

UQAB

Magazine

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Press Release

Hizb ut Tahrir / Kenya Conducted Press Conference on a Year of Genocide against the People of Gaza

Following the continued massacres of the people of Gaza by the heinous Jewish Entity which has now passed a year, Hizb ut Tahrir / Kenya through its Media Office conducted a press conference on Friday, 18th October 2024. The press conference was attended by local eight media outlets.

At the press conference which lasted in almost 20 minutes, the Media Representative of Hizb ut Tahrir in Kenya, Ustadh Shabani Mwalimu highlighted several lessons that the Ummah should draw from the ongoing massacre: the courageous nature of the Muslim in Gaza, the double-standards of Security Council and the entire international community among the few to be drawn from the massacre.

Hizb ut Tahrir / Kenya, reiterated the military Zionist occupation will only be removed through military liberation. And the liberation of Palestine will never come through diplomacy or international resolutions. The armies of the Muslims and the people of power have a great responsibility toward supporting the sons of the Blessed Land – Palestine. Hizb called the Ummah to work for the re-establishment of the Khilafah (Caliphate) upon the method of the Prophethood that will liberate and unite the Muslims, and restore justice, security, and dignity to the whole of humanity.

Shabani Mwalimu

Media Representative of Hizb ut Tahrir

in Kenya

NEWS & COMMENTS

Lessons After One Year of Genocide in Gaza

News:

An entire year has passed since October 7th, 2023. A year with genocide and unspeakable crimes against the Muslims of Palestine witnessed by all with eyes to see. What lessons can we draw looking back on this bloody year and looking forward towards a brighter future for Palestine and the Muslim Ummah?

Comment:

Lessons in Courage and Resilience from the Muslims of Gaza

The Muslims in Gaza have demonstrated immense strength and resilience in the face of relentless oppression and brutality. Their courage is a reminder to all of us of what it means to stand firm in Iman and trust in Allah, even against overwhelming adversity. Their daily struggle against the Zionist occupation, without armies or support, shows an unbreakable will to resist tyranny. Gaza has become a symbol of the soul of the Muslim Ummah, which can never be crushed, and will remain willing to sacrifice, until the promised victory of Allah is achieved. Furthermore, the brave Muslims of Gaza have exposed once and for all the frailty of the Zionist occupation, which – in spite of its overwhelming brutality - continues to be shaken to its core by resistance with simple means, and would never be able to stand up to a confrontation with a regular Muslim army.

Lessons in Betrayal from the Regimes in the Muslim Lands

The regimes in the Muslim countries have, without exception, failed Gaza and Palestine. Despite the clear injustice, the rulers in the Islamic world continue their treacherous cooperation with the Zionist occupation and servitude to the West. They have prioritized their own feeble thrones, earthly wealth, and treacherous servitude to their Western colonial masters over defending the weak and oppressed. While Al-Aqsa remains occupied, and Gaza is bombarded and starved, they continue to close the borders and issue empty statements instead of sending armies. Rather, some of them opened the borders only to let through supplies to the genocidal Zionists, while others showed theatrical enmity to the Zionists, without any steps to actually end the occupation or harm it in any serious way; thus only emboldening it to extend its crimes. This failure comes not just from a lack of will, but is yet another direct betrayal of the Ummah, revealing the loyalty of these regimes to the enemies of Islam.

Lessons About the World and the International Community

The international community has once again proven itself to be a hollow shell, driven by hypocrisy and double standards. While claiming to uphold human rights and justice, in Gaza we see that their laws only apply according to the political whims of the powerful, and their support only extends to those who serve their interests. The UN and other international institutions have been passive at best and complicit at worst while the genocide continues to unfold and expand. This teaches us that the liberation of Palestine will never come through diplomacy or international resolutions. These institutions and resolutions are not malfunctioning, rather, they were established with the very aim of preserving Western colonialist hegemony, of which the Zionist occupation is an extended arm.

Military Occupation Ends through Military Liberation History and current reality teaches us that the military Zionist occupation can only be removed through military liberation. More importantly, this is the command of Allah swt. There is no other solution which is Islamically or rationally acceptable. Gaza is not an inexplicable humanitarian crisis; it is part of a war against the Ummah. Only sincere Islamic leadership, the Khilafah Rashidah (rightly guided Caliphate), will break the chains of oppression and nationalist fragmentation and send armies to liberate all of Palestine. Any attempt to seek solutions through negotiations with the genocidal occupying forces will entail surrendering the Blessed Land of Palestine, and constitute a betrayal against Allah, His Messenger (saw) and the Muslim Ummah.

Lessons About Ourselves: Where Do We Stand?

We must also look inward and ask: Where do we, as an Ummah, stand? We bear collective responsibility to work for the liberation of the Ummah and the establishment of Islam as a system of life. Gaza has exposed not only our passivity and incapacity under the current treacherous regimes, but also our potential. We stand at a crossroads where we can either continue to accept our subjugation to the current political order or we can work for the re-establishment of the Khilafah that will liberate and unite the Muslims, and restore justice, security, and dignity.

**Written for the Central Media Office of Hizb ut Tahrir
by**

Elias Lamrabet

O Respected 'Ulema! Stand Firmly Alongside the Shabab of Hizb ut Tahrir in the Struggle to Revive Islam as a Way of Life



O respected ulema, Allah (swt) has elevated your status due to the knowledge of Deen, as Allah (swt) has stated in the Noble Quran,

[يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ]

“Allah will raise those who have believed among you and those who were given knowledge, by degrees; and Allah is [fully] aware of what you do.” [TMQ Surah Al-Mujadila 11]. We address you based on this raised status, as a higher rank brings greater responsibility. We address you with the hope and Dua that we all stand among those who uphold the truth, and fear none other than Allah (swt).

After the destruction of the Khilafah (Caliphate), successive events that have unfolded over the past Hijri century, and the resulting awakening in the Ummah, born from the Islamic belief (Aqeedah), is evident to everyone. From social media to everyday gatherings, the return of the rule of Islam has become a topic of discussion. Due to the indifference and betrayal by the rulers of Muslims, the ongoing massacre in Palestine by the Jewish entity has compelled every serious Muslim to reflect on the liberation of the Blessed Land, and ways to protect it from the aggression of Western states.

In this situation, in your capacity as the inheritors of the Prophets (as), it is a heavy responsibility upon you to raise your voice from the masjid, regarding the life-and-death issue that the Islamic Ummah faces today. This issue is the establishment of the Khilafah Rashidah upon the method of the Prophethood, which secures unity of

the Muslim Ummah, the military support for oppressed Muslims, and the establishment of the Islamic world order.

We ask you that in this matter, you will join hands with us to call upon the Muslims of Pakistan regarding the following issues, without fearing the blame of any blamer when speaking the truth. As the Prophet (saw) said,

«تَأْمُرُنَّ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيْسَ لَكُمْ شِرَارِكُمْ. ثُمَّ
يَدْعُوْا خِيَارَكُمْ فَلَا يَسْتَجَابُ لَكُمْ»

“You must enjoin what is good and forbid what is evil, or Allah will place the worst of you in authority over you. Then the best among you will supplicate, but their supplications will not be answered.” (Al-Tabarani in Al-Mu'jam Al-Awsat).

1. Ruling according to the commands revealed by Allah is obligatory:

Allah (swt) has made it obligatory upon Muslims that their governance must be solely based on the commands and prohibition of Islam. The constitution and laws of their state must be derived from the Shariah that Allah (swt) revealed to Muhammad (saw). This can only be achieved when an Islamic state, the Khilafah, is established.

The ruler, appointed through a Shariah Bay'ah of allegiance, enforces Islam upon the people, implements the commands of Allah in all affairs of life, unifies the resources of the Muslims, and establishes foreign policy on the basis of Dawah and jihad. Allah (swt) said,

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[وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ]

“And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient.” [TMQ Surah Al-Ma'idah: 47]. Allah (swt) has revealed,

[فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ]

“So judge between them by what Allah has revealed, and do not follow their inclinations away from what has come to you of the truth.” [TMQ Surah Al-Ma'idah: 48].

In your capacity as the inheritors of the Prophets, it is incumbent upon you to join hands with the youth (Shabab) of Hizb ut Tahrir to demonstrate to the Muslims of Pakistan the need to replace the current secular democratic system, with the system of Allah (swt). This must be done in such a manner that they perceive it as a decisive matter of life and death, and commit themselves to a continuous struggle in this path.

2. Rejecting the Global World Order, Which is in Fact Taghut, is Obligatory

Allah (swt) has commanded us to reject every form of Taghut (falsehood or tyranny). Allah (swt) says,

[أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ
[أَنْ يَتَّخِذُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ]

“Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it.” [TMQ Surah An-Nisa: 60].

Anyone or any institution that legislates contrary to the commands revealed by Allah is considered Taghut. The rulers of Pakistan taking the decisions regarding Muslims to institutions like the United Nations, its Security Council, IMF, World Bank, and FATF is an act of obedience to Taghut. Whereas, Allah (swt) says,

[أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ
[أَنْ يَتَّخِذُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ]

“And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut'” [TMQ Surah An-Nahl: 36].

In your capacity as the inheritors of the Prophets (as), you must join hands with the youth of Hizb ut Tahrir in conveying this call to the Muslims of Pakistan: that belief in Allah, the Creator of the universe, necessitates the rejection of the supremacy of all internal and external forms of Taghut. Instead, the supremacy of Allah's laws must be established through the system of Khilafah.

3. Breaking the Idols of Nationalism and Patriotism is Obligatory:

The concepts of nationalism and patriotism were propagated among Muslims to shatter the unity of the Ummah and sever the bond of brotherhood that is rooted in Islamic belief (Aqeedah). These thoughts estrange Muslims living in one region from their brothers in other parts of the world, even if non-believers are mercilessly killing Muslim children, women, and the elderly in those regions. However, Islam considers that the massacre occurring in Palestine is not just the concern of the people of Palestine, the oppression in Kashmir is not solely the issue of the people of Kashmir, and the ongoing civil war in Sudan is not just a problem of the people of Sudan, rather these are all issues of the Islamic Ummah, and solving them is an obligation on the entire Ummah. Allah says,

[وَإِنْ اسْتَنْصَرُواكُم فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ]

“And if they seek your help in the matter of Deen, then it is incumbent upon you to help.” [TMQ Surah Al-Anfal: 72].

Nationalism and patriotism are forms of asabiyyah (tribalism). Regarding asabiyyah, our beloved Prophet (saw) said,

«مَنْ قَاتَلَ تَحْتَ رَايَةٍ عَمِيَّةٍ يَدْعُو عَصَبِيَّةً أَوْ يَنْصُرُ عَصَبِيَّةً فَقَتَلَهُ جَاهِلِيَّةٌ»

“Whoever fights under the banner of a people blind to the cause, calling for asabiyyah or supporting asabiyyah, dies the death of Jahiliyyah (ignorance)” (Muslim). Nationalism and patriotism are dangerous ideologies. Embracing them led to abandoning the obligation of jihad for spreading Islam to all of humanity.

O esteemed ulema! You must join hands with the youth of Hizb ut Tahrir to convey Allah's command to the Muslims of Pakistan, until they turn away from every call of 'asabiyyah. They must realize that no Muslim is superior or inferior based on their nationality, whether in Afghanistan or Pakistan or Palestine. They must also understand that attempts to divide them are part of a colonialist agenda, and the separation of Balochistan from other Muslims, will only further weaken the Ummah. Thoughts of racial or ethnic superiority divide the Ummah, strengthening the grip of non-believers (kuffar) over the Muslims.

It is incumbent upon you to highlight the global nature of the Islamic belief (Aqeedah) among the Muslims of Pakistan, until their hearts are unified beyond race, color, language, and region. They must be mobilized to erase the artificial nationalist borders drawn between the lands of Muslims.

4. Mobilization of Armies to Liberate Occupied Lands and give Nusrah (material support) to Oppressed Muslims is Obligatory:

No one has the right to surrender any part of Islamic land, or accept the dominance of disbelievers over Muslim lands, as Allah (swt) has forbidden it. Allah (swt) said,

[وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا]

“And never will Allah give the disbelievers over the believers a way to overcome them.” [TMQ Surah An-Nisa: 141]. Islam commands that the disbelievers’ occupation be ended through military force, and that they be expelled from Islamic lands. Allah (swt) says,

[وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم]

“Expel them from where they have expelled you.” [TMQ Surah Al-Baqarah: 191].

It is obligatory for Pakistan’s capable and brave military forces to be dispatched to aid the oppressed Muslims of Gaza. Allah (swt) says,

[وَمَا لَكُمْ لَا تَقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَوْلِيَاءُ اجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا
[وَ اجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيرًا]

“And what is [the matter] with you that you fight not in the cause of Allah and for the oppressed among men, women, and children who say, ‘Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?’” [TMQ Surah An-Nisa: 75]. Removing any obstacle that hinders fulfilling this obligation is also mandatory, as the Sharia principle states,

[مَا لَا يَتِمُّ الْوَجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ]

“What is necessary to fulfill an obligation becomes obligatory itself.”

O honorable ulema! You are well aware that the greatest obstacle preventing the armies from fulfilling this duty is the rulers of the Muslim lands, including Pakistan, who have betrayed Allah, His Messenger (saw), and the Ummah regarding the issue of Palestine. O ulema! You are the successors of great ulema like Ibn Taymiyyah, Izz ad-Din Abd al-Salam, and Qadi Muhyi ad-Din Zaki, during the invasions of the Tatars and Crusaders, reminded the Ummah of the obligation of jihad and held the rulers accountable so that the armies of Muslims were mobilized to fight the enemy. They continued to urge the armies and the Ummah towards jihad until the lands of Muslims were cleansed from the filth of the disbelievers. So, who among you will rise to be a worthy follower of your noble predecessors, so that future generations remember you with the same reverence as you remember those who came before you?

5. It is Obligatory to Establish Islam’s Dominance Over All Other Religions:

Islam was not revealed to compromise with other religions or to sustain systems of disbelief. Instead, it was revealed to dominate all other religions, laws, and systems of life, and to eliminate falsehood. Allah (swt) says,

[هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ]

“It is He who has sent His Messenger with guidance and the Deen of truth to manifest it over all religions, although they who associate others with Allah dislike it.” [TMQ Surah At-Tawbah: 33].

Today, Islam will only dominate other systems except when the current capitalist world order is replaced with the Islamic world order, which is only possible through the establishment of the Khilafah (Caliphate) on the Method of Prophethood. This Khilafah is not based on the model of nation-states, and its foreign policy is rooted in Da’wah (invitation to Islam) and Jihad. Pakistan, for several reasons, is well-suited to be the support point for the establishment of the Islamic State.

It is imperative that today’s Muslim youth be reminded of the mission entrusted to them by the final Prophet (saw), and this reminder must come from the masajid. O ulema, who else besides you are capable of fulfilling this vital task? O esteemed ulema, a hundred years ago, the British disbelievers, through Mustafa Kemal, destroyed the Khilafah of the Muslims. However, the wheel of time has turned back to that very point, and by Allah’s permission, this century is clearly one of the Ummah’s awakening and of Islam rising again as a way of life.

The time has come for us to provide our Ummah with a shield against the oppressive ideas and systems imposed by the disbelievers. The time has come for us to free the Islamic Ummah, including the Muslims of Pakistan, from the humiliation and disgrace imposed by the West’s world order through the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood. This is the moment to work with the sincere and righteous sons of the Ummah, to implement Allah’s blessed Shariah through the establishment of the Khilafah, and to unify the strength of the Muslims against their disbelieving enemies, restoring the Ummah’s dignity and greatness. The time has come for Islam to lead the world and deliver all of humanity from the crimes and oppression of the capitalist system.

H. 8 Rabi' II 1446

M. : Friday, 11 October 2024 Hizb-ut-Tahrir

Wilayah of Pakistan

ANSWER TO QUESTION

The Du'a for the Destruction of the Jewish Entity



Question:

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu
May Allah protect you wherever you are.

I want to ask you about this noble verse Allah Subhanahu
Wa Ta'ala says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِي إِذَا دَعَانِي فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“When My servants ask you ‘O Prophet’ about Me: I am truly near. I respond to one’s prayer when they call upon Me. So let them respond ‘with obedience’ to Me and believe in Me, perhaps they will be guided ‘to the Right Way’ [Al-Baqara: 186].

Is it true that Allah answers all man’s prayers?
Is there a prayer that Allah does not answer?
Some people ask, we have prayed for Israel to be destroyed by Allah, but why is their entity still strong and continuing in attacking Gaza?

Thank you for your answer, may Allah reward you for your good reply
Wassalamu Alaikum Wa Rahmatullahi Wa Barakatuhu

Answer:

Assalam Alaikum Wa Rahmatullah Wa Barakatuh
There are matters that must be known about Du’a (supplication):

1- If a believer supplicates to Allah with a sincere heart, a supplication in which there is no severing of family ties, then Allah (swt) will answer it in one of three ways, as in the Book of Allah (swt) and the Sunnah of His Messenger (saw):

Allah (swt) answers the Du’a of the supplicant when he supplicates to Him, and He answers the one in need when he supplicates to Him;

[وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ]

“Your Lord has proclaimed, “Call upon Me, I will respond to you” [Ghafir: 60]

[وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ]

“When My servants ask you ‘O Prophet’ about Me: I am truly near. I respond to one’s prayer when they call upon Me” [Al-Baqara: 186] “Or [أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ] “ask them, “Who responds to the distressed when they cry to Him, relieving ‘their’ affliction” [An-Naml: 62].

However, the answer has a Shariah reality that was explained by the Messenger of Allah (saw):

مَا مِنْ مُسْلِمٍ يَدْعُو اللَّهَ عَزَّ وَجَلَّ بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ وَلَا قَطِيعَةٌ رَحِمَ، إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثِ خِصَالٍ: إِمَّا أَنْ يُعَجَّلَ لَهُ دَعْوَتُهُ، وَإِمَّا أَنْ يَدَّخَرَهَا لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا». قَالُوا: إِذَا نُكِّتُ. قَالَ: «اللَّهُ أَكْثَرُ»

“Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking ties of relationship will be given for it by Allah one of three

Cont... page 8

things: He will give him a speedy answer, or store it up for him in the next world, or turn away from him an equivalent amount of evil.”

Those who heard it said they would then make many supplications and he replied that Allah was more ready to answer than they were to ask.”(Narrated by Ahmad 3/18).

Also,

لَا يَزَالُ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةٍ رَحِمَ مَا لَمْ يَسْتَعْجِلْ. «قِيلَ: يَا رَسُولَ اللَّهِ، مَا الْإِسْتِعْجَالُ؟ قَالَ: «يَقُولُ قَدْ دَعَوْتُ وَقَدْ دَعَوْتُ فَلَمْ أَرِ يَسْتَجِيبْ لِي» فَيَسْتَحْسِرُ عِنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ

“A servant is granted an answer provided he does not ask for anything sinful or for breaking ties of relationship, and provided he does not demand an answer quickly.” On being asked what demanding an answer quickly meant, Allah’s messenger replied, “It is when he says he has prayed and prayed and does not think he will be answered, so he grows weary in such circumstances and gives up supplication.” (Narrated by Muslim 4918).

We call upon Allah (swt) and if we are sincere, faithful, and obedient, then we are certain of the answer in the way explained by the Messenger of Allah (saw).

2- Dua’a is not the Shariah way to achieve the goal in all cases... It is recommended, but it is not the way to achieve the victory in wars or establish a state, etc. The Messenger of Allah (saw) prepared the army in Badr and arranged the soldiers, each in his position, and prepared them well for the fight, then the Messenger of Allah (saw) entered the tent, and supplicated to Allah for victory, and increases his supplication until Abu Bakr, may Allah be pleased with him, says to him: "Some of this is enough for you, O Messenger of Allah." (Sirat Ibn Hisham 2/626). Du’a does not mean suspending taking the necessary means, but rather it is an integral part of them.

Also, whoever wants the Khilafah (Caliphate) to be established again, he should not be satisfied with supplicating to his Lord to achieve that, but rather work with the workers to establish it and supplicate to Allah for help in that, and to hasten its achievement, and persist in supplication sincerely to Allah while taking the necessary means. Thus, in all actions, one should be sincere in the action to Allah and be honest with the Messenger of Allah (saw) and supplicate and persist in supplication, and Allah is Samee’ Mujeeb (All-Hearing and All-Answering.)

3- We have previously answered a similar question on the 4th of Dhul-Qi'dah 1432 AH - 1/10/2011 CE, and it stated:

[...As for supplication while taking the necessary means, it has an effect on the results, and this is what the Messenger (saw) did, and what his companions, may Allah be pleased with them, did. The Messenger (saw) prepared the army and entered the tent to supplicate.

The Muslims in Al-Qadisiyah prepared to storm the river. Sa’d, may Allah be pleased with him, turned to Allah in supplication...And thus the sincere believers prepare materially and did supplication. The one seeking sustenance strives while supplicating, and the student studies and strives while supplicating to Allah for success. This has an effect on the results, Allah willing.

It is stated in “Mafahim” (Concepts of Hizb ut Tahrir) at the end of page 50:

“It must be known that whilst the action indicated by the Tareeqah is a material (maadiyyah) action, which achieves tangible (mahsoosah) results, this action must proceed according to the commands (awaamir) and prohibitions (nawaahee) of Allah (swt). Proceeding according to the commands and prohibitions is for the pleasure (riDwaan) of Allah (swt). The Muslim must also be dominated by his awareness of his relationship with Allah (swt), so that he seeks closeness (qurbah) to Allah (swt) through Salah, Dua, recitation (tilawah) of the Quran and so on. He must also believe that Nasr (victory) is from Allah (swt). It is necessary that taqwa (piety) is established in the hearts to implement the rulings of Allah (swt). It is also necessary to make Dua and make remembrance (dhikr) of Allah (swt), whilst maintaining the relationship with Allah (swt), when performing all actions.”

It is clear from this that the importance of supplication being coupled with taking the necessary means in all the actions of the believer. This importance is increased by the repetition of the word “it is necessary” to indicate the utmost importance that all actions be coupled with supplication and the continuity of connection with Allah...

- The use of supplication together with taking the necessary means is, as we said, what the Messenger (saw) and his Companions, may Allah be pleased with them, and the believers were upon, and if they are coupled, they have an effect on the results, Allah willing. Their use together does not contradict the method of Islam, but what contradicts it is limiting oneself to supplication alone without the method that the texts have shown for implementing the Islamic idea...]

Therefore, what was mentioned in your question about supplication to eliminate the Jewish entity... supplication is not sufficient for this, but rather the action of the army of the state that is fighting the Jews must be coupled with supplication, as was the case with the Messenger of Allah (saw) and his Companions, may Allah be pleased with them. And Allah is the source of help.

**Your Brother,
Ata Bin Khalil Abu Al-Rashtah**

**4 Rabi’ Al-Akhir 1446 AH
7/10/2024 CE**