﷻ said, **﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾** "Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is rightly guided." [TMQ Surah An-Nahl 16:125].

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Al-Aqsa Flood... Changes and Transformations for Future Generations

Nasr Fayadh/Abu Ibrahim, The Blessed Land of Palestine

The “Al-Aqsa Flood” operation and the aggression against the people of Gaza and the Blessed Land of Palestine have triggered a massive upheaval, generating a flood of emotions, and sensations that have deeply affected the soul. This has caused significant changes and transformations on multiple levels, the impact of which will extend to future generations. Any observer, indeed anyone with eyes, can notice these shifts. Even Western embassies, which serve as the West’s eyes, have monitored these changes and transformations. According to their assessments, this influence will affect an entire generation of the Ummah’s youth—a generation the West has targeted through westernization, moral corruption, and undermining the identity of the Muslim personality. American and French embassies in various countries, such as the American embassies in Oman, Egypt, and Jordan, have issued warnings regarding this issue. CNN revealed that American President Joe Biden received stark warnings from American diplomats in the Arab world, noting that Washington’s strong support for “Israel’s” destructive war on Gaza “is causing it to lose Arab public support for an entire generation” (Al Jazeera, 11/10/2023).

Similarly, a warning came from ten French ambassadors in an internal memo sent to the French presidency, which expressed frustration and concern over France’s waning influence in the region. It appears to foreshadow the dangers stemming from the radical changes occurring in the region. We can examine these transformations under the following headings: (1) strategic crises and fractures in the Jewish state, (2) changes on the global level, and (3) effects on the Ummah.

Strategic Crisis and Fractures in the Jewish State:

1. The vulnerability of this entity was exposed, and its security strategies, based on early warning, deterrence, and decisiveness, collapsed on 7th

October. Its security and military superiority eroded in the face of Gaza's resilient fighters.

2. The shock of 7th October and subsequent failure to achieve the stated military objectives led to a state of political and social instability. This has negatively impacted various sectors in the Jewish state, leading to a widespread belief that the army can neither recover the captives, nor repatriate those displaced from the Gaza perimeter and northern settlements. The resulting insecurity and lack of trust in the state and its military have driven a million, or more, individuals to leave the entity for other countries, with many seeking passports from Western nations, including 5,000 residents of the entity applying for German passports.

Additionally, internal conflicts and divisions within the entity have intensified, in accordance with Allah's words, ﴿وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ﴾ "We cast enmity and hatred among them until the Day of Resurrection. Every time they ignite the fire of war, Allah extinguishes it. They strive to cause corruption in the land, and Allah does not love the corrupt." (TMQ Surah Al-Ma'idah 5: 64). Allah ﷻ said, ﴿لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقَلُوبُهُمْ شَتَّى ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾ "They will not fight you all except within fortified cities or from behind walls. Their enmity is intense among themselves. You think they are together, but their hearts are divided, because they are a people who do not reason." (TMQ Surah Al-Hashr: 14)

3. The conviction has deepened among them regarding the reality that the Jewish entity cannot defend itself alone, and derives its strength from regional collaborators, amongst the Arab agent states and international backers, especially the West, with the United States as its spearhead. It is a Western project fulfilling a functional role for the West, at the heart of the Islamic world. This has led the Jews to seek citizenships from other nations globally.

4. The Jewish state has lost its ability to promote the narrative that it is the only democracy in the Middle East, surrounded by enemies, to garner international sympathy. Instead, it has become isolated and viewed as an outlaw state, facing international legal action for its crimes and acts of genocide.

Global Impact of the Al-Aqsa Flood Operation:

1. **Exposing the West and Its Institutions:** The operation has unveiled the true nature of Western institutions, its international system, and the values it claims to uphold, such as human rights, children's rights, and women's rights, alongside other laws and charters. These are now seen as mere slogans and a facade for Western hegemony and colonialism. The Western narrative has crumbled, losing its moral, ethical, and intellectual standing, leaving it open to questioning and criticism. Some have even started to view it with scepticism as Western countries extended every form of support to the Jewish entity, enabling it to carry out its crimes and genocide.
2. **Hypocrisy and Double Standards:** The hypocrisy and double standards of the West were starkly evident in their contrasting approach to Ukraine and Gaza. While Gaza was left to suffer, Western nations staunchly defended the Jewish entity, providing it with weapons, despite its acts of genocide and atrocities. This has led to a shift in Western societies and global public opinion, particularly among Western youth. This change has manifested on social media, in American and Western universities, and even globally. Young people have transformed their views on the Palestinian cause and the Jewish state, seeing the Jewish entity as an occupying, racist state responsible for the genocide of the people of Gaza. They view the Palestinians as rightful inhabitants, owners of the land, and victims of aggression.

This shift has caused a loss of trust in Western media, which has adopted the entity's narrative, and in officials who support the entity's war of genocide. This moment represents a historic turning point influenced by students and other Muslims. This transformation has the potential to be built upon in the near future, Allah willing, especially with the eventual rise of an Islamic state.

Transformations and Changes within the Ummah, Especially Among the Youth:

1. Fall of the Rulers and Growing Resentment Against Them: The rulers have lost credibility, and the Ummah no longer falls for the lies of those who raise the banner of Islam among them, nor for those who have long touted themselves as pillars of "resistance." They failed from the very first battle. Former U.S. peace envoy Dennis Ross wrote in The New York Times on October 17, 2023, "Israel' is not alone in believing Hamas must be defeated. Over the past two weeks, I spoke to Arab officials across the region whom I have known for a long time, and every one of them, without exception, told me it is essential to destroy Hamas in Gaza. They stressed that if Hamas emerges victorious, it would entrench the ideology of rejection it promotes, support Iran and its allies, and put regional governments on the defensive" (Al-Quds Al-Arabi, 10/30/2023).

This disgraceful stance, of Arab leaders, was made clear in the Arab summits and meetings of Islamic countries, where the leaders of the Islamic world appeared united, on the side of the enemies of the Ummah. Their apparent complicity with the Crusader Jewish war was undeniable, presenting political initiatives that aimed to grant the Jewish entity what it could not achieve in war. Moreover, they offered rewards for its crimes, showing readiness to participate actively in securing its safety and integrating it into the region, through new normalization agreements, and full-scale economic partnerships with the Jewish entity.

2. Strengthening Rejection of the Ideology of "Peaceful Coexistence":

The Al-Aqsa Flood has reinforced the public's rejection of ideologies and concepts that have long been promoted to secure coexistence with the occupying entity, including the so-called "Culture of Peace" and "peaceful coexistence." This extends to efforts to link the region through the concept of "Abrahamic" religions, or other values originating in Western secularism, which aim to serve as common ground for unity among people. Promoted by international and local institutions affiliated with the West, those pushing these ideas are increasingly viewed as traitorous agents, shunned by society.

3. Revival of Confidence and Elimination of the Defeatist Culture:

The Al-Aqsa Flood and the war in Gaza have dispelled the culture of defeat, and the state of despair and frustration, that the disbelievers spread and hypocrites promoted. It is a sentiment that previously weighed heavily on many in the Ummah. The fall of a military force against a group of brave fighters shattered the image of the deterrent capability of the Jewish state, in the minds of Muslims. Confidence grew among believers that the Jewish state cannot withstand a real fight against the armies of Islam. No weapons will avail them when facing the "battle of devastation" that the coming liberation army will wage. As Allah ﷻ says, ﴿لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوْكُمْ أَلَدَّبَارًا ۖ ثُمَّ لَا يُنصَرُونَ﴾ "They will harm you only slightly. And if they fight you, they will turn their backs and flee. Then they will not be helped." (TMOQ Surah Aali-Imran: 111)

This humiliating defeat has revived memories of Muslim victories in various lands such as Iraq, Afghanistan, and other countries in past decades. It has reinforced the Ummah's confidence in itself and its ability to confront its enemies, including the forces of evil such as America, the West, and other disbelieving states, regardless of their weaponry. The Ummah believes that, with Allah's guidance and support, it will again conquer the lands from the east to the west.

4. The Gaza War Revealed the True Essence of the Ummah:

The events in Gaza have highlighted the deep-rooted Iman within the hearts of the people, manifesting in loyalty (al-walaa) and disavowal (al-

baraa), a love for Jihad and martyrdom, dependence (tawakkul) on Allah ﷻ Alone, acceptance of divine decree, seeking reward from Allah ﷻ, steadfastness, and resilience. These values are as deeply entrenched within the Ummah, as mountains are within the earth. Iman in its pure form, and the sweetness of yaqeen, have appeared in a way that has captivated observers, presenting an image of an Ummah steadfast, even amid pain and trials. This spectacle, known to humankind only in myths and legends, has inspired some in the West to study the Noble Quran to understand the source of this unwavering belief.

5. The Enduring Spirit of Jihad in the Ummah:

Despite numerous efforts to extinguish the flame of Jihad within the Ummah, the spirit of Jihad remains alive and will not fade, even with this fierce war aimed at eradicating the fighters, and ending this state within the Ummah. The Prophet Muhammad ﷺ accurately foretold this when he said, «لَنْ يَبْرَحَ هَذَا الدِّينُ قَائِمًا يُقَاتَلُ عَلَيْهِ عَصَابَةٌ مِنَ الْمُسْلِمِينَ حَتَّى تَقُومَ السَّاعَةُ» “This Deen will remain established, fighting for it a group from the Muslims until the Hour comes.” (Narrated by Muslim). And Imran ibn Husayn reported that the Messenger of Allah ﷺ said, «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَاهُمْ حَتَّى يُقَاتَلَ أَحْرَهُمْ» “A group from my Ummah will continue to fight for the truth, prevailing over those who oppose them, until the last of them fights...”

In conclusion, these positive changes and transformations should drive the Ummah to end the state of despair and regression it has experienced. They should drive all its powers, especially the armies, to fulfil their duty to uphold the Deen, establish Allah’s rule on earth, support the Blessed Land and its oppressed people, avenge them, and liberate Al-Masjid Al-Aqsa.

The Jewish state’s descent into depravity and its acts of genocide have isolated it internationally, leaving it vulnerable as the Ummah prepares to rise for liberation. The corruption brought by the Jewish state serves as a warning, as Allah ﷻ may send forth His servants to inflict upon them severe punishment and completely eradicate them. Allah ﷻ says, ﴿إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا﴾

فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٧﴾
“If you do good, you do good for yourselves. If you do evil, you do it to yourselves. Then, when the final promise came, We sent your enemies to sadden your faces and to enter the Masjid, as they had entered it the first time, and to destroy what they had taken over with [total] destruction.” (TMQ Surah Al-Isra: 7). And Allah ﷻ also says, ﴿وَإِنْ عُدْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا﴾ “And if you return [to sin, We will return with punishment, and We have made Hell, for the disbelievers, a prison-bed.” (TMQ Surah Al-Isra: 8)

Thus, the Ummah, especially its youth, must mobilize for change, breaking down any barrier between them and what Allah has obligated upon them. Allah ﷻ is with them and will aid them, as He says, **يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ** وَيُثَبِّتْ أَقْدَامَكُمْ “O you who have believed, if you support Allah, He will support you and make your foothold firm.” (TMQ Surah Muhammad: 7)

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The Collapse of International Law... and the Disappointment of a World That Relies Upon It. "Rules-Based International Order," A Cunning American Concept

Dr. Ahmed Hassouna

Since President Joe Biden took office in January 2021, he has frequently invoked the term "rules-based international order" when addressing countries like China, Russia, and others deemed as "state sponsors of terrorism" by the U.S. He accuses these states of undermining this order and calls for unified action by the U.S. and its allies to protect it. The US Secretary of State, Antony Blinken, echoes this stance, asserting that authoritarian regimes threaten the rules-based order, particularly in forums discussing global challenges.

However, what exactly is this "rules-based international order"? The term is not found in the foundational charters or agreements of post-World War II international institutions. Blinken's assertion that this order brought stability and global development over the past 75 years attempts to connect it to the liberal international order (LIO) established under U.S. leadership after World War II. The LIO is grounded in political and economic liberalism, multilateralism, and institutions like the United Nations, World Bank, IMF, and WTO. It is governed by principles such as democracy, equality, freedom, the rule of law, human rights, and international cooperation.

However, legal experts such as John Dugard, Professor of Law at the Centre for Human Rights of the University of Pretoria since 2006, argue that the "rules-based order" is distinct from international law. Dugard suggests it is an alternative system that undermines international law. Similarly, In the words of Stephen M. Walt, professor of international relations at Harvard University, the United States is always prepared, "it overlooks the United States' own willingness to ignore, evade, or rewrite the rules whenever they seem inconvenient." Alexander Gusev argues that the U.S. keeps the definition of the "rules based international order" intentionally vague to manipulate it when convenient. John Dugard further claims that the system established by the UN Charter and international law is a better pathway to peace, than the ambiguous and discriminatory rules-based order promoted by the U.S. Since World War II, it has

been universally accepted that the only legitimate international system is the one founded on international law, as reflected in the UN Charter's principles and purposes.

The term “rules based order” only began to appear in texts in the late 1980s, gaining prominence in the early 2000s, particularly in response to the 2003 U.S. invasion of Iraq, which was conducted without UN authorization. Iraq serves as a classic example of why the U.S. invented such a term, aiming to confuse the international community, and escape the constraints of international law. The U.S. has a tradition of placing its domestic laws above international law and selectively applying global rules to suit its needs.

Newspapers have pointed out that the war Israel is waging on Gaza, with U.S. support, highlights the difference between international law and the “rules-based order.” President Biden’s green light to Israel raises questions about the legitimacy of this order, which appears as an alternative to international law, accompanied by U.S. hegemony. While it may seem like international law, it serves as a tool of American dominance, particularly when it punishes Russia for actions that are materially supported by the U.S. when committed by Israel.

The U.S. and its allies tend to treat the “rules based order” as synonymous with international law when convenient. They support international law when it serves their interests, such as the International Criminal Court’s pursuit of Vladimir Putin for war crimes in Ukraine. However, the U.S. never subjects itself to the ICC’s jurisdiction. Under George W. Bush, the U.S. withdrew its signature from the ICC’s founding treaty, and under Donald Trump, it imposed sanctions on ICC prosecutors investigating U.S. war crimes in Afghanistan. Thus, the “rules based order” does not replace international law but rather places explanatory notes beside it, rules that may bind U.S. adversaries but can be easily disregarded by the U.S. and its agents.

Recently, the ICC prosecutor sought arrest warrants for Benjamin Netanyahu and Yoav Gallant on charges of war crimes and crimes against humanity. Professor Lutz Oette, an international human rights law expert at SOAS, University of London, told The Guardian on 23 May, 2024, that “It is time that these imperial and colonial mindsets are laid to rest. The issuing of the arrest warrants by the ICC’s pre-trial chamber would be an important step in that

direction." However, the U.S. reaction returned to its imperial pattern: after welcoming the ICC's March 2023 warrant against Putin, it condemned the ICC's move as "outrageous." Oette concluded that the U.S. response reflected a long history of using violence to sustain its dominance, calling for an end to imperialist and colonial mindsets.

Now, as the world watches "Israel" annihilate Gaza with U.S. arms and diplomatic backing, Biden and Netanyahu reveal the true nature of the "rules based international order." It is not a world of freedom under the law but rather a mass graveyard.

How Did the Concept of the "Rules-Based International Order" Emerge?

The concept of the "rules-based international order" was born after the collapse of the Soviet Union, when the United States believed that a unipolar world would last indefinitely, allowing it to ignore the interests and opinions of other nations. In 2006, the Princeton Project on National Security released its "Forging a World of Liberty Under Law: U.S. National Security in the 21st Century," formulated in response to perceived weaknesses in international law.

This concept was practically used as a mechanism to bypass international law, as seen during events like the 2011 Libyan crisis, where the U.S. and its allies used a United States' Security Council mandate to impose a no-fly zone that led to the overthrow of Muammar Gaddafi. Another example is the continued U.S. military presence in eastern Syria for more than eight years, without any justification under international law.

The "rules-based international order" has become a tool for the U.S. and its allies to evade responsibility, fundamentally undermining international law. U.S. policymakers use this theory to maintain the advantages of American global dominance. When the powers and rules of international law align with their interests, Washington treats them as synonymous. After Russia invaded Ukraine in February 2022, Secretary Blinken warned "we must defend and reform the rules-based international order... to prevent conflict, to uphold the rights of all people." However, when U.S. actions deviate from international law, the "rules-based order" comes into play.

The war on Gaza illustrated the meaning of the "rules-based order." On March 25, 2024, 14 members of the UN Security Council adopted a resolution calling for an immediate halt to the war in Gaza, with the U.S. abstaining. This resolution became a legally enforceable document. Shortly after the vote, a Biden administration spokesperson described Resolution 2728 as "non-binding," attempting to deny its status under international law.

The New York Times noted on April 10, 2024, that Resolution 2728, passed without results, may be remembered as a pivotal moment in the decline of the "rules-based international order." The ongoing conflict in Gaza serves as a stark reminder that in a world where international law is applied selectively, it is the weaker parties who suffer the most.

The American "Rules-Based Order:" A Tool for Global Domination

Perhaps the research paper presented by international law and human rights expert John Dugard from South Africa, published by Cambridge University, sheds light on the details of what is referred to as international law and the "rules-based international order:"

"On 2 June 2022 President Biden published an op-ed in the New York Times titled 'How the US is willing to help Ukraine' in which he declared that Russia's action in Ukraine 'could mark the end of the rules-based international order and open the door to aggression elsewhere, with catastrophic consequences the world over.' There is no mention of international law."

"Later, in a press conference at the conclusion of the June 2022 NATO Summit Meeting in Madrid, he warned both Russia and China that the democracies of the world would 'defend the rules-based order' (RBO). Again, there is no mention of international law."

"On 12 October 2022 the US President published a National Security Strategy which makes repeated reference to the RBO as the 'foundation of global peace and prosperity,' with only passing reference to international law."

John Dugard posed the question: "What is this creature, the 'rules-based international order', that American political leaders have increasingly invoked since the end of the Cold War instead of international law? Is it a harmless synonym for international law, as suggested by European leaders? Or is it

something else, a system meant to replace international law which has governed the behaviour of states for over 500 years?”

In his article published by Cambridge University, Dugard outlined several reasons for the U.S. preference for a “rules-based international order” over “international law:”

“First, the United States is not a party to a number of important multilateral treaties that constitute an essential feature of international law. It is not a party to the Law of the Sea Convention which means that it is compelled to reprimand China for threatening the ‘rules-based international order’ in the South China Sea rather than international law.²² It is not party to a number of fundamental treaties governing international humanitarian law, including the 1977 Protocols to the Geneva Conventions on the Laws of War, the Rome Statute of the International Criminal Court, the Convention on Cluster Munitions, and the Anti-Personnel Mine Ban Convention. Nor is it a party to the Rights of the Child Convention or the Convention of the Rights of Persons with Disabilities. Inevitably this makes it difficult for the United States to hold states accountable for violations of international humanitarian law and human rights law to the extent that these rules are not considered by the United States to be part of customary international law.”

“Second, the United States has placed interpretations on international law justifying the use of force and the violation of international humanitarian law that are controversial and contested. Its interpretation of the right of self-defence to allow pre-emptive strikes and the use of force against insurgents/militants characterized as terrorists are widely disputed. The resort to the use of force as a species of humanitarian intervention in the 1999 bombing of Belgrade, conducted under the auspices of NATO, is likewise disputed. The interpretations placed on Security Council resolutions by the United States and the United Kingdom, to authorize the use of force in Iraq in 2003 and Libya in 2011 have been much criticized as unlawful pretexts for regime change. The denial of prisoner-of-war status to Taliban soldiers detained at Guantanamo Bay following the US invasion of Afghanistan in 2002 has been questioned on the ground that it violates Article 4 of the Convention Relative to the Treatment of Prisoners of War. The use of drones in Afghanistan, Iraq, and Yemen to kill hostile

militants/terrorists, which the United States has justified as permissible self-defence, has been criticized as a violation of international humanitarian law and human rights law.”

“Third, the United States is unwilling to hold some states, such as “Israel,” accountable for violations of international law. They are treated as sui generis cases in which the national interest precludes accountability. This exceptionalism in respect of “Israel” was spelled out by the United States in its joint declaration with “Israel” on the occasion of President Biden’s visit to Israel in July 2022,32 which reaffirms ‘the unbreakable bonds between our two countries and the enduring commitment of the United States to Israel’s security’ and the determination of the two states ‘to combat all efforts to boycott or de-legitimize Israel, to deny its right to self-defence, or to single it out in any forum, including at the United Nations or the International Criminal Court’. This commitment explains the consistent refusal of the United States to hold Israel accountable for its repeated violations of humanitarian law, support the prosecution of perpetrators of international crimes before the International Criminal Court, condemn its assaults on Gaza.”

Fourth, “The RBO has been used by the West to judge Russia, and more recently China. This has led to what might be termed a jurisprudential debate between Russia and the West, with Russia condemning the West for abandoning respect for international law in its assertion of the RBO, and the United States sticking to its assessment of Russia’s misconduct in terms of the RBO... China too has asserted its opposition to a rules-based order. In May 2021 at a virtual debate of the Security Council on multilateralism, Foreign Minister Wang Yi declared that: International rules must be based on international law and must be written by all. They are not a patent or privilege of a few. They must be applicable to all countries and there should be no room for exceptionalism or double standards.”

Fifth, “The RBO is something other than international law. It is an alternative regime outside the discipline of international law which inevitably challenges and threatens international law... Unlike international law it does not seem to be a universal order. Instead, it is an order employed by the West, again particularly the United States, to ensure its dominance.”

Considering these premises, and the debates among politicians and legal experts regarding what is referred to as international law, and the breaches under the guise of the “rules-based international order,” the following becomes clear:

Both what is referred to as international law or the rules-based international order, and its global offshoots, are nothing more than false ideas, deceptive appearances, and colonialist tools for dominating rival countries, controlling, and plundering developing and weaker states that are subservient to the colonialist Western, kafir nations, particularly in Muslim lands.

It is claimed that the global system was born from Germany’s defeat in 1945, but that was a stillborn event. The Allies saved their war criminals, including those who bombed cities in Europe and Japan, committing mass murder of civilians. After the war, the allies forcibly displaced more than twelve million German civilians from their homes, and half a million of them died without anyone being held accountable.

The United Nations, born out of the League of Nations, which authorized or permitted British and French colonialization in the Middle East, even when the guiding principle of the League was supposed to be the self-determination of nations, remains a source of division and fragmentation in Muslim lands to this day.

Today, these so-called rules continue to serve the same purpose they always have: to justify the colonialist dominance of powerful countries. The “rules-based international order” is merely an expression of American power politics and hegemony. America itself is not always bound by these rules. The desires of the powerful, which can override the rules, have become a kind of rule themselves, if these desires are expressed in humanitarian terms.

People everywhere are subjected to mockery and deception by leaders who compete to violate international rules and laws, rather than acknowledging that these rules have always been optional for those with enough dominant power, and deadly weapons.

The future, under the current international laws, whatever the foundations upon which they are based, with the dominance and control of the

leading state over the international scenario, the rise of competing multipolar powers, and the prevalence of the utilitarian capitalist system, will only see more injustice, wars among rival nations, and violations of weaker states.

It is clear that the US administration, by constantly speaking of the “rules-based international order,” aims to achieve several goals, the most important of which are: creating a major international pretext to rally allies and partners in its pre-emptive conflict against Russia and China, on the grounds that they are working to undermine the fundamentally flawed international order, and destabilize global security, and ensuring the submission of all countries that will join the international coalition in the event of future confrontations, as well as renewing the current unipolar international order that guarantees American leadership, and the complete dominance of current Western principles and values.

A closer look at the concept and rules of international law and its results since it was imposed on the world through the United Nations and its branches reveals that it is inherently flawed, corrupt, and unjust. Law is a set of normative rules that a governing authority enforces. So where is this imaginary international authority, unless we consider it to be the entity with the greatest power and influence on international affairs? This entity inevitably enforces the law according to its interests, stripping the law of its true nature, and the presence of any enforcement mechanism. On an international level, this is impossible because the major powers in the UN Security Council will not defend the right, and the articles of the law, if they conflict with their interests or those of their allies. This is one of the reasons why the U.S. pursues something other than international law when needed, calling it the “rules-based international order.”

A careful examination reveals that the world has lived in constant misery since the illusion of the international community and international law prevailed. Relations between countries are regulated by agreements, not by a law imposed on them, which Western colonialist countries exploit to achieve their interests. People today are in dire need of a new global system that grants them justice and mercy, in line with human nature, and restores their spiritual connection with their Creator and the Shariah that brings people out of the darkness of capitalism and the tyranny of Taghut's laws into the light and mercy of Islam.

In Islam, there is no such thing as international law, and the Khilafah will not be a member or participant in any of these international organizations, based on so-called international rules. How can there be a law that lacks a binding authority, and no power to enforce its rulings? How can there be international law that contradict with Islamic rulings? Therefore, there is no room for international law as defined by Western frameworks within Islam. The Khilafah will not engage with these global organizations, which rely on man-made laws contrary to the Shariah. Instead, it will implement the laws of Islam, upholding divine justice, free from the influence of capitalist and imperialist powers. The Khilafah seeks to re-establish Islamic governance, spreading justice and mercy, rejecting participation in Western-led systems that work against the spread of Islam and its values.

In conclusion, the international legal system, as promoted by organizations such as the UN, operates as a tool for Western colonialism. Its existence primarily prevents the establishment of the Islamic Khilafah and denies the world the peace and justice that Islam can offer. Appeals to these laws by Muslim nation states or leaders betray the Islamic cause, as these regimes will never allow the true liberation of Muslim lands. The real solution lies in restoring Islamic ruling through Jihad and the spreading of the Dawah to Islam, not through dependence on flawed and unjust international mechanisms.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى
الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

“Have you O Prophet not seen those who claim they believe in what has been revealed to you and what was revealed before you? They seek the judgment of Taghut, which they were commanded to reject. And Satan only desires to lead them farther away.” [TMQ Surah an-Nisaa 4:60]

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The Islamic Ummah: Between Upholding Islamic Shariah or Being Drawn Towards International Organizations and Feminist Movements

Raana Mustafa

Feminist and masculinist movements have emerged in secular Western societies, adopting deviant ideas based on the right of individuals to enjoy their personal freedoms, considering this as something that transcends and surpasses all religious and moral values. These values are seen as limiting freedoms, and shackling humans with constraints that hinder their progress.

The UN Women entity of the United Nations has adopted these deviant ideas, and in the last ten years, their discussion and promotion have become commonplace and public. Former UN Secretary-General Ban Ki-moon, in his speech at the International Forum on the International Day Against Homophobia and Transphobia, held in The Hague, Netherlands, on May 16, 2013, stated, "The fight against homophobia is a core part of the broader struggle for human rights for all."

The West, through its affiliated international organizations, and with all its efforts, has sought to export its deviant ideas and culture, targeting our societies with large, well-planned programs aimed at destroying the Muslim family by changing Islamic concepts about women. The Islamic concepts view women as educators of future generations, preparing them to bear responsibilities. There are persistent efforts to corrupt "this institution" and contaminate its ideas, so that it produces generations shaped according to Western standards and specifications. To achieve this, they have developed agreements such as the "CEDAW Convention" of 1979 and the "Istanbul Convention" of 2011, also known as the European Convention on Preventing and Combating Violence Against Women and Domestic Violence." They have also issued international declarations that legitimize a deviant culture, such as the "Declaration on the Elimination of Violence Against Women" which was issued by the United Nations in 1993.

A series of international conferences focused on women were held to solidify such agreements and work towards their implementation. The first conference was held in 1975, named the "International Women's Year," which took place in Mexico City and called for equality, development, and peace. This was followed by the Copenhagen Women's Conference in 1980, the Nairobi Conference in 1985, and the International Conference on Population and Development in Cairo in 1994, which, in its report, called for access to sexual and reproductive health services, including family planning. Then came the Beijing Conference in 1995 and the Netherlands Conference in 1999, where homosexuality, safe abortion, and the practice of fornication, under the label of sexual freedom for teenagers, were legalized.

These international conferences were followed by regional ones, discussing specific issues related to women, such as women and the media, women and education, women and the family, women and development, and women's economic empowerment. These topics aim to mislead women, who are not just part of the family but the very foundation of its stability and cohesion. Various organizations, like UNICEF, UNESCO, and UNIFEM, focused on the concept of "gender," which explicitly calls for homosexuality and absolute equality between men and women, erasing all natural differences, even biological ones. They ignore Allah's words, ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ﴾ "O mankind! We created you from a male and a female." [TMQ Surah al-Hojaraat 49:13].

All these organizations, associations, and conferences have been generously funded by the International Monetary Fund (IMF), the World Bank, and Amnesty International for a clear and obvious purpose, as Allah ﷻ declares, ﴿مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّن رَّبِّكُمْ﴾ "Those who disbelieve from among the People of the Scripture and the mushrikeen do not like that any good should be sent down unto you from your Lord." [TQM Surah Al-Baqarah 2:105]).

It is clear to anyone observing the actions and statements of these international organizations that they are not entities that are independent from the major powers, primarily the United States, which controls the international

scenario in the world. These organizations are financially and politically supported by capitalist colonialist states, which exploit these organizations and control their decisions in a way that serves their international interests and policies, aiming to secularize and Westernize Muslim societies, and distance them from their Deen and its Shariah rulings.

Here we see America, in a deviant step that contradicts all values, principles, morals, and human nature, as well as all divine laws and legislations, proclaim through its president, Joe Biden, in the largest celebration in the history of the White House, that it is the “nation of homosexuals”! In this celebration, the “Pride Flag” was even raised at the White House.

This American stance is not new. Former President Bill Clinton officially declared in 1999 that June of every year would be “Pride Month” for the LGBTQ+ community, and he dedicated an entire month to celebrations of what is called the “LGBTQ+ community.” President Obama continued his strong support for the LGBTQ+ community, naming the day of the LGBTQ parade as “Victory Day” and “Love Day.” This was furthered by the current President, Joe Biden, who signed into law a bill granting protection to same-sex marriage in America.

America’s adoption of deviant culture and its legalization reveals that this state, through its international organizations, works by means of a systematic plan, to impose this dangerous phenomenon, after adopting it legally and constitutionally. This has made it not only part of the clauses in international agreements, but also openly promoted by officials, whether world leaders or UN secretaries-general, down to feminist movements operating in Muslim countries, especially in their systematic war against Islam, to uproot Shariah rulings from the lives of Muslims, particularly those related to the social system, which to some extent still retains some rulings of the noble Deen.

Article 2 of the CEDAW Convention states, “to take all appropriate measures, including legislation, to abolish or modify existing laws, regulations, customs and practices, which constitute discrimination against women.” Article 4 of the Declaration on the Elimination of Violence Against Women of 1993 states, “States should condemn violence against women, and should not invoke

any custom, tradition, or religious consideration to evade their obligations with respect to its elimination.”

Feminist movements and non-profit and non-governmental organizations have grown, especially from the 1980s to today, interacting with global discourse that has strongly promoted human rights principles, particularly women's and children's rights. These rights are linked to the Western capitalist worldview. They have also adopted new international references and approaches, such as gender and economic empowerment, to attract women and rally them around their proposals and theories, stemming from international agreements.

These organizations and associations have coordinated their efforts in unified projects across our countries, from ash-Sham to Iraq, to Morocco, to the Arabian Gulf, under a unified plan to spread Western culture, “a culture of deviance, immorality, and disintegration.”

The ruling regimes' adoption of this international discourse, calling for absolute equality between men and women and economic empowerment, which they claim significantly impacts global economic growth, has greatly accelerated the spread of these corrupting projects.

The governing regimes have mobilized all media outlets, visual, audio, and print, school programs and activities through ministries of education and legal amendments to align with feminist demands, in addition to material and logistical support for all human rights and feminist organizations that embrace the “gender” project. This is to uproot Islamic culture, its morals, and its noble values, and replace them with the culture of CEDAW and its counterparts.

From this standpoint, Western organizations' dictates have aligned with the betrayal of governments and regimes, and the influence of many feminist movements and associations, which were created solely for corruption. The result has been programs and projects that initially called for women's liberation and equality with men, and ultimately led to gender transition, and the proliferation of various deviated family models and structures.

Feminist associations have packaged international agreements' provisions and exported them to us, with flashy slogans that appeal to intellectuals, and those mesmerized by Western culture, particularly with the slogan of protecting women, and eliminating discrimination between men and women. Terms based on gender have emerged, such as "gender equality," "gender justice," "gender identity," and other terms that solidify concepts like "same-sex marriage," "gender transition," role exchange between men and women, multiple partners, and other practices that contradict religious values, brought by divine laws. They are at odds with human nature, and the innate disposition that Allah ﷻ has created within humans.

Women's rights organizations continue to work tirelessly and actively to implement all international decisions more rapidly, especially in most Muslim countries, with slight variations depending on how the public perceives or confronts these foreign and corrupt ideas. For instance, their work in Lebanon, which is open to all cultures, differs from their work in Occupied Palestine, Iraq, Jordan, or Egypt. However, this variation does not affect the overall goal of driving the Ummah towards a culture of deviance, immorality, and disintegration.

Unfortunately, a large part of their goals and plans has been achieved! It is not hidden from anyone observing the social conditions in the Muslim World, where associations are numerous and organizations are active, and the severe and dangerous conditions of disorder and anxiety that surround them from all sides.

According to a report titled "An Overview of Gender Actors and Their Interventions in Lebanon," published by the Lebanon Support Centre, a centre specializing in civil society studies, which internationally funded, there are around 40 non-governmental organizations in Lebanon interested in women's rights, gender equality, violence against women, and custody rights.

Out of 36 feminist organizations that responded to the survey, 27 focused primarily on women's rights, 13 on gender equality, 5 on preventing early marriage, and 4 on LGBTQ +issues.

The donors involved in social issues in Lebanon range from various United Nations organizations: the Economic and Social Commission for Western Asia (ESCWA), the Food and Agriculture Organization (FAO), the United Nations Development Programme (UNDP), the United Nations Development Fund for Women (UNIFEM), to Western civil society organizations funded by political parties, such as the Friedrich Naumann Foundation and the Friedrich Ebert Foundation, both of Germany.

As for foreign countries, their support for non-governmental organizations in Lebanon is substantial. The most prominent of these countries is the United States, through its active agencies in Lebanon, the most important of which are the U.S. Agency for International Development (USAID) and the National Endowment for Democracy (NED). This is in addition to funding from the European Union, the British Embassy, and the Australian Embassy.

At this point, one might ask: To what extent do “funding” orientations contribute to shaping the design of the projects, and campaigns to be implemented?

To dispel the notion that the large number of feminist associations is natural in Lebanon, a country open to various cultures, we give another example of a country under occupation, Occupied Palestine, which still adheres to the rulings of Deen, particularly in relation to the social system. A specific feminist civil coalition was formed, led by the General Union of Palestinian Women, to prepare and follow up on the implementation of international agreements related to women, including the CEDAW Convention.

The union, one of the arms of the Palestine Liberation Organization (PLO), consists of 57 human rights and feminist institutions, labor unions, and feminist frameworks working allegedly to advocate for women, protecting them, and empowering them in social, economic, political, health, educational, and legal fields, both locally and internationally, in the West Bank, including Jerusalem, and in the Gaza Strip, which alone includes 23 associations.

overcome. And those who have disbelieved – unto Hell they will be gathered.” [TMQ Surah al-Anfaal 8:36]).

It has become clear to us what the West is planning to undermine the Ummah of Islam. This requires us to be cautious regarding these false calls, promoted by these corrupting organizations. We must measure them against the scale of Shariah, so that we are not deceived and fall into the lizard’s hole.

We must look at all matters, large and small, from the perspective of Islamic Aqeedah alone, considering what Islam commands and forbids, and the Shariah rulings it has clarified for us, so that we follow and act upon them. One of the first things we must do is stand against these malicious institutions, and thwart their plans, by preventing women and girls from visiting these associations, attending their destructive and malicious activities, while fortifying them with Islamic culture and concepts, especially the rulings related to women, their rights and duties, and their pivotal role in Islamic life in building leading generations who will honor their religion and implement its Shariah in all aspects of their lives. This is in response to Allah’s command, **يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ** “O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.” [TMQ Surah at-Tahrim 66:6]).

Islam, with its rulings and laws, is the true guarantee of a dignified life for both men and women, as it views women as mothers, sisters, wives, and daughters whose honor must be protected. It has tasked men with their protection, care, and financial maintenance. The Islamic Aqeedah is the true strength of the Muslim family, ensuring it lives according to the rulings of Islam, which will guarantee peace and tranquillity and protect it from every affliction and evil.

The Islamic state, which will govern according to the principles of Islam, and apply its rulings across all societal systems, political, economic, social, and educational, will safeguard the rights of all humanity, just as it did for centuries.

Since the fall of the Khilafah, which cared for the affairs of Muslims, and treated everyone living under its rule with kindness, and since the replacement of Allah's laws with man-made laws that have no moral authority, people have lived in darkness and oppression. Insha'Allah, the coming days will witness the fall of capitalism, and the rise of Islam, spreading light and mercy.

We will present some of the articles found in the constitution of the coming Khilafah state, by Allah's permission. This is not for comparison, for the gap is vast between Islamic rulings and what they achieve for the upliftment of women, and what the Western civilization offers her of misery, distress, and hardship. There is no comparison between Allah's laws and the laws of humans, which have not only degraded women's status but humanity in general.

Article 112: The primary role of a woman is that of a mother and a housewife. She is an honour ('ird) that must be protected.

Article 113: Segregation of the sexes is fundamental, they should not meet together except for a need that the shar' allows or for a purpose the shar' allows men and women to meet for, such as trading or pilgrimage (Hajj).

Article 114: Women are given the same rights as men, and are subject to the same duties as men, except for those rights that Islam has specifically granted to women, or those that are specifically granted to men, based on the evidence of Islamic law. Women have the right to engage in trade, agriculture, and industry, to undertake contracts and transactions, to own all types of property, to develop their wealth by themselves and through others, and to manage all aspects of life themselves.

Article 115: It is permitted for a woman to be appointed to the civil service and positions in the judiciary, apart from the Court of Unjust Acts. She can elect members of the Council of the Ummah, and be a member herself. She can participate in the election of the Khaleefah, and in giving him the pledge of allegiance.

Article 116: Women are not allowed to take charge of ruling, thus women cannot hold the positions of Khaleefah mu'aawin, waali, 'aamil nor to practice any

actions of ruling. She is neither allowed to be a Chief Justice, nor a judge in the Court of Unjust Acts nor Amir of Jihad.

Article 117: Women live within a public and private life. Within their public life, they are allowed to live with other women, maHram males and foreign men on condition that nothing of the women's body is revealed, apart from her face and hands, and that the clothing is not revealing nor her charms displayed. Within the private life, she is not allowed to live except with women or her maHram males. She is not allowed to live together with foreign men. In both private and public life, she has to restrict herself within the Shariah rulings.

Article 118: Women are forbidden to be in private seclusion (khulwah) with any men they can marry. They are also forbidden to display their charms or to reveal the awrah of their body in front of foreign men.

Article 119: Men and women must not practice any work that poses danger to the morals or causes corruption in society.

Article 120: Marital life is a life of tranquility, and the relationship between spouses is a relationship of companionship. The husband's guardianship over his wife is a guardianship of care, not a guardianship of rule. Obedience has been made obligatory for the wife, whilst the husband is obliged to support the wife financially, according to what is known for someone like her.

These and other articles, that regulate the interactions between men and women and the relationships that arise from such interactions, show how Islam alone has honored women. It has mandated for them financial maintenance and housing. It has declared that the best charity is a morsel a man puts in his wife's mouth. The Prophet ﷺ said, "مَنْ تَرَكَ كَلًّا فَإِلَيَّ وَعَلَيَّ" "Whoever leaves behind dependents, it is my responsibility to take care of them" and he ﷺ also said, رِفْقًا بِالْقَوَائِرِ "Be gentle with women." Women are mothers, homemakers, and honor that must be protected. They are not obligated to work; instead, financial has been mandated for them and their children. They are protected jewels for whom armies are mobilized, just as The Prophet ﷺ and his Companions (ra) did, and after them, military commanders like Al-Mu'tasim, who sent an army to restore a woman's honor after she was assaulted. Indeed, she was the cause of the conquest of the most powerful kingdom at the time.

Regarding how the upcoming Khilafah state will deal with such associations, the draft constitution of the Khilafah states:

Article 182: No individual, party, structuring, or group is allowed to have any relationship with any foreign country whatsoever. Relationships with other countries are confined to the state alone, as it alone has the right to manage the Ummah's affairs practically. The Ummah and its structurings must hold the state accountable for this external relationship.

Article 191: The state is forbidden to belong to any organisation which is based on other than Islam or which applies non-Islamic ruling. This includes international organizations such as the United Nations, the International Court of Justice, the International Monetary Fund, and the World Bank, as well as regional organizations such as the Arab League.

The subject on which international and local organizations are based is prohibited by Shariah. They are founded on the capitalist system, a system of disbelief, and are tools in the hands of major powers, especially America, to enforce their dominance over smaller states, including those in the Muslim world. It is haram for individuals, political blocs, and the Islamic state to participate in such organizations.

These and many other articles in the draft constitution of the Khilafah, prepared by Hizb ut-Tahrir, show us how Islam does not leave a part of human life, large or small, without regulating it through specific laws, rulings and systems.

There is no way to escape the tyranny of these capitalist organizations except by establishing a state based on the justice of Islam. There is no path to changing the situation of women, and achieving fairness for them except by reviving Islamic life, which enacts laws derived from Allah's Shariah, in which lies all goodness, success, and righteousness. We are not compelled to follow this destructive path into which the agents of the disbelievers, the treacherous regimes and wicked feminist associations enslaved to the West's agendas, are

dragging us. We have an original alternative, a constitution derived from the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ.

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The Five Dangers of the Special Investment Facilitation Council (SIFC) in Pakistan

Muhammad Seljuk, Pakistan

The implementation of the capitalist economic system has brought the economy of Pakistan to a grinding halt. These economic policies have increased the misery of Ummah in Pakistan. The consequences have spared no one, be it the middle and upper-middle income class in the society. The worsening debt trap and interest payments has crippled Pakistan's industries, forcing the visionless governments to impose back breaking taxation. Thus, Pakistan's economy is geared to pay external and domestic debt, leaving little space to fund the military and non-military expenditures like health, education and poverty alleviation. The debt-to-GDP ratio stands at a colossal 72%.

The shrinking of economic resources forced a rethink within the government sector in Pakistan, about reallocation of the budget, and redefining key priorities. This rethink started in Bajwa-Imran regime and continues under the Asim-Sharif regime. Under American guidance, Pakistan's new National Security Policy (NSP) prioritized economic security over military security. Under this new doctrine, Pakistan expressed its intention to abandon its geostrategic ambitions and limit itself to the geo-economic sphere. The policy prioritizes foreign direct investments, foreign remittances and increasing exports to earn dollars, to avoid twin-deficit crisis and prevent potential default.

Since the inception of NSP, the military has been in the driving seat to steer 'economic stabilization'. It is moving away from the core military objective of Jihad in the Path of Allah ﷺ. Although the military leadership did operate its own economic empire ranging from real-estate sector to agriculture in past, the new National Security Policy (NSP) expanded its mandate to include entire spectrum of economic activity.

Historically, there is little difference between political and military leaderships with regards to broader economy policy. Apart from some domestic disagreement over relocation of financial resources, the broader outline of economic policy remains the same in both military and political leaderships. Both civilian and military leaders subscribe to 'the post-Washington consensus',

colonialist financial institutions, high taxation and privatization. The people of Pakistan have suffered in every era, and in every area, as their wealth depletes and the standard of living falls.

The key difference, however, that has emerged recently in terms of economic management is the new consensus: the hybrid model. In this decision-making model, the military leadership is in the lead of economic policy making, while the political leadership provide them the political cover. Both civilian and military leaderships share the economic decision making.

Within this context, the Special Investment Facilitation Council (SIFC) was created in 2023, at the beginning of the Asim-Sharif regime. The council, now a full-fledged ministry, was formed to attract foreign investment in five key sectors, energy, mining, information technology, aviation and agriculture. The current focus on foreign investments stems out of the National Security Policy (NSP) which prioritizes focus of development partnerships with global investors. It would not be an exaggeration to term the SIFC as the actual government, where key ministers and bureaucrats, present their plans for attracting foreign direct investment, and then defer to the military leadership.

Political considerations are now of lesser consideration. This relates to the domestic political interests of ruling coalition especially those of PML-N party. Two key ministers of PML-N led cabinet Mr Ishaq Dar and Mr. Ehsan Iqbal are kept out of economic decision making. Their prime focus has been to provide a degree of relief to masses for electoral purposes, otherwise people will discard them during elections. General Asim ensured that that both ministers are not part of the SIFC. He also ensured the exclusion of the finance ministry. The priority of Asim-Sharif regime is to implement the colonialist economic program and investment policies simultaneously. Whilst the ruling factions profit, Pakistan remains dependent upon the global capitalist vultures.

The Asim-Sharif regime wrongly define economic problem as the shortage of dollars or dollar reserves. It seeks to earn dollars through interest-based loans from the international creditors, and Foreign Direct Investment. The regime is drowning Pakistan in more debt instead, whilst increasing foreign dominance of the local economy.

The main focus of SIFC is undermining the economic sovereignty of Pakistan. Minerals, energy, information technology, aviation and agriculture are all essential sectors for a strong state. These capital-intensive sectors are up for sale to foreign investors, instead of the state supervising and developing these sectors itself in the interest of people. There already some interest visible amongst the agents of the West that rule the Gulf countries to buy a percentage of ownership in these sectors.

There are five prominent dangers that are emerging for Pakistan as a result of pursuit of American dictated strategic agenda in economic arena:

Firstly, refocusing the army away from India: The first danger is changing the orientation of Pakistan's armed forces. By virtue of its location and a strong military, Pakistan has always been a key strategic player in the region. However, it is now solely focused on ensuring economic security, with focus on foreign direct investments. This naturally requires peace on borders and ending regional ambitions of challenging Hindu domination in the region.

Secondly, paving the way for normalization with the Jewish entity and the Hindu state. Investors seek to avoid conflict and are concerned about profits. This is the thinking that is being promoted within the Pakistan army. The thinking is that Pakistan must not seek conflict with any state, that it must attract investments from everybody and the country need not to join international camps. This mindset is being pushed from pro-American elements in leadership of army with the aim of diluting hostility with India, and making grounds for recognition of the Jewish entity.

Thirdly, decreasing the effectiveness of the army: Key policy making positions within the army are being filled with so-called economic experts. The SIFC itself is manned by army officers whose job is to facilitate foreign investments. This divides the priorities of the army, and weakens its war fighting potential. The cost-benefit framework is increasingly becoming the basis of key decisions, instead of Islamic thought of seeking martyrdom for the sake of Allah ﷻ.

Fourthly, increasing economic pain for the masses: False promises of job creation resulting from Foreign Direct Investment are being made to cool the

anger of ummah, suffering from economic hardships. In reality, the colonialist economic program has ruined local industry and sunk the country further into a debt trap. The fact remains that Foreign Direct Investment has had a negative effect on economy. The private sector investment in power sector, the infamous Independent Power Producers (IPPs), has drowned energy sector in debt. It is the same case with the China-Pakistan Economic Corridor (CEPC). The SIFC merely promises more of the same.

Fifthly, privatizing strategic assets: The central focus of the Asim-Sharif economic plan is to privatize key assets: minerals, information, agriculture, aviation and energy sectors. While this focus is not new, the push towards its realization is strong, given the backing of the military leadership. Besides obvious economic disadvantages, the privatization plan will enable foreign investors to influence our foreign policy as well.

O Muslims of Pakistan and Their Armed Forces! The Special Investment Facilitation Council (SIFC) is a colonialist plan to increase our poverty and reduce our military capabilities before our enemies. It is being implemented aggressively by the agents of America in the military leadership. Abandoning Jihad will only increase our disgrace and humiliation unless we return to our Deen. The Messenger of Allah ﷺ said, «إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ بِالْأَذْنَابِ الْبَقَرِ وَرَضِيْتُمْ بِالرِّزْعِ، وَتَرَكْتُمْ» «If you transact in 'lynah (a type of Riba), follow the tails of cows (tilling the land), become content with agriculture and abandoned Jihad, Allah will send on you disgrace that He will not remove until, you return to your religion.» [Abu Daud]. Each and every Muslim must demand from his relative and friends in the armed forces to grant their Nussrah to Hizb ut-Tahrir for the re-establishment of the Khilafah Rashidah.

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“Islamic Modernism (الحدائفة الإسلامية),” An Attack on the Prophetic Sunnah

Idrees Pasha, Pakistan

Islamic Modernism (الحدائفة الإسلامية) refers to an idea that seeks to reinterpret Islam to align with the values and frameworks of the Western liberal world order. Emerging in the 19th century, this wave of reform was driven by influential figures such as Jamal ud Din Afghani, Muhammad Abduh, Rashid Rida, and Syed Ahmed Khan. Their efforts were aimed at reconciling Islam with evolving modern political, social, and economic systems. This reinterpretation, however, often involved the distortion of Islamic principles in order to fit the evolving norms of the modern world, including Western concepts like nationalism, capitalism, human legislation, human rights, gender equality, and interfaith harmony.

One of the central challenges modernism poses is the attempt to reshape Islam to justify Western notions like the invasion of Muslim lands, privatization of public resources, a Riba-based economy, and the establishment of nation-states, which are foreign to the Islamic thought. The modernist agenda, therefore, involves modifying Islamic teachings to make them appear compatible with Western ideologies and systems.

Modernism aims to find space within the Noble Quran and Prophetic Sunnah for the values of the Western world order. This process includes twisting the interpretation of Islamic texts in order to accommodate ideas such as occupation, economic exploitation, and the promotion of individual freedoms, all of which run counter to Islamic fundamentals. Proponents of modernism argue that Islam should adapt to the modern world, yet they often overlook the fact that the fundamental human needs have not changed. Humans still need to trade, own property, appoint rulers, and regulate social relations, etc. What has changed, however, is the means and styles by which these needs are fulfilled, thanks to technological advancements.

One of the key arguments presented by modernists is the claim that Islam does not provide detailed guidance for various systems, such as governance, the economy, or the legal framework of society. This assertion, however, fails to

acknowledge the rich intellectual tradition within Islam, which offers extensive elaboration on these matters.

For example, classical Islamic scholars such as Al-Mawardi, Ibn Taymiyah, and Abu Yousaf wrote comprehensive works on governance, economics, and societal organization. *Ahkaam Sultaniya* by Al-Mawardi addresses the details of governance, including the qualifications of rulers and the rules of leadership in an Islamic state. *Al-Siyasah al-Shariyah* by Ibn Taymiyah offers insight into the role of the state and its relationship with the governed. *Kitab Al-Khiraj* by Abu Yousaf, a student of the renowned scholar Abu Hanifa, provides a detailed examination of economic practices, particularly regarding land taxation and public finance.

Additionally, the Hadith literature, records of the sayings, actions, and consent of our beloved Prophet Muhammad ﷺ, offers detailed guidance on governance, economics, social relations, and even individual conduct. So there are Ahadith which provide specific instructions on matters of ruling, like putting the qualification of being a male for rulers in the hadith «لَنْ يُفْلِحَ قَوْمٌ وَلَوْأَ أَمْرَهُمْ» «إذا بُويعَ لِخَلِيفَتَيْنِ، «فَأْتَلُوا الْآخِرَ مِنْهُمَا» «بَعَثَ رَسُولَ اللَّهِ ﷺ عمرَ علي» «الصدقة» «مessenger of Allah ﷺ appointed Umar (ra) on Sadaqah». Similarly, we find details on matters of economy, how land should be owned and distributed, and how markets and trade should be regulated. For example, the Prophet Muhammad ﷺ said, «الناس شركاء في الثلاث: الماء والكلأ والنار» «The people are partners in three things: water, pasture, and fire.» This statement outlines the concept of shared public resources, an essential aspect of governance and economic policy in Islam.

Sunnah also addresses matters such as the prohibition of monopolies like in the hadith, «مَنْ اَحْتَكَرَ فَهُوَ خَاطِئٌ» «Whosoever monopolized is upon error», indicating that monopolistic practices are forbidden in Islam, on matter of price-fixing, as in the hadith «بَلَّ اللَّهُ يَخْفِضُ وَيَرْفَعُ» «Allah reduces and raises the prices,» on matter of currency like in the hadith, «الْوِزْنُ وَزْنُ أَهْلِ مَكَّةَ وَالْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ» «The weight is the weight of people of Makkah and the measure is the measure of people of Madina», which establishes the bimetallic currency

standard of Silver Dirham of 2.975g and Golden Dinar of 4.25g. Similarly, he instructed the community on issues such as land ownership like in the hadith «من» «أحيا أرضًا ميتةً فهي له» “Whosoever revived a dead land, it is his”, and unjust taxation like in the hadith «لا يدخل الجنة صاحب المكس» “One who takes (unlawful) tax will not enter Jannah”, further illustrating the comprehensive guidance Islam offers on the political systems of life.

A significant challenge to modernism’s reinterpretation of Islam is its treatment of Hadith. Some modernists argue that while the Quran is divinely protected, Hadith cannot be placed in the same category, as it is merely a collection of human narrations. However, this view overlooks the central role Hadith plays in explaining and elaborating on the Quranic text.

The Noble Quran itself affirms the Sunnah. It is decisively established that Sunnah is Revelation, decisive in text (thaboot) and decisive in evidencing (dalaalah). Allah said, ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ﴾ “Nor does he speak of desire.” [TMQ Surah An-Najm 53:3]. In his Tafsir, Ibn Kathir stated regarding this ayah, ما يقول قولاً “nothing the Prophet says of speech is of his desire or wish.” Imam Qurtubi stated in his Tafsir, ما يخرج نطقه عن رأيه، إنما هو يوحى من الله عز وجل “nothing of what he speaks is of his own opinion. It is only what has been revealed by Allah the Exalted.” Allah ﷻ said, ﴿إِن هُوَ إِلَّا وَحْيٌ يُوحَى﴾ “It is only a revelation revealed.” [TMQ Surah An-Najm 53:4]. Ibn Kathir stated, إنما يقول ما أمر به ، يبلغه إلى الناس كاملاً “he ﷺ only conveys to the people what he was commanded to convey, in its entirety, without addition or deletion.” Without the Sunnah, many of the practical details of Islamic rules including the Ibadaat, such as the method of prayer, fasting, and other rules, would remain unclear.

Furthermore, the preservation of the Ahadith followed a similar methodology to that of the ayaat of the Noble Quran. Both were transmitted orally and then documented. The compilation of the Ahadith involved rigorous validation processes to ensure their authenticity. Muhadithoon, scholars of the Ahadith, such as Imam Bukhari, Imam Muslim and others, developed comprehensive methodologies for verifying the reliability of narrators and the accuracy of the content. This system of authentication ensured that only the most reliable narrations were preserved.

Despite the modernist argument that the Ahadith are not as rigorously preserved as the Noble Quran, historical evidence shows that the collection and preservation of Hadith was treated with the utmost care. The process involved not only the transmission of narrations but also the detailed examination of the narrators' character, memory, and reliability. For example, the Hadith about Abu Musa being questioned by Umar ibn al-Khattab demonstrates the care with which Hadiths were scrutinized, even at the time of Companions of Messenger of Allah ﷺ.

Al-Jariri narrated from Abu Nadra who narrated from Abu Sa'eed that Abu Musa greeted Umar with the *Salam* three times from behind the door but he was not given permission to enter. So he returned. Umar (ra) sent someone for him and asked him why did you return back? He said: I heard the Messenger of Allah ﷺ say, «إِذَا سَلَّمَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُجِبْ فَلْيَرْجِعْ» "When one of you gives salam three times and you are not answered, then let him turn back" [Ahmad]. 'Umar replied, «لَتَأْتِيَنِي عَلَى ذَلِكَ بَبِيْنَةٍ أَوْ لِأَفْعَلَنَّ بِكَ» "You must bring me an evidence about this matter otherwise I will punish you." Abu Musa came to us while we were sitting down and his face was sweaty. We said: "What is the matter with you?" So he informed us and asked: "Did anyone of you hear this *Hadith*?" We replied: "Yes, all of us have heard this (*Hadith*)." So we sent a man from amongst us till he came to Umar (ra) and told him.

Similarly, Ali (ra) said, «كَانَتْ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ حَدِيثًا نَفَعَنِي اللَّهُ بِمَا شَاءَ مِنْهُ، وَإِذَا حَدَّثَنِي عَنْهُ مَحْدَثٌ اسْتَحْلَفْتَهُ فَإِنْ حَلَفَ لِي بِصِدْقَتِهِ مِنْ اللَّهِ ﷻ الَّتِي اللَّهُ ﷻ نَفَعَنِي بِهَا» "If I heard a *Hadith* from the Prophet of Allah ﷺ which Allah ﷻ benefited me with it, and if anyone talked to me about it, I would ask for an oath from him, and if he gave it to me then I would trust him."

Moreover, the efforts to preserve Hadith can be seen in the practices of the Companions (ra) of the Prophet Muhammad ﷺ. For instance, Abu Huraira (ra), one of the most prolific narrators of Hadith, famously said, «مَا مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ أَكْثَرَ حَدِيثًا مِنِّي إِلَّا مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍ فَإِنَّهُ كَانَ يَكْتُبُ وَلَا أَكْتُبُ» "No one from the Companions of the Prophet ﷺ narrated more Hadith than me except Abdullah ibn Umar, for he used to write them down, while I did not." This highlights the meticulous documentation efforts that were undertaken to preserve the teachings of the Messenger of Allah ﷺ for future generations.

The modernist effort to undermine the authority of Hadith disregards the fact that Hadith is an indigenous legal source within Islam, on par with the Quran itself. Numerous Quranic verses emphasize the importance of obeying the Prophet Muhammad ﷺ and following his teachings. For instance, Allah says, ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ "Whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it" (TMQ Al-Hashr: 7). Similarly, Allah ﷻ said in another verse, ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ "Nor does he speak of his own desire. It is only a revelation that is inspired" [TMQ Al-Najam 3-4]. These verses confirm that the Prophet's actions and sayings are not just guidance, but Divine Revelation.

The Sunnah also addresses crucial legal and societal issues that are as binding as Quranic injunctions. For example, rules regarding the prohibition of free-mixing of genders, the regulation of economic transactions, and the proper conduct of marriage contracts are all derived from the Sunnah. Similarly, the Sunnah provides detailed rules for the appointment of rulers, the conduct of warfare, and the management of public affairs. These are all central to the functioning of a just and effective Islamic state.

The modernist movement often seeks to undermine the authority of Hadith, arguing that traditional Islamic teachings are outdated and incompatible with modern life. This argument is exemplified by the *Civil Democratic Islam* report published by the RAND Corporation in 2004, which explicitly states in the appendix-A titled "*The Hadith Wars*", that a body of "counterhadith" should be created to support more liberal, egalitarian, and democratic interpretations of Islam. This effort reflects the West's desire to shape Islam in a way that aligns with its own values and systems, particularly its commitment to liberal democracy and secularism.

However, such efforts fail to recognize that Islam is a complete system of guidance, capable of addressing the needs of humanity, both in the past and present. The fundamental needs of humans—such as the need for justice, economic stability, governance, health, security, education and social cohesion—remain unchanged. The only aspect that has evolved is the means and styles by which these needs are addressed. Whether through modern banking systems, advanced communication technologies, or contemporary warfare, Islam remains

adaptable to new methods and tools of the time. The traditional Islamic system, based on the Quran and Hadith, continues to provide relevant and comprehensive solutions for contemporary society.

“Islamic Modernism’s” attempt to reinterpret Islam in light of Western liberalism poses a direct challenge to the authenticity and authority of Hadith. By undermining the importance of the Sunnah, modernists seek to strip Islam of its comprehensive guidance on all aspects of life. However, the traditional Islamic system, rooted in both the Noble Quran and Prophetic Sunnah, remains a complete and viable framework for addressing human needs. The re-interpretation of Islam to fit modern Western ideals is not only misguided but also fails to recognize the timeless relevance of Islamic teachings. Through a rigorous process of preservation and authentication, Hadith remains as valid, relevant and authoritative today as it was during the time of the Prophet Muhammad ﷺ, offering timeless solutions to the challenges of the modern world.

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Short-Sighted Russia and the “Illusion of Victory”

Fazl Amzaev, Ukraine

A number of events have taken place in the past few months, which support the assumption that America is continuing its strategy of prolonging the conflict, in connection with the Ukrainian crisis.

It is necessary to recall that the continuation of this conflict in the active phase weakens all the major powers, present in the Eurasian theatre: Europe, Russia and China.

The weakening of European countries and Russia is evident due to the huge military expenditures, as well as the collapse of economic relations between Russia and Europe. As for China, Russia’s uncertain stance makes it impossible for China to build effective economic cooperation with it, forcing the Chinese economy to suffocate, without Russian resources.

Here it is necessary to recall the unsuccessful counteroffensive of Ukraine in the summer of 2023. The main reason for the failure of the counteroffensive was the insufficient supply of appropriate weapons to the Ukrainian army from Western partners, especially America.

In an interview with “The Economist” on 1/11/2023, the then Commander-in-Chief of the Armed Forces of Ukraine Valeriy Zaluzhny diplomatically hinted at the insufficient supply of weapons from America, saying, “To get out of this impasse, we need something new, like gunpowder, which the Chinese invented and with which we still kill each other.” He warned that without a significant advantage, Ukraine faces a protracted trench war that could wear it out. In the interview, he argued that the delay in the delivery of Western weapons, although disappointing, was not the main reason for Ukraine’s impasse.

Apparently, it was Zaluzhny's unwillingness to fight Russia without “inventing gunpowder” that led to his dismissal from the post of commander-in-chief. On 1/12/2023, in his interview with the Associated Press, Ukrainian

President Zelensky also stated: “We did not receive all the weapons we wanted, I cannot be happy about that, but I also cannot complain too much.”

Almost a year later, on 17/11/2024, as Ukraine’s ambassador to the United Kingdom, Zaluzhny made a more blunt statement about the reasons for the failure of the Ukrainian counteroffensive, saying that the 2023 counteroffensive under his leadership had failed because the West had not provided sufficient weapons. “As a result, we find ourselves in a state of protracted war. In my personal opinion, there is no hope of getting out of this protracted war,” he said.

From this we can say with confidence that since the summer of 2023, America has been prolonging the conflict regarding the Russian invasion of Ukraine.

Then, from December 2023 to the end of April 2024, a bipartisan dispute began in both the US Senate and the US Congress over the allocation of \$ 60 billion to Ukraine. Although there are real differences between the two parties, it is worth noting that all these disputes conveniently fit into America’s plan to prolong the conflict in Ukraine.

In general, it is worth noting that America has been manufacturing the illusion of victory for Russia, since the first days of the Russian invasion of Ukraine, in February 2022. We all remember the statements of American and British analysts, in the first days of the war, that Kiev would fall within 48 hours.

After that, media sources, including Ukrainian ones, circulated information that Russia was able to plunge Ukrainian cities into darkness, by cutting off power, which prompted Russian forces to use up their entire stock of missiles in the winter of 2022-2023.

After the failure of the Ukrainian counteroffensive in the summer of 2023, Russia was fed dreams that Ukraine was weak and on the verge of collapse, that Western, especially American, support was unstable, and that any day now Ukraine, under pressure from America, would be forced to sit down at the table

for direct negotiations with Russia. This was the mood in the world media, and Ukrainian media, since the summer of 2024.

Ukraine has been in line with this US policy. For example, its president, Zelensky, made ambiguous statements from late spring 2024, to late summer, about the need to end the active phase of the conflict, which Russia undoubtedly interpreted as Ukraine's desire to start negotiations.

Apparently, some covert contacts took place between Ukraine and Russia during early to mid-summer 2024, particularly regarding the warring parties halting attacks on infrastructure facilities.

That is why, when on 08/06/2024 Ukrainian forces seized large territories from Russia in the Kursk region, Russian President Putin complained that, after these actions of Ukraine, there could now be no talk of any negotiations.

This US policy aims to keep Russia in a state of an "illusion of victory" in its war with Ukraine, which will keep the Russian leadership in a state of anticipation of negotiations. This in turn will push Russia into military action at maximum intensity, in order to strengthen its negotiating position. Russia undoubtedly realizes that the more Ukrainian territory it can seize before the start of negotiations, the more of this territory will remain under its control. This is because negotiations will inevitably mean freezing the conflict along the front line.

This strategy leads Russia to throw all its resources into the mill of war, being on a constant offensive on the battlefield, believing that the war is about to end. According to America's understanding, this will sooner or later weaken Russia to the point that it will be ready to submit to its will, both in the Ukrainian crisis and in other international affairs. This is especially in the issue of joint confrontation with China, whose growing power has concerned America in particular, over the past decade.

Ukraine has vast territories that allow it to exchange them for weakening the enemy. It is well-known that losses in soldiers and resources during an offensive attack, are several times greater than during a defensive attack.

This is what the US plan for this conflict looks like in general.

Politically naive, short-sighted and devoid of a single ideology, Russia, which is accustomed to solving all its foreign policy problems only by the brute force of arms, is unable to counter this skillful policy of America. Therefore, Russia is unlikely to be able to escape from the trap into which it fell in Ukraine.

Therefore, for the moment, a significant de-escalation is not expected. Yes, it is possible that some kind of short-term ceasefire will be declared, which will be followed by further escalation, but even this is unlikely.

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It is Time for You, O Factions, to Turn Your Backs on All the Traitors, for You No Longer Have Anything to Lose

Ustadh Khalid Saeed, Palestine

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.

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Hizb ut-Tahrir Calls for the Liberation of the Lands of Muslims from Colonialism

Media Office of Hizb ut-Tahrir in Wilayah Pakistan

Hizb ut-Tahrir has become the subject of societal debate within the influential circles of Pakistan. The debate includes whether the Shariah treatments to the problems that Hizb ut-Tahrir presents should be implemented to escape the many crises that Pakistan faces. There is active discussion about Hizb ut-Tahrir itself, including its ban in Pakistan and the harsh stance against it in terms of persecution, harassment and imprisonment. In the interest of productive debate, the following points are for consideration by the influential in general and the policy makers, journalists, human rights organizations and the legal fraternity in particular.

Firstly: Hizb ut- Tahrir (the Liberation Party) calls for the liberation (tahrir) of the lands of Muslims from colonialism. The word tahrir in Arabic denotes liberation or emancipation from slavery. Hizb ut-Tahrir calls for the liberation (tahrir) of Muslim Lands from the thoughts, systems and rulings of the colonialists, as well as liberation from the dominance and influence of colonialist states.

The Hizb works for the liberation and revival of Muslims is by raising the Muslims intellectually. This is by generating the correct thoughts and concepts of Islam within the Muslims. As such, Hizb ut Tahrir is a political party, whose ideology is Islam. Hizb ut-Tahrir was established in response to the following verse of the Noble Quran, ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ "There must arise from among you a group (or groups) that invites to all that is good (al-khair), commands all that is right (al-ma'roof) and forbids all that is evil (al-munkar). Those are the successful ones." [TMQ Surah Aali Imran 3:104]. So why should Hizb ut-Tahrir not be allowed to call for the liberation of Muslim lands from colonialism?

Secondly, Hizb ut-Tahrir rejects the economic colonialization of the lands of Muslims. The Hizb asserts that the method of taking foreign loans for financing is dangerous for any country. In the past, loans were a means for the direct colonialization of a country. Today, loans are a key method for extending

influence and dominance over countries. The loans are on interest, throwing the country into a deep debt trap. Then colonialist financial institutions, such as the International Monetary Fund, impose conditions which worsen the economic conditions. The conditions allow foreign companies to exploit raw materials and dominate the local markets with their high value goods. The conditions restrict industry to producing low value goods for foreign markets. The conditions enforce the privatization of state industry and public property like oil and electricity, depriving the state treasury of funds.

Organizations like the International Monetary Fund are tools in the hands of major powers, especially America, which exploit them to achieve their own interests. They are a means to generate the influence of the colonialists over the Muslims and their lands. This is not allowed according to Shariah law, because the Shariah principle states **الْوَسِيلَةُ إِلَى الْحَرَامِ مُحَرَّمَةٌ** "the means to what is forbidden is forbidden." Hizb ut-Tahrir calls for the implementation of the Islamic Shariah rulings regarding economy in order to end economic colonialization. So why should Hizb ut-Tahrir not be allowed to call for the end of economic colonialization in the lands of Muslims?

Thirdly, Hizb ut-Tahrir rejects the military colonialization of the lands of Muslims. The Hizb asserts that it is not allowed to conclude military agreements with colonialist states, such as mutual defense agreements, mutual security agreements, and any military facilitation related to that, such as leasing military bases, airports, or ports. It is also not permitted to seek assistance (isti'aanah) from colonialist states, and their armies.

Hizb ut-Tahrir politically opposes military colonialization on the basis of Islam. The Messenger ﷺ forbade Muslims from seeking assistance (isti'aanah) from kafir states, since he forbade seeking light from the fire of the mushrikeen, as he said, **لَا تَسْتَضِيئُوا بِنَارِ الْمُشْرِكِينَ** "Do not seek light from the fire of the mushrikeen." [Narrated by Ahmad]. Fire is a kinayah (metonym) for war. The Messenger ﷺ also said, **فَإِنَّا لَا نَسْتَعِينُ بِمُشْرِكٍ** "We do not seek assistance from a mushrik." [Sahih Ibn Hibban]. So why should Hizb ut-Tahrir not be allowed to call for the end of the military colonialization in the lands of Muslims?

Fourthly, Hizb ut-Tahrir rejects the political colonialization of the lands of Muslims. After the destruction of the Khilafah at the hands of the colonialist

powers, the lands of Muslims were divided into over fifty small states, as part of a divide and rule policy. The Hizb asserts Muslims are a distinct Ummah apart from other people. It is obligatory that the Muslims are as a single unit, in a single state, as a single entity. It is obligatory that work is done for the unification of all of the lands of Muslims within a single state, under the Khilafah state.

Hizb ut-Tahrir calls for the political unification of the lands of Muslims on the basis of Islam. It is stated in the Noble Quran, ﴿وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ "Hold fast to the rope of Allah and do not be divided." [TMQ Surah Aali Imran 3: 103] The Prophet ﷺ stated, «أَلَا لَا يَأْتِيهَا النَّاسُ إِلَّا إِنْ رَبِّكُمْ وَاحِدٌ، وَإِنْ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى» "O humankind, indeed your Lord is one, and your original forefather is one. Indeed, neither the Arab has superiority over the non-Arab, nor the non-Arab over the Arab, nor the white over the black, nor the black over the white, except by piety." [Ahmad]. So why should Hizb ut-Tahrir not be allowed to call for the political unification of the lands of Muslims?

Fifthly, Hizb ut-Tahrir rejects the cultural colonialization of the lands of the Muslims. After the destruction of the Khilafah, the colonialists designed the curriculums and syllabuses for education from the view point of their ideology, capitalism. It is the ideology of separating religion from the state, and separating religion from life, as per "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Based on that, the human being is the one who establishes his own system for life.

Hizb ut-Tahrir's rejection of the cultural colonialization of the lands of the Muslims is based on the viewpoint of Islam. In Islam, Allah ﷻ is the Legislator and He alone established the system for humans, and made the state part of the Shariah rulings of Islam. In Shariah, a Muslim is required to perform all actions according to the Shariah rulings. The Noble Quran states, ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ﴾ "So, no, by your Lord, they will not believe (in truth) until they make you the judge in all disputes between them." [TMQ Surah an-Nisaa 4:65]. So why should Hizb ut-Tahrir not be allowed to call for the end of cultural colonialization in the lands of Muslims?

In conclusion, Hizb ut-Tahrir is a political party whose ideology is Islam. It confines its work to political and intellectual actions, in adherence of the method with which the Prophet ﷺ carried the Dawah in Makkah. All of its political and intellectual stances are upon the basis of Islam. It works to end all forms of colonialism in the lands of Muslims. It works for the unification of the lands of the Muslims under the Islamic ruling system, the Khilafah. In the interest of an honest and productive debate, the Media Office of Hizb ut-Tahrir in Wilayah Pakistan extends a warm invitation to anyone who would like further information about Hizb ut-Tahrir.

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Q&A: Seeking Nussrah, Giving the Nussrah and Allah's Nasr

Ata bin Khalil Abu Al-Rashtah

To: Mohamed Ali Bouazizi

Question:

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh

May Allah grant you success and reward.

There is seeking of Nussrah, there is response or giving the Nussrah and there is Allah's Nasr. Is the response the victory? Just as what was mentioned in the Seerah, as far as I can remember: Ibn Hisham said, when Allah wanted to give Nasr (victory) to his servant, he brought forth people from Medina to him. Will the Nasr (victory) accompany the upcoming emerging state, Allah willing, as it turns the tables and unites the Ummah under the banner of "There is no god but Allah, and Muhammad is the Messenger of Allah" and wages wars if the West attacks us? Can the Nasr (victory) be in its sensed, tangible form, as happened at Badr with the angels and at the Trench with the wind, or will it be in the form of aid, support, preparation, and casting terror into the hearts of the enemy?

I apologize for the branching question. May Allah reward you the best of reward.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh.

1- Nasr (victory) takes many forms. The dominance of the idea of the call over other ideas is one aspect of Nasr (victory), the people rallying around the call and supporting it is one aspect of Nasr (victory) and the steadfastness of the callers to their call is one aspect of Nasr (victory)... and so on.

2- One of the aspects of Nasr (victory) is the response of the people of power and protection by giving support to the call. However, Nasr (victory) in its full meaning is not achieved except by achieving this Nussrah (support) and the party reaching power by establishing the state, implementing Islam, and carrying the call. So, Nasr (victory) in the context of the call, its full meaning is the existence of the focal point, i.e. the establishment of the state, because without the establishment of the state, Islam does not exist in the arena of life. As for the other aspects of victory, even if there is good in them, they do not achieve the existence of Islam in the arena of life, rather the establishment of the state and the rule by Islam are necessary in practice so that Islam exists in the arena of life and Nasr (victory) exists in its full and comprehensive meaning.

3- We are certain that the coming second Khilafah Rashida (Rightly-Guided Caliphate) will arise and remain in existence and lead the Ummah to victory and empowerment, because the promising evidence of its establishment indicates that it will remain, be established and rule with justice. For example:

- Allah ﷻ says, وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ "Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security, provided that they worship Me, associating nothing with Me. But whoever disbelieves after this promise, it is they who will be the rebellious." [TMQ Surah An-Nur: 55].

Although this verse is general, it also applies to the coming Khilafah (Caliphate) state, Allah willing. It is clear from the verse that empowerment and security will be achieved, and this will only happen through its steadfastness and victory over its enemies.

- It was narrated by Imam Ahmad and Musnad al-Tayalisi on the authority of Hudhayfah, who said: The Messenger of Allah ﷺ said, **إِنَّكُمْ فِي النَّبُوءَةِ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونَ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ تَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا عَاصِبًا، فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ** "Prophethood will last with you as long as Allah wants it to last. Then there will be Khilafah according to the method of Prophethood, and it will last for as long as Allah wishes, then He will lift it if He wishes. Then there will be hereditary rule (ملكًا عاصبًا), and it will last for as long as Allah wishes, then He will lift it if He wishes. Then there will be an oppressive rule (ملكًا جبرية), and it will last for as long as Allah wishes, then He will lift it if He wishes. Then there will be a Khilafah on the method of Prophethood." Then he ﷺ fell silent. There is no point in the existence of the second Khilafah (Caliphate) on the Method of Prophethood if it is not established and is stable.

- Muslim narrated in his Sahih on the authority of Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah ﷺ said, **« لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ ...الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ** "The last hour will not come before the Muslims fight the Jews and the Muslims kill them...". In another wording, he ﷺ said, **« تَقَاتِلُكُمْ يَهُودُ، فَتُسَلِّطُونَ عَلَيْهِمْ** "You shall fight the Jews. You will gain such control over them". This means uprooting the Jewish state, and this will most likely only be achieved by the establishment, stability, and victory of the second Khilafah (Caliphate).

- Ahmad narrated in his Musnad, and Al-Hakim authenticated it, and Al-Dhahabi agreed with him, on the authority of Abu Qabil, who said: We were with Abdullah bin Amr bin Al-Aas, and he said: While we were around the Messenger of Allah ﷺ writing, the Messenger of Allah ﷺ was asked: Which of the two cities will be conquered first: Constantinople or Rome? So, the Messenger of Allah ﷺ said, **« مَدِينَةُ هِرَقْلٍ تَفْتَحُ أَوْلًا، يَعْنِي قُسْطَنْطِينِيَّةَ** "The city of Heraclius will be conquered first, meaning Constantinople". Constantinople has been conquered, and Rome will be conquered, Allah willing... This is envisioned by the establishment and stability of the second Khilafah.

- Ahmad narrated in his Musnad on the authority of Tamim al-Dari who said: I heard the Messenger of Allah ﷺ say, وَلَا يَثْرُكَ اللَّهُ، وَلَا يَبْلُغُ اللَّيْلُ وَالنَّهَارُ، وَيَبْتِغِي مَدْرًا وَلَا وَبْرًا إِلَّا أَدْخَلَهُ اللَّهُ هَذَا الدِّينَ، بَعْرًا عَزِيزًا أَوْ بَدَلًا ذَلِيلًا؛ عِزًّا يُعِزُّ اللَّهُ بِهِ الْإِسْلَامَ وَذُلًّا يُذِلُّ اللَّهُ بِهِ الْكُفْرَ "There will not remain on the face of the earth a mud-brick house or a camel's hair tent which Allah will not cause the confession of Islam to enter bringing both mighty honour and abject abasement. Allah will either honour the occupants and put them among its adherents, or will humiliate them and they will be subject to it." Al-Bayhaqi narrated something similar in his Sunan al-Kubra, as did al-Hakim in his Mustadrak. This means that the second Khilafah Rashida (Rightly-Guided Caliphate) state will be established, stabilized, and expanded to include the entire world.

4- But what is mentioned above does not mean that the Khilafah State will win every battle it fights. It may lose a battle here and a battle there, but it will have victory in the end. That is, it may lose battles, but Allah willing, it will not lose the war, just as was the case with the first Islamic State. It lost some battles, but victory in the war was its ally until it ruled most of the ancient world.

5- As for your question: (Is it possible for victory to be in its sensed, tangible form, as happened at Badr with the angels and at the Trench with the wind, or is it in the form of aid, support, preparation, and casting terror into the hearts of the enemy?) all of that is possible to take place, and the matter is up to Allah ﷻ, for He is the supporter of His believing servants with soldiers from Him. "وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ" [Al-Muddaththir: 31]. But the Shariah ruling requires us to prepare ourselves according to the Allah's saying, وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ، وَعَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ "Prepare against them what you "believers" can of "military" power and cavalry to deter Allah's enemies and your enemies as well as other enemies unknown to you but known to Allah. Whatever you spend in the cause of Allah will be paid to you in full and you will not be wronged" [Al-Anfal: 60]

I hope this is sufficient, and Allah knows best and is most wise.

Your brother,

Ata bin Khalil Abu Al-Rashtah

22 Jumada Al-Awal 1446 AH

24/11/2024 CE

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Q&A: Events in Syria and the Fall of the Assad Regime

(Translated from Arabic)

Question:

Asharq Al-Awsat published on 8 December 2024, "And so the Assad regime fell: The Syrian opposition announced today, Sunday, that it had liberated Damascus and overthrew the 24-year rule of President Bashar al-Assad. The opposition statement on state television read, "Alhamdulillah, the city of Damascus has been liberated and the tyrant Bashar al-Assad has been overthrown." The opposition added that all detainees have been released."

Hayat Tahrir al-Sham had launched an attack in northern Syria, under the title "Deterrence of Aggression" on 27 November 2024. This was followed by the Syrian National Army in its attack under the title "Dawn of Freedom" on 30 November 2024. Aleppo was taken over, in addition to completing control over all areas of Idlib, then Hama, and then Homs... and today Damascus... and all of this is in within about ten days... So what is the truth about what is happening in Syria? Thank you.

Answer:

To clarify matters, we must consider the following facts:

Firstly: The factions that launched the attack: According to the BBC on 28 November 2024, the factions participating in the attack are the "Al-Fath Al-Mubin Operations Room," which is led by Hayat Tahrir Al-Sham and includes the National Liberation Front supported by Turkey, and the Jaysh Al-Izza group... as well as the Syrian National Army, which represents an alliance of opposition factions supported by Turkey and is not involved in the Al-Fath Al-Mubin Operations Room. Thus, most of the factions participating in the attack are factions affiliated with Turkey and loyal to it, as the National Army is its creation, whilst Hay'at Tahrir Al-Sham is under Turkey's sight and hearing, and the rapprochement between the HTS organization and Turkey is strikingly obvious to anyone with eyes.

Secondly: These moves were initially more of a disciplinary message to Bashar because he did not respond to Erdogan's requests, as Erdogan asked

Russian President Putin, "to work on advancing normalization talks between Ankara and Damascus and for Bashar to accept the invitation he extended to him to meet him..." (Reuters 25 October 2024.) However, Bashar did not respond. Instead, he asked for the withdrawal of Turkish forces and set conditions and procrastinated. Lavrov, the Russian mediator, confirmed this and told the Turkish newspaper Hurriyet on 1 November 2024 that Bashar is requesting the withdrawal of Turkish forces and "...that the main obstacle to this is the presence of Turkish forces in northern Syria." Erdogan became angry and gave the green light to the HTS organization and the National Army to move, "Opposition sources in contact with Turkish intelligence say that Ankara gave the green light for the attack." (German Deutsche Welle 30 November 2024.)

Thirdly: Although this movement was initially confined to liberating the de-escalation zones around Idlib, driven by Bashar's failure to respond to Turkey's offers to negotiate a political solution between him and the opposition, large segments of the population, who are suffering from Bashar's injustice, took advantage of that, and mobilized on all fronts. They did not stop at what was originally planned in the de-escalation zones around Idlib. Instead, they went beyond that in various regions of Syria. This is because the Syrian army was also suffering from Bashar's injustice, and was not convinced about defending him, so its withdrawals were continuous. Then, the mobilized segments of the population entered Aleppo and Hama, and then Homs. Finally, the movements of the Syrian people reached Damascus. All of this happened rapidly, within ten days, since the movements began on 27 November 2024.

Fourthly: The stances of regional and international actors

1- As for Iran and Russia: They were shocked by what was happening. Russia strengthened security at the Hmeimim Air Base and the Tartus Naval Base. Iran and Russia initiated contact between themselves. "The Iranian Foreign Minister Araghchi discussed developments in Syria with his Russian counterpart Lavrov." (Anadolu Agency 30 November 2024).

Following this attacking movement, Iran moved diplomatically to stop the movement and resolve the problems with Turkey. So its Foreign Minister, Abbas Araghchi, arrived in Ankara on 2 December 2024, and met with his Turkish

counterpart Hakan Fidan... who spoke with his American counterpart Blinken and said, "The political process between the regime and the opposition must lead to positive results for the sake of peace and calm in Syria." ... (Anadolu Agency, 1 December 2024).

2- As for Turkey: It wanted a political solution with Bashar through peaceful negotiations, because America wanted that. However, Bashar thought that he could gain advantages by not responding quickly. So his answers to Erdogan's offers included procrastination and stalling, thinking that this would not anger America. It seems that Erdogan was annoyed by that, so he took America's approval to teach Bashar a lesson. Thus, the negotiated solution would be in a combative atmosphere, that appeared to be a victory for Erdogan over Bashar. Accordingly, he pushed the opposition factions to attack, supporting them with the necessary weapons and intelligence information:

a- On 25 October 2024, Erdogan told reporters after meeting Putin on the sidelines of the BRICS conference in Kazan that he "asked Russian President Putin to work on advancing normalization talks between Ankara and Damascus and for Bashar to accept the invitation he extended to him to meet him"... (Reuters 25 October 2024).

b- The Russian mediators responded to Erdogan, more than once, that there are conditions for Bashar al-Assad to meet with him and normalize relations with him, including the withdrawal of Turkish forces from Syria. Lavrov, the Russian Foreign Minister, confirmed to the Turkish newspaper Hurriyet on 1 November 2024 that "both Turkey and Syria are showing serious interest in resuming dialogue in order to normalize relations, and that the main obstacle to this is the presence of Turkish forces in northern Syria." This indicates Bashar's intransigence, who exploited Erdogan's weak stance over normalization, and also exploited the support of the Arab countries for him. So he viewed that America still wanted him, because it had not found an alternative to him!

c- When the Turkish regime despaired of a negotiated solution with Bashar under these circumstances, it obtained America's approval for the negotiated solution to be carried out, with a military prelude, in order to pressurize Bashar. So Erdogan mobilized the armed factions from 27 November 2024. This is

evidenced by the fact that the Turkish regime is the one that allowed the factions to start pressurizing Bashar's regime, that is, with a green light from Turkey. "And opposition sources in contact with Turkish intelligence say that Ankara gave the green light for the attack " (Deutsche Welle, 11/30/2024). This was so that Bashar would accept sitting with Erdogan, normalizing relations with Turkey, and reconciling with the opposition... then there is to be a political solution according to American specifications! That is, a "new phase" for Syria, as Erdogan said during a phone call with UN Secretary-General Guterres. "Turkish President Tayyip Erdogan stressed on Thursday that Syria is entering a new phase that is being managed calmly." (Arabi21, 5 December 2024)

3- As for America: It was not surprised by the Syrian opposition attack, and US National Security Advisor Jake Sullivan said, "We were not surprised by the Syrian armed opposition's exploitation of the new circumstances." (Al Jazeera Net 1 December 2024). It did not show any concern, as Al Jazeera Net reported on 1 December 2024 from the White House saying, "We are closely monitoring the situation in Syria and have been in contact over the last 48 hours with regional capitals.... US National Security Council (NSC) spokesman Sean Savett said, "The United States, together with its partners and allies, urge de-escalation, protection of civilians and minority groups, and a serious and credible political process that can end this civil war once and for all with a political settlement consistent with UNSCR 2254." (RT 1 December 2024).. Al Jazeera reported on its website on 2 December 2024, "The US State Department issued a statement saying that "The current escalation only underscores the urgent need for a Syrian-led political solution to the conflict, in line with UNSCR 2254." referring to the 2015 UN resolution that approved the peace process in Syria, and has not been implemented to date. It stipulates that peace talks in Syria begin in January 2016, and while stressing that the Syrian people are the ones who decide the future of the country, it called for the formation of a transitional government and holding of elections under UN auspices, demanding an immediate halt to any attacks against civilians. Al-Hurra published on its website on 4 December 2024, "Blinken considered that the most important thing at the present time is to push forward a political process based on the UN Security Council resolution, in an attempt to resolve and end the civil war in Syria." The Khabar News Agency

published on its website on 7 December 2024, "The Turkish Foreign Ministry said: We informed Blinken of the necessity for the Syrian government to hold a dialogue with the opposition."

4- As for the Jewish entity: Euro News Arabia reported on 30 November 2024 the following, "The "Israeli" Prime Minister, Benjamin Netanyahu, came out last Tuesday evening to announce to the "Israelis" his acceptance of a ceasefire with Hezbollah. In his speech, Netanyahu did not forget to refer to the Syrian President, Bashar al-Assad, and said in his speech, "Assad is playing with fire." Hours after that speech, the Syrian factions launched a coordinated attack against Assad's forces in northern Syria, which raised many questions. Netanyahu held a security meeting on the developments in northern Syria, which is unusual for such a matter, according to "Israeli" media... Then Al Jazeera Net reported on 1 December 2024 that the Yedioth Ahronoth newspaper said, "The "Israeli" army prevented an Iranian plane from landing in Syria on suspicion that it was carrying weapons for the Lebanese Hezbollah." This is as if the Jewish entity wants to prevent Iran from returning in force to the Syrian theater, under the pretext of carrying weapons for the Hezb of Iran in Lebanon, and therefore does not want a military focus for Iran or the Iranian Hezb in Syria and then in Lebanon.

Fifthly: In conclusion.. In light of what we have explained above is as follows:

1- The actor that controlled the start of the attacks, towards the de-escalation zones in Syria, is Turkey and behind Turkey is America.

2- They want from this "to start a serious political process" ... "a new phase" ... to arrange the matter of the new regime in Syria.. and I repeat some statements by American and Turkish officials in this regard:

"US National Security Council spokesman Sean Savitt said, "The United States, together with its partners and allies, urge de-escalation, protection of civilians and minority groups, and a serious and credible political process that can end this civil war once and for all with a political settlement consistent with UNSCR 2254" (RT, 1 December 2024)... "Turkish President Tayyip Erdogan stressed, on Thursday, that Syria is entering a new phase that is being managed calmly..." (Arabi21, 5 December 2024)

3- Although they did not clarify what they meant by the political solution that these attacks would lead to, the reality of the multiplicity of forces now fighting on the fronts could suggest that what America and its followers are arranging is a coalition Syrian regime between these forces that would replace the regime of the tyrant that has been removed, and in which there would be regions with autonomous self-rule similar to the self-rule of the Kurdish region in Iraq...

4- America, which is to determine the solution, will make it achieve the interests of the Jews, as America guaranteed them in the ceasefire agreement between the Jews and Lebanon at dawn on 27 November 2024, on the same day the military confrontation began in Syria, and then prevent Iran from returning with military momentum to the Syrian theater in support of its Hezb in Lebanon, i.e. cutting off the ground military connection between Iran and its Hezb in Lebanon.

These are the matters that the statements of American and Turkish officials mentioned above indicate, regarding the launch of the attacks in Syria.

Sixthly: Finally, what happened and is happening in Syria today, in terms of bloodshed, homes destroyed, and families displaced, is a painful matter, especially since it is to bring about a political solution, and a new phase, that is not far from the secular civil systems existing in Muslim countries, after the kafir colonialists and their agents were able to eliminate the ruling system in Islam the Khilafah (Caliphate) a hundred years ago.. and then the nations fell upon us like diners falling upon their meal... and yet the Ummah will return honorable and noble as it once was, and the Khilafah Rashidah (Rightly-Guided Caliphate) will return again, inshaaallah.. However, the Sunnah (Way) of Allah mandates that angels do not descend upon us from the sky to establish a Khilafah for us whilst we are sitting doing nothing. Instead, the Khilafah is established at the hands of men who believe in their Lord and He ﷻ increased them in guidance.. and we do not neglect such people, whether they are in the army or in the opposition, even if they are few. This is especially since the follower of the events, which have passed in the last ten days, sees that the

resisters of the regime are not the only ones who started this confrontation with the regime, as followers of Turkey and behind it America, to achieve secular change by moving it from one shoulder to another similar shoulder... but there are others mixed in the confrontations, who were burned by the injustice of the regime. They want to change it to fulfill the desires of the Muslim Syrian people. We call upon them to do their utmost to thwart the corrupt secular political solutions, that the kafir colonialists and their agents want. Their sacrifices in these events must not be wasted and become a thing of the past! They must grant Nussrah to those who are working to establish the rule of Islam, the Khilafah Rashidah (Rightly-Guided Caliphate), so that they will have a great reward and a great victory. Then they will be among those who have earned the good news: ﴿نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ﴾ "Victory from Allah and a near conquest. And give good tidings to the believers." [TMO Surah as-Saf 61:13]

6 of Jumada al-Akhirah 1446 AH

8 December 2024 CE

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Media Message: The Rampaging of the Jewish Entity and Its Spiteful Raids on the Land of ash-Sham is a Continuing Criminality that will not be Stopped, with the Horns of its Entity Broken, except by the Ruling by Islam and its State, the Khilafah (Caliphate)

Media Office of Hizb ut Tahrir in Wilayah Syria

Since the fall of the tyrant Assad on 8 December, this month, the hordes of the Jewish entity have been rampaging across the land of ash-Sham. Its warplanes have been storming its skies, with hateful airstrikes that have targeted a number of cities, towns, and military sites, even reaching the city of Deir ez-Zor in eastern Syria. These hateful, criminal attacks have focused on weapons depots, air defense battalions in the central and southern regions, military scientific research centers, and military airports, including the Mezzeh military airport in the Damascus countryside. The entity's army revealed, on Tuesday 10 December 2024, that it "carried out airstrikes against nearly 80% of the Syrian military capabilities, in one of the most violent offensive operations of the "Israeli" Air Force."

The incursion of the entity's military into southern Syria has reached about 25 kilometers southwest of the capital Damascus. Maps showed the control of the Jewish entity's army over the summit of Mount Hermon, and a number of villages and towns within the demilitarized zone, with a depth of up to 18 kilometers inside Syrian territory. The entity's radio said that "350 fighters attacked sites from Damascus to Tartus, whilst dozens of aircraft, military bases, air defense systems and weapons depots were destroyed," while Netanyahu warned, saying, "If this regime allows Iran to re-establish its presence in Syria, or allows the transfer of Iranian weapons or any other weapons to Hezbollah, or if it attacks us, we will respond forcefully, and we will make it pay a heavy price. What happened to the previous regime will happen to this regime." Meanwhile,

the minister of the army of occupation, Yisrael Katz, said, "'Israeli' naval missiles destroyed the Syrian naval fleet, adding that "'Israeli' forces are stationed in the buffer zone between Syria and the Golan Heights," and that he ordered the establishment of a "pure defensive zone" in southern Syria without a permanent "Israeli" presence "to prevent any terrorist threat to "Israel". Netanyahu, who announced on 8 December 2024 the collapse of the "disengagement" agreement" with Syria signed in 1974, stressed that the part of the Syrian Golan Heights occupied and annexed by the Jewish entity "will remain "Israeli" forever."

This, then, is the Jewish entity, which committed massacre after massacre in Gaza and its surrounding regions, and rained down its shells, white phosphorus and aircraft missiles, with full American support. This is its arrogance in the absence of anyone to deter it and break its horns. It is a hateful crime that targets all strategic weapons in Syria, for fear that they will reach those who will use them correctly in the right way. It is a crime committed so that Syria will be crippled and unable to eradicate this entity, or even just threaten it. They want the Syria of the future to be a weak, submissive and humiliated state, without weapons, that does not resist anything. Yes, this is what America and its protégé, the Jewish entity, want. A spiteful air force is rampaging without any response, or even a mere statement of condemnation or denunciation, from those who have assumed leadership over the ruins of the tyrant Bashar al-Assad. They remain as inactive as the grave. This is after the now-fugitive as-Assad had previously declared reassurance that there is no intention of any foreign war in the future, reserving the right to respond, enjoying "strategic patience," making statements of condemnation, and appealing to the international community, the partner of both the former regime and the Jewish entity in our war.

We are certain that this arrogance of the Jews will continue, and it will only be stopped by the men of the Islamic State, the Khilafah (Caliphate) state, whose time to be established has come, and which we are all obligated to establish. The

Khilafah is a state led by sincere, righteous, free, and pure men, worshippers of Allah ﷻ who do not fear the blame of any blamer. They are those who draw closer to Allah ﷻ by fighting the Jewish entity, breaking its horns and forcing its treachery and arrogance back into throat, and even making it a thing of the past, soon, by the Permission of Allah ﷻ.

We call upon the free revolutionaries and mujahideen in the land of ash-Sham, who brought down the tyrant of ash-Sham, after they recorded the most wonderful heroic stances and epic stands, not to be like those who unraveled their spun yarn, after it was strong. Instead, they must adopt their own stance and mobilization to push towards establishing the Islamic state, so that we may deserve the Pleasure of Allah ﷻ and His Accompaniment, and be truly grateful for the blessing of victory with which ﷻ He has honored us. Our praise and gratitude to Allah ﷻ will be by implementing His Shariah Law, and establishing His state on the ruins of the criminal, failed secular regime. Then the Jewish entity and those behind it from the kuffar and criminals of the earth will know what fighting and attacking really is. Then we will truly implement the Words of Allah ﷻ, ﴿قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ﴾, "Fight them. Allah will punish them by your hands and disgrace them. He will give you victory over them and heal the hearts of a believing people." [TMQ Surah at-Tawba 9:14]

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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 يَرْفَعُهَا 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).