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# Al-Waie Magazine

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# Hajj Between the Responsibility of the Khaleefah (Caliph) and the Restrictions Imposed by Contemporary Regimes on the People

By Wael Al-Sultan

Since the time when Ibrahim (as) raised the foundations of the honored Kaaba and proclaimed the Hajj to mankind, this act of worship has remained one of the greatest unifying manifestations of the Islamic Ummah. In it, Muslims gather despite differences in language, color, and homeland, united in a single devotional purpose. They cast aside the symbols of worldly distinction and stand before Allah ﷻ with hearts stripped of the adornments and pride of this world.

In its essence, Hajj is not merely a journey within the Deen in which specific Shariah rituals are performed. Instead, it is a renewed declaration of the unity of the Ummah and its submission to Allah ﷻ alone. For this reason, throughout Islamic history, the care and administration of Hajj were considered an integral part of the Khaleefah's (Caliph's) responsibility toward the people under his care.

The early Khulafaa' (Caliphs) understood this meaning profoundly. They did not view Hajj as an administrative burden or an economic opportunity. Instead, they regarded it as a sacred trust for which they would be accountable before Allah ﷻ before being accountable before the people. Consequently, the prestige

of the Khilafah (Caliphate) throughout Islamic history was closely linked to its ability to protect the Two Sacred Masjids, secure the Hajj routes, and serve the Hajj pilgrims (hujjaj).

Classical works on Islamic ruling governance and political jurisprudence considered the establishment of Hajj to be among the greatest responsibilities of the Imam (Caliph). Indeed, Al-Mawardi stated in his book Al-Ahkam al-Sultaniyyah that among the duties of the Khaleefah are, *حتى ذكر (من أعظم وظائف الإمام، تسير الحجيج، الماوردي في كتابه الأحكام السلطانية أن من واجبات الخليفة: تسير الحجيج، وحماية الطرق، وإقامة الموسم، ومنع الظلم عن الناس) dispatching and overseeing the Hajj pilgrims, protecting the roads, organizing the Hajj season, and preventing injustice against the people.*

This was not merely a theoretical concept. Instead, it was reflected in the conduct of the Khulafaa' themselves. Abu Bakr al-Siddiq (ra) served as the Imam of the Hajj during the lifetime of the Prophet ﷺ, and the Khulafaa' after him continued to give the Hajj the utmost attention. Umar ibn al-Khattab (ra) was especially concerned with the welfare of the hujjaj. He inspected the roads, supervised the governors, and feared that any Muslim might be subjected to injustice or hardship on the journey to the House of Allah ﷻ.

Umar (ra) became renowned for his profound sense of responsibility, to the extent that he (ra) said, *لو عثرت بغلة في العراق (لسألني الله عنها لِمَ لَمْ تمهد لها الطريق يا عمر) "If a mule were to stumble in Iraq, Allah ﷻ would ask me about it: 'Why did you not pave the road for it, O Umar?'"*

If this was his concern for an animal traveling on a road, then how much greater would his concern have been for those

journeying to the Sacred House of Allah ﷻ through arduous deserts and perilous routes?

Whoever studies the history of the Khilafah realizes that the issue of Hajj was never a marginal matter. The state spent vast sums on constructing and maintaining roads, building rest stations, digging wells, and providing military protection for the Hajj pilgrims' caravans. The major Hajj caravans from Iraq, Al Sham, Egypt, and Yemen traveled under the protection and care of the state, because any attack on hujjaj or leaving them vulnerable to fear, hunger, and thirst was considered a political disgrace for the ruler himself.

Indeed, some Khulafaa' would personally perform Hajj alongside the people, not as a display of power or authority, but as a means of sharing in the sacred Shariah rite with their subjects and demonstrating that the Imam was not separate from the Ummah, but a part of it.

During the Abbasid era, care for Hajj reached a remarkable level of organization and patronage. Rest houses and stations were established along the Hajj routes, guide markers were erected to assist travelers, and water facilities were built to serve the hujjaj. Some women from prominent families even competed in charitable works related to the service of the hujjaj. Among the most famous was Zubaydah bint Jafar, who spent immense wealth on the construction of the "Ayn Zubaydah" project, which supplied water to hujjaj in Makkah and the sacred sites.

None of these efforts were undertaken for economic gain or political publicity. Instead, they stemmed from a deep conviction

that serving the hujjaj was among the greatest acts of devotion and one of the most noble responsibilities of governance.

The Khulafaa' understood that the pilgrim is a guest of Allah ﷻ, and that the state is not the owner of the Two Sacred Masjids but their servant and guardian. For this reason, the language of service, care, and responsibility characterized the state's approach to Hajj, rather than a language of privilege, sovereignty, or control.

Despite the hardships of travel and the dangers of the roads in earlier times, people felt that the state was striving to facilitate their journey to the Sacred House of Allah ﷻ, not to place obstacles in their path or make the Hajj more difficult. The administration of Hajj was viewed as a trust and a duty, aimed at enabling the greatest possible number of Muslims to fulfill this obligation in safety and dignity.

Today, however, many Muslims look at the state of Hajj with a sense of sadness and disappointment. Despite the tremendous advances in technology, modern transportation, and the vastly expanded capabilities of contemporary states, one might have expected access to Hajj to become easier and more accessible than it was during the era of the Khilafah. Yet the reality presents a more complex picture, as millions of Muslims face administrative, financial, and political barriers that make Hajj a difficult aspiration to fulfill.

In many countries, Hajj has become associated with lengthy procedures, limited quotas, and waiting periods that can extend for years. Added to this are the substantial costs that place a heavy burden on the poor and those with modest incomes. As a

result, some Muslims spend their entire lives longing to visit the Sacred House of Allah ﷻ, only to find themselves prevented by high fees, bureaucratic complexities, or political restrictions.

Many have come to feel that Hajj has shifted from being an act of Shariah worship open to the Ummah as a whole, to becoming a privilege accessible primarily to those who possess sufficient financial means or the necessary influence. This perception stands in stark contrast to the Islamic ideal that the affairs of Hajj should be organized in a manner that facilitates, rather than hinders, the fulfillment of this sacred obligation for all who are able to undertake it.

There is no doubt that managing Hajj in the modern era presents enormous challenges that did not exist in the past. Today, the number of pilgrims reaches into the millions, the risks of overcrowding and large-scale accidents remain ever present, and ensuring the safety and movement of such vast crowds requires sophisticated planning, extensive resources, and highly complex organization.

While the authorities have undertaken significant efforts in administrative management and infrastructure development including the construction of bridges, rail systems, and modern facilities that serve millions of pilgrims, many Muslims feel that these measures remain insufficient and fall short of what could be achieved given the resources and capabilities available.

The concern expressed by many Muslims, however, is not limited to matters of organization alone. Rather, it relates to the spirit and philosophy through which Hajj is administered. The difference, as they perceive it, between the approach of the

early Khulafaa' and that of many contemporary regimes lies in the underlying motivation. The Khulafaa' viewed themselves as religiously accountable for facilitating worship and easing the path of obedience to Allah ﷻ for the people. In contrast, many believe that a more commercial and exploitative approach increasingly dominates the administration of Hajj today.

As a result, some Muslims feel that the Hajj pilgrim has been reduced to a mere number within a vast bureaucratic system, and that political and financial considerations have, at times, come to take precedence over the values of compassion, service, and facilitation that should characterize the care of the guests of Allah ﷻ.

In Islamic history, the Khaleefah feared being held accountable if even a single Hajj pilgrim stumbled or suffered hardship on the road to Hajj. Today, however, many regimes often deal with hujjaj through the lens of rigid procedures and regulations, without always reflecting the spirit of compassion and facilitation that Islam strongly encourages.

It was narrated by Aisha (ra) that the Prophet ﷺ said, «اللَّهُمَّ مَنْ وَلِيَ مِنْ أُمَّتِي شَيْئًا فَارْفَقْ بِهِ» **“O Allah, whoever is entrusted with any affair of my Ummah and makes things difficult for them, make things difficult for him; and whoever is entrusted with any affair of my Ummah and treats them with kindness and gentleness, treat him with kindness and gentleness”** [Sahih Muslim].

This hadith establishes a profound principle of ruling governance and administration: that the foundation of leadership is mercy,

compassion, and easing people's burdens not imposing hardship, unnecessary restrictions, or exhaustion upon them.

It is also painful that some Muslims have come to feel that reaching the Sacred House has become more difficult for them than traveling to many other parts of the world, despite the fact that Hajj is one of the pillars of Islam and that its original principle is ease and accessibility for those who are able to undertake it. While capability (istita'ah) is indeed a legitimate condition established by the Shariah, there is a significant difference between a natural inability caused by poverty or illness, and an inability created by complex bureaucratic systems, burdensome fees, and restrictive policies.

Moreover, one of the greatest threats to the spirit of Hajj in the modern era is the prioritization of political considerations over the unity of the Ummah in this sacred rite. Hajj, in its essence, is a unifying act of worship in which Muslims gather upon the foundation of Tawhid (monotheism), devoting themselves to Allah ﷻ and transcending national, ethnic, and political divisions. Yet contemporary realities often leave Hajj affected by regional conflicts and international disputes, causing some pilgrims to become victims of political tensions between states.

As a result, a journey that was intended to symbolize the unity of the Muslim Ummah and its complete submission to Allah ﷻ can at times become entangled in considerations that are unrelated to the spiritual purpose for which this great Shariah obligation was prescribed.

What is required is the restoration of the genuine Islamic understanding of a ruler's responsibility toward the pilgrims not

merely the construction of more hotels, bridges, and electronic systems, but the revival of the spirit of ri'ayah (رعاية caring guardianship) that prevailed during many periods of the history of the Khilafah. In those times, the ruler regarded himself as personally responsible for the comfort, dignity, and safety of every Hajj pilgrim, above all other considerations.

The true measure of success in serving the hujjaj is not limited to administrative efficiency or physical infrastructure, important as these may be. Instead, it lies in ensuring that every Hajj pilgrim feels protected, honored, and facilitated in fulfilling this sacred obligation. Such an approach reflects the Islamic concept of governance, in which authority is viewed as a trust and a responsibility toward the people, not merely a matter of management and control.

Today, the Islamic Ummah is in need of restoring a proper balance between the necessities of modern organization and the Shariah objective of Hajj as an act of worship that is meant to be facilitated, not transformed into an elite privilege or a system of selective allocation. Hajj is not an economic enterprise, nor is it an occasion for the display of power and control. Instead, it is a divinely ordained Shariah right for Muslims who possess the ability to undertake it. The fundamental principle is that authority should return to its rightful custodians from among the Muslims, rather than remain in the hands of those who have submitted to the influence of the disbelieving West and have turned this sacred season into an opportunity to impose restrictions, constrain Muslims, and subject them to humiliating procedures for which Allah ﷻ has revealed no authority.

For centuries, the Honored Kaaba has remained the symbol of Muslim unity and the destination toward which their hearts yearn. Muslims will continue to long for it regardless of the obstacles and restrictions placed in their path. Yet history will always distinguish between a ruler who regarded himself as a servant of the guests of Ar-Rahman ﷻ and therefore strove to alleviate their hardships, and one who filled the road to the Sacred House with barriers, costs, and complexities.

In Islam, authority is not merely an honor or a position of prestige. It is a weighty trust and a profound responsibility. Among the greatest manifestations of this trust is helping Muslims obey their Lord and fulfill their acts of worship, instead of burdening them in their efforts to reach and perform them.

This serves as yet another example of the poor care and mismanagement of those who have assumed authority over the affairs of the Muslims, making their power a means of exploitation and an opportunity to show disregard for the lives and wealth of the believers. In light of such realities, the Ummah today should stand against injustice and division, striving earnestly to unify its lands under one state, one banner, and one Khaleefah, just as this great act of worship gathers Muslims together as a single Ummah before their Lord.

O Allah ﷻ, employ us in the service of Your Deen and do not replace us with others. Unify our Ummah under a single Khaleefah who will care for our affairs and strive for what is good among us. O Allah ﷻ, answer our Du'aa'. Ameen, Ameen, O Lord of the Worlds. And may Allah's peace and blessings be upon the trustworthy leader, Muhammad ﷺ, and upon his family (ra) and all of his Companions (ra).

# From the Hajj Season to State-Building: Strategic Planning for the Making of Civilization

Eng. Wissam al-Atrash

While the heedless occupy themselves during seasons of festivals and major occasions with rest, celebration, and the fleeting details of life that quickly wither beneath the sun of time and are scattered to the winds, we find that the bearers of great missions and true statesmen live in an entirely different world: a world in which the future is fashioned, the plans of civilizational construction are woven, and geopolitical maps are read with eyes that do not sleep and hearts that know no fatigue.

Great calls know no seasons of rest, for within their very core they carry the concern of an Ummah and a message that extends across ages and transcends the limits of place. Hence the Prophet's ﷺ words to Khadījah (ra) at the dawn of revelation, «مَضَىٰ عَهْدُ النَّوْمِ يَا خَدِيجَةُ» “The age of sleep has passed, O Khadījah.” It was an explicit declaration that the path of change accepts no compromise, that the making of history cannot tolerate laxity, and that the hours of life are too precious to be squandered in heedlessness, even at times when people drown in amusement and turn away from essential issues.

## Strategy: From Concept to Application

Before entering into the heart of the subject, it is necessary to pause over the concept of “strategy,” a term that has become widespread in our age, though many people today may use it incorrectly. Strategy is an Arabized term of Greek origin and military usage. It is composed of two words: *stratos*, meaning

army, and *agos*, meaning leader. Its technical meaning therefore became “the art of leading armies” or “the art of war.” The concept then developed in the modern age to include long-term planning in the fields of politics, economics, and administration. Strategy came to be defined as “the art of determining grand objectives, allocating resources, and employing means to achieve them in confrontation with a real adversary, amid changing conditions and within an extended time horizon.”

When we contemplate this concept, we find that it applies fully to the *Sīrah* of the Prophet ﷺ. Indeed, he practiced strategy in its complete sense before philosophers of war and statesmen formulated their theories. Yet the essential difference is that the Prophet’s ﷺ strategy was derived from divine revelation and disciplined by Shariah rulings, while he exercised *ijtihād* in tactical matters and in details not specified by revelation in a manner that served the interests of the *Dawah* and the Muslims. Thus, when he wanted to choose the place of an encampment, assign guards, or determine the manner of fighting, he would consult his Companions and say: «أَشِيرُوا عَلَيَّ أَيُّهَا النَّاسُ» **“Advise me, O people.”** At *Badr*, he ﷺ said: «بَلْ هِيَ الْحَرْبُ وَالرَّأْيُ وَالْمَكِيدَةُ» **“Instead, it is war, judgement, and stratagem,”** meaning that war turns upon sound judgement, broad consultation with those of authority and counsel, and well-executed stratagem that outmaneuvers the enemy.

This great principle explains how the Prophet ﷺ combined adherence to revelation with human *ijtihād* in executive details concerning which no text had been revealed. The revelation that determined the grand direction — that the *Ummah* would be established upon the earth, that the state would be founded, and that the *Deen* would prevail over all other ways — also determined the broad lines, or the Shariah method, for building

the state: from the stage of cultivation and building the ideological political bloc, to the stage of interaction with society, intellectual struggle, political struggle, and seeking nussrah (نصرة military support) from the people of military power and protection, until the stage of receiving authority. As for how this would be done, where the meeting would take place, when the pledge would be concluded, how concealment operations would be managed, who would be entrusted with each task, and what the balance of power in the region was — all of this fell within the Prophet’s ﷺ judgement, consultation, and military and political stratagem.

This Prophetic methodology demolishes every theory that dares to treat revelation as a mere historical text imprisoned by its time, or attempts to regard the Shariah method, the Prophetic strategy, and the practical Sunnah as tactics that may be replaced by dangerous slips and deviations subordinated to the reality of contemporary capitalism, under the labels of “fiqh of reality,” “fiqh of outcomes,” or “necessities” that, for their advocates, make every prohibition permissible.

### **Hajj: A Strategic Arena, Not Merely a Devotional Season**

The Hajj season in the Arab environment before Islam was not merely a set of religious rites or rigid pagan rituals. Rather, it was a central event in which blood, wealth, offers, and alliances flowed, and in which wills and interests contended before the sight and hearing of all. Tribes would pour into Makkah and gather around the Honored Kaaba. Delegations would compete within an open space in which worship neighbored politics, religious symbolism met the logic of tribalism and the authority of influence, and the Days of Tashrīq — the days following the Day of Sacrifice — represented the peak of this human

movement, where rites blended with negotiation, alliances were concluded, and balances of power were tested.

This fertile arena did not escape the attention of the Prophet ﷺ. Instead, he transformed it into a grand strategic arena for presenting the message, seeking nussrah, and laying the first bricks of a state not yet born. The Noble Quran points to the nature of this season within the Abrahamic call and its importance in the Words of Allah ﷻ Who said, ﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ﴾ **“And proclaim the Hajj among mankind; they will come to you on foot and upon every lean camel, coming from every distant pass”** [TMQ Surah Al-Hajj: 27]. This Makkan verse carries a general call to people from every part of the Arabian Peninsula and beyond it, making Makkah each year a great political, economic, and religious marketplace, before the rite of Hajj was made obligatory upon the Muslims in the ninth year after the Hijrah — or before sacrifice was prescribed in the second year after the Hijrah — thereby moving from a “religious social custom” into a “complete legislative devotional system” governed by the Shariah rulings of Islam.

### **From Seeking Nussrah to Rejecting Incomplete Protection**

From the very beginning, the Prophet ﷺ understood that the message could not transform into an extended civilizational project without a political host to shelter it and a force to protect it. He ﷺ planned for his Dawah with clear insight, awaiting revelation at every stage, fully aware that the day would come when jizyah would be imposed upon non-Arabs. For this reason, he ﷺ was clear in his address to his uncle Abū Tālib when he said: «يَا عَمُّ، إِنِّي إِنَّمَا أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ، تَدِينُ لَهُمْ بِهَا الْعَرَبُ، وَتُؤَدِّي» **“O my uncle, I only want them to accept one word, by which the Arabs will submit to them and by which the non-Arabs will pay them jizyah.”**

In the tenth year of the mission, the Prophet ﷺ set out during the Hajj seasons, presenting himself to the tribes and addressing the political and military forces capable of carrying the project, in obedience to the command of Allah ﷻ. In the narration of ‘Alī ibn Abī Ṭālib (ra) as reported by al-Hākim and al-Bayhaqī, **«لَمَّا أَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ ﷺ أَنْ يَغْرِضَ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ خَرَجْتُ أَنَا وَأَبُو بَكْرٍ مَعَهُ»** **“When Allah, Mighty and Majestic, commanded His Prophet ﷺ to present himself to the Arab tribes, I and Abū Bakr went out with him.”**

The questions directed to the various tribes revolved essentially around three points: “How many are you? How is fighting among you? Do you have any inclination toward Islam?” These were precise strategic questions, showing that he ﷺ was thinking as a statesman, not as a preacher searching for the largest number of followers.

Nor did the matter stop there. The Prophet ﷺ passed by the tribe of Banū ‘Āmir ibn Ṣa‘ṣa‘ah during the Hajj season, called them to Allah ﷻ, and presented himself to them. A man among them, said to be Bayḥarah ibn Firās, said to him: “If we pledge allegiance to you upon your affair, and then Allah gives you victory over those who oppose you, will authority after you belong to us?” The Prophet ﷺ replied with a comprehensive and decisive statement: **«الْأَمْرُ إِلَى اللَّهِ، يَضَعُهُ حَيْثُ يَشَاءُ»** **“The matter belongs to Allah; He places it wherever He wills.”** Bayḥarah then said: “Are we to expose our throats to the Arabs on your behalf, and then, when Allah gives you victory, the matter will belong to others? We have no need of your affair.”

Thus Banū ‘Āmir lost the opportunity of nussrah because they set a price for Deen from the debris of this worldly life. The Prophet ﷺ refused to sell the civilizational project for an immediate — indeed vanishing — worldly return.

In the story of Banū Shaybān there is an eloquent lesson fit to serve as a method for every state-builder. They showed readiness to protect him within the boundaries of the Arabian Peninsula, but refused to enter into confrontation with the Persians out of fear of Chosroes. They said that they were able to support him in the “Sea of the Arabs,” not the “Sea of Persia.” This reflected their awareness of the sensitivity of regional balances and the limits of their military and political capacity in the face of Persian dominance in the region.

Yet the Prophet ﷺ, despite his urgent need for nussrah, did not accept partial protection or a project of limited horizon, because he was building a state of message that transcended narrow tribal calculations. This is what true statesmen do: they do not accept half-solutions that entrench weakness under the name of protection. In both cases, he ﷺ taught state-builders that grand objectives are not sold for a paltry price, and that concession on fundamentals causes the project to lose its soul before it loses its body, for the idea is the spirit of the principled bloc that the Messenger of Allah ﷺ formed in Makkah.

## **Evaluation and Phased Planning**

The First Pledge of al-‘Aqabah was not the end of the mission, but the beginning of evaluation, follow-up, organized construction, and the accumulation of successes. The Prophet ﷺ did not suffice with obtaining initial political loyalty. Rather, he sent Muṣ‘ab ibn ‘Umayr (ra) to Yathrib to undertake the task of intellectual and social foundation-building, weaving through his discussions and interactions a lesson in “political science.” This action confirms that the Prophet ﷺ understood that the state is not built by political contracts alone, nor by mere exhortation and guidance, but by building public opinion, shaping collective consciousness, and creating an elite capable of carrying the

project through the method of living, direct communication, whose usefulness and worth have long been proven. Through it, he was able to study the reactions of those receiving the Dawah and to update the methods of intellectual and political discussion in real time, seeking wisdom and good exhortation.

That step was like a deep preparation of the new environment, building a cohesive popular base capable of receiving the Islamic project and bearing its consequences. Muṣ'ab ibn 'Umayr (ra) was the most suitable person for this task, for he was young, handsome, of beautiful voice and sweet speech, and he recited the Noble Quran with beauty and mastery. As'ad ibn Zurārah, one of the chiefs of the Anṣār, said of him, "By Allah, I know that this Muṣ'ab ibn 'Umayr is among those whom the Messenger of Allah ﷺ intended for this task, and I have never seen a people more reverent toward anyone who recites the Noble Quran to them, than they are toward him."

The Messenger ﷺ sent to Yathrib an exceptional man by every measure. He chose him with knowledge and discernment to be the ambassador of establishment: Muṣ'ab ibn 'Umayr (ra), that young man who had been the most pampered youth of Quraysh and then willingly left the world for Allah ﷻ. The Prophet ﷺ made him a practical model of sacrifice and a model for producing leaders. He remained in Madinah for a full year without returning to Makkah, and in that year alone he achieved the impossible. At his hands the commanders of the people, such as Sa'd ibn Mu'ādh and Usayd ibn Ḥudayr, embraced Islam. Entire tribes entered the Deen of Allah ﷻ in multitudes, until there remained no house among the houses of the Anṣār except that it contained Muslims openly manifesting their Islam. He led the Muslims in the first Salah of Jumu'ah in Islamic history, and thus deserved the title "al-Muqri'," the Noble Quran-teacher. When

he returned to the Prophet ﷺ, the Prophet rejoiced at him and sent him back again to complete the construction. Then he was martyred at Uḥud, and the Prophet ﷺ wept for him and recited concerning him: ﴿مَنْ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا﴾ **“Among the believers are men who were true”** [TMQ Surah Al-Aḥzāb: 23]. That was a testimony from the truthful one to the truthfulness of his Companion, and proof that true statesmen are those whose deeds establish them before their words do, and whom history confirms before men do.

Then came the Second Pledge of al-‘Aqabah, then the gradual Hijrah of the Muslims, and then the Hijrah of the Prophet ﷺ himself only about three months later. It was organized speed and precise management of the decisive stage between political decision and field implementation — something many modern organizations fail to achieve, remaining captive to improvisation, reactions, and rotation within a vicious circle that keeps them in a state of estrangement born of political isolation.

### **The Pledge of al-‘Aqabah: Precise Planning at the Heart of the Season**

In a scene that invites deep reflection, the Second Pledge of al-‘Aqabah, known as the Pledge of War, took place on the second of the Days of Tashrīq, when Quraysh and the tribes were occupied with their rites, markets, amusements, and sacrifices. Indeed, slaughtering, eating meat, and drying it — hence the name “Tashrīq,” meaning spreading meat under the sun — had been known among the Arabs since the Jāhiliyyah. Meanwhile, the Prophet ﷺ was managing, behind the scenes, one of the most critical founding operations in history. It was a firm link in the chain of a carefully constructed political path, supporting the First Pledge of al-‘Aqabah and building upon its foundations.

The meeting took place in complete secrecy at night in Minā, and the time and place were determined with utmost precision, because its exposure would have meant an early confrontation with Quraysh before the conditions of power had been completed. Ibn Ishāq says in the Sīrah, “The Prophet ﷺ appointed al-‘Aqabah for them in the middle of the Days of Tashrīq. When the people had finished the Hajj and night had fallen, they went out slipping away secretly from their dwellings until they gathered at al-‘Aqabah in its ravine; they were seventy-three men and two women.” More than this is what Ka‘b ibn Mālik (ra) — one of the twelve chiefs who pledged allegiance to the Prophet ﷺ on the night of the Second ‘Aqabah — narrated about their stealthy movement to the appointed place. He said: “We slept that night with our people in our encampments. When a third of the night had passed, we left our encampments for the appointment with the Messenger of Allah ﷺ, slipping away as stealthily as sandgrouse, in ones and twos, until we gathered in the ravine at al-‘Aqabah.”

This scene, drawn by Ka‘b ibn Mālik in his words, remains a window through which we behold the greatness of planning, the breadth of security measures, and the trust between the Prophet ﷺ and his Companions (ra). It is a practical embodiment of the concept of obedience, and a living witness that the state was not born from the womb of randomness, but from the womb of carefully mastered means, sincere devotion, and complete secrecy. That pledge was not a passing emotional meeting or a fleeting spiritual gathering. Instead, it was the founding of an integrated political-military alliance based on protection, nussrah, and bearing the consequences of the coming confrontation. This is the difference between transient movements and founding states: the former search for

immediate gain, while the latter build the conditions of historical ascendancy.

## **The Hijrah: A Unique Model of Combining Tawakkul and Planning**

Then came the Prophetic Hijrah, which represents — without dispute — one of the greatest strategic planning operations in human history. The Prophet ﷺ, supported by revelation and promised victory, did not wait for a heavenly miracle in the sense of suspending the laws of causality. Rather, he took the necessary means to the furthest extent, in confirmation of the Words of Allah ﷻ Who said, ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾ **“And prepare against them whatever you are able of power”** [TMQ Surah Al-Anfāl: 60]. And Allah ﷻ said, ﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾ **“Then when you have resolved, place your trust in Allah”** [TMQ Surah Aali ‘Imrān: 159].

Let us review the carefully studied roles in this great plan, which many people overlook:

**First: Choosing the timing with extreme care.** The Prophet ﷺ chose to make Hijrah on a specific night after Quraysh had conspired to assassinate him, and had arranged that each tribe would provide one of its young men to strike him as one man. Allah ﷻ informed His Prophet ﷺ of this, ﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا﴾ **“And when those who disbelieved plotted against you to restrain you, or kill you, or expel you; they plotted, and Allah planned, and Allah is the best of planners”** [TMQ Surah Al-Anfāl: 30]. Thus, Allah ﷻ informed His Prophet ﷺ of that, and he planned to depart on the very night in which they intended to kill him.

**Second: Distributing roles with utmost precision.** Here the organizational genius of the Prophet ﷺ becomes manifest:

- **‘Alī ibn Abī Ṭālib (ra):** The Prophet ﷺ ordered him to sleep in his bed and cover himself with his green cloak, so that those lying in wait would think the Prophet ﷺ was still in his house. He said to him, «نم على فراشي وتسجّ ببردي هذا الحضرمي الأخضر، فإنه لن يخلص إليك منهم مكروه» **“Sleep in my bed and wrap yourself in this green Ḥaḍramī cloak of mine, for no harm from them will reach you.”** This was a strategic deception operation of the highest order, in which ‘Alī sacrificed himself in defense of the Messenger ﷺ.

- **Abū Bakr al-Ṣiddīq (ra):** He was the companion of the Hijrah. He prepared two mounts, arranged provisions and water, and hired the guide.

- **‘Abdullāh ibn Abī Bakr (ra):** He was a young, intelligent, and perceptive man to whom the Prophet ﷺ assigned the task of intelligence-gathering. He would stay in Makkah by day to hear what the disbelievers of Quraysh were consulting over in terms of plotting and planning, then come to the two of them by night in the cave with news of the latest developments.

- **‘Āmir ibn Fuhayrah (ra):** He was a freedman of Abū Bakr and was skilled in shepherding sheep. He would graze sheep near the cave by day, then come to them by night with milk, meat, and provisions, thus succeeding in the task of supply.

- **Asmā’ bint Abī Bakr (ra):** She was singular in courage and intelligence. Her role was to deliver food and provisions to the cave without Quraysh detecting them. She split the belt of her camel into two pieces to tie the food, and was therefore called “Dhāt al-Niṭāqayn,” the Possessor of the Two Belts.

**Third: Employing a professional route guide despite his not being Muslim.** The Prophet ﷺ hired ‘Abdullāh ibn Urayqīṭ, who was a polytheist from Banū al-Dīl, but he was a skilled expert in the routes. He said to him, «ارتحل بنا بعد ثلاثٍ، خذ بنا على طريق غير

«Set out with us after three days; take us on an unfamiliar route. Our meeting place is the Cave of Thawr.” This is a decisive sign: the statesman does not hesitate to employ competent specialists in technical matters for material compensation.

**Fourth: Traveling by unfamiliar routes.** The Prophet ﷺ did not take the direct route to Yathrib. Rather, he took an unfamiliar coastal route, passing along the coast of the Red Sea, then heading south and then east, in order to avoid the caravan routes being watched by Quraysh.

**Fifth: Staying in the cave for three days.** The Prophet ﷺ and his Companion remained in the Cave of Thawr for three days. This was an operation of “tactical concealment” to mislead the pursuers, so that they would think the two had traveled far away, while they would then return and leave by another route. During this time, Quraysh searched for them fiercely and placed a reward of one hundred camels for anyone who brought them. In this great scene, the Words of Allah ﷻ were revealed, **﴿إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾** “When he said to his companion: Do not grieve; indeed, Allah is with us” [TMQ Surah At-Tawbah: 40].

**Sixth: Secrecy of information.** All these details were kept in complete secrecy. No one knew them except those whom the Prophet ﷺ had entrusted.

All these details confirm that belief in the divine promise was never, for a single day, a call to suspend the laws of causality. Rather, it was a call to combine tawakkul with mastering the means, and trust in Allah ﷻ with excellence in action. This is the mind of the statesman who builds his project upon solid rules and firm foundations, not upon emotional wishes. It also confirms that the Hijrah was not a spider and a dove; it was state

and imāmah. It was founded according to a strategic plan that took into account all political data and variables, and chose Madinah as the point of anchorage for the state and the construction of civilization, while possessing complete certainty that victory belongs to Allah ﷻ alone.

## **The Hijri Calendar: Symbolic Consciousness Beyond the Material Event**

What further confirms the strategic depth of the scene is that the Hijrah did not remain merely an event dated by the moment of arrival in Madinah. Rather, it became the beginning of a new era. When the Hijri calendar was adopted during the time of ‘Umar ibn al-Khaṭṭāb (ra), Muḥarram was chosen as the beginning of the year, even though the actual Hijrah occurred in the month of Rabī‘ al-Awwal. It is narrated from ‘Umar that he said: “The Hijrah separated truth from falsehood, so date by it.” This choice reveals exceptional administrative and symbolic consciousness: the beginning of the stage was not the moment of arrival, but the entire course that began from the Hajj season, where the Second Pledge of al-‘Aqabah crystallized, after which the process of transition toward the state began. It was a strategic vision that viewed political time as an integrated whole, not as disconnected events. It was a political decision by the rightly guided caliph ‘Umar ibn al-Khaṭṭāb that made us rely upon this Hijri calendar for more than fourteen centuries, so that we may continue to recall the greatness of this history.

## **Self-Evaluation in the Noble Quran: The Secret of the Project’s Continuity**

Perhaps one of the most magnificent characteristics of this experience is that it did not suffice with planning and execution. Instead, it established a precise system of strategic self-

evaluation. The Noble Quran did not merely narrate victories; it practiced continuous review and evaluation of the political, military, and educational performance of the emerging society.

Allah ﷻ says after the Battle of Badr: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾ **“They ask you about the spoils. Say: The spoils belong to Allah and the Messenger”** [TMQ Surah Al-Anfāl: 1] This came after disagreement appeared among some Muslims regarding the spoils. Here revelation came to treat a real defect that had arisen after the first major military victory, and to redirect the compass toward the unity of the group, discipline, and the prioritization of the collective public objective over individual gains.

Then came the Battle of Uḥud, offering the clearest Noble Quranic model for analyzing the causes of political and military setback. Allah ﷻ says, ﴿حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِّنْ بَعْدِ مَا أَرَاكُمْ مَا نُحِبُّونَ﴾ **“Until, when you lost courage, disputed over the matter, and disobeyed after He had shown you that which you loved”** [TMQ Aali ‘Imrān: 152]. The verse diagnosed with utmost precision the causes of defeat: organizational failure, internal dispute, disobedience to leadership, and preoccupation with immediate gains. This was a complete strategic evaluation in the language of revelation.

In another place, Allah ﷻ reproached some of the believers when they became occupied with trade during the sermon. Allah ﷻ says: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ **“And when they saw trade or amusement, they dispersed toward it and left you standing”** [TMQ Surah Al-Jumu‘ah: 11]. This was a direct treatment of a defect in arranging priorities and Shariah obligations within the Muslim society.

Indeed, the Noble Quran undertook evaluation even with the Prophetic leadership itself, as in the matter of the prisoners of Badr, when Allah ﷻ said, ﴿مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُنَاجِيَ فِي الْأَرْضِ﴾ **“It is not for a Prophet to have captives until he has thoroughly subdued the land”** [TMQ Surah Al-Anfāl: 67]. And in Sūrat ‘Abasa, when He ﷻ said, ﴿عَبَسَ وَتَوَلَّىٰ ۖ أَنْ جَاءَهُ الْأَعْمَىٰ ۚ﴾ **“He frowned and turned away \* because the blind man came to him”** [TMQ Surah ‘Abasa: 1–2].

All of this confirms that the Islamic project is not built upon sanctifying human decision, but upon continuous review and correction. This is the essence of the strategic mind: the ability to read mistakes and transform them into lessons, not to flee from them or justify them. For this reason, the Prophet ﷺ was the model in submitting to truth, turning with it wherever it turned.

### **From the Civilizational Idea to Building the State**

Here appears the grand equation that many contemporary political structures overlook: structures that are not founded upon a deep civilizational idea, and do not possess a clear strategic vision and a crystallized method, often turn into fragile cardboard bodies, resembling “political fungi” that suddenly sprout upon the soil of disorder and vacuum, then wither and disappear with the first change in the political climate. Such has been the condition of hundreds of parties in the Arab world over the last century.

As for organizations that proceed from a grand idea, a long-range vision, and a fixed root — namely the Islamic belief — they resemble firmly rooted trees whose roots strike deep into history. Allah ﷻ says, ﴿كَلِمَةٌ طَيِّبَةٌ كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ۚ﴾ **“A good word is like a good tree: its root is firmly rooted and its branches are in the sky. It**

**gives its fruit at every time by the permission of its Lord”** [TMQ Surah Ibrāhīm: 24–25]. It may grow slowly, and some cells may die and be renewed, yet it becomes more firmly rooted with time, because the principled idea is simply its nucleus and the secret of its life.

True strategic planning is not merely the setting of phased objectives or the drafting of temporary political programs. Instead, it is the art of transforming the civilizational idea into a political reality capable of steadfastness and continuity, through the sound direction of resources, power, time, geography, and knowledge, along with the ability to read the movement of opponents and future transformations.

### **Reading the Plans of Opponents: A Condition of Historical Survival**

One of the most dangerous manifestations of political naïveté is for nations and organizations to move as though they live alone in the world, and as though history were a neutral arena in which wills and grand projects do not contend. Real strategic planning is not built only upon self-construction, but also upon the ability to uncover the plans of opponents and understand their deep logic in managing conflict.

The Noble Quran directs us to this truth in the Words of Allah ﷻ Who said, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ﴾ **“O you who believe, take your precautions”** [TMQ Surah An-Nisā’: 71], and His words: ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ ءَالَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ **“Do not weaken and do not grieve, for you will be superior if you are believers”** [TMQ Surah Aali ‘Imrān: 139]. The major powers do not move randomly. Instead, they move according to long-range geopolitical conceptions built upon the study of geography, sea lanes, energy sources, wealth, and demographic transformations.

Reading the enemy's plans means understanding the deep structure of his interests: Where does he invest? Which routes does he seek to control? How does he reshape public opinion? What kind of elites does he support? An Ummah that cannot read the mental maps of its opponents remains in a position of reaction, surprised by events after they occur, while other powers have prepared the conditions for its advance or retreat, many years in advance. Therefore, among the most obligatory obligations upon those who assume the leadership of the Ummah toward safety is to undertake the uncovering of colonial plans as part of their political work, and to possess the tools of influence within international politics.

### **The Statesman Between Vision and Execution**

Strategic planning requires the mentality of a true statesman, not merely a public orator or a successful administrator. The statesman is one who understands the balances of international power, reads the movement of history, grasps the limits of power and the limits of possibility, and knows how to transform the idea into an institution, the institution into influence, and influence into enduring reality.

International politics is not governed by enthusiasm or rhetoric, but by the ability to transform vision into cumulative actions, stable institutions, and effective alliances. For this reason, real influence is not measured by the quantity of speeches and slogans, but by the ability to transform plans into tangible realities that withstand time and crises. Upon acquiring this ability, the statesmen of the coming state — soon, by Allah's Permission — must train themselves. Allah ﷻ says, ﴿وَقُلْ أَعْمَلُوا﴾ **“And say: Strive, for Allah will see your deeds, and so will His Messenger and the believers”** [TMQ Surah At-Tawbah: 105].

## Conclusion: Lessons for the Future

The first Islamic experience offers the world an eternal lesson that time cannot erase: belief in Allah ﷻ and reliance upon Him never means suspending the laws of causality or abandoning the necessary means. True statesmen are those who think with a long-breathed strategic mind, even on days of Eid and occasions. They are those who transform seasons into opportunities, geography into power, time into achievement, and events into an extended civilizational project.

The difference between nations that make history, and nations that are consumed by it, is that the former move according to vision, plan, and deep awareness of the movement of their opponents and the transformations of the world, while the latter live captive to improvisation and reactions. They enter every battle late and emerge from every crisis more lost and weaker.

Among the greatest favors upon this Ummah is that the Prophet ﷺ did not separate Deen from politics. Instead, he made politics a servant of Deen, and strategy a protector of worship — indeed, of all the knots of Islam. Here our Prophet ﷺ taught us that the victory of Allah ﷻ does not descend upon those who merely wait, but upon those who surround the Deen from every side and prepare for it whatever power they are able. For this reason, the Prophet ﷺ replied to the delegation of Banū Shaybān during the seeking of nussrah (نصرة military support) by saying, «إِنَّهُ لَا يَنْصُرُ هَذَا الدِّينَ إِلَّا مَنْ حَاطَهُ مِنْ جَمِيعِ جَوَانِبِهِ» **“This Deen will not be supported except by one who surrounds it from all its sides.”**

He ﷺ combined “war, judgement, and stratagem,” as he said of himself, without deviating from revelation by even the breadth of a fingertip, ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ **“Nor does he**

**speak from desire \* It is nothing but revelation revealed”** [TMQ An-Najm: 3–4]. He ﷺ occupied himself with the Dawah throughout his life, planned for every stage of it — indeed, for the details of its details — and endured every harm that befell him due to carrying out this great obligation. Salah was not made obligatory until a year before his Hijrah ﷺ, and Hajj was not made obligatory until a year before his ﷺ passing. He ﷺ performed Hajj only once in his life. Yet today, in our time, there comes one who claims superiority over the bearer of the final Risaalah message in his Deen, abandoning the obligation of Dawah and the method of his ﷺ path, while competing with people over leading Salah or over the title “Ḥājj,” without having any share in commanding all goodness, forbidding the all evil, and holding accountable those who stand as an obstacle before the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood from among the harmful rulers.

Has the time not come for our Ummah today to recover this strategic mind that combines tawakkul (توكل reliance) with planning, confidence in Allah ﷻ with mastery of the means, reading reality with anticipating the future, and adherence to the method with creativity in means and styles? Or shall we remain captive to decorative rhetoric, political improvisation, or mere exhortation and guidance, waiting for miracles, while we suspend the laws of causality, repeating slogans while forgetting that Allah ﷻ does not change the condition of a people until they change what is within themselves?

History does not show mercy to the heedless, and the future is not built with wishes. It is built with precise plans, firm wills, iron resolve, and minds that draw inspiration from the lessons of the past to make the glory of the present and the future. Allah ﷻ is the One who grants success and guides to the straight path. May

Allah bless our master Muḥammad ﷺ, and his family (ra) and Companions (ra) altogether.

# The American War on Iran and the Crisis of the Global Order

By Bahaa Al-Husseini

Since the outbreak of the American-Zionist war on Iran in February 2026, the region has been experiencing one of the most dangerous phases in the reshaping of the international and regional order. The conflict has transcended a limited military confrontation between Washington and Tehran, transforming into a struggle that exposes the crisis of the entire capitalist world order and reveals the limits of American power. Simultaneously, it exposes the fragility of Western-backed agent regimes in Muslim lands, and their accelerating decline in the eyes of the Islamic Ummah.

Furthermore, the statements of the representative of Iranian Supreme Leader, Mojtaba Khamenei, to the Revolutionary Guard, revealed the depth of the crisis within the Iranian regime itself when he said, “Those who reject negotiations and view them as warfare tactics must know that the enemy wants to distract us with internal issues. Differences of opinion always exist, but when there is one supreme leader, everyone obeys him.”

This statement cannot be separated from the immense pressure Iran is under after months of war, sanctions, a blockade, and attempts at military and economic attrition aimed at forcing it into submission.

America entered the war believing that targeted military strikes, assassinations of leaders, targeting of vital infrastructure, and inciting Iranian public opinion would be sufficient to topple the

regime or force its complete surrender. However, the reality on the ground was quite different. A broad segment of the Iranian people rallied around their state in the face of foreign aggression, not out of love for the regime, but because the oppressed people witnessed the targeting of themselves and the infrastructure that serves the people, not the regime. Targeting schools and bridges is not an attack on the regime, but an attack on the people themselves. This reveals a colonialist enemy harboring hatred for the Islamic Ummah, a fact acknowledged by numerous politicians. Therefore, the people rallied around the regime and even began escalating their resistance against the brutal enemy, transforming the war into a strategic burden for Washington itself.

Western and American reports have begun to speak openly about a genuine American predicament. Western analyses indicate that the Trump administration is now besieged by difficult choices, after Iran demonstrated its possession of effective economic and military leverage, most notably the Strait of Hormuz, a vital global energy artery.

International reports have also confirmed that Washington is now seeking a face-saving settlement after failing to achieve a decisive military victory, especially given the escalating economic and military costs of the war and growing fears of the conflict expanding into a full-blown regional confrontation that threatens the global economy and energy markets.

Therefore, the US administration turned to indirect negotiations in Doha, through Qatari and Pakistani mediation, amid repeated talk of a framework of agreement that would include reopening

navigation in the Strait of Hormuz, releasing frozen Iranian funds, and postponing more complex issues such as the nuclear program to later stages.

However, this US move toward negotiation reflects not so much strength as the extent of Washington's predicament. Trump himself repeatedly acknowledged the difficulty of the situation, stating that Iran was betting on the midterm elections and that he was not satisfied with what Tehran is offering. He then reiterated that the negotiations had not yet reached a final agreement.

Meanwhile, limited US military strikes continued in an attempt to pressure Iran and improve its negotiating position. The US CENTCOM announced strikes on Iranian missile sites and boats near the Strait of Hormuz, while Iran confirmed shooting down US drones and targeting bases from which the attacks were launched.

What is happening today reveals the true nature of current international conflict. The Western capitalist system, led by the United States, is no longer able to impose its absolute hegemony as it did after the collapse of the Soviet Union. Long wars, global economic crises, competition with China and Russia, and divisions within the Western camp itself have all weakened America's ability to manage the world through military force alone.

Indeed, the effects of this war are not limited to the region but have extended to the entire global economy. Any disruption in the Strait of Hormuz directly impacts oil and energy prices and global supply chains. International economic reports have

warned that the continuation of the war will lead to even wider disruptions in oil supplies and global trade.

The current state of international tension also comes amidst the escalating conflict between the United States, China, and Russia over global influence, technology, energy, and trade routes, plunging the entire world into a turbulent transitional phase that is eroding the prestige of the old world order.

Amid these transformations, governments in the Muslim World appear powerless and paralyzed, lacking political and military autonomy, and have become entirely subservient to the Western project. These regimes were not founded on the will of the people, nor on an independent civilizational project, but instead on Western protection and political, economic, and security dependence.

Therefore, they now stand by as mere spectators to what is happening in Palestine, Lebanon, Iran, and other Muslim lands. Indeed, some are even participating, directly or indirectly, in consolidating the Western project through normalization, security and political coordination.

The peoples of the Islamic Ummah have clearly grasped this reality. The image of agent governments is crumbling day by day in the eyes of the people, as it has become evident that these governments neither represent the Ummah nor possess a project for its liberation or revival. Instead, they are tools for controlling the people and preventing them from freeing themselves from Western hegemony.

Conversely, despite its weakness and fragmentation, the Muslim World still harbors a deep yearning for liberation and

emancipation from the oppressive global order that has divided its lands, plundered its resources, shed its blood, and turned it into an open market for colonial interests.

The Islamic Ummah today seeks a genuine, ideological project that restores its unity, independence in decision, and dignity, not partial solutions within the existing international order. The problem lies not only in the policies of America or the West, but also in the capitalist, colonialist order based on hegemony, plunder, and the instigation of wars.

Therefore, true salvation does not lie in surrendering to the East or the West, nor in negotiating for meager interests, but rather in establishing an independent political leadership devoted to Allah ﷻ, His Messenger ﷺ, and the believers, a leadership that carries the project of Islam as a universal civilizational project for humanity.

The Islamic Ummah possesses the Iman, resources, human potential, and geographical location to become a major global power, if it liberates itself from dependency and re-establishes the Islamic system. The history of the Islamic Ummah bears witness to this; just a few years after the passing of the Prophet Muhammad ﷺ, the Islamic state was able to dismantle the prestige of the two greatest empires in the world at that time—Persia and Rome—and transform into a state that led the world with justice and mercy, carrying the Risaalah message of Islam to humanity.

It is to this great project that Hizb ut Tahrir (حزب التحرير Party of Liberation) calls for, urging the Ummah to work to establish the Second Khilafah Rashidah (Rightly Guided Caliphate) on the

Method of the Prophethood, as it is the true path to liberation (تحرير tahrir) of the lands of the Muslims from Western hegemony, unifying the Ummah, and restoring its political, military, and economic decision-making independence, so that the Ummah of Islam may return as a global power that nations take into account.

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ﴾  
“Allah ﷻ has promised those among you who believe and do righteous deeds that He ﷻ will surely grant them succession in authority just as He ﷻ granted it to those before them, and that He ﷻ will surely establish for them their Deen which He has chosen for them” [TMQ Surah An-Nur: 55] and the Messenger ﷺ said, «ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبُوءَةِ» “Then there will be a Khilafah upon the methodology of Prophethood.”

# **The US Facilitates the Co-Operation Between the Jewish Entity and in the Hindu State to Ensure the Continuous Subjugation of the Islamic Ummah**

**Ustadh Muhammad Abdullah, Occupied Kashmir**

## **American Geopolitical Interests in the Combined Theatre**

The Middle East and the Indian Subcontinent together constitute the most geopolitically consequential theatre on earth for American grand strategy. The reasons are not arbitrary; they are shaped by geographic realities that no policy choice can alter. Muslim-majority territories contain approximately 55 per cent of proven global oil reserves and 70 per cent of natural-gas reserves (BP Statistical Review of World Energy, 2023). Four of the world's most critical maritime chokepoints — the Strait of Hormuz, through which approximately 21 per cent of global petroleum consumption transits daily, Bāb al-Mandab, the Suez Canal, and the Strait of Malacca — lie within or adjacent to these territories. Pakistan, bordering India, Afghanistan, Iran, and China, is the Ummah's sole nuclear-armed state. These geographic facts do not, in themselves, constitute American interests; but they shape every American political objective in the region, giving those objectives their distinctively geopolitical character.

The overarching American geopolitical interest is the prevention of any unified Muslim political authority across this geography that could exercise sovereign leverage over energy resources, maritime passages, and nuclear capability simultaneously. This is, in the specific sense defined above, a political objective shaped by geographic factors: it is the physical concentration of

hydrocarbons, chokepoints, and nuclear assets within a single civilizational space — the Muslim World — that gives the objective its strategic urgency. A unified Islamic political authority, the Khilafah (Caliphate), would command these assets by virtue of geography alone. The prevention of such consolidation has been the organizing principle of Western strategy in this theatre since the abolition of the Uthmani Khilafah (Ottoman Caliphate) on 28 Rajab 1342 AH (3 March 1924), and it remains the foundational geopolitical interest from which all others derive.

From this foundational interest flow several derivative geopolitical objectives, each shaped by a specific geographic configuration. The political fragmentation of the Arab heartland ensures that no single authority exercises leverage over Gulf hydrocarbons; this objective is shaped by the geographic distribution of oil fields across Saudi Arabia, Iraq, Kuwait, the UAE, and Iran — states whose mutual separation is the precondition of American energy primacy. The containment of China requires a belt of allied states across the Indo-Pacific; this objective is shaped by India's geographic position along a 2,000-kilometre disputed border with China and its command of the northern Indian Ocean littoral flanking both Hormuz and Malacca. The maintenance of a network of dependent Muslim-majority governments — the client-ruler order — is shaped by the geographic fact that these governments sit atop the resources and chokepoints whose control is the substance of American primacy. The exhaustion of Pakistan as a strategic actor is shaped by its geographic encirclement: India to the east, an American-influenced Afghanistan to the west, and an American-sanctioned Iran to the southwest. And the construction of an integrated surveillance architecture spanning from Gaza to

Kashmir is shaped by the geographic distribution of Muslim populations across the theatre.

The Jewish entity and India are indispensable to this architecture not because of any ideological affinity with Washington but because of where they sit on the map. The Jewish entity occupies the geographic junction of Africa, Asia, and Europe at the eastern Mediterranean; it physically obstructs the consolidation of any unified Arab political authority between the Nile and the Euphrates. India occupies the entire northern littoral of the Indian Ocean; it physically obstructs the consolidation of any unified Islamic political authority between Afghanistan and Bangladesh. The geographic placement of these two states — one at each end of the Muslim World — is what makes their cooperation strategically decisive for American geopolitical interests.

### **Geoeconomic Instruments: The Economics of Subjugation**

The geopolitical interests identified above are sustained by geoeconomic instruments: economic tools of statecraft that make political control durable, self-financing, and structurally resistant to challenge. Dollar hegemony is the foundational instrument. The dollar constitutes approximately 58% of global central bank reserves and 88% of foreign exchange transactions. The petrodollar system guarantees the recycling of Gulf oil revenues through American financial instruments, enabling the United States to finance its massive debt and weaponize the financial system. The second tool is the debt system via the International Monetary Fund and the World Bank, which transforms Muslim countries into perpetual debtors through conditions such as privatization and austerity. Pakistan is a prime example, as are Egypt, Jordan, and Tunisia. The third tool is the Society for Worldwide Interbank Financial Telecommunication

(SWIFT) system, which grants Washington the ability to financially isolate countries, as happened with Iran. Oil revenues deposited in American banks are also used as a tool of political pressure, as in the case of Iraq.

Initiatives such as the India-Middle East-Europe Economic Corridor (IMEC) and the Technology Initiative (iCET/TRUST) are tools that combine geopolitics and economics, along with military technology transfer deals to India, which aim to enhance its role in containing China. The direction of the arms market is clearly evident, as Russia's share of India's arms purchases has declined in favor of the West, with India being exempted from Countering America's Adversaries Through Sanctions Act (CAATSA) sanctions despite purchasing the S-400 system. This demonstrates that economic tools are adapted to serve geopolitical priorities. The so-called "economy of genocide" stands out as a geo-economic tool, where major companies and financial institutions are linked to supporting the military operations of the Jewish entity, thus linking economic profit with the continuation of hegemony.

### **The Dual Enforcement Mechanism**

The Jewish entity serves American interests through its location and military role as an advanced American base in the heart of the Muslim World, in addition to its role in projects like IMEC, while also pursuing its own expansionist project. The Hindu state, on the other hand, serves American interests through its geographic location and its role in confronting China and containing Pakistan, supported by defense and intelligence agreements, while also pursuing the "Akhund Bharat (Greater India)" project. The two sides do not operate independently, but rather coordinate their cooperation through the United States, via frameworks such as I2U2 group (the Jewish entity, India, UAE, United States — formed July 2021) and military, technological,

and intelligence cooperation, creating an integrated system that reinforces control.

## **The Islamic Political Response**

The existing system relies on fragmenting the Muslim World into weak states. The structural response within Islamic political thought is the re-establishment of the Caliphate, as a unifying authority implementing Islam. Unlike capitalism, Islam offers a different economic system based on wealth distribution, guaranteeing basic needs, prohibiting usury, and making natural resources the common property of the Muslim community. This would end the dominance of the dollar and the current global financial system. The establishment of the Khilafah would dismantle the current geopolitical and economic structure, end military cooperation between India and the Jewish entity, and unify support for Muslim causes. This requires removing subordinate regimes in the Muslim World and adopting a methodology for change based on intellectual and political action, whilst seeking military support (نصرة nussrah) for the project of an Islamic state.

## **Conclusion**

The United States has defined its geopolitical interests and employed economic and military tools to achieve them, relying on the Jewish state and the Hindu state as instruments of implementation. This system is based on the fragmentation of the Muslim World. The re-establishment of the Khilafah represents the only structural response capable of dismantling this system, and Hizb ut Tahrir (حزب التحرير Party of Liberation) is the only entity carrying this project forward.

# Muslims Engaging With Their Own Affairs Is Both a Shariah Obligation and An Honor

**Aisha Al-Zaatari – Palestine**

The history of Muslims is distinguished by the great and honorable stances taken by the men of the Ummah. These stances, adopted in defense of the Ummah and the Islamic belief, made them shining stars in their Ummah's history and paragons of pride and honor. In every crisis that befell the Ummah throughout its various eras, the Ummah was distinguished by the readiness of a select group of its sons to embrace these issues, confront them, take the necessary measures to resolve and address them, offer great sacrifices and exert the necessary efforts to resolve these issues, alleviate their harm from the Ummah, and do what the Ummah must do to attain the pleasure of Allah ﷻ.

The history of Muslims is marked by the great and honorable stances taken by the men of the Ummah in defense of the Ummah and the Islamic belief. For example, decades after the passing of the Messenger of Allah ﷺ, and he had forbidden the recording of his noble Sunnah during his lifetime so that it would not be mixed with the Noble Quran, and the Khilafah (Caliphate) had expanded in the Umayyad era and the entry of non-Arabs into Islam had increased, the need arose to record the noble Prophetic Sunnah to preserve it, especially after the emergence of fabricators of hadith. So, the Khaleefah of the Muslims, Umar bin Abdul Aziz (ra) took a serious stance by sending a request to Imam Ibn Shihab Al-Zuhri and others with him to collect and record the hadiths. So, the Muslim muhadithoon began the

journey of collecting and recording hadiths starting from the beginning of the Second Century AH, and the efforts of thousands of them continued for nearly four centuries of collection and recording, then the preoccupation with the compilations and Musnads and other branches of the discipline of hadith.

Similarly, as the conquests expanded and non-Arabs embraced Islam, the concern arose regarding the potential corruption of the Arabic language, given its necessity for the proper recitation and understanding of the Noble Quran and Prophetic Sunnah. A group of 'ulema then established the foundations of the language, including grammar, morphology, rhetoric, and figures of speech, among others. It is narrated that Abu al-Aswad al-Du'ali was the first to undertake this task at the request of the Khaleefah Rashid, Ali ibn Abi Talib (ra).

When Islamic jurisprudence flourished and schools of thought began to emerge in the Muslim World, debates arose among the adherents of these schools and the jurists on various issues related to jurisprudence and its evidence. Imam al-Shafi'i (rh) then began to lay the foundations for the discipline of Usul al-Fiqh (principles of Islamic jurisprudence), which established the rulings and principles for mujtahids (jurists qualified to deduce Shariah rulings). Later 'ulema further developed and refined this crucial field of knowledge.

When the Khilafah was subjected to foreign invasion at several points in history, and was defeated in battles, and parts of the lands of Islam fell under foreign control, and despite the long duration and dark nights these issues cast over the Islamic Ummah, the concern for resolving them remained constant throughout the Khilafah. The Ummah never ceased preparing to liberate itself from the clutches of this invasion. The sincere men continued to strive tirelessly, day and night, and the banner of

action and achievement was passed from one group to another, until history recorded great battles such as Hattin and Ain Jalut, among others. This preoccupation with such issues unified rulers, 'ulema, and mujahideen, each on their respective front, so that Islam would not be harmed from their direction, until Allah ﷻ fulfilled His Promise to His sincere servants, and victory and liberation were achieved.

In general, when looking at the history of Islam that extends over many centuries, we find that for every issue that this Deen and its Ummah faced, whether in the existence of the Khilafah or before its establishment in the Meccan era of the Dawah or after its fall in the year 1342 AH, we find that every issue that afflicted the Islamic Ummah had heroic men who confronted it and strived to deal with it until it ended, and great stances shine in history and in the present and confirm this matter.

For example, in Makkah, when the Quraysh launched a campaign of persecution against those of their own people who had embraced Islam, inflicting upon them the most severe forms of torture, the Companions (ra) displayed remarkable patience and steadfastness. This was exemplified by figures like the family of Yasir (ra), Bilal ibn Rabah (ra), Khabbab ibn al-Aratt (ra), and many others. The role of Abu Bakr as-Siddiq (ra) in freeing the slaves from among the noble Companions (ra) is also noteworthy.

Furthermore, after the destruction of the Khilafah, and despite the decline of the Islamic Ummah and its subjugation to colonialism, some of its sons and daughters rose up to fulfill their mission of reviving it, restoring its glory and honor, and establishing Allah's religion on earth. The heroic stances of the Ummah's champions on this path of revival are numerous and significant, and will continue, by the will of Allah ﷻ, until He, the

Exalted, grants a glorious victory to His Deen and the Ummah of His Prophet ﷺ.

Furthermore, examining the issues of Muslims throughout the history of Islam reveals the great energies and capabilities of the entire Islamic Ummah, which make its readiness and preparedness available in all aspects. This readiness is attributed to several things:

The first of these is the grace and support of Allah ﷻ for His servants, and His provision of the means necessary to achieve the desired goal. The Muslims take a stance towards the issues of their Ummah in response to Allah ﷻ and in hope of His pleasure. If they rely on Allah ﷻ in this action and makes it purely for the sake of Allah ﷻ, He ﷻ will grant them from Himself a supporting authority and prepare the means for them. The Muslims' taking a stance towards an issue, their determination to engage with it, their effort in preparing and equipping themselves, and their patience with the obstacles they face, are all efforts that the Muslims are obligated to make. They are with Allah ﷻ at the beginning and end of their matters, and He is the One who manages the matter for them and brings about good for them as He wills. When we return to history and what it narrates of the stances and heroism of the sons and daughters of Islam, we see the embodiment of this matter in the people of stances and achievements.

Furthermore, Allah ﷻ ordains the means for the elevation of this Deen and its followers. No issue or event befalls the Ummah without Him providing those capable of addressing it, preparing them for the means to achieve results, and providing them with the necessary preparations. This is from Allah's grace towards His servants. If one were to examine every group that rises to resolve a particular issue, one would see a remarkable number of

qualities required for the individual to accomplish what they have undertaken, such as the exceptional memory of the Companions (ra) and muhadithoon who narrated hadith, and the high capacity for planning and strategy possessed by military commanders. All of this is from Allah's provision of the means for His servants.

Moreover, the Khilafah's care and attention to the issues that befall it and the Ummah, and its initiative in taking the necessary measures and decisions, are at the core of its function and are its responsibility. The Khulafaa' (Caliphs) viewed their Deen, their state, and their Ummah with a sense of care that encompasses preserving the integrity of each. Therefore, many significant stances were taken at the request and under the guidance of the Khaleefah. Indeed, in many cases, the Khaleefah and other rulers of the state were the ones who took these stances. What could be greater than the Shariah political stances taken to support and propagate the Deen, to repel the aggression of the disbelievers, to defend the lands of the Muslims, and to preserve Deen, life, and security for the people, stances that can only be achieved through a Khilafah?

The Khilafah also oversaw the preparations of the Muslims and took the necessary measures to train soldiers in every field. Thus, the Muslim World flourished under its rule, producing politicians, statesmen, military leaders, and ulema in all branches of knowledge. It also fostered the development and advancement of methods, making it a pioneer in every field and superior to other states. Indeed, it was a beacon for the world in every matter.

As for individual Muslims, what motivates them to take stances on the issues of their Ummah and Deen?

A Muslim's stance on the issues of their Ummah is a Shariah obligation, not a matter of personal whims, desires, or choices. It is not a matter of personal choice to attend to the affairs of their Ummah and engage with its issues, or to neglect them and ignore them. Instead, Islamic Shariah Law obligates that Muslims engage with the issues of their Ummah and Deen by adopting stances that please Allah ﷻ. This is the fundamental principle for a Muslim, the state they should be in, and the way Islam cultivates them. This engagement with the issues of the Ummah and Deen is achieved to varying degrees among Muslims, each according to their ability. It is also achieved through individuals, groups, and the state.

Islam makes the Ummah's engagement with events and issues a general characteristic of Islamic society through several Shariah rulings, ideas, and concepts, the most important of which are:

**Firstly:** Islam begins by instilling in the Muslim a sense of concern for his fellow Muslims in his Ummah and surroundings, and by establishing within him a sense of responsibility for others. Islam makes the Muslim a member of the Ummah, and establishes between him and the members of his Ummah the bond of Islamic belief. It makes his belonging, which is an innate need for him, to his religion and his Ummah. Many Shariah texts urge solidarity and mutual support among Muslims, consideration for the affairs of others, and bearing the responsibility of fulfilling the needs of those in need. This obligates the Muslim to engage with people's issues on an individual level.

Examples from the Noble Quran and Prophetic Sunnah that urge affection and compassion among Muslims are numerous. This is achieved by building bridges of communication and fostering good relationships among them. The result achieved in society through the application of these rulings is that an atmosphere of

brotherhood, cohesion, and mutual support prevails among Muslims. Among these proofs is the following:

Muslim and Bukhari narrated on the authority of Nu'man ibn Bashir (rh), on the authority of the Messenger of Allah ﷺ, who said, «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عَضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى» **“The believers, in their mutual love, compassion, and empathy, are like a single body; if one part of it suffers, the whole body responds with sleeplessness and fever.”**

Al-Tirmidhi narrated on the authority of Anas bin Malik (ra), on the authority of the Messenger of Allah ﷺ, who said, «لَا تَقَاطِعُوا وَلَا تَدَابِرُوا وَلَا تَبَاغِضُوا وَلَا تَحَاسَدُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجَرَ أَخَاهُ فَوْقَ ثَلَاثٍ» **“Do not cut ties, do not turn your backs on one another, do not hate one another, do not envy one another, and be, O servants of Allah, brothers. It is not permissible for a Muslim to forsake his brother for more than three days.”**

Abu Ya'la (ra) narrated, on the authority of Abdullah bin Abbas (ra) on the authority of the Messenger of Allah ﷺ, who said, «لَيْسَ بِمُؤْمِنٍ مَنْ بَاتَ شَبَعَانَ وَجَارُهُ إِلَى جَنْبِهِ جَائِعٌ وَهُوَ يَعْلَمُ» **“He is not a believer who sleeps with a full stomach while his neighbor beside him is hungry, and he knows it.”**

These and other responsibilities are a Shariah obligation upon the individual Muslim towards his fellow Muslim, and upon the Ummah towards a single individual or a group of people, such as freeing a captive, for example. Al-Bukhari narrated in his Sahih on the authority of Abu Musa al-Ash'ari (ra) on the authority of the Messenger of Allah ﷺ who said, «فُكُّوا الْعَانِي، يَعْني: الْأَسِيرَ، وَأَطْعِمُوا، وَعُودُوا الْمَرِيضَ» **“Free the captive, feed the hungry, and visit the sick.”**

Therefore, Muslims must take care of each other's affairs and be preoccupied with fulfilling their needs, as an act of kindness. Allah ﷻ says, ﴿وَأَحْسِنُوا. إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ **“And do good, for Allah certainly loves the good-doers.”** [TMQ Surah Al-Baqarah, 2:195].

This reinforces the concept that a Muslim belongs to an Ummah and must be concerned with the affairs of his fellow Muslims and their circumstances in his Ummah. This, in turn, teaches him to engage with the larger issues facing Muslims, which he is also obligated in Shariah to address. This cultivates a sense of responsibility towards his Ummah. If his Deen requires him to care for a needy neighbor or relative, how much more so when he sees millions of Muslims in their vast lands starving, displaced, and homeless, victims of wars waged by the disbelieving colonialist to seize their authority and resources, suffering death, destruction, poverty, and disease for years with no one to help them? How much more so when he sees Muslims imprisoned, detained, and tortured in the prisons of oppressors with no one to rescue them? How much more so when he sees his brothers in belief divided by artificial nationalistic borders and placed in conflicting entities? The concepts of mutual support and solidarity that the Shariah instills in the Muslim with his fellow Muslims in his environment and society, obligate him to look into their issues in all Islamic countries. It is not right for Islam to require the Muslim to be concerned about the hunger of his neighbor while he is full and not care about, for example, being concerned about the issues of displacement, migration and starvation that have become a phenomenon in Muslim countries, from which millions of his fellow Muslims suffer, even though what is required of him in terms of a Shariah obligation towards the two cases is different.

**Secondly:** Islam obligates Muslims to carry the Risaalah message of Islam, and carrying the Dawah is a political act. Its core focus is engaging in politics, that is, guardianship of the people's affairs. Islam, in its essence, is a political Deen: Muslims establish it on earth by building a state that implements its Shariah rulings, and convey it to the world through Dawah, and Jihad to remove the physical obstacles that hinder its dissemination. All these stages of Dawah require and necessitate engagement with political events and issues, not only those concerning the Muslim World but the entire world, due to their interconnectedness. Carrying the Risaalah message of Islam is a political act, and one of the most important requirements of politics is engaging with events and issues. This necessitates that the entire Islamic Ummah consider and address its own issues.

**Thirdly:** the Shariah obligations that the Khilafah applies are essentially obligations for the Ummah. The Ummah is responsible for implementing the Shariah Law of Allah ﷻ and for Jihad, and it appoints a Khaleefah (Caliph) to implement the Shariah rulings on its behalf. It is responsible for preserving the Khilafah. Therefore, it is not permissible for it to be unaware of the events, issues, and developments inside and outside the Khilafah. Instead, the entire Ummah must engage in politics to carry out what they have been charged with in terms of individual and collective Shariah obligations, to preserve their Deen, their Ummah, and their Khilafah, to fulfill the obligations imposed upon them, and to attain the pleasure of Allah ﷻ.

**Fourthly:** Islam rejects individualism, a cornerstone of capitalist thought, which reduces individuals to self-absorption, preoccupied with their own lives and personal concerns, disregarding others, their Ummah, and their Khilafah. In this view, the individual is valued above all others, even the Ummah

and the Khilafah. Individualism fosters selfishness and a lack of responsibility, and this ideology has no place in Islam. Indeed, it is fundamentally at odds with it. Islam places great emphasis on the importance of the Khilafah and society, prioritizing them in people's lives. It stresses the need for society to be governed by Islamic principles and upholds the rights of the public and the Islamic Ummah. Therefore, it mandates that individuals live within a jama'ah (جماعة community), care for its well-being, and fulfill their Shariah obligations towards it, rather than living solely for themselves and their own interests.

**Fifthly:** There are Shariah rulings that obligate Muslims to directly engage with the issues of the Islamic Ummah, such as preserving the belief and Deen, establishing the Khilafah, appointing a Khaleefah for the Muslims, holding rulers accountable, liberating Muslim lands from all forms of colonialism, and the obligation to enjoin all goodness and forbid all evil, which compels Muslims to be involved in public affairs because they are obligated to eliminate wrongdoing to the best of their ability. There are many other rulings that demonstrate the obligation for Muslims to be engaged with the issues of their Ummah, for which there is reward and recompense or sin and punishment.

These are some of the thoughts that Islam introduced to instill in Muslims a concern for and engagement with the affairs and issues of the Islamic Ummah.

Islam, therefore, obligates the Islamic Ummah to engage with its issues and related matters in order to address them. The fundamental principle of Islam is to address issues and resolve problems, and it is unacceptable for the Ummah to leave its issues unresolved. Furthermore, these issues must be viewed from the perspective of Islamic belief, and attention must be given to them first because they concern the Islamic Ummah.

One's perspective on the issue should be based on the standards of Shariah Law. As for permissible intellectual matters related to the issue, one should strive to arrive at the correct opinion and then consider the solution from the standpoint of Shariah rulings.

Moreover, the fundamental principle is that when a Muslim considers the political issues of his jama'ah (جماعة community) and takes a stance on them, it is with the intention of influencing and bringing about change. If he adopts a viewpoint or opinion on an issue, event, or matter, he must express it to the public, or to influential circles concerned with its affairs, demonstrating his support or rejection. This is done to influence people and the event itself. This principle, despite its inherent difficulty, is generally implemented through a collective approach. Shariah Law obligates that Muslims establish political parties to uphold the Deen and hold rulers accountable. It is evident that the impact of an individual's work within a group is stronger and more significant than their individual efforts; indeed, sometimes an individual is incapable of exerting such influence.

Muslims today, since the destruction of their Khilafah, have been facing momentous events and numerous, ever-evolving challenges. Despite this, a large segment of the Muslim population distances itself from these issues, neither engaging with them nor taking a stance on them, instead focusing solely on their own individual affairs. There is, however, a group among Muslims who do engage with these issues, take stances regarding them, and strive to influence people. Yet, there are also those whose stances displease Allah ﷻ, as they align themselves with and support falsehood, misleading Muslims by claiming that their positions and solutions represent the Shariah rulings, when in reality they are liars and deceivers.

Some believe that abstaining from the issues of the Ummah in our time and not engaging in them is legitimate and is the right thing to do because of the tribulations of this time. Some of them cite hadiths that spoke about isolation, such as what was narrated by Al-Bukhari and Muslim on the authority of Hudhayfah ibn al-Yaman (ra), «كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: نَعَمْ، فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: نَعَمْ، وَفِيهِ دَخْنٌ، قُلْتُ: وَمَا دَخْنُهُ؟ قَالَ: قَوْمٌ يَسْتَنُونَ بِغَيْرِ سُنَّتِي، وَيَهْدُونَ بِغَيْرِ هُدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ، فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: نَعَمْ، دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا، فَقُلْتُ: يَا رَسُولَ اللَّهِ، صِفْهُمْ لَنَا، قَالَ: نَعَمْ، قَوْمٌ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِلِسَانِنَا، قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَا تَرَى إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: تَلْرَمُ جَمَاعَةٌ الْمُسْلِمِينَ وَإِمَامَهُمْ، فَقُلْتُ: فَإِنْ لَمْ تَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: فَاعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا، «People used to ask the Messenger of Allah ﷺ about good, but I used to ask him about evil, fearing that it would overtake me. So I said: O Messenger of Allah, we were in ignorance and evil, then Allah brought us this good. Is there evil after this good? He said: Yes. So I said: Is there good after that evil? He said: Yes, but it will be tainted. I said: What is its taint? He said: People who follow a path other than my Sunnah and are guided by something other than my guidance. You will recognize some of their actions and disapprove of others. So I said: Is there evil after that good? He said: “Yes, there are callers at the gates of Hell. Whoever answers their call, they will throw him into it.” I said: “O Messenger of Allah, describe them to us.” He said: “Yes, they are people from our own kind, and they speak our language.” I said: “O Messenger of Allah, what do you advise me to do if I live to see that time?” He said: “Adhere to the jama'ah of Muslims and their leader.” I said: “What if there is no jama'ah or leader?” He said: “Then keep away from all those sects, even

**if you have to cling to the root of a tree until death overtakes you while you are in that state.””**

The hadith, in its essence, calls for distancing oneself from misguided preachers whom the Messenger ﷺ described as callers to the gates of Hell. It also calls for avoiding strife, meaning not falling into it. It does not call for abandoning Muslims and their affairs. For who will care for Muslims and the Deen if the righteous and ulema withdraw from the public domain? Instead, Shariah calls upon Muslims to engage with their affairs, especially the ulema among them.

Some consider politics a stain, engaging in it a corruption, and believe that Muslims are better off without it. However, the intensification of events and calamities afflicting Muslims has compelled them to pay attention to and engage with these events and issues to a greater extent than in previous periods experienced by the Muslim Ummah.

The Islamic Ummah today is facing many serious issues, the most important of which is establishing its Deen on earth by establishing the Khilafah. The efforts that the Ummah needs to exert today are to direct the armies of the Ummah to give their military support (نصرة nussrah) to Islam and the Muslims, and to overthrow the thrones of the oppressive tyrants in the lands of Islam. As for the individual efforts exerted by the ulema and thinkers of the Ummah in the fields of science and politics, far from this direction, while they are good and have an effect on the Ummah, they are not the desired effect. If even the great imams and ulema of our history, such as Al-Shafi'i, Ibn Hanbal, Ibn Taymiyyah and others, were to gather in our time and occupy themselves with knowledge alone, collecting and teaching it in circles and neglecting to address the armies, the Ummah would not benefit from them as it needs. Engaging in establishing the

Deen on earth is a great Shariah obligation, and the Muslims have not been humiliated and subjugated on earth except by abandoning the implementation of the Deen, and turning away from it. So the Muslims must turn to establishing the Deen, so that all their issues will be resolved one after another, and so that they may attain the pleasure of Allah ﷻ and His Paradise, and attain the honor of this world and the Hereafter.

# When Firawn's Tyranny Repeats Itself: Between the Ummah's Negligence and the Shariah Obligation for Change

By: Abdul Salam Al-Badri

The story of the Firawn (Pharaoh) was not an isolated historical event that ended with a tyrant drowning in the sea. Instead, Allah made it a recurring sign, its images repeated in human life whenever the meaning of truth weakens, people remain silent in the face of injustice, and nations accept submission to tyrants and the arrogant. The Noble Quran does not narrate stories for mere entertainment, but to reveal the patterns of the struggle between truth and falsehood, and to show people how tyranny arises and how nations fall when they lose the balance of truth and justice.

Firawn was not merely an arrogant man who claimed divinity. Instead, Firawn was a model of a political and intellectual order based on controlling minds, falsifying facts, and subjugating people through fear, propaganda, and force. Therefore, he said to his people, ﴿مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ﴾ **“I do not show you except what I see, and I do not guide you except to the way of right conduct”** [TMQ Surah Ghafir: 29].

This is how every tyrant acts; he behaves as if he possesses a monopoly on truth, making his opinion law, and portraying himself as a reformer and savior, while in reality, he builds his power on injustice, enslavement, and the plundering of people's resources.

The crime of Musa (as) in the eyes of Firawn was not that he spread corruption in the land, but rather that he came to awaken

people from subservience, dismantle the legitimacy of falsehood, and restore the balance of servitude to Allah alone. This is why Firawn said, ﴿إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ﴾ **“Indeed, I fear that he will change your religion or that he will cause corruption in the land”** [TMQ Surah Ghafir: 26].

Throughout history, despots have accused reformers of being instigators of sedition and chaos, for they fear the awakening of the nation more than they fear weapons.

The most dangerous stage of decline is not merely the presence of the oppressor, but rather the normalization of his tyranny, and the adaptation of people to oppression until they perceive subjugation as stability, falsehood as pragmatic policy, and submission as wisdom and rationality. When the balance is so severely disrupted, the media becomes a mouthpiece for tyranny, apologists and sycophants abound, and those who uphold the truth are persecuted for exposing deviation and revealing the falsity of slogans.

This is why the Noble Quran links the corruption of reality to people’s turning away from the Shariah of Allah ﷻ, as He, the Exalted, says, ﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾ **“And whoever turns away from My remembrance - indeed, he will have a depressed (difficult) life”** [TMQ Surah Ta-Ha: 124].

A life of hardship is not merely financial scarcity. Instead, it is the general state of misery that humanity experiences when governed by human whims and man-made laws. This leads to widespread economic crises, psychological distress, family breakdown, political injustice, wars, and a loss of peace of mind despite tremendous material progress.

Allah ﷻ intended for humankind to live under justice, and therefore made governance according to His divine law the

foundation for the well-being of the earth and the uprightness of life. Allah ﷻ said, **﴿يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ﴾** “O Daud, indeed We have made you a successor on earth, so judge between the people in truth and do not follow your own desire.” [TMQ Surah Saad:26].

Thus, the Khilafah (Caliphate) in the concept of Islam is not about domination or tyranny. Instead, it is a responsibility to establish justice, protect rights, and carry the Risaalah message of goodness to humanity. Any system that disregards Shariah of Allah and prioritizes human desires and interests opens the door to corruption, even if it adorns itself with slogans of freedom, development, or democracy.

This explains why the Risaalah message of Islam was one of comprehensive civilizational transformation, not merely individual admonitions. The Prophet Muhammad ﷺ did not simply nurture individuals spiritually; he established a society and a state that implemented Islam and carried its message to the world. Thus, the Islamic Ummah was transformed from fragmented, weak tribes into a Ummah that led the world with justice, knowledge, and mercy.

The Companions (ra) of the Prophet ﷺ understood this profound meaning. They saw Islam as coming to liberate humanity from subjugation to other human beings. Therefore, Rabi' ibn 'Amir said to the Persian commander, **(ابتعثنا الله لنخرج العباد من عبادة العباد، ومن ضيق الدنيا إلى سعة إلى عبادة رب العباد، ومن جور الأديان إلى عدل الإسلام، ومن ضيق الدنيا إلى سعة)** “Allah sent us to bring people out of the worship of other people and into the worship of the Lord of all people, from the injustice of other religions to the justice of Islam, and from the narrowness of this world to the vastness of this world and the Hereafter.” It is a belief that liberates humanity intellectually,

politically, and economically, making them servants of Allah ﷻ alone, not subservient to oppressive regimes or arrogant powers.

The current state of the Islamic Ummah, with its fragmentation, weakness, foreign domination, and political and economic corruption, is inextricably linked to the absence of Islamic ruling governance. When the ruling governance of the Shariah Law of Allah ﷻ was absent, it was replaced by imported systems that rendered the Muslim World subservient to others, plundering its resources, tearing apart its unity, and subjecting its decisions to the will of the superpowers. Therefore, true revival cannot be achieved through mere partial reforms or political patchwork. Instead, true revival is through the Muslim world's return to the foundation of its strength: Islam as a comprehensive system for life.

The Islamic Ummah needs an intellectual awareness that restores its belief in its Deen and exposes the falsehood of the projects imposed on Muslim lands by colonialist powers. It also needs sincere political action that connects people to Islam as a project of revival, ruling governance, and justice, not merely as individual rituals isolated from reality. The struggle today is not merely a border conflict, but a struggle of ideas, concepts, and systems. Whoever possesses the correct vision and a clear civilizational project has the power to shape the future.

In the midst of this struggle, the believers cannot remain passive or a mere spectator. Instead, they must be deeply concerned for their Ummah, enjoining what is goodness and forbidding what is evil, striving alongside the sincere to restore the rule of truth and justice. Allah ﷻ says, ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ﴾ **“And let there be arising from you a group inviting to all that is good, enjoining what is**

**goodness, and forbidding what is evil. And it is they who are the successful.” [TMQ Surah Aali Imran:104]**

In the midst of this struggle, the believer must not be passive or a mere spectator. The Shariah obligation upon the Islamic Ummah is not to accept the corrupt reality, nor to merely diagnose the problem and lament its decline. Instead, the Ummah must strive with sincere individuals to establish justice and implement Shariah of Allah ﷻ on earth, so that the Islamic Ummah may once again be a witness to humanity, as Allah ﷻ intended, and Islam may once again be a source of mercy, justice, and guidance for all humankind. Only then will the tyranny of oppression be broken, human dignity be restored, the blessings of heaven and earth be unleashed, and Muslims regain the status they lost the day they abandoned governance according to the Shariah of Allah ﷻ.

# Gardens of Paradise: Khubayb ibn Adi (may Allah ﷺ be pleased with him)

**Engineer Shafiq Khamis - Yemen**

He is Khubayb ibn Adi ibn Malik ibn Amir ibn Majda'ah al-Awsi al-Ansari, a noble companion of the Prophet Muhammad ﷺ, one of the early heroes of Islam, from Al-Madinah.

Khubayb participated in the Battles of Badr and Uhud alongside the Prophet ﷺ. The Messenger of Allah ﷺ sent him, along with six other Companions (ra), to teach Islam to the tribes of 'Udal and al-Qarah.

Ibn Hisham, in his biography, volume 3, mentions the martyrdome of Khubayb ibn Adi under the heading “The Day of Al-Raji” that a group from ‘Udal and Al-Qarah—two tribes of Ma'ad, tracing their lineage back to Al-Hawn ibn Khuzaymah ibn Mudrikah, came to Al-Madinah and pretending to be Muslim. They said, “O Messenger of Allah, we have embraced Islam, so send with us some of your Companions to teach us about the Deen, recite the Quran to us, and instruct us in the laws of Islam.”

So the Messenger of Allah ﷺ sent six of his Companions (ra), among them Khubayb. Ibn Adi, may Allah ﷺ be pleased with him, went out with the people until they reached a watering place belonging to the tribe of Hudhayl in the Hijaz region called al-Raji'. There, the group betrayed them and called upon the Hudhayl tribe to attack them. A party from the Banu Lihyan tribe descended upon them, swords in hand, and said, “By Allah, we do not wish to kill you; rather, we intend to use you to gain something from the people of Makkah. You have Allah's covenant and pledge that we will not kill you.”

Three of the Companions (ra) said, “By Allah, we will never accept a covenant or pledge from a polytheist” and they fought until they were martyred. As for the other three, among them Khubayb ibn Adi (may Allah be pleased with him), they softened and became weak, desiring life. They tied their bowstrings, and one of them, Abdullah ibn Tariq (may Allah ﷻ be pleased with him), withdrew his hand from the bowstring, took his sword, and the people retreated from him. They pelted him with stones until they martyred him, and his grave is in Dhahran.

Then Khubayb ibn Adi, his Companion, and Zayd ibn al-Dathnah (may Allah ﷻ be pleased with them both) were taken to Makkah to be sold for two captives from the tribe of Hudhayl who were being held there. Hujayr ibn Abi Ihab, from the Banu Usayd ibn Amr ibn Tamim, bought Khubayb ibn Adi for Uqbah ibn al-Harith ibn Amir, so that he would martyr him in revenge for his father, al-Harith ibn Amir ibn Nawfal, whom Khubayb ibn Adi had killed at the Battle of Badr. This was due to a kinship between them, as Abu Ihab al-Tamimi and al-Harith ibn Amir were maternal half-brothers.

Then Khubayb ibn Adi stayed with them until the sacred months passed before they killed him. Qat Mawiya, the freedwoman of Hujayr ibn Abi Ihab, who had been imprisoned in her house, said, “When his execution was imminent, he said to me, ‘Send me a piece of iron so I may purify myself before my execution.’ So I gave a razor to a boy from the tribe and said: ‘Take it into this man’s house.’ By Allah, no sooner had the boy taken it to him than I exclaimed, ‘What have I done! By Allah, the man has taken his revenge by killing this man!’” The boy, when he handed him the iron, Khubayb took it from his hand and said, “By your life, your mother did not fear my treachery when she sent you with

this iron to me!” Then he let him go.” (Ibn Hisham’s Biography, Vol. 3, p. 127)

When the Quraysh took him to al-Tan’im to crucify him, he said to them, “If you see fit to let me pray two rak’ahs, then do so.” They said, “Go ahead and pray.” So he prayed. He performed two rak’ahs, completing them perfectly, then turned to the people and said, “By Allah, were it not that you might think I prolonged the prayer out of fear of being killed, I would have prayed much longer.” (Previous source, p. 127).

Then Khubayb concluded his life, after they had raised him on the cross and bound him, with a supplication that made those present tremble, (اللَّهُمَّ إِنَّا قَدْ بَلَّغْنَا رِسَالَاتَكَ رَسُولِكَ، فَبَلِّغْهُ الْغَدَاةَ مَا يُصْنَعُ بِنَا) “O Allah, we have delivered the message of Your Messenger, so inform him tomorrow of what was done to us.” Then he said, (اللَّهُمَّ أَحْصِهِمْ عَدَدًا، وَافْتُلِهِمْ بَدَدًا، وَلَا تُغَادِرْ مِنْهُمْ أَحَدًا) **“O Allah, count them. Cut them all down, and leave none of them alive.”** (Previous source, pp. 127-128). This call terrified Mu’awiyah ibn Abi Sufyan, and Sa’id ibn ‘Amir al-Jumahi would faint in public whenever it was mentioned. Al-Harith ibn al-Barsa’ said, “I never thought any of us would survive.”

He recited verses of poetry in which he said, “I care not when I am martyred as a Muslim, where I fall for the sake of Allah, and if He wills, He will bless the scattered limbs of a torn body.”

Abu Maysarah, brother of Banu Abd al-Dar, took the spear and placed it before Abu Sarwa’ah Uqbah ibn al-Harith—because of his young age—then stabbed him with it until he was killed. The Quraysh left him crucified, and they kept watch around him to prevent anyone from taking him down and burying him.

Hassan ibn Thabit, may Allah ﷺ be pleased with him, said, lamenting Khubayb, “Why do your eyes not cease their tears,

flowing like scattered pearls upon your chest? For Khubayb, the most noble of youths, as they knew, never faltering in battle, nor reckless. Go, Khubayb, may Allah ﷻ reward you with goodness, and grant you Paradise in the company of the houris. And what will you murderers say when the Prophet ﷺ asks you, whilst the righteous angels are on the horizon? How did you murder a man who bore witness against a tyrant, a tyrant who spread corruption amongst people and within the land.”

Al-Tabari added in his history, Volume 2, that after the killing of Khubayb ibn Adi, the Messenger of Allah ﷺ sent Amr ibn Umayyah al-Damri and a man from the Ansar to kill Abu Sufyan ibn Harb in Makkah. Their mission was discovered when a man from Quraysh recognized Amr ibn Umayyah al-Damri, and they did not reach their goal. And Amr ibn Umayyah al-Damri said, “I came to Khubayb’s wooden cross, fearing the eyes, and I climbed it, and I untied Khubayb, and he fell to the ground. I moved away not far, then I turned around and I did not see any trace of Khubayb, as if the earth had swallowed him up. No trace of Khubayb has been mentioned until this moment.” (Tarikh al-Tabari, Vol. 2, pp. 541-542) Therefore, Khubayb ibn Adi (ra) was known as (بليع الأرض) “the one swallowed by the earth.”

# With the Noble Quran: From the Shariah Rulings of the Tareeqah: The State's Relationship With Mushrikeen (Polytheists)

Khalifa Muhammad – Jordan

Allah ﷻ says, ﴿وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ إِنَّا تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِن تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ﴾ “And a proclamation from Allah and His Messenger to the people on the day of the greater Hajj that Allah is disavowed from the mushrikeen (polytheists), and so is His Messenger. So if you repent, it is better for you; but if you turn away, then know that you will not escape Allah. And give tidings to those who disbelieve of a painful punishment.” [TMQ Surah At-Tawbah:3].

This verse is from Surah At-Tawbah, also known as Surah Bara’ah (Disavowal), because it begins by declaring Allah’s and His Messenger’s ﷺ disavowal of the polytheists. It is named Surah At-Tawbah (The Repentance) because of the repeated mention of Allah’s acceptance of His servants’ repentance.

This surah begins with the declaration of Allah’s disavowal of the mushrikeen and the disavowal of His Messenger ﷺ of them as well. Surah At-Tawbah was revealed in the ninth year of the Hijrah. The Prophet Muhammad ﷺ had appointed Abu Bakr (ra) as the Imam of the Hajj pilgrimage that year. When Surah At-Tawbah was revealed, the Prophet ﷺ sent Ali ibn Abi Talib (ra) with it to recite to the people during the Hajj. The pilgrimage to the Kaaba had been open to all until that year. Surah At-Tawbah came to regulate the relationship between Muslims and

polytheists. After reciting Surah At-Tawbah, Ali ibn Abi Talib (ra) announced four things to the pilgrims—as mentioned by Al-Qurtubi in his commentary, (ألا يطوف بالبيت عريان، ومن كان بينه وبين النبي ﷺ عهد فهو إلى مدته، ومن لم يكن له عهد فأجله أربعة أشهر، ولا يدخل الجنة) “that no one should circumambulate the Kaaba naked; that any treaty between the Prophet ﷺ would remain in effect until its expiration and that no treaty would be enforced for four months; that only believers would enter Paradise; and that Muslims and polytheists would not gather together after that year.” At-Tirmidhi said: This is a sound and authentic hadith, and it was also narrated by An-Nasa'i.

This surah came to eradicate the mushrikeen in the Arabian Peninsula and to expose the hypocrites, hence its names “The Exposer (الفاضحةُ)” and “The Shamer (المخزيةُ).” It also offers repentance to the sincere believers, hence its name “The Purifier (المقشقةُ),” because it clears them of hypocrisy. The surah does not begin with the Basmala (البسملة) (the phrase “In the name of Allah, the Most Gracious, the Most Merciful”) because the Basmala implies mercy, and disavowal is incompatible with mercy.

Allah ﷻ said, ﴿وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ﴾ **“And a proclamation from Allah and His Messenger”** – meaning a declaration and announcement. This proclamation is attributed to Allah ﷻ and His Messenger ﷺ because it is legislation, a legal ruling that must be followed, coming from Allah ﷻ and conveyed by His Messenger ﷺ. The proclamation at the beginning of this verse is the predicate of an implied subject, meaning: this.

Allah ﷻ said, ﴿إِلَى النَّاسِ﴾ **“To the people”** – meaning all those present at that season, Muslims and mushrikeen. The pilgrimage to the House (the Honored Kaaba) was open to all people,

Muslims and mushrikeen alike, so the address was directed to them all. That season was the last in which mushrikeen were permitted to perform the pilgrimage while adhering to their religion.

Allah ﷻ said, ﴿يَوْمَ الْحَجِّ الْأَكْبَرِ﴾ **“day of the greater Hajj.”** There is disagreement regarding the meaning of the day of the greater Hajj. Some say it is the Day of Arafah, the ninth of Dhul-Hijjah, a view held by a number of Companions (ra), Tabi’oon, and jurists. Others say it is the Day of Sacrifice, the tenth of Dhul-Hijjah, a view also held by a number of Companions (ra), Tabi’oon, and jurists. Perhaps the most preponderant opinion is that it is the Day of Arafah, the ninth of Dhul-Hijjah, due to the Prophet's saying, «الْحَجُّ عَرَفَةَ» **“Hajj is Arafah,”** and because all Hujjaj (Shariah pilgrims) gather on Mount Arafah on that day. On the Day of Sacrifice, however, people proceed to the rituals of that day, dispersing between Mina, the stoning of the Jamarat, Tawaf, and Sa’i.

Allah ﷻ said, ﴿أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ﴾ **“That Allah is disavowed of the mushrikeen, and so is His Messenger.”** This is the content of the announcement of the disavowal by Allah and His Messenger ﷺ of the polytheists, with the valuation (تقدير taqdeer) of a deleted “ba (ب)” related to the announcement, where the original valuation is: an announcement that (أَذَانٌ بَأَنَّ), and in this sentence is confirmation (توكيد) of the content of the first verse of the surah. All reciters read “His Messenger” in the nominative (رفع rafa) case, as a conjunction of two clauses, meaning “and His Messenger is also disavowed the polytheists.” Other readings have been suggested, but the meaning is the same. The claim by some commentators that “His Messenger” is in the genitive (جار) case and attributing this to Al-Hasan Al-Basri is incorrect, because it would mean that Allah disavowed from

the polytheists and disavowed from His Messenger, which is clearly erroneous and contrary to what is correct.

It is said that a Bedouin heard a man recite, “That Allah is disavowed from the polytheists and His Messenger,” with the word “Messenger” in the genitive case. The Bedouin remarked, “If Allah is disavowed from His Messenger, then I am disavowed from him!” He only intended to draw the reader’s attention to his error. The man then seized him by the collar and dragged him to Umar, the Khaleefah (Caliph). The Bedouin recounted his recitation, whereupon Umar ordered the study of Arabic grammar. It is also narrated that Abu al-Aswad al-Du’ali heard this and reported the matter to Ali (ra). This was the reason for the establishment of the discipline of grammar (النحو), and this story is mentioned in some grammar books when discussing the origin of the discipline of grammar.

This verse, which declares that Allah is disavowed from the polytheists and that His Messenger is likewise disavowed from the polytheists, is in the form of information (صيغة الخبر seeghatul khabr), but it is one of those matters that can be interpreted as an imperative command (أمر amr),. That is, inform the mushriks of this warning, and Allah's disavowal of something is one of the strongest contextualization of the prohibition (تحریم tahreem) of that matter from which He disavows Himself, namely, polytheism (شرك shirk).

Allah ﷻ said, ﴿فَإِنْ تَبُتُّمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ﴾ **“If you repent, it is better for you; but if you turn away, then know that you will not escape Allah.”** This part of the verse details the state of the mushrikeen after this announcement. Whoever among them repents of their shirk and believes in Allah ﷻ and His Messenger ﷺ, it is better for them. However, whoever turns away and persists in their turning away and aversion should

know that they will not escape the grasp of Allah ﷻ, that they will not be able to escape Him, and thus they deserve Allah's punishment.

Allah ﷻ said, ﴿وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ﴾ **“And give tidings to those who disbelieve of a painful punishment.”** This sentence is connected to the first sentence in the verse because the first sentence carries an imperative command. It is as if it were said, “Inform the people of Allah and His Messenger’s disavowal of the polytheists, and that whoever repents among them will be saved, and whoever turns away is close to punishment.” Then it says: “And also give tidings to the disbelieving polytheists of a painful punishment.”

The original meaning of “tidings (بشارة basharah)” is to inform of a matter that is pleasing, but here it is used metaphorically to warn and inform of a matter that unpleasant, in a mocking tone towards those being given the tidings of punishment.

The painful punishment is the punishment of killing, capture, enslavement, and the confiscation of wealth, as Allah ﷻ said, ﴿وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ﴾ **“And He sent down forces you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.”** [TMQ Surah At-Tawbah:26]. Their punishment on the day of Hunayn was partly through killing, and partly through capture, enslavement, and the confiscation of wealth. That is, warn the polytheists that you will fight them and defeat them after the sacred months have passed, as indicated by His saying, ﴿فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ﴾ **“Then when the sacred months have passed, kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them in every place of ambush”** [TMQ Surah At-Tawbah:5]. The term punishment encompasses

both worldly and otherworldly punishments, unless there is contextualization to specify otherwise, as in Surah Al-Qalam, after recounting the story of the owners of the garden, where Allah ﷻ follows with, ﴿كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ﴾ **“Such is the punishment, but the punishment of the Hereafter is greater”** [TMQ Surah Al-Qalam:33].

This noble verse, along with the preceding and following verses, includes some Shariah rulings on foreign policy, which are part of the rulings of the Method (الطريقة At-Tareeqah). It regulates the relationship of the Islamic state within the Abode of Islam ( دار الإسلام Dar ul Islam) with other entities in the Arabian Peninsula. The foundation of foreign policy in Islam is the carrying of the Dawah. Therefore, relations between the Khilafah (Caliphate) and other states are established in a way that serves the interests of the Dawah and does not contradict them. It is a Shariah obligation upon Muslims and the rulers of Muslims today to base their relations with existing states in non-Muslim lands on this principle: they must not ally with them against Muslims, nor can they take them as allies instead of the believers. The original principle is that all Muslims must be in one political entity, as the Messenger of Allah ﷺ did, and they must be ruled by one, single Khaleefah (Caliph). We ask Allah ﷻ to change the condition of Muslims to the best condition.

# News of Muslims Around the World

## Trump Threatens Oman, Finds Not One of the Rulers of Muslims Willing to Deter Him

US President Donald Trump threatened to attack Oman, a US ally, if it sides with Iran on the issue of reopening the Strait of Hormuz. Trump said Oman must “behave ... or else we’ll have to blow them up,” in response to a question about whether he would accept a short-term agreement allowing Iran and the Gulf state to control the waterway.

“The strait is going to be open to everybody,” Trump told reporters during a meeting with his administration at the White House. “They would like to control it,” said Trump, who stressed the strait is part of international waters. In an extraordinary threat, he added: “Oman will behave just like everybody else. Or else we’ll have to blow them up. They understand that. They’ll be fine.”

**Al-Waie:** Trump found none amongst the rulers of Muslims to deter him, and thus, in his eyes, they became even more insignificant. They are accustomed to kidnapping, torture, and oppressing their people, while preparing for wars against occupiers is not within their agenda. If Trump had found men among the rulers of Muslims who would respond to him in kind, he would not have dared to make his reckless statements. However, they have become accustomed to humiliation, subservience, and dependency. Only the coming Khilafah (Caliphate), by the Permission of Allah, will be able to restrain him, silence his tongue, and return America to its continent and isolation as it was before World War II.

## **The Uzbek Regime is Using Despicable Methods to Subdue Steadfast Prisoners Whose Release Dates are Approaching.**

The Media Office of Hizb ut Tahrir in Uzbekistan issued a press release entitled “The Mirziyoyev Regime Practices the Most Heinous Methods of Repression Against Muslims in Zarafshan Prison!” dated 26 Dhu al-Qi'dah 1447 AH, corresponding to Wednesday, May 13, 2026 CE.

The release stated, “According to the news and reports we have received, there are systematic violations and psychological and physical pressures being practiced against detainees in Prison No. 12 in the city of Zarafshan in Navoiy Region. This abuse specifically targets the members of Hizb ut Tahrir imprisoned behind bars because of their steadfastness upon saying “Our Lord is Allah,” as they are subjected to humiliating provocations aimed at undermining their dignity and humiliating them.

The oppressive regime has once again directed its filthy claws toward the shabab steadfast upon the Deen of Allah, especially those still languishing in Correctional Institution No. 12 in Zarafshan. The crimes committed this time not only contradict human values, but surpass even animal instincts in their ugliness, as they involve vile provocations aimed at crushing human dignity and dishonoring personal honor.

The head of the operational department in the institution, Lieutenant Colonel of the State Security Service Mahmoud Huseynov, along with his aides, continues to use vile methods to subjugate steadfast prisoners whose release dates are approaching, with the aim of extracting forced “repentance” from them and breaking their will. Among these brothers are Asad Allah Ishboltayev and Sodiq Khojayev, against whom what is

called “the green substance provocations” are being practiced. This is a filthy performance imitating the policy of the tyrant Islam Karimov, based on threatening the prisoner with sexual assault during sleep in order to force him, under this horrific threat, to write fake “letters of repentance.”

These practices reveal the true face of the authoritarian regime and the depth of its hidden hatred toward Muslims. The policy of playing both sides, which this regime pursues today by throwing itself at times into the arms of colonialist Russia and at other times into the arms of crusader America, is the origin and essence of these injustices. At a time when Russia practices the harshest forms of humiliation against Muslim migrants, and while Donald Trump sheds the blood of the Islamic Ummah in Gaza, Iran, and Sudan like rivers, the Mirziyoyev regime seeks their approval by repressing its own people and fellow Muslims with the vilest and most degrading methods.”

### **Moroccan Rulers Sponsor the Boujloud Carnival to Drag Muslims Back to Pre-Islamic Rimes!**

The Boujloud or Bilmawn ritual sparks renewed debate among Moroccans every Eid al-Adha. Some consider it part of the Amazigh cultural heritage deeply rooted in collective memory, while others view it as a practice that has lost some of its original meaning due to the transformations it has undergone over time.

While some voices criticize the Boujloud ritual, sometimes deeming it a “heresy” or a stage for extraneous practices that deviate from tradition, others defend this popular carnival, emphasizing that it is not merely a fleeting costume, but an intangible heritage deeply rooted in identity and history, requiring preservation rather than erasure.

**Al-Waie:** The rulers of Morocco, having ruined the country, are now striving to transform its people into disbelievers and sinners, coinciding with the slaughter of Muslims and their days of veneration and glorification of Allah ﷻ. The corrupt regime in Morocco insists on reviving the bygone era of ignorance and its paganism, in a blatant contradiction and reversal of values, replacing the sacred with the base and defiled, and turning days of veneration, glorification, praise, and magnification into days of polytheism, defilement, and the cawing and braying of animals! This is an official policy to mislead the children of Muslims. It is the bygone era of pagan ignorance presented to the children of Islam as folklore and empty talk. It is polytheism and disbelief presented to them as a mockery during a season of defilement, with animal hides and horns and the performance of its antiquated pagan rituals.

### **The Abrahamic Movement Is Openly Active in Syria**

In recent weeks, the Abrahamic Movement has intensified its presence in Syria through a series of appointments aimed at opening channels of communication with various segments of Syrian society. In this context, the Syrian branch of the Abrahamic Movement, headed by Engineer Jamal Sabbagh, issued appointment decrees that included Muhammad Ibrahim al-Sayyid as the movement's director for the Alawite community, Dr. Joseph Freiou as the director for the Syriac community, Dr. Samer al-Ahmad as director of the legal committee, and Sami Nawfal as director of the media committee.

Concurrently, on May 13th, Tom Wegner, founder of the global Abrahamic Movement, announced the appointment of Majd Jbeili as the movement's special envoy to the Alawite community.

The movement's leadership in Syria also issued a statement affirming its commitment to dialogue, pluralism, and coexistence, and rejecting hate speech and extremism.

Al-Waie: When rulers rely on the West rather than on Shariah Law and the popular support it commands, the result is that they take orders from their backers. These are the same Western entities that label you a "terrorist" and then remove the label when they find you agreeable. Accepting normalization with the Jewish entity and promoting the Abrahamic religion opens the door for its propagation through political parties, while simultaneously preventing political party activity for advocates of a civilizational Islam project.

### **Thomas Friedman: How Big a Plate of Crow Will Trump Eat in the Iran War?**

New York Times columnist Thomas Friedman said, "Only two questions remain regarding the U.S. war with Iran. One, how big a plate of crow will President Trump have to eat to end this conflict with at least some achievements? And two, will he tell us the crow he's eating is lobster or filet mignon?"

He adds "Personally, I am fine if Trump has to eat a pile of crow — for instance, the "unconditional surrender" of Iran that he promised will not be coming his way — if it results in Iran relinquishing its roughly 1,000 pounds of near weapons-grade uranium. It would take the immediate threat of an Iranian bomb off the table, and that would be a very good thing."

Friedman emphasized "But please spare me the nonsense that Trump has secured a perfect and delicious deal. Because securing that highly enriched uranium will not only leave the vile, murderous Islamic republic regime in power (and still holding

some 10 tons of low-enriched uranium) — but actually strengthen it in troubling ways.”

He added, “For starters, Trump, Vice President JD Vance, Secretary of Defense Pete Hegseth and Secretary of State Marco Rubio will all be remembered as the team that gave the Islamic republic a second lease on life just when it was more on the ropes than ever with its own people.”

Friedman believes that, “That’s because the only way Iran will relinquish that near bomb-grade uranium will be as part of a deal that over time lifts the U.S. blockade on Iran’s oil exports and the whole web of U.S. economic sanctions on Tehran. That relief will provide the regime with a huge injection of cash that it will be able to use to buy off — or continue to repress — its opponents at home and to fuel its proxies in Lebanon, Iraq and Yemen.”

The author quotes Robert Litwak, an arms control expert and author of “Rogue States and U.S. Foreign Policy,” as saying that “Trump launched this war of choice with the transformational goal of regime change. He is on the verge of ending it through a transactional deal that will be a variant of the agreement Obama negotiated in 2015, and Trump recklessly jettisoned in 2018, that constrained Iran’s nuclear ambitions.”

Friedman adds that, “Because Trump and his national security team did no apparent scenario planning before the war — relying only on promises by Prime Minister Benjamin Netanyahu of Israel that the Iranian regime would fall like a house of cards after a few weeks of heavy bombing — they failed to anticipate what Iran might do with its back against the wall.”

He detailed, “The first was to close the Strait of Hormuz, the vital oil shipping lane through which roughly 20 percent of the world’s crude oil has to pass, a move that sent the price you pay at the

pump soaring. With just some drones, cruise missiles and Revolutionary Guards in speedboats firing machine guns, Iran discovered it could put the U.S. economy and many others in a chokehold.”

He adds, “To put it another way, Trump and Netanyahu assumed their multibillion-dollar giant weapons systems could be used to bomb Iran into relinquishing its ingredients for a weapon of mass destruction. Accidentally, though, they enabled Iran to discover it had a weapon of “mass disruption” — cheap drones that could close the Strait of Hormuz.”

The author emphasizes that “Now, and forever, Iranians will know that we know that Tehran can shut off the world’s most important oil tap anytime it wants. This new source of leverage for the Iranian regime is priceless. Trump’s failure to anticipate this is no accident. It is because he thinks he knows everything — when he doesn’t at all.”

# Synonyms for Fear (خوف Khawf) in the Noble Quran and Its Relation to Its Eloquence

Aisha Al-Zaatari – Palestine

Synonymy (ترادف taraaduf) among Arabic words is considered one of the aspects of its eloquence. It is defined as different words that indicate the same meaning or similar meanings. Linguistically, as stated in Lisan al-Arab, (ردف: تبع، وكل شيء تبع شيئاً، وهو ردفة، وإذا تتابع شيء خلف شيء فهو الترادف، وفي حديث بدر يقول تعالى: ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِالْفِ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ﴾ (9) ﴿أَي: (ردف Radf): to follow, and everything that follows something is its Radf.” If something follows something else, it is taraaduf. In the matter of the Battle of Badr, Allah ﷻ says, ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِالْفِ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ﴾ “When you sought help from your Lord, He answered you, "Indeed, I will reinforce you with a thousand angels, following one another” [TMQ Surah Al-Anfal: 9], meaning: following one another (مردفين muradifien), that is, they come in groups after groups.” It has also been said that different words indicating the same meaning are called synonymy (ترادف taraaduf) because they follow one another, and continue to indicate the same meaning.

Linguists have differed on the existence of synonymy in the Arabic language in general and in the Noble Quran in particular.

One group has asserted its existence, attributing it to several reasons, including the variations in Arabic dialects among the Arab tribes, where multiple words are used to denote the same

meaning. An example of this is found in the hadith narrated by Al-Bukhari in his Sahih on the authority of Abu Hurairah (may Allah be pleased with him), who said: The Messenger of Allah ﷺ said, «كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذِّئْبُ فَذَهَبَ بِابْنٍ إِحْدَاهُمَا، فَقَالَتْ صَاحِبَتُهَا: إِنَّمَا ذَهَبَ بِابْنِكِ، وَقَالَتِ الْأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكِ، فَتَحَاكَمْتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجْتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرْتَاهُ، فَقَالَ: ائْتُونِي بِالسَّكِّينِ أَشْفَقَهُ بَيْنَهُمَا، فَقَالَتِ الصُّغْرَى: لَا تَفْعَلْ يَرْحَمُكَ اللَّهُ، هُوَ ابْنُهَا، فَقَضَى بِهِ «There were two women with their two sons. A wolf came and took the son of one of them. The other woman said, 'It took your son,' and the first woman said, 'It took your son.' So they took their case to David, who ruled in favor of the older woman. They went to Solomon, son of David, and told him what had happened. He said, 'Bring me a knife so I can cut it in two between them.' The younger woman said, 'Do not do that, may Allah have mercy on you," he said. "He is her son," so he ruled in favor of the younger sister.»

Abu Hurayrah said, ( وَاللَّهِ إِنْ سَمِعْتُ بِالسَّكِّينِ إِلَّا يَوْمَئِذٍ، وَمَا كُنَّا نَقُولُ إِلَّا ) (المُدِيَّةُ) “By Allah, I had never heard of a sikeen (سكّين knife) before that day. We only ever called it mudya (مديّة a blade).” The words sikeen and mudya were synonymous and used in different dialects.

They also believe that one of the reasons for the existence of synonymy (ترادف taraaduf) is that the Arabs used adjectives for objects, which then became dominant over time and became their names. For example, the sword has many synonyms, including al-muhannad (مهند) referring to Hind (الهند India) and al-husam (الحسام) meaning that which cuts (يحسم) through blood or the enemy. Another example is the lion, which has dozens of names that were originally adjectives for it, such as al-layth (الليث)

meaning fierce, strong, and courageous, and ghadanfar (غضنفر) meaning sturdy and large. These were originally adjectives and descriptions of the sword and the lion, and then the Arabs came to use them as nouns for them.

Another group argues that true synonymy does not exist in the Arabic language, especially in the Noble Quran. Each word used to denote a specific meaning carries a subtle nuance, either adding to, or differing from other words, that convey the same meaning.

Therefore, synonymy is defined as different words that denote the same meaning, or very similar meanings, as both cases occur in the language. For example, Ibn Taymiyyah believes that synonymy can occur in the language, but it is rare. In the Quran, however, it is almost nonexistent. Each word considered synonymous actually conveys a meaning that no other word can express with the same precision and eloquence. This is considered one aspect of the Quran's linguistic miracle, demonstrating its precision and eloquence in its formulation and expression. In his book, "An Introduction to the Principles of Tafsir (مقدمة في أصول التفسير)," he states, (فإنَّ الترادف في اللغة قليل، وأما في ألفاظ القرآن فإمَّا نادر وإمَّا معدوم، وقلَّ أنْ يُعبر عن لفظ واحد بلفظ واحد يؤدي جميع معناه، بل يكون فيه تقريب لمعناه، وهذا من أسباب إعجاز القرآن) "Synonymy in the language is rare, and in the words of the Quran, it is either rare or nonexistent. It is uncommon for a single word to be expressed by another word that conveys its entire meaning. Instead, it is usually only an approximation of its meaning. This is one of the reasons for the miraculous nature of the Quran."

In general, adopting synonyms between words helps and facilitates the study of the language and familiarity with some of its aspects, especially for school and university students, beginners, and non-Arabs who want to learn Arabic. It helps the student to realize the breadth of the language and the abundance of its words, and it helps to increase his linguistic stock. Moreover, studying synonymous words and studying the subtle differences between them enriches the student's intellect and develops his perception and understanding of texts, especially the Noble Quran, where he realizes something or an aspect, even if it is small, of the eloquence of the language, the eloquence of the Qur'an, and its miraculous nature.

The Noble Quran, in general, contains many synonyms (مترادفات mutaraadafaat), each word referring to a specific meaning that no other word can convey, even if the meaning is similar. In this article, we will examine the word khawf (خوف fear) and its synonyms in the Noble Quran.

Fear, in its essence, is an innate emotion that Allah instilled in the human soul. It is natural for humans to experience fear. They share some fears and differ in others. A person may experience fear without any real cause, such as being merely imagined or a state of mind, fearing what is neither feared nor dreaded. Like all other emotions, fear can be controlled by a person's thoughts and beliefs. They can strive to direct it and not be swayed by it. The Quran cultivates this in the believer, guiding them to control their sadness, joy, love, hate, anger, and other emotions. This is done to elevate them to the high station that Allah ﷻ has ordained for them. For example, the Quran forbids Muslims from fearing Satan and his allies, and commands them to fear Allah

Almighty. This confirms that a person can control their fear and prevent it from overpowering them, through their beliefs and understanding. Allah ﷻ says in Surah Al Imran, ﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ﴾ **“That is only Satan who frightens you of his allies. So do not fear them, but fear Me, if you are truly] believers.”** [TMQ Surah Aali Imran:175]. This noble verse commands fear of Allah ﷻ and forbids fear of the allies of Shaytan, as a consequence and outcome of Iman, as a set of beliefs that are affirmed by Iman within the Muslim soul.

For a believer, fear must be governed by guiding principles. Therefore, the Noble Quran reminds the believer of Allah ﷻ and His Attributes, of the Day of Judgment and its terrors and Hellfire, and makes the oppression and tyranny of people seem insignificant in his eyes. Even if they were to unite to harm him, they could not do so except by Allah’s Permission. Allah ﷻ says in Surah Yunus, ﴿وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ **“And if Allah should touch you with harm, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.”** [TMQ Surah Yunus:107].

At-Tirmidhi narrates on the authority of Abdullah ibn Abbas (ra) on the authority of the Messenger of Allah ﷺ who said, «يا غلامُ، إِنِّي أَعَلَّمْتُكَ كَلِمَاتٍ، أَحْفَظِ اللَّهَ يَحْفَظَكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تَجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَتْ فَاسْتَعْنِي بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجُعَّتِ الصُّحُفُ» **“O young man, I will teach you some matters: Be mindful of Allah, and He will protect you. Be mindful of Allah,**

and you will find Him before you. If you ask, ask of Allah. If you seek help, seek help from Allah. Know that if the entire Ummah were to gather together to benefit you in any way, they could not benefit you except with what Allah has already decreed for you. And if the people were to gather together to harm you in any way, they could not harm you except with what Allah has already decreed against you. The pens have been lifted, and the pages have dried.”

The Noble Quran also eases many of the fears of this world for the believer, and it also forbids him from many of them. For example, it forbids him from fearing for his livelihood or fearing death, for these are by the command of Allah ﷻ. It also forbids him from letting fear of tyrants and enemies, and the terror they inflict on people through killing, imprisonment, and torture, become a cause for cowardice. All of this is so that the believer's fear of his Lord and His punishment becomes greater than his fear of anything else.

The Noble Quran also makes fear of trials, through which believers are tested in their faith in Allah, His power, His might, and His plan, and which require patience, perseverance, and reliance on Allah. Allah ﷻ says in Surah Al-Baqarah, **﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ﴾** “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.” [TMQ Surah Al-Baqarah :155]. Fear is an inevitable part of human nature. It is an innate feeling. However, Islam requires the believer not to let this fear prevent him from obedience or lead him to disobedience. The noble Seerah of the Prophet ﷺ and the biographies of his Companions

(ra) recount situations where fear arose, but it did not hinder the Companions (ra) from acts of heroism and honor that please Allah ﷻ. For example, in the Battle of the Trench, when Al-Madinah was besieged, and the siege was tightened upon it by the Confederate (Al-Ahزاب) tribes.

The Noble Quran describes the situation in Surah Al-Ahزاب, ﴿إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا﴾ **“When they came upon you from above you and from below you, and when eyes shifted [in fear] and hearts reached the throats, and you entertained suspicions about Allah.”** [TMQ Surah Al-Ahزاب: 10].

In the Tafsir of At-Tabari, it says, (قوله: ﴿وَإِذْ زَاغَتِ الْأَبْصَارُ﴾ أي شخصت، وقوله: ﴿وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾ أي نبت القلوب عن أماكنها من الرعب والخوف والفرع فبلغت إلى الحناجر) **“His Saying: “And when eyes shifted”** means they stared, and His Saying: **“And hearts reached the throats”** means the hearts were displaced from their places due to terror, fear, and panic, so they reached the throats.” However, the Companions (ra) under the leadership of the Messenger of Allah ﷺ remained steadfast in this event, and they showed courage and heroism in the face of the prevailing atmosphere of fear.

Islam instills courage and the rejection of cowardice in its followers. The Messenger of Allah ﷺ used to seek refuge from several things, including cowardice. Al-Bukhari narrated in his Sahih on the authority of Sa`d ibn Abi Waqqas (ra), «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا هَؤُلَاءِ الْكَلِمَاتِ كَمَا تُعَلِّمُ الْكِتَابَةُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ تُرَدَّنِي إِلَى أَرْدَلِ الْعُمَرِ، وَأَعُوذُ بِكَ مِنْ فَتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ» **“The Prophet, may Allah bless him and**

grant him peace, used to teach us these words as one learns to write: ‘O Allah, I seek refuge in You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from being returned to the most decrepit stage of life, and I seek refuge in You from the trials of this world and the torment of the grave.’”

Abu Dawud narrated on the authority of Abu Hurairah (ra) on the authority of the Messenger of Allah, may Allah bless him and grant him peace, who said, «شُرُّ مَا فِي رَجُلٍ شَحٌّ هَالِعٌ وَجِبْنٌ خَالِعٌ» “**The worst traits in a man are excessive miserliness and debilitating cowardice.**”

As for the believer's fear of his Lord, its ultimate goal is piety. There is no good in fearing Allah if it does not lead to piety. The word for piety (وقى تقوى taqwa), as mentioned in Lisan al-Arab, (من وقى، ووقى الشيء أي حفظه وصانته وحماه مما يؤذيه، يقول تعالى: ﴿هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ﴾، جاء في تفسير الطبري: (الله أهل أن يتقي عباده عقابه على معصيتهم إياه، فيجتنبوا معاصيه، ويُسارعوا إلى طاعته، ﴿وَأَهْلُ الْمَغْفِرَةِ﴾ أي هو أهل أن يغفر ذنوبهم إذا هم فعلوا ذلك، ولا يعاقبهم عليها مع توبتهم منها)) “comes from the root “waqiya,” meaning to protect, preserve, and safeguard something from harm.” Allah ﷻ says, “**He is worthy of being feared and worthy of forgiveness.**” In the Tafsir of al-Tabari, it states, “Allah is worthy of His servants fearing His punishment for disobeying Him, so they avoid His sins and hasten to obey Him. “**And worthy of forgiveness**” means He is worthy of forgiving their sins if they do so, and He will not punish them for them if they repent.”

Lisan al-Arab also states, (في قوله تعالى: ﴿قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنَّ كُنْتُ تَقِيًّا﴾ تَأْوِيلُهُ: إِنِّي أَعُوذُ بِاللَّهِ مِنْكَ، فَإِنْ كُنْتُ تَقِيًّا فَسَتَنْعِظُ بِتَعَوُّذِي بِاللَّهِ مِنْكَ)

“Regarding the Saying of Allah ﷻ Who said: **“She said, ‘Indeed, I seek refuge in the Most Merciful from you, if you should be pious,”** its Tafsir is, “I seek refuge I seek refuge in Allah from you, for if you are truly pious, you will heed my seeking refuge in Allah from you.””

Piety is the fear of Allah ﷻ that compels one to act to avoid what one fears and dreads. It is the fear that drives the believer to adhere to Allah's commands and abstain from His prohibitions. Therefore, the noble companion Ali ibn Abi Talib, may Allah be pleased with him, defined piety as, (الخوف من الجليل والعمل بالتنزيل) (والرضا بالقليل والاستعداد ليوم الرحيل) “Fear of the Majestic, acting in accordance with the revelation, being content with little, and preparing for the Day of Departure.” Thus, piety is fear, hope, and action.

Talq ibn Habib (rh) said, “When trials occur, extinguish them with piety.” They asked, “What is piety?” He replied, “It is to act in obedience to Allah, guided by His light, hoping for His mercy. Piety is also to refrain from disobeying Allah, guided by His light, fearing His punishment.”

Many verses in the Noble Quran link piety and knowledge. Allah ﷻ says in several places in Surah Al-Baqarah,

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ **“And fear Allah and know that Allah is with the pious”** [TMQ Surah Al-Baqarah: 194].

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ **“And fear Allah and know that Allah is severe in punishment.”** [TMQ Surah Al-Baqarah: 196].

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾ “And fear Allah and know that you will be gathered to Him.” [TMQ Surah Al-Baqarah: 203].

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ﴾ “And fear Allah and know that you will meet Him. And give good tidings to the believers.” [TMQ Surah Al-Baqarah: 223].

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ “And fear Allah and know that Allah is All-Knowing of everything.” [TMQ Surah Al-Baqarah: 231].

﴿وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ “And fear Allah and know that Allah is All-Seeing of what you do” [TMQ Surah Al-Baqarah: 233].

The Noble Quran teaches and acquaints the believer with many matters, such as the state of the believer and the state of the Hereafter, so that this knowledge and understanding may motivate piety, either through encouragement or warning.

As for the synonyms for the word *khawf* (خوف fear) in the Noble Quran, they are numerous, including:

1- *Khashya*: The word *khashya* (خشية fear) in Arabic, as stated in *Lisan al-Arab*, means, (الخشية: الخوف، وخشي الرجل يخشى خشية: خاف، وقوله عز وجل: ﴿فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا﴾ قال الفراء: (فخشينا: فعلمنا، وقال الزجاج: فخشينا من كلام الخضر: كرهنا. وفي حديث خالد: أنه لما أخذ الراية *Khashiyah*: يوم مؤتة دافع الناس وخاشى بهم، أي: أبقى عليهم وحذر فانحاز fear. The man feared (*khashiya yakhshi khashiyah*): he was afraid. And His Almighty saying: "So we feared that he would overburden them with transgression and disbelief" [TMQ Surah Al-Kahf: 80]. Al-Farra' said: "We feared: we knew." Az-Zajaj said, "We feared the words of Al-Khidr: we disliked them." And in the

hadith of Khalid: when he took the banner on the day of Mu'tah, he defended the people and feared for them, meaning: he spared them and was vigilant, so he withdrew.”

Therefore, khashya is a fear coupled with caution and vigilance against the occurrence of harm or injury. One fears its occurrence and is wary of it. Allah ﷻ says in Surah An-Nisaa, ﴿وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا﴾  
“And let those who would fear Allah who, if they left behind them weak offspring, would be afraid for them. So let them fear Allah and speak words of appropriate guidance.” [TMQ Surah An-Nisaa: 9]. This verse combines reverence, fear, and piety. Let him who has weak offspring, fearing for their vulnerability, be fearful and cautious. Let his fear and reverence for Allah compel him to speak the right and sound words, particularly concerning the subject of the noble verse, which is the division of inheritance.

Khashya (خشية fear) is also a fear coupled with reverence for the One who is feared. Allah Almighty says in Surah Fatir, ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾  
“Only those of His servants who possess knowledge truly fear Allah. Indeed, Allah is Almighty, All-Forgiving.” [TMQ Surah Al-Fatir 28].

Ibn Kathir says in his commentary, (إنما يخشاه حق خشيته العلماء العارفون به، لأنه كلما كانت المعرفة للعظيم القدير العليم، الموصوف بصفات الكمال، المنعوت بالأسماء الحسنى، كلما كانت المعرفة به أتم والعلم به أكمل، وكانت الخشية له أعظم وأكثر) “Only those who truly fear Him are the scholars who know Him, for the more complete their knowledge of the All-Powerful, the All-Knowing, the One described with attributes of perfection and the Most Beautiful Names, the

greater and more complete their knowledge of Him becomes, and consequently, the greater and more profound their reverence for Him.”

Thus, khashya is a fear accompanied by caution and vigilance, and coupled with knowing the Power and Greatness of the One to be feared. The Noble Quran commands believers to fear Allah and abandon the fear of those lesser than Him, for He is the Great One, the One worthy of being feared. Allah ﷻ says in Surah At-Tawbah, ﴿أَتَخْشَوْنَهُمْ ۗ وَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ **“Do you fear them? But Allah is more worthy of your fear, if you are believers.”** [TMQ Surah At-Tawbah: 13].

And He ﷻ says in Surah Al-Baqarah, ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾ **“So do not fear them, but fear Me.”** [TMQ Surah Al-Baqarah: 150]

And He ﷻ says in Surah Al Imran, ﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَد جَمَعُوا لَكُمْ فَأَخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾ **“Those to whom people said, ‘Indeed, the people have gathered against you, so fear them.’ But it only increased them in Iman, and they said, ‘Sufficient for us is Allah, and He is the best Disposer of affairs.’”** [TMQ Surah Aali Imran: 173]. The believers’ glorification of Allah ﷻ and His Power, may He be glorified, surpasses the power of the enemy and his equipment and supplies in their souls. Therefore, the fear of the enemy did not occur in their hearts, but rather their Iman in Allah the Greatest, Whose power overcomes all power, increased.

2- Rahbah (رهبة terrified): Ibn al-Qayyim says in his book Madarij al-Salikin (مدارج السالكين) that, (وأما الرهبة فهي الإمعان في الهرب من المكروه، وهي ضد الرغبة التي هي سفر القلب في طلب المرغوب فيه) **“As for rahbah, it is the intense desire to flee from what is disliked, and it is the**

opposite of desire, which is the heart's journey in pursuit of what is desired." Desire for something is inclination towards it, striving to obtain it, and drawing near to it. Fear of something, however, is the fear of it, turning away from it, and distancing oneself from it, after being rebuked and condemned.

Allah ﷻ says, ﴿وَيَدْعُونَنَا رَغَبًا وَرَهَبًا﴾ **"And they call upon Us in hope and fear (rahban)."** [TMQ Surah Al-Anbiyya': 90]. Ibn Kathir says in his commentary, (ويعني بقوله "رَغَبًا": أنهم كانوا يعبدونه رغبة منهم فيما يرجون منه من رحمته وفضله، ويعني بقوله "وَرَهَبًا" أي رهبة منهم من عذابه) "By 'hope' He means that they worshipped Him out of desire for what they hoped from Him of His mercy and favor. By 'Rahban' He means their fear of His punishment and retribution for abandoning His worship and committing disobedience to Him."

And in His Almighty's Saying in Surah Al-Anfal, ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُزْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾ **"And prepare against them whatever you are able of power and of steeds of war to strike fear in the enemy of Allah and your enemy."** [TMQ Surah Al-Anfal: 60]. Striking fear (إرهاب irhaab) in the enemy means terrifying them.

It has been said that awe differs from fear in that it is a prolonged state within the individual. Therefore, a chronic, pathological fear of something is called phobia (رهاب), and in contemporary thought, the act of striking fear in the masses over a long period is called terrorism (إرهااب irhaab). Thus, awe is a prolonged fear, accompanied by withdrawal and aversion, and is the opposite of desire.

3- Faza' (الفرع panic): The meaning of faza' in Lisan al-Arab: (الفرع) القَرَق والذعر من الشيء، وأفزعه: أخافه وروعه، وفزع عنه: كشف عنه الخوف، وقوله تعالى: ﴿وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقَّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ﴾ وعدى فزع بعن لأنه في معنى كشف الفرع، وفزع إلى القوم: استغاثهم، وفزع إليه: لجأ إليه، وفي حديث الكسوف: "فافزعوا إلى الصلاة" أي الجئوا إليها واستعينوا بها على دفع الأمر الحادث، والفرع أيضاً: الإغاثة، قال رسول الله صلى الله عليه وسلم: «إنكم لتكثرون عند الفرع وتقلون عند الطمع» أي تكثرون عند الإغاثة، وقد يكون التقدير أيضاً عند فرع الناس إليكم لتغيثوهم. وأفزعته لما فرع أي أعتته لما استغاث، ففي الحديث: «أنه فرع أهل المدينة ليلاً، فركب النبي صلى الله عليه وسلم فرساً لأبي طلحة عرياً، فلما رجع قال: «لن تراعوا، إني وجدته بحراً» ومعنى قوله فرع أهل المدينة أي استصرخوا وظنوا أن عدواً أحاط بهم، فلما قال لهم النبي صلى الله عليه وسلم: «لن تراعوا، سكن ما بهم» (من الفرع) "Faza': fear and terror of something, and to panic someone: to frighten and terrify them, and also to be relieved of fear: to have their fear removed from them, and the Almighty's saying: **"And no intercession will benefit with Him except for one whom He permits. Until, when the fear is removed from their hearts, they will say, "What did your Lord say?" They will say, "The truth." And He is the Most High, the Grand."** [TMQ Surah As-Saba': 23]. And the verb "to be removed" is used with "from" because it means to remove the panic, and to seek help from a people: to call upon them for aid, and to seek refuge with him: to take refuge with him, and in the hadith about the eclipse: **"So seek refuge in prayer,"** meaning take refuge in it and seek its help to repel the happening matter, and panic also means: relief, the Messenger of Allah ﷺ said, **"You are numerous in times of fear and few in times of greed,"** meaning you are numerous when providing aid. It could also be interpreted as meaning you are numerous when people turn to you for help. "I relieved him when he was terrified" means I came to his aid when he cried for

help. In a hadith, it is narrated that the people of Al-Madinah were terrified one night, so the Prophet ﷺ rode Abu Talha's horse bareback. When he returned, he said, **“Do not be afraid; I found it to be a sea.”** The meaning of “the people of Medina were terrified” is that they cried for help, thinking an enemy had surrounded them. When the Prophet ﷺ told them, **“Do not be afraid,”** their fear subsided.”

So, faza' means khawf coupled with a plea for help and a search for refuge and safety. It has also been said that “faza' is a sudden and intense fear that shakes the soul, while khawf can be due to the anticipation of something bad happening. The Day of Resurrection is called the Day of the Great Faza', when people will rise from their graves and be resurrected, finding themselves in the horrors of the Day of Resurrection. They will be seized by faza'—a sudden and intense fear that shakes their souls, causing them to scatter like moths. The scattered ones wish they could be helped or find refuge from what they are in, except for those whom Allah has exempted from that, so they will find help and refuge. Allah ﷻ says in Surat Al-Anbiyya', ﴿لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ﴾ **“They will not be grieved by the Great Panic, and the angels will receive them, saying, ‘This is your Day which you were promised.’”** [TMQ Surah Al-Anbiya: 103].

4- Wajal (وجل trepidation): The meaning of wajal in classical Arabic is, (الفرع والخوف) “panic and fear.” Linguists have said that wajal is a disturbance of the heart resulting from fear. The Noble Quran attributes wajal to the heart in most of its verses. Allah ﷻ says in Surah Al-Anfal, ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ **“The believers are**

only those who, when Allah is mentioned, their hearts tremble with trepidation (wajilat), and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.” [TMQ Surah Al-Anfal: 2]. Although fear originates in the soul and the heart, when the language wants to focus on the state of the heart in fear, it says, (وجل قلبه) “His heart trembled,” meaning he was afraid and agitated.

5- Jaza’ (جزع anguish): The meaning of jaza’ in classical Arabic is, (الجزع هو الخوف والحزن وقلة الصبر) “Jaza’ is fear, grief, and lack of patience.” Allah ﷻ says in Surah Ibrahim, ﴿قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ﴾ “They said, ‘If Allah had guided us, we would have guided you. It is all the same to us whether we are in anguish or patient; there is no escape for us.’” [TMQ Surah Ibrahim: 21]. Allah ﷻ says in Surah Al-Ma’arij, ﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا﴾ “Indeed, mankind was created anxious (19) When evil touches him, he is in anguish (20) And when good touches him, he is stingy.” [TMQ Surah Al-Ma’arij: 19-21]. Jaza’ here means lacking patience. Therefore, jaza’ is fear coupled with a lack of patience, and it is mentioned in the Noble Quran to condemn the disbelievers, because a lack of patience and grief over what befalls a Muslim is reprehensible.

6- Ru’b (رعب dread): The meaning of ru’b in classical Arabic, (الرعب هو الخوف والفرع) “Ru’b is fear and panic.” Allah Almighty says in Surah Al Imran, ﴿سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنزلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ﴾ “We will cast dread into the hearts of those who disbelieve for associating with Allah that for which He has not sent down any authority. And their refuge is the Fire, and wretched is the abode of the

**wrongdoers.”** [TMQ Surah Aali Imran: 151]. In the interpretation of Al-Tabari, ( سنلقي في قلوب الذين كفروا الرعب: سنلقي في قلوبهم الجزع ) (والهلع) “We will cast dread into the hearts of those who disbelieve: We will cast into their hearts anguish and panic.” Ru’b is intense fear that fills the soul and controls it. It has been said that it is the most intense fear. In the language, it is said, ( رعبت ) (الحوض أي ملأته، وسمي الخوف الشديد رعباً لأنه يملئ النفس) filled (ra’abtu) the basin, and intense fear is called dread because it fills the soul.”

7- Raw’ (روع fright): The meaning of raw’ in the Arabic language, (الروع هو الفزع، راعني الأمر يروعني أي يفزعني ويخيفني) “Raw’ is fright, the matter frightened me, it frightens me,” and linguists say that fear is a fear mixed with surprise, denial, and astonishment. Allah ﷻ says in Surah Hud, ﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ﴾ “So when the fright had left Abraham and the good news had come to him, he began to plead with Us concerning the people of Lot” [TMQ Surah Hud: 74]. That is, when the fear that Ibrahim (as) felt in his heart regarding his guests had left him, our master Ibrahim (as) was afraid of his guests and was astonished and denounced their action in refusing the food.

8- Al-Wajf (وجف horrified). It has several meanings, including speed of movement, as in the verse, ﴿فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِجَالٍ وَلَا بِئْرٍ أُحْجَرٍ﴾ “So you did not mobilize any horse or camel against it” [TMQ Surah Al-Hashr:6]. It also means fear, as in the verse, ﴿فَلُوبُ﴾ “Hearts on that Day will be horrified” [TMQ Surah Al-Nazi’at: 8], meaning hearts that will be agitated and throb with intense fear.

These are some of the synonyms for fear in the Noble Quran, and this is some of what linguists have said about the meaning of fear and its synonyms.

When returning to the Noble Quran, contemplating its words and synonyms, and consulting Quranic commentaries and the opinions of linguists—as an example of its magnificent eloquence—the Muslim perceives the beauty of the Quran’s expression and the precision of its language, which aids in reflection and understanding. We ask Allah ﷻ for knowledge and understanding of our language, Arabic, and our Deen, and that He bless us with an Islamic state that will nurture Islamic disciplines and knowledge, and address the weakness of the Arabic language among the masses of the Ummah, so that it may revive the study of the Qur’an and revitalize its disciplines among the sons and daughters of Muslims. Aameen.

# Spiritual Power: The Most Impactful Force

**By: Ahmed Al-Tarabulsi**

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A person is driven to action according to the strength they possess. Therefore, it is essential to explore the nature of these strengths and understand their impact. Why do people's actions vary so much? Some accomplish great feats, while many are incapable of them.

A person is driven to action according to the strength they possess. The greater their strength, the greater their drive. The extent of their accomplishments is proportional to the strength they possess. However, humans possess multiple strengths: material strengths, represented by their bodies and the means they use to satisfy their desires; moral strengths, represented by the moral qualities they aspire to acquire; and spiritual strengths, represented by their awareness of, or feeling of, their connection with Allah, or both.

Each of these three strengths influences a person's actions. However, these strengths are not equal in their impact on a person; instead, their impact varies. Physical forces are the weakest in their impact, while moral forces are more influential than physical forces. Spiritual forces, however, are the most impactful and effective.

## **Limited Motivation:**

Material forces, whether bodily or material, only motivate a person to act to the extent that they are valued, and no more.

They may not even motivate action at all, even when available, because the person sees no need for it. Thus, these forces have limited motivation, and their mere existence does not necessitate action. When a person wants to fight an enemy, they weigh their physical strength and examine their material resources. If they find them sufficient to fight their enemy, they advance; otherwise, they hold back and retreat. They may find their material strength sufficient to crush their enemy but imagine they can achieve victory through someone stronger, thus becoming cowardly. Or they may think it best to expend their strength on personal comfort or improving their standard of living, thus becoming complacent. Fighting the enemy is an action that a person desires to undertake. However, since one's motivation is limited by the physical strength one possesses, one's drive becomes restricted by that strength. One becomes hesitant to act, even when the necessary resources are available, when faced with obstacles that instill cowardice or inaction.

### **Moral Strength:**

Moral strength, on the other hand, initially instills in the soul the impulse to act. It then strives to acquire sufficient strength to accomplish the task, without being confined by existing capabilities. It may propel one beyond one's physical strength, or it may stop at the limits of the strength one has amassed. In any case, it will accomplish more than one's physical strength allows. For example, someone who fights an enemy to liberate themselves from oppression, to seek vengeance, for valor, to champion the weak, or for similar reasons, will be more motivated than someone who merely fights for plunder, colonialization, mere control, or similar materialistic motives. The reason for this is that moral forces are a motive linked to concepts higher than instinctual ones, and they require a specific

fulfillment. This drives the forces to find the means for this fulfillment, thus controlling instinctual concepts and harnessing material forces, thereby acquiring a power that surpasses material forces. This is why all peoples of the world strive to cultivate moral forces within their armies, alongside their material forces.

### **Immense Strength:**

As for spiritual forces, they have a stronger impact on humanity than both moral and material forces. This is because spiritual forces emanate from a person's awareness of their connection to Allah ﷻ, the Creator of existence and the Creator of all forces. This intellectual awareness, feeling, and emotion of this connection to Allah ﷻ makes a person's motivation commensurate with what the Creator asks of them, not with their own strength or the strength they can accumulate. Instead, it is commensurate with what is asked of them, whatever that request may be, whether it is within their material capacity, more, or less. The request may explicitly entail sacrificing of one's life, or it may lead to sacrificing one's life. In such cases, one will perform the action even if it exceeds their capacity or the strength they can muster. Hence, spiritual forces are more impactful than all other forces within a person.

However, if these spiritual forces stem solely from emotional feelings, they are susceptible to decline and alteration due to the dominance of other emotions, or their misdirection into actions other than those for which they were originally intended. Therefore, it is essential that spiritual forces arise from a firm and unwavering intellectual conviction in humanity's connection with Allah ﷻ. Only then will these forces be established, and their flow will continue uninterrupted, as required. When spiritual forces are present, solely moral forces become redundant, for

then a person acts not out of their own motivation, but solely out of spiritual motivation. They do not fight their enemy for spoils or the glory of victory, but because Allah ﷻ has commanded it, regardless of whether spoils are obtained or not, whether victory is celebrated or not, because they act only because Allah ﷻ has commanded it. Material forces, then, become mere instruments of action, not driving forces.

Islam has emphatically ensured that the driving forces of the Muslim are spiritual, even if their manifestations are material or moral, as it has made the spiritual foundation the sole basis for all of worldly life. It has made the Islamic Aqeedah the foundation of life, the Halal and Haram the measure of actions, and attaining Allah's Pleasure the ultimate goal he strives for. It has obligated the Muslims to perform all their actions, great and small, according to Allah's commands and prohibitions, based on their understanding of their relationship with Allah ﷻ. This understanding and feeling of connection with Allah, with certainty and conviction, is the foundation upon which the Muslim's life is built. It is the force that drives Muslims to perform any action, whether small or large; it is the spirit that sustains their worldly life in all their actions. The degree of their spiritual strength is proportional to the degree of this understanding and feeling they possess. Therefore, it is incumbent upon the Muslim to make their strength spiritual, for it is their inexhaustible treasure and the secret to their success and victory.

# What Is Called the Day of Nakba (Calamity) 1948

## Hamad Tabib – Palestine

The flame of fire within guts is as a searing volcano; and the face of the earth and the surroundings are filled with sorrows.

For the Day of Nakba burrows deep in the heart; it angers the soul, with sighs of grief.

The gathering of people in chains as an ambush; the burden is heavy, and the loads are of many hues.

Distress and humiliation envelop their journey; and the caravan moves on, silent but for painful sighs.

The noble women and children are driven in their procession; like the driving of cattle and herds.

The conferences and summits of humiliation; with the least worst of the rulers, spreading the word, with procrastination as their explanation.

Rejection will be cast into the desert, their graveyard; whilst even the fish in the seas have their space.

Birds will soar, and eyes will watch them; whilst eagles will rise in the sky, in the horizons.

The calamity will be widespread, and others calamities will follow; and shame will come to pass, heralded by reins of fiery torment.

After the distress, their dwellings will not be safe; so after inaction, the tragedy of defeat will be the price.

The worst of people, the Jews, are those in corrupting their religion; whilst the most eloquent true speech is that of the Most Merciful in the Noble Quran,

The treacherous breaking of covenants is a part of the history of the Jews and their eras; this characteristic has been prevalent in all lands since their existence

The Messenger (saw) to the people suffered from their misdeeds; and encountered treachery, even under nominal covenant.

O the shame, while the Arabs remain motionless; and the disgrace, while the atmosphere is one of betrayal.

Where is the sword, whose roots have been lost; and where is the noble knight, the just vengeance against the vile?

And where is the flag of Uqab, its resting place in the heights; and where is glory and the glorification?

O Lord, we await the day of vengeance; and the day of glory, O Possessor of Majesty, the Most Merciful.

Grant us support, for humiliation has burdened us; and the falsehood of words in the media resounds.

Grant us victory, O Allah, after our calamity; with a day of conquest, O Lord of the Throne.

There are lions in their lands, their abode, awaiting; for the day of glory, a fortress and a refuge.

Dawn will break after the night, driving it away; and truth and the Rayah banners will rise.

# Turkish Foreign Minister Fidan Joins the Chorus of Leaders Calling for Peace and Normalization!

In an interview with the Nikkei Asia business daily, Turkish Foreign Minister Hakan Fidan stated that “‘Israel’ could eventually be integrated into a new regional security architecture in the Middle East, provided it recognizes a Palestinian state within the 1967 borders.” He described this as a “historic opportunity” to build a framework for cooperation encompassing several regional powers, including Turkey, Pakistan, Saudi Arabia, Egypt, and the Gulf states. He added that “Iran could also join this framework in the future if the appropriate conditions are met.”

Regarding the Jewish entity, Fidan stated that “its integration depends on resolving the ‘Israeli’-Palestinian conflict.” He said, “If this problem is resolved, I believe ‘Israel’s’ security will receive significant support from the countries of the region.” He also reiterated Ankara’s conditions for full normalization with the Jewish entity, namely, that they end their military operations against the Palestinians and allow humanitarian aid to reach Gaza. He continued, “If these conditions are met, we can return to normal life without problems. We are striving for a two-state solution.”

## **Al-Waie Magazine:**

Fidan, in making this statement, is undoubtedly expressing only his own viewpoint and that of the other rulers in the region. He is deluded if he thinks the Islamic Ummah will accept what he says or agree to the concessions he considers an achievement worth pursuing. He has gone further by joining other rulers of Muslims, especially those in the region, who have consistently promoted

the peace project with the usurping Jewish entity. They drafted an initiative they call the Arab Peace Initiative, in which they pledge normalization and peace with the Jewish entity in exchange for granting the people of Palestine a meager statelet, on less than a quarter of the land of Palestine, alongside an arrogant Jewish entity that possesses everything!

This perspective stems from Fidan's lack of a legitimate understanding of the Palestinian cause, thus aligning him with Erdogan himself, who, while condemning the leaders of the Jewish entity personally and their crimes, exempts the entity itself. Neither of them sees a problem in the continued occupation of Palestine; instead, in their view, the problem lies in the practices and behavior of the Jewish entity. If these were to disappear or be managed properly, the problem, in their view, would vanish! As for the Islamic Ummah, it knows that Palestine is a Muslim land, and the solution to its problem can only be achieved by uprooting the Jewish entity from it, so that it returns purely to Islam and the Muslims. The way to do that is not through negotiations, peace, or enticing the Jewish entity with normalization and building relations, but rather through mobilizing the armies of the Ummah, as they are responsible for liberating Palestine and returning it to the protection of Islam.