

Do the muslims have the power to defeat NATO and establish a caliphate?

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1- Foreword

Today we are living in a strange and painful time. The disbelievers seem to believe more in the promise of Allah ﷻ than many Muslims themselves. They see the rise of Islam as their greatest threat, while many Muslims underestimate the greatness of their own dīn.

We doubt ourselves because the enemies of Allah have painted us as weak, barbaric, and backwards. Their lies have been carved into the minds of the Ummah. When

America rose to power, Muslims trembled—yet we forget that America was humiliated in Yemen, Afghanistan, Iraq, and every land it tried to dominate. Their empire is not invincible; it is fragile. And we will prove it.

This book will uncover the truth: that Muslims have the strength to rise again. We will examine our economic, political, military, and social dimensions of power. We will show how the so-called “mighty West” is in fact dependent on us for its most vital resources.

By the end, you will see clear, undeniable evidence: the Ummah has the power to stand against NATO, to dismantle the lies of the global order, and to re-establish the Caliphate.

The World Ignored Them, But the Caliphate Is Coming

Gaza cries. Yemen bleeds. Syria burns. And who stood for them? No one. The “leaders” watched. The superpowers remained silent. Apathy. Hypocrisy. Betrayal.

But the story does not end here. The signs of change are everywhere: collapsing economies, failing politics, social unrest, nations drowning in their own corruption. Greed, oppression, and lies are poisoning the world. And the people? They are awakening. They see the injustice. They see the oppression.

This book is not a dream. It is not fantasy. It is proof—political, economic, social, and above all, Shariah proof from the Qur’an, the Sunnah, and the scholars—that the Caliphate is not only possible, but inevitable.

The Signs Are Clear

The Qur’an and Sunnah illuminate the path. The call for justice is rising. The system of Allah is not built on greed or tyranny, but on truth, justice, and unshakable principles. The Caliphate is pure. It is righteous. It is coming.

While today’s systems fill hearts with doubt, confusion, and fear, the Caliphate will shatter those illusions. It will erase hesitation, destroy the falsehoods planted by tyrants, and cure the sickness of inferiority that the West has forced upon the Ummah.

The chains of tyranny will not last forever. The oppressed will rise. And the world will witness what happens when justice can no longer be ignored.

They may have ignored Gaza, Yemen, and Syria. But they cannot ignore the truth forever. The Caliphate does not ask permission. It comes with power. It will cleanse. It will guide. It will reclaim what belongs to Allah.

This Book Is a Weapon

It is not soft. It is not written to please tyrants, hypocrites, or cowards who bow to the West. It is written as a weapon—of truth, forged from the Qur'an, the Sunnah, and the words of scholars who never compromised.

Every page strikes against the lies of democracy, the slavery of capitalism, and the false idols of NATO and the UN. Every chapter dismantles the illusions of Western power, exposing them as hollow beasts—feared only by those who have lost faith.

This book demolishes excuses: those who say "not now" or "impossible" will find their words shattered. The time is near, and no tyrant, no superpower, no puppet ruler will be able to stop what Allah has promised.

This book is a challenge

- A challenge to the rulers who betrayed their Ummah.
- A challenge to the intellectuals who justify oppression.
- A challenge to every Muslim who dares to doubt the promise of Allah.

This book does not whisper—it roars. It demands that Muslims wake up, break their chains, and prepare for the system of justice that will bury the thrones of the oppressors.

If you fear the truth, then do not open this book. But if you are ready to see the future of Islam with clarity and certainty, then read on. Know this: the Caliphate is not coming with permission. It is coming with power.

Note;

When we speak about a Caliphate, we do not mean ISIS, we mean a righteous Caliphate with a real Caliph. We do not support any terror organization.

#Caliphate #Islam #West #Democracy #Shariah

1- Use of Ai

In preparing this document, we used AI tools to support our work. We relied on AI for translation, improving the wording of our own text, and for generating report content. The first 41 pages were written manually by us, while pages 42–66 were generated by the Gemini AI system. We decided to use this support because manual site-by-siter research was taking many hours without substantial progress. All AI-generated content has been reviewed for accuracy, checked for consistency, and

verified where possible. We have fully disclosed AI use and remain responsible for all content, including references and interpretations.

1.1- Is it academically moral and allowed?

Yes, using AI is allowed under these rules and did we follow them;

1. Be Transparent
    a. Always disclose when and how you used AI (translation, editing, drafting, source-finding).[1]
    b. Mention it in your methods section or in an acknowledgment.[2]
2. Do Not List AI as an Author
    a. AI cannot take responsibility for the content, so it cannot be credited as a co-author.[3]
    b. Verify All AI-Generated Content[4]
3. Fact-check everything.
    a. AI may produce inaccurate information[5]
4. Cite Original Sources, Not AI

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[1] https://pmc.ncbi.nlm.nih.gov/articles/PMC12007126/

Did we follow it? Yes, see chapter 1.1

[2] https://www.unsw.edu.au/student/managing-your-studies/academic-skills-support/toolkit/referencing/ai-referencing

Did we follow it? Yes, see chapter 1.1

[3] https://www.editage.com/insights/academic-writing-and-ai-dos-and-donts-for-researchers

Did we follow it? Yes, see the sources.

[4] https://www.wired.com/story/use-of-ai-is-seeping-into-academic-journals-and-its-proving-difficult-to-detect

Did we follow it? Yes, see chapter 1.1

[5] https://www.unsw.edu.au/student/managing-your-studies/academic-skills-support/toolkit/referencing/ai-referencing

Did we follow it? Yes, see chapter 1.1

a. Use AI as a tool, not a reference. Always cite the original works yourself.[6]

5. Use AI Responsibly

a. AI should support your work, not replace your own thinking.[7]

b. Ensure the final output reflects your knowledge and effort.

1.2- Conclusion

We did not commit any academic dishonesty. We have been completely open about using AI tools, including Gemini, in our work. The AI was used only to support us, for translation, refining our text, and helping find sources. Everything generated by AI was carefully reviewed, corrected, and edited (where needed) by us to ensure that the final work is accurate, and reflects our own effort.

2- What is a Caliphate?[8]

The word **caliphate** (*hilāfet*), which in the dictionary means "to succeed someone, to come after and take their place, to follow/go after someone, to fill their position, or to act as an agent or representative," refers to the institution of state leadership in Islamic states after the Prophet Muhammad. A **caliph** (*halīfe*, plural *hulefā*, *halāif*) is defined as "someone who succeeds another, who represents them," and is used for the head of state. Another name for the head of state is the **imamate** (*imāmet*). It is understood that the head of state was called a caliph because he acted as the Prophet's representative in governing society on his behalf, and was called an imam because he was a leader. From the time of Caliph Umar, the term *amīr al-muʾminīn* ("commander of the faithful") began to be used in place of caliph. In later sources, the head of state was referred to as the *imāmat al-kubrā* (or *imāmat al-ʿuzmā*) to distinguish it from the imamate in congregational prayers. In Shi'a literature, however, the term imamate was more commonly used.

The word "caliphate" does not appear in the Qur'an, nor does "caliph" appear in its technical sense. However, the words *caliph*, *caliphs*, and *successors* are used frequently to emphasize that humans are God's successors on Earth.

Allah ﷻ said;

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[6] https://www.unsw.edu.au/student/managing-your-studies/academic-skills-support/toolkit/referencing/ai-referencing

Did we follow it? Yes, see chapter 1.1

[7] Did we follow it? Yes, see chapter 1.1

[8] From: TDV İslâm encyclopedia, 17/546

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ٣٠

[Remember] when your Lord said to the angels, "I am going to place a successive [human] authority on earth." They asked [Allah], "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know."[9]

وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ١٦٥

He is the One Who has placed you as successors on earth and elevated some of you in rank over others, so He may test you with what He has given you. Surely your Lord is swift in punishment, but He is certainly All-Forgiving, Most Merciful.[10]

فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ٧٣

But they still rejected him, so We saved him and those with him in the Ark and made them successors, and drowned those who rejected Our signs. See then what was the end of those who had been warned![11]

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ٦٢

Or [ask them,] "Who responds to the distressed when they cry to Him, relieving [their] affliction, and [Who] makes you successors in the earth? Is it another god besides Allah? Yet you are hardly mindful!"[12]

هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ٣٩

He is the One Who has placed you as successors on earth. So whoever disbelieves will bear [the burden of] their own disbelief. The disbelievers' denial only increases them in contempt in the sight of their Lord, and it will only contribute to their loss.[13]

يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ ٢٦

[We instructed him:] "O David! We have surely made you an authority in the land, so judge between people with truth. And do not follow [your] desires or they will lead you astray from Allah's Way. Surely those who go astray from Allah's Way will suffer a severe punishment for neglecting the Day of Reckoning."[14]

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[9] al-Baqara 2:30
[10] al-Anʿām 6:165
[11] Yūnus 10:73
[12] an-Naml 27:62
[13] Fāṭir 35:39
[14] Sād 38:26

Some verses point to certain peoples being brought to power on Earth in the wake of those who came before them, within the literal meaning of caliph, but in a way that can be linked to the later technical term.

أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ٦٩

Do you find it astonishing that a reminder should come to you from your Lord through one of your own so he may warn you? Remember that He made you successors after the people of Noah and increased you greatly in stature. So remember Allah's favours, so you may be successful."[15]

وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ٧٤

Remember when He made you successors after 'Âd and established you in the land— ˹and˺ you built palaces on its plains and carved homes into mountains. So remember Allah's favours, and do not go about spreading corruption in the land."[16]

ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِنۢ بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ١٤

Then We made you their successors in the land to see how you would act.[17]

From these verses, it is understood that humanity was sent to Earth with a **heavy responsibility to establish truth and justice and to perform good deeds, in a sense, being entrusted with God's confidence. This is also why humans are considered the most honored beings on Earth.**

In hadith sources, the words *caliph*, *imam*, and *amīr* (commander) appear together with the word *caliphate*. These terms refer to meanings such as "head of state, ruler, leader," preparing the ground for the technical meaning that would later emerge.

Various hadiths praise the just head of state, stating that he will be rewarded by God on the Day of Judgment by being given shade.[18] The unjust head of state is condemned[19] and it is stated that the head of state bears responsibility for those under his command just like a shepherd[20].

It is also noted that he is a protector and that he must be obeyed unless he commands disobedience.[21] If two people are pledged allegiance to as caliph, the second/later one

[15] al-Aʿrāf 7:69
[16] al-Aʿrāf 7:74
[17] Yūnus 10:14
[18] Bukhārī, "Zakāt," 16; Muslim, "Zakāt," 91; Tirmidhī, "Aḥkām," 4
[19] Tirmidhī, "Aḥkām," 4; Musnad, III, 22
[20] Bukhārī, "Jumʿa," 11; Muslim, "Imāra," 20
[21] Bukhārī, "Jihād," 108-109, 164; Muslim, "Imāra," 43; Ibn Māja, "Jihād," 40; Musnad, VII, 96

must be killed.[22] It is also recorded that the true caliphate (*khilāfat an-nubuwwa*) will last for thirty years and then turn into a monarchy.[23] However, there are doubts about the authenticity of these narrations in hadith collections, especially those that assign a technical meaning to the words caliph and caliphate and directly link them to the power struggles that emerged after the Prophet′s death.[24]

The fact that the head of state in Muslim societies is called a caliph is explained by reasons such as: the caliph represents the Prophet Muhammad′s worldly authority, excluding his prophetic mission, by succeeding him; he represents God′s sovereignty on Earth to apply the rules of religion and regulate worldly affairs; or he represents the caliphate and authority that belongs to all believers. Therefore, the person in this position was also called *Khalīfat Rasūl Allāh* (the successor of the Messenger of God).[25] While there are tendencies from the earliest periods to refer to the caliph with the term *Khalīfat Allāh* (God′s caliph), the claim that this was a widespread usage[26] should be treated with caution.

Sources record that Abu Bakr reacted to a person who addressed him as God′s caliph by saying that he was the caliph of the Messenger of God, not God, and that he was content with that.[27] Umar and Umar ibn Abd al-Azīz also similarly objected to this.[28] Watt notes that the source of this narration, Ibn Abī Mulayka, served as a judge during Ibn al-Zubayr′s revolt against the Umayyads, and therefore the narration may have been fabricated in Mecca at that time.[29] Such a naming, which ascribes almost divine authority and representation to the caliph, was never used by Islamic scholars and was not accepted by the public.

While the Messenger of God was alive, he both conveyed the revelation he received from God to people as a prophet and also regulated the worldly affairs of Muslims, resolved legal disputes, educated them morally, and, after the completion of political unity, took on the duties of head of state and army commander. After the Prophet Muhammad′s death, Islamic scholars reached a consensus that while prophethood had ended, one person had to take on the other duties related to governing the community and carry them out either alone or by delegating some tasks to authorized individuals and bodies, thereby ensuring that Muslims live in order. However, some scholars attribute a religious character to this task, considering the head of state′s duty to implement the worldly and social rules of Islam, while others see the establishment of a state for people to live in political unity and order as a rational and natural necessity.

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[22] Muslim, “Imāra,” 61
[23] Abū Dāwūd, “Sunna,” 8; Tirmidhī, “Fitan,” 48; Musnad, IV, 273; V, 50, 220-221
[24] Hatiboğlu, XXIII [1978], pp. 121-214; Ali Husnī al-Harbūtlī, pp. 34-35; Anwar ar-Rifāʿī, p. 78
[25] Ibn Saʿd, III, 183, 281
[26] Crone - Hinds, pp. 4-23
[27] Ibn Saʿd, III, 183; Musnad, I, 11
[28] Tabarī, IV, 209; Qalqashandī, Subḥ al-Aʿshā, V, 445
[29] Iran and Islam, p. 572)

While the Qur'an and hadiths contain general principles related to public administration, such as adherence to truth and justice, conducting affairs through consultation, preventing oppression, acting in accordance with Islamic commands and rules, and not deviating from unity and integrity in their application, they do not include detailed provisions on topics such as the head of state, the qualifications required for this person, or their duties and responsibilities. There are many examples of state and public administration in the practice of the Messenger of God. The procedures by which the first four caliphs came to power after the Prophet's death and their styles of governance, followed by the Umayyad and Abbasid reigns, became a significant body of knowledge and observation for Muslim scholars, and views on the caliphate were expressed in this context. The views expressed in various works and the statements in works of the "al-ahkām al-sultāniyya" (principles of governance) genre written from the 5th (11th) century onwards can be considered as Muslim scholars' efforts to find the best form of governance and improve the existing system within their own conditions, traditions, and capabilities.

The fact that they discussed and debated matters such as the selection of the caliph by a council or segment called *ahl al-hal wal-aqd* (those who can bind and unbind), the taking of the public's pledge of allegiance (*bay'ah*), the dismissal of a caliph who openly violates religious rules, the idea that the caliph does not have divine power and represents the sovereignty belonging to the *umma* (community), and the fact that he is responsible to God individually and to Muslims because of his office, represents an advanced stage in the history and doctrine of public law. The religion of Islam focuses more on fundamental principles such as the competent person coming to power, their establishing truth and justice, bearing individual and spiritual responsibility, being aware that they will be accountable before God, preventing evil, injustice, and oppression, and not being rigid or oppressive but working in consultation with people. It prioritizes individuals having such religious and moral maturity. Since the form of government and political structure are closely related to the traditions, culture, and social values of societies, it is a natural necessity for Islam not to go into detail on these matters. Therefore, the views and suggestions put forward by Islamic public law experts regarding the caliphate and the caliph should be evaluated in this context.

In the classical Islamic public law doctrine, the conditions required for a caliph are discussed in detail, especially the need for the caliph to be the most knowledgeable, virtuous, respected, and competent person in that society, and the measures to ensure this. The importance of the caliph coming to power through the selection of a shura or a council (*ahl al-hal wal-aqd*), consisting of the community's knowledgeable, elite, and respected representatives, or a public pledge of allegiance, which is a kind of general election, is emphasized. The issue of whether a current caliph's designation of his successor is a nomination or an appointment has been debated among Muslim public law experts. In general, Islamic jurists emphasize the necessity of obtaining a

pledge of allegiance from the public or the *ahl al-hal wal-aqd* in all cases, trying to stress the idea that the caliph derives his authority from the *umma*, not from inheritance or monarchy.

The statements in classical sources that a person who comes to power by force and ensures the public's obedience is also considered a legitimate caliph as long as he does not openly violate God's rules should not be evaluated as an encouragement to accept the de facto situation or remain silent in the face of power, but as a preference for the idea of protecting the unity and integrity of the *umma* and avoiding leading it into conflict and chaos. When adopting this stance, Islamic scholars must have also considered that descriptions such as "just-unjust," "good-bad," and "pious-immoral" would take on a relative character, especially in periods of increased political strife.

In the suggestions and information about the caliph and caliphate found in classical literature, the influence of the tradition and the positive and negative aspects of the caliphate and monarchy systems of that time are clearly visible. One cannot ignore that the struggles for power and political differences, which were ever-present throughout Islamic history, may have influenced scholars, forcing them to take a stance for or against the existing political authority, and that these positions may have determined their views. For example, when examining some of the assessments in the sources regarding the conditions required for a caliph, the form of the pledge of allegiance, the number and characteristics of the electoral council, and the ways to determine the caliph's legitimacy, one gets the impression that these are the products of efforts to emphasize the legitimacy of the first four caliphs and to show the caliphate of the Umayyad caliphs as illegitimate.

On the other hand, since Islamic jurists explained their views by taking the political and social structure of their own time and the period of the four caliphs as a model and making comparisons between the two, it is possible to encounter some judgments in the sources that have little practical value today. Therefore, the views and suggestions put forward on topics such as the caliph's rights and powers, duties, term of office and dismissal, his relations with the shura council, and the fundamental organs and structure of the state should be evaluated in this context. The fact that Islamic jurists have discussed these issues in detail and the existing doctrinal differences are a product of their efforts to find the best form of government and to ensure the realization of truth and justice in Muslim societies. The jurists' general disapproval of calling the caliph "God's caliph" or "God's shadow on Earth," preferring to refer to him by titles such as "Prophet's caliph," "imam," or "commander of the faithful", while sovereignty in the sense of the source of law in Islamic jurisprudence belongs to Allah, aims to emphasize that the source of administrative authority in Islamic public law is the *umma* and that the caliph does not possess divine power. Therefore, it can be said that in Islamic thought, the head of

state does not have absolute authority, and this authority is considered to be limited by the general principles of Islam and the divine will.

For this reason, forms of government that provide absolute authority to the ruler are contrary to the essence and purpose of Islam. Matters that are more related to form, such as how the authority belonging to the *umma* will be used, what its name will be, whether Muslims will unite under a single state or organization in the world, and the formation and distribution of duties of constitutional institutions, can be seen as issues that each society can determine and decide upon in light of their own conditions and opportunities, as long as they do not contradict the general principles of Islam

3- Why do we need a caliphate

The Islamic Caliphate, is a wing around every single human being and every animal.

Serdar Yılmaz, a turkish writer states[30];

Whenever the topic of the Caliphate comes up for discussion in Turkey, a certain group of writers, academics, political figures, and media personalities immediately begin to attack the idea. They try to belittle the Caliphate, claiming it is an "empty slogan" or a "fantasy." They bring up negative events from certain difficult periods in Muslim history, using the outcry of "This is what happened when the Caliphate existed!" to discredit it. To hide the magnificent cultural and civilizational advances and the global civilization built over 13 centuries, they highlight some local events that occurred during that time. Unfortunately, these same people fail to see the massacres, barbarism, oppression, and corruption that have occurred over just the last century of Western hegemony.

There is nothing defensible about this global system of chaos that plunders all the wealth of the earth, condemns billions of people to starvation, does not hesitate to set the world on fire for its own interests, corrupts crops and generations, destroys the family, ruins the youth, views women as cheap labor and sexual objects, corrupts the natural order of everything, makes life unlivable, and disregards all rights and laws. This system can no longer be defended even by Western people. The genocide in Gaza, in particular, has thoroughly exposed the baby-killing face of the West.

In these days when this global system of corruption and chaos is on the verge of collapse, the only viable alternative system of governance for humanity is the Islamic system of governance: the **Righteous Caliphate**. The world, not just Muslims, is in need of this system, which brought justice and peace to the earth for 13 centuries and made Muslims a symbol of honor and glory.

[30] https://kokludegisimdergisi.com/index.php?p=makaleDetay&makale=1579

3.1- The Caliphate will end the genocide in Gaza!

The **Caliphate** and **Palestine** are like conjoined twins. The establishment of the Jewish entity and the occupation of Palestine are a direct result of the abolition of the Caliphate. Therefore, liberation from the evils committed by the Jews in Palestine and around the world depends on the re-establishment of the Caliphate.

The Jewish entity has committed grave crimes against both the Islamic community and the world. For this reason, the world must be saved from its evils. This requires politically uprooting this entity. Politically, a global sense of "disgust" regarding this entity and its arrogance is growing. This disgust will help create a global atmosphere to eliminate the Jewish entity.

In addition to this political motivation, Islamic law also mandates that the community mobilize to cleanse the holy lands from the filth and impurities of the Jews. This problem cannot be solved through diplomatic channels, failed, and fake negotiations. On the contrary, the solution lies in the mobilization of armies, inspired by the promise that Jerusalem and the Al-Aqsa Mosque will once again return to Muslim authority. It is clear that this will not happen with the current state of Islamic lands and the existing global system. The only system that can make this possible is, without a doubt, the Caliphate. The Righteous Caliphate is the only system that will unshackle the military will of the Islamic community's armies to fulfill the obligation of aiding Palestine and restore these armies to their original purpose.

3.2- The Caliphate will liberate all occupied lands!

In the past, Islamic lands experienced periods of occupation. However, at that time, the community had the Caliphate, a state of their own that united the community and was responsible for protecting and looking after the Muslims. The existence of this state always kept the hope and expectation alive that one day they would be liberated, even in the face of the most severe occupations. The Caliphs consistently strove to act against attacks and occupations, mobilizing their armies to save Muslims from the hands of the infidels. As a result, even when they faced century-long occupations and major massacres, as was the case with the Crusader and Tatar attacks, the Caliphs of the Islamic State repelled these attacks and lifted the occupations, no matter the cost. This is the most significant difference between the current occupied state of the community and the past. Today, there is neither a Caliph to mobilize the armies for the community nor a unity to ensure the community's salvation.

Today, there are more than 50 so-called independent states created in the fragmented Islamic lands. Each of these states is connected to each other based on the sacredness of its own nation and the lands (homeland) defined by the colonialists. As a result, the community consciousness that should exist in the Islamic lands has been replaced by nationalist and patriotic sentiments. Therefore, despite being in Islamic lands, what happens to one of these states does not concern the others in any way. Each one takes

an indifferent and irresponsible attitude towards what is being done to the other children of the community outside its own borders. The effect of this fragmentation and occupation on the community has been so great that the bravest children of the community, the Kurds, Turks, and Arabs, who used to run from front to front to glorify the banner of Islam, have been made to hate each other.

Allah ﷻ says:

[وَأَطِيعُواْ اللَّهَ وَرَسُولَهُ وَلاَ تَنَازَعُواْ فَتَفْشَلُواْ وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُواْ إِنَّ اللَّهَ مَعَ الصَّابِرِين]

"And obey Allah and His Messenger, and do not dispute, lest you lose courage and your strength depart; and be patient. Indeed, Allah is with the patient."[31]

[وَاعْتَصِمُواْ بِحَبْلِ اللّهِ جَمِيعًا وَلاَ تَفَرَّقُو]

"And hold firmly to the rope of Allah all together and do not become divided."[32]

The sedition introduced into Islamic lands by the colonialist infidels and the Western culture that the community has gradually adopted undoubtedly make things more difficult today, thickening the borders between them. The colonialist infidels, taking advantage of this situation, do not hesitate to prepare one project after another to seize our underground and aboveground wealth and exploit us, and they even openly compete with each other while implementing these projects. The price of this shameless competition in the Islamic lands, from the abolition of the Caliphate to the present day, has been the massacre of millions of Muslims, the violation of their honor, the plundering of their possessions, their abandonment to rot in prisons, and their displacement from their lands to live in camps. Since the beginning of the 2000s alone, the number of Muslims killed in the attacks of the colonialist infidels has been in the millions. The people of countries such as Sudan, Afghanistan, Pakistan, Iraq, Syria, Yemen, Tunisia, Libya, and Egypt are still paying the price. There is no need to even mention regions like Palestine, East Turkestan, and Arakan, where the oppression has become chronic since the Caliphate's fall.

Therefore, the only power that will end the occupation and massacres in Muslim lands, reunite the community under one roof, maintain its unity, and protect its lives, property, and honor is the **Caliphate State**. Just as the infidels saw the way to victory against Muslims in destroying the state that kept them united, thereby fragmenting and occupying our lands, the way to drive them out of these lands, to unite the fragmented lands, and to establish the unity of the community is through the establishment of the Caliphate State. For this reason, the only effort to be made for the salvation of the community and its return to its days of glory and honor is the effort to establish the Second Righteous Caliphate State, in accordance with the

[31] Al-Anfal Surah 46
[32] Al-Imran Surah 103

method of the Messenger of Allah (peace be upon him). Any other effort, no matter how sincere the intentions, will only waste the community's energy and lead to repeating the same failures and falling into despair again and again, as has been experienced many times before.

3.3- The Caliphate will protect our underground and aboveground energy sources and all our wealth!

The Islamic geography is located at the intersection of three continents, Asia, Europe, and Africa, rich in strategic and geostrategically important waterways, seas, energy sources, underground minerals, and agricultural lands. The fact that this geography is at the center of all major transportation routes further increases the strategic importance of the region. Having such rich underground and aboveground resources and being in a magnificent strategic location has made this region the focus of conflict throughout history.

The Islamic world, especially in terms of energy sources like oil and natural gas, has an undeniable reality as having the world's richest reserves. The oil reserves of the Middle Eastern countries alone account for over 50% of the world's total oil reserves, while the total oil and natural gas reserves of the entire Islamic world account for 70% of the world's total reserves, which means hundreds of trillions of dollars worth of energy resources. When we consider the resources still waiting to be discovered, the immensity of this wealth becomes even clearer. The fact that nearly half of the world's total reserves of uranium, a strategic raw material for nuclear energy, are located in the Islamic world has further increased the importance of the region.

Minerals that are raw materials for industry, especially for heavy industry, such as chromium and iron, are abundant in this geography. Phosphate, used in the fertilizer industry, is also very concentrated, especially in North African countries. The rich reserves of manganese, cobalt, boron, and hundreds of other types of minerals in this geography have caused all eyes to turn to the treasures of this region.

When we look at the aboveground resources, it can be seen that the Islamic geography, located at the intersection of three continents, has millions of hectares of fertile agricultural lands and important rivers and streams to irrigate them. The Tigris and Euphrates rivers, which start in Turkey and irrigate Mesopotamia, the world's most fertile lands in Iraq and Syria, as well as the Orontes, Amu Darya, Syr Darya, Ganges, and Jordan rivers in Asia, and the Nile and Niger rivers in Africa, give life to the lands they pass through by irrigating them. The Islamic geography, which has abundant water resources for fertile lands and is at the center of various climates, is the natural growing area for the world's most diverse and fertile agricultural products. These agricultural lands have the abundance and blessings to produce enough food for the entire world if they were cultivated.

The fact that it is adjacent to seas and oceans and hosts the world's most strategic waterways like the Bosphorus, Dardanelles, Gibraltar, Hormuz, and Bab-el-Mandeb straits and the Suez Canal is enough to show how geostrategically important this geography is. The fact that more than 50% of the world's total trade takes place through these waterways and that it has important islands and ports and the Silk and Spice routes pass through the Islamic world provides this geography with great commercial, military, and political advantages.

Furthermore, this geography, which has the world's youngest and most active population, constitutes a great military power, an important labor potential, a strong demographic structure, and harbors the potential to provide the region with immense superiority.

For these hundreds of reasons, which we have listed and not listed, this geography has been a region that the West has wanted to possess throughout history and has not refrained from using all means of exploitation to do so. Never before has this exploitation been as savage as it is today. Today, our oil and natural gas, worth hundreds of trillions of dollars, are being squandered for a very small amount of money to European countries, America, China, and Japan through the hands of agent, servant, and puppet rulers, so that while they add to their power with the community's energy sources, the community is left to just watch these resources being wasted. Whinston Churchill, a former prime minister of the British, one of the oldest colonialists, declared how savage their mentality was with his words, "One drop of oil is worth more than a drop of blood." Many facts we have witnessed have shown us that they do not hesitate to kill hundreds and thousands of people for a single drop of oil. Unfortunately, we also witness that our underground resources, which contain dozens of strategically important minerals, and hundreds of types of minerals, which should be the raw materials for the community's industry, are being squandered for very small sums of money.

Our most valuable aboveground resources, our agricultural lands, have been rendered unusable by being sold to Western masters, leased for long periods, or through certain acquisitions. By being rendered unable to produce our own food products, we are condemned to buy our basic food products from these colonialists. Thanks to this dependency, they manage us as they wish. In this regard, the words of former US Secretary of State Henry Kissinger, "If you control the oil, you control the nations; if you control the food, you control the people," explain why millions of people die of hunger and malnutrition every year today. Furthermore, the energy and time of our young, dynamic population are being exploited, sometimes as workers in the West's industrial cogs, and sometimes as laborers working for a pittance in mines and agricultural lands. A significant portion of the population, despite being a potentially much more productive human resource, is being virtually enslaved by being forced to

work for meager wages for almost two-thirds of the day due to the capitalist systems applied to us, and this human resource is being wasted.

The children of the community in the Islamic world, which was founded on the remains of the Ottoman Empire and divided into more than 50 states, are being poisoned with foreign Western-origin ideas such as nationalism, patriotism, secularism, socialism, liberalism, and democracy. Of course, the West does not inject this poison directly itself; it does so through the hands of agents and servants who come from within us, who have local names and local appearances but have imported minds. As a result of brains clouded with dirty ideas, our bodies, which have become ready for occupation and exploitation, have had exploitation permeate even our capillaries. As a result, even though our eyes see and our ears hear those who slyly steal our time, our actions, our people, our underground, and aboveground resources, our minds, filled with false and misleading ideas, unfortunately, have become unable to perceive this exploitation and this theft.

The rulers at the head of the Muslims in the Islamic world, instead of protecting these priceless underground and aboveground resources of the community, are causing these resources to be plundered. So, the question arises: "If today's rulers are incapable of protecting this wealth, who and how will this wealth be protected?" Without a doubt, this is none other than the Caliphate, which for 1400 years ruled millions of square kilometers of land on three continents, from the borders of China in the east to Spain in the west and to the middle of Africa in the south, justly governed millions of people of hundreds of different faiths and cultures, and even protected the lives, property, and honor of the non-Muslims within its borders.

When the Islamic community returns to the world stage as the Caliphate State, it will achieve its material rise in the shortest possible time and eliminate its economic and technological dependence on the West. It will not have a shortage of underground resources, population, labor force, knowledge, or resources to do this. For in terms of oil, natural gas, rare elements, and strategic materials necessary to achieve the industrial revolution, such as iron and steel, the community is in a unique position.

3.4- The Caliphate will establish a just legal order!

A legal system has only one purpose, which is to establish justice. Various meanings can be attached to justice, but it can be defined as "rights being served" and "parties being content with the judgment." Since a judgment is given for rights to be served, a question might come to mind: "What is a right?" A right can be defined as the interests granted by a superior power. In this case, we can make the following observation: The security of the interests and benefits granted to us by a superior power is an indication that a just order exists. This is the biggest problem of today's world: Who is this superior power? In other words, what should be the source of legal systems? Should it be based on religion/revelation, or should it be the product of

human/reason? Today, almost the entire world applies Western-centric legal systems, referred to as "universal legal norms," and the source of all these legal systems is human beings.

The most important element in a legal order is justice. The desired system is a just one that will protect people's rights, prevent rights violations, and include deterrent penalties. So, the main question is: "Can a human being create a just system?" The best answer to this question lies in the applications of legal systems established by humans. The outcome of human-based legal systems in a world dominated by capitalism is evident: The world has turned into a crime arena, people corrupted by democracy have become veritable crime machines, and prisons in every country are overflowing. The righteous and the unrighteous cannot be distinguished, and naturally, the righteous are always the powerful, those who dominate with their power. The world has gone off its axis, and people have become longing for a peaceful and secure life. Crimes such as murders, rapes, drug use, theft, fraud, etc., have increased at a rate never seen before in history. The USA is at the top of the list of countries where the most crimes are committed. This is followed by Canada, Germany, and Italy, respectively. In some countries, states cannot even cope with crime organizations, and some states have become centers of drug trafficking. What makes people so wayward, corrupt, and rebellious is the capitalist-based lifestyle, the unlimited freedoms given to people, and the rules of law that emanate from the human mind.

The same situation is also highly prevalent in our country. Although the legal system applied is described as a universal system, the reality is not like this at all. When we consider that the Republic, established in 1923, changed its constitution five times in 93 years, you can imagine the state of the other legal rules. Throughout the history of the Republic, law has become a weapon used by the government. First, tens of thousands of Muslims were executed in show trials by secular Kemalists to force the acceptance of the regime. The legal system, which remained under the rule of the Kemalists for many years, has never been independent. After the Kemalists, the Gulenists, and now after the Gulenists, a mixed pro-government team is trying to operate a so-called legal order. The principle of the separation of powers, which is a big lie of democracy itself, is also a huge lie. For an independent judiciary has never existed and can never exist.

This is the sad state of the world and our country! It is also obvious that the world and our country cannot progress further with the current legal system. This is why there is a great need for Islam, which is a just legal system, and for the Caliphate, which will apply this legal system. The legal system that the Caliphate will apply will not be like human-based legal systems, which are weak, limited, needy, contradictory, contentious, and create varying judgments. The legal system it will apply is Islam; its source is revelation.

3.5- The Caliphate is the only system that will protect the family and generations on the verge of extinction!

In the West, which has a capitalist mentality, the family institution has collapsed, generations have become extinct, and human, moral, and spiritual values are on the verge of extinction. This is because the West looks at the relationship between men and women only from the angle of sexual relations, instead of from the perspective of the survival of the human species. Since the West does not base the relationships between men and women on human nature, and looks at people from the perspective of "masculinity" and "femininity," the solutions it proposes are also wrong. This is because the West sees this lifestyle as "getting pleasure from life" and believes in it. Not only that, but it also claims and markets that if men and women cannot freely satisfy their sexual needs as they wish, many physical, psychological, and mental illnesses will arise.

The studies published by the European Statistical Institute reflect the grim picture of Western society. The average divorce rate has reached 60%. The average birth rate from non-marital unions has exceeded 50%. Despite the laws enacted in Europe to encourage the family institution to prevent this crisis, the divorce and non-marital relationship rates are increasing every day. At the same time, "divorce fairs" are organized in Europe and the USA under the name of a "new beginning." These fairs aim to help couples get through this difficult period by providing them with psychological support. The pitiable but natural result of fighting with one's Lord against human nature and needs is evident in Western societies.

The situation in our country, while better than the West, is getting worse every day. Since the day the Western lifestyle and systems were adopted and forcibly imposed on Muslims, marriage rates have been decreasing, the family structure is deteriorating, problems are increasing, and millions of families are being destroyed. Non-marital relationships and unmarried partnerships are being normalized in movies and TV series in a planned and organized way; these kinds of immoral relationships are marketed to society by famous people. Inhumane and immoral relationships under the name of "flirting" are being encouraged for young people who want to keep their chastity and morals clean. While the path for young people to get married is made difficult for unnecessary and baseless reasons, the path to forbidden things is opened, and various immoralities, many physical and spiritual diseases, adultery, prostitution, and perverted relationships are becoming widespread. As a natural result, violence, harassment, rape, and various problems are increasing.

Violence against women and even murders continue to increase despite all the measures taken, protection laws, and shelters. The number of happy and peaceful homes is decreasing every day. The unregulated freedom, "women's rights," and "gender equality" concepts of democracy and economic spirals are hitting families. A rebellious youth that does not obey their parents at a young age is growing up.

Muslim women who seek civilization in the Western lifestyle and are obsessed with it are losing their honor and glory in the name of having equal rights and being free with men. Muslim women are being marketed for taxes in state-controlled brothels, in a legal way. The prostitution sector continues to grow and operate every day! No serious measures are being taken to prevent this.

Our youth and generations, who are called the guarantors of our future, are being condemned to a life of following their lusts, in the swamp of drugs, and in a spiral of crime and violence. They are being turned into identity-less and personality-less individuals who have no hope for life and are unaware of the values that make a human being human. These are truths that are clearly seen by everyone and do not need to be explained. For the two fundamental elements that raise ideal generations and build the future are the family and society. The destruction of society and the family is the destruction of humanity. The current system ignores these two elements and only prioritizes interests and benefits. The only system that will stop this destructive process is the **Caliphate system**, which views the family as a "fortress to be protected" and society as a "ship that will lead to happiness in this world and the hereafter," and has rulings that prioritize their protection.

3.6- Why was the Islamic state destroyed?

The British, as shown in the sources and documents we will present below, were the ones who essentially enabled the establishment of the Turkish state. Many reasons can be cited here, but the topic we will focus on in this article is to weaken the power of Muslims, take control, and by abolishing the caliphate, prevent Muslims from declaring a major jihad against them and ensure that they remain docile.

According to a report dated May 4, 1919, from the British Foreign Office, the Muslim population has difficulty distinguishing between the religious and political roles of the caliph. Britain argues that it would be wrong for the caliph to hold both religious and administrative duties, and that administrative affairs should be delegated to someone else. If the Peace Conference divides Muslim countries among Christian powers, the caliphate will effectively end. However, it is predicted that at least two Muslim states, such as Turkey and Hejaz, will continue to exist. If the sultan in Turkey continues to be seen as the caliph, this will negatively influence other Muslim countries. Therefore, the proposed solution is to depose the sultan and establish a republic in Turkey. Thus, King Hussein will have no rival. Furthermore, they will place obedient, servile rulers who will serve them at the heads of the regional states.[33]

Within the British government, strong opposition also arose against the idea of separating Istanbul from the Turkish state. On the afternoon of May 17, the Council of Four received a delegation from the Indian Government. The delegation, led by

[33] Prof. Dr. Ali Satan, The Abolition of the Caliphate in Turkish and English Documents, pp. 85-86

India's Secretary of State for India, Edwin Montagu, requested the protection of an independent Turkish state that would include Asia Minor, Istanbul, and Thrace, and sought its acceptance into the League of Nations. The delegates emphasized the religious significance of the Sultan as the Caliph, noting that seventy million Muslims lived in India, many of whom had participated in the war in the Near East, and all of whom wanted to see the Caliph in Istanbul.

The delegation also drew attention to the historical colonial ties of the British and French with Islam and to the Fourteen Points. As soon as the delegation left the room, Lloyd George expressed his opinion that the partition of territory would cause major problems.

The discomfort within the Islamic world would be so great that no Western country could successfully administer a mandate over Muslim regions. Therefore, Lloyd George was firmly determined to find a solution that would leave the Sultan in Istanbul as the religious leader of the Islamic world.

The Straits would undoubtedly be taken, but a method had to be found to give the impression that the Sultan still held the capital in Istanbul. During a speech on January 5, 1918, Lloyd George's statement that the capital would be left to the Turks suddenly became a solemn promise, and the British leader expressed England's wholehearted commitment to this idea. For someone who, four days earlier, had said, "The Turks are cruel people when they lose power. No matter what Indian Muslims say, ending the Turkish regime is a necessity for us," this was a complete reversal. Indeed, two days prior, Lloyd George was leading those defending the Italian mandate in southern Anatolia.[34]

September 1908. Captain Mustafa Kemal Bey was sent to Tripolitania (Trablusgarb) by the Committee of Union and Progress to eliminate the dissatisfaction, opposition, and even uprisings of the local population against the Young Turk Revolution of July 23, 1908. Mustafa Kemal Bey attracted the attention of the British consul he visited due to certain qualities and activities:

About five days earlier, after listening to his speech which clearly and strikingly outlined the principles and goals followed by his party, and seeing how enthusiastically it was applauded by a large audience representing all classes of the population, I can testify that he is a speaker who expresses his thoughts in an effective and fluent manner. [...]

[34] Paul C. Helmreich. (1996). The Sevr Intrigues: Great Powers, Pawns, Secret Agreements, and the Partition of Turkey (translated by Ş. Erol), pp. 87-88. Istanbul: Sabah Books. "R.S. Baker claims that the presentation of the Indian delegation before the Council of Four was arranged by Lloyd George to escape from his previous promises. This may be true. Because, if Lloyd George had truly opposed it, the delegation could not have done such a thing." (Helmreich, 1996, p. 96, footnote 19).

He had come to see me the other day, and I had the opportunity to observe that he was in a very calm and quiet state of mind. He left the impression on me of a person with an energetic and determined character, which I believe will be confirmed later. If some local anarchistic acts continue, these two qualities will inevitably come to the fore.[35]

1909; The British aimed either to take control of the Caliphate institution or to abolish it through local allies:

From the remorseful expressions and confessions of Rıza Tevfik Bey, one of the secret planners of the 31 March Incident, we learn about "England's efforts and hesitations to take the Caliphate from the Turkish State, and later to directly govern it or have it destroyed through Turkish rulers."

Before the removal of Sultan Abdulhamid II, it is recorded that Rıza Tevfik and his associates were strongly encouraged by the British ambassador, as well as the French and Italian ambassadors. They later admitted to receiving significant advice from them.

In 1909, when Rıza Tevfik visited Lord Nicholson, the British ambassador to Turkey and a Scottish nobleman, to thank him for his support and revive old friendship, he asked why the Istanbul Embassy (the British Embassy in Istanbul in 1909) showed him a cold "non-acceptance."

Lord Nicholson's confession revealed England's true attitude and policy regarding the Caliphate:

Nicholson said:
"We encouraged the Young Turks. We expected great results from them. There would be a revolution; the Sultan would be overthrown along with despotism, and especially the Caliphate institution he represented would be toppled. But we were deceived. The Constitution came, but the Sultan and especially the Caliphate institution remained in place..."

Upon hearing this, Rıza Tevfik asked Lord Nicholson:
"Why does the British government care so deeply about the Caliphate institution?"

Lord Nicholson replied:
"We spent millions of gold, especially in Egypt and India, to bring the Islamic masses under our control, but we failed. Meanwhile, the Sultan... once a year sends a 'Royal Salute' and a 'Hafiz Osman Quran,' holding the entire Islamic Ummah in boundless respect and under his command. We expected that after the revolution and the Young Turks, the Sultans and the Caliphate would be overthrown, along with the power to

[35] Rachel Simon. (1980). The Early Years of Leadership: Mustafa Kemal's First Visit to Libya in 1908. Belleten, 44(175), p. 91.

keep the masses under control with a new Royal Salute and a Hafiz Osman Quran. We were deceived. That is why you were met with a cold non-acceptance..."[36]

4- Shar'i obligation of the Caliphate[37]

Imam al-Mawardi:

"The word imamah denotes the succession (khilafah) of prophethood in the protection of the deen and the management of the worldly affairs, and its contracting to the one who fulfils it in the ummah is an obligation by consensus..."[38]

Abd al-Qahir al-Baghdadi:

"They (scholars of ahl al-sunnah) said regarding the khilafah and imamah that the Imamah is an obligation obligated on the ummah to the end of establishing the imam who would appoint for them judges and ministers, secure their frontiers, mobilise their armies, divide the fay', and give justice to the oppressed from the oppressors; and they said that the way of contracting the imamah for the ummah is by their choice through exertion of effort."[39]

Ibn Hazm:

"All of ahl ul-sunnah agreed, as did all the murji'a, all the shi'a, and all the khawarij upon the obligation of the Imamah, and that it is obligatory on the ummah to submit to a just imam, who establishes upon them the ahkam of Allah, and manages their affairs by the ahkam of the shari'a with which the Messenger of Allah (saw) came; except only the najadat from the khawarij who said: the people are not obliged with the imamah, rather what is upon them is to mutually practice the what is correct between them."[40]

Imam al-Haramayn al-Juwayni:

"The Imamah is a complete authority and general leadership over all the people in all important religious and temporal affairs. Its roles includes the defense of the territory of dar al-Islam, looking after the interests of the community, establishing the Islamic da'wah by providing evidence and proof and by the sword, restraining deviation and inequity, providing help and support to the oppressed against transgressors and recovering dues from those who refuse to fulfill them and providing them to those who were deprived of them...the companions of the Messenger of Allah (saw) saw that moving swiftly to appoint

[36] Mustafa Bıyıklı. (1997). Discussions on the Caliphate in Turkey during the Westernization Process and Its Effects on the Islamic World [Master's Thesis], (pp. 90-91). Istanbul University, Institute of Social Sciences, History of the Republic of Turkey, Istanbul.
[37] From the books of Hizb Ut Tahrir
[38] Imam al-Mawardi [d. 450 AH], al-Ahkam al-Sultaniyyah, p.56
[39] Abd al-Qahir al-Baghdadi [d. 429 AH], al-Farq bayn al-Firaq, p.340
[40] Ibn Hazm [d. 456 AH] al-Fasl fi Milal wa 'l-Ahwaa' wa 'l-Nihal, 4:87

the imam was the right thing to do; thus they left the preparation of the Prophet's burial because of being engaged in this task, fearing lest a tribulation encompass them."[41]

Imam al-Ghazali:

"Hence it is clear that an executive authority (sultan) is necessary for the organisation of the dunya, and the organisation of the dunya is necessary for the organisation of the deen, and the organisation of the deen is necessary for success in the hereafter and that is the objective of the prophets without doubt. Therefore the obligation of appointing an imam is from the necessities of the shari'a that simply cannot be left, so know this."[42]

"If the Imamah becomes void so too would the delegation (of authority). The judges would dissolve and join the ranks of the people. Proper legal disposal of rights with respect of life, blood, honour and wealth would be prevented, and application of the shari'a would end in all these important matters."[43]

Imam al-Nasafi:

"The Muslims must have an Imam, who carries out the implementation of their ahkam, the maintaining of their hudud, the guarding of their frontiers, the equipping of their armies, the receiving of their alms [zakat], the subjugation of those who rebel, thieves and highway robbers, the establishment of jumu'a and the two 'Eids, the settlement of disputes which take place amongst people, the receiving of evidence based on legal rights, the facilitation of the marriage of the young men and women who have no guardians, and the distribution of the booty."[44]

Imam al-Shahrastani:

"When the death of Abu Bakr (ra) neared he said (to the sahaba), "Consult amongst yourselves about this matter (of khilafah)". He then described the attributes of Umar (praising him) and chose him as successor. It did not occur to his heart, or that of anyone else, in the least, that it is permissible for there to be no imam. When the death of Umar (ra) neared he made the matter one of consultation between six, and they consented upon Uthman (ra), and after that upon Ali. All of this indicates that the sahabah (ra), the first and best of the Muslims, consented that having an imam was necessary...This type of consensus is a definitive evidence for the obligation of the imamah."[45]

Imam Sayf al-Din al-Amidi:

[41] Imam al-Haramayn al-Juwayni [d. 478 AH], Ghiyath al-Umam fi Tiyath al-Dhulam, 1:22-23
[42] Imam al-Ghazali [d. 505 AH], al-Iqtisad fi al-I'tiqad: 199 Fada'ih al-Batinah: 105 respectively
[43] Imam al-Ghazali [d. 505 AH], Fada'ih al-Batinah: 105 respectively
[44] Imam al-Nasafi [d. 537AH], al-Aqa'id al-Nasafiyyah, p.354
[45] Imam al-Shahrastani [d.548 AH], Nihayat al-Iqdam fi 'Ilm al-Kalam, 1:268

"Hence, appointing the Imam is from the most important interests of the Muslim and the greatest pillars of the deen. It is obligatory insofar as it is known by text that it is indicated upon as such by the revelation..."[46]

Imam al-Qurtubi:

"This ayah is an evidence for the appointment of an imam and khalifah. He is listened to and obeyed, for the word is united through him, and the ahkam (laws) of the khalifah are implemented through him, and there is no difference of opinion regarding the obligation of that between the ummah, nor between the scholars, except what is narrated from al-Asamm (lit. the deaf), who was indeed deaf with regards to the shari'a, as were all those held his opinion and who followed it."

"The sahaba all agreed on electing Abu Bakr (ra) after the difference that occurred between the muahjireen and ansar in the courtyard of Bani Sai'da, in which the ansar said, "One amir from us and one from you." Abu Bakr, Umar and the muhajireen countered this, saying, "The Arabs will not submit to anyone other than Quraysh," and they related narrations on this matter, so the ansar retracted and accepted. Had the imamah not been obligatory, neither in Quraysh nor in other than them, this discussion and debate would not have taken place at all, and someone would have said, "It is not obligatory, neither in Quraysh nor anyone else. Your disagreement has no basis or benefit, since the matter is not obligatory." Further, when death neared Abu Bakr (ra), he chose Umar (ra) for the imamah and no one said to him, "This matter was not obligatory upon us or on you." All of this indicates that it [the khilafah] is obligatory and is a pillar from the pillars of the deen by which the strength of the Muslims is realised, and all praise belongs to Allah, Lord of the Words."[47]

Imam an-Nawawi:

"They (the scholars) consented that it is an obligation upon the Muslims to appoint a khalifah, and that its obligation is by revelation, not reason". "And they (the sahaba) only delayed his (saw) burial from the day of Monday till the night of Wednesday, the end of the day of Tuesday, because of being occupied with the matter of the bay'ah so that there would be for them an imam to return to his decision if they differed in any matter of the funeral and burial, and so they would obey his command, so that dispute and disunity does not occur, and this was the most important of matters, and Allah knows best."[48]

Ibn Taymiyyah:

"It is imperative to know that the office in charge of governing the people is one of the greatest obligations of the deen. Nay, there is no establishment of the deen or the dunya except by it. The interests of humans are not achieved except by social interaction due to

[46] Imam Sayf al-Din al-Amidi [d. 631 AH], Ghayat al-Muram fi 'Ilm al-Kalam, p.366
[47] Imam al-Qurtubi (d. 671), al-Jami' li Ahkam al-Qur'an, 1:264-265
[48] Imam an-Nawawi [d. 676 AH], Sharh Sahih Muslim, 12:205 & 7:36 respectively

their need of one another, and this social interaction necessarily requires a head, such that the Prophet (saw) said, "If three go out in travel, let them make one of them the leader" (Abu Dawud)....so he (saw) obligated making one a leader in a small and temporary social interaction in travel, drawing attention by this to all other types of social interaction.

Further, (appointing a leader is obligatory) because Allah ﷻ has obligated enjoining the good and forbidding the evil, and this is not executed except through a power and authority. The same applies to other obligations such as jihad, establishing justice, organising the hajj, jumu'a and the eids, assisting the oppressed, implementing the hudud; none of these are able to be executed except by a power and authority. For this reason, it has been narrated that, "The sultan is the shade of Allah ﷻ on Earth", and it is said, "Sixty years of an oppressive imam is better than one night without any leader," and experience substantiates this. Thus did the salaf – such as al-Fadl ibn 'Iyad and Ahmad ibn Hanbal – used to say, "If we had on du'a guaranteed to be answered, we would supplicate for the sultan."[49]

Imam 'Adud al-Din al-Iji:

"Our position on appointing the Imam is that it is obligatory by text...the consensus of the Muslims of the first generation after the passing of the Prophet (saw) to avoid being in a state of not having an imam has reached us by concurrent narration (tawatur). This was emphatic to the extent that Abu Bakr (ra) said in his sermon, "Behold, Muhammad (saw) has passed away, and it is necessary for this deen to have someone to lead and implement it," so the companions all moved swiftly to accept him and leave for him to decide about the most important matter, namely, the burial of the Messenger of Allah (saw). The Muslims have remained on this position in every age up till this time of ours, in appointing an imam who is followed."[50]

Imam al-Taftazani:

"There is (scholarly) consensus on the appointment of an imam being obligatory. The difference of opinion is only on the question of whether the obligation is on Allah ﷻ or man, and whether is it by textual or rational evidence.2 The correct position is that it is obligatory upon man by the text, due to his saying (saw), 'Whosoever dies not knowing the Imam of his time dies the death of jahilliyah', and because the Ummah (the companions) made the appointing of the Imam the most concerning of important matters after the death of the Prophet (saw) to the extent that they gave it priority over the burial; similarly after the death of every imam, and also because many of the other shari'a obligations depend upon it."[51]

[49] Ibn Taymiyyah [d. 728 AH], al-Siyasah al-Shar'iyyah, p.129
[50] Imam 'Adud al-Din al-Iji [d. 756 AH], al-Mawaqif fi 'Ilm al-Kalam, 3:579-580
[51] Imam al-Taftazani [d. 792AH], Sharh al- Aqa'id al-Nasafiyyah, p.353-354

Ibn Khaldun:

"Indeed the appointment of the Imam is an obligation, whose obligatory nature is known in the revelation by the consensus of the sahaba and the tabi'een, because the companions of the Messenger (saw) rushed to the bay'ah of Abu Bakr (ra) and to submit the management of their affairs to him upon his (saw) death. Similarly in each age after that; the people were never left in anarchy in any era, and this persisted to be the case by a consensus indicative of the obligation of appointing an imam."[52]

Imam Ibn Hajar al-Haytami:

"Know that the sahabah, Allah ﷻ be pleased with them, consented that selecting the Imam after the end of the era of prophethood was an obligation. Indeed they made it the most important of obligations as they were busy with it (giving it priority) over the burial of the Messenger of Allah (saw)."[53]

Imam Shams al-Din al-Ramli:

"It is obligatory on the people to appoint an imam who looks after their interests – such as implementing the ahkam, executing the hudud, defending the frontiers, preparing the armies, collecting the zakat to distribute it, subjugating rebels, thieves and brigands, resolving disputes that arise amongst people, dividing the booty and the like – due to the consensus of the companions after the death of the Prophet (saw) on appointing him, to the extent that they considered it the most important of obligations and prioritised it over his (saw) burial, and the Muslims have remained on this (appointing an imam) in every age."[54]

Mansur ibn Yunus al-Buhuti:

"Appointing the greater imam (the khalifah) upon the Muslims is an obligation of sufficiency."[55]

Imam al-Haskafi:

"The major imamah (khilafah) is the right of general disposal over the people. Its study is in scholastic theology and establishing it is the most important of obligations [it is of the most important obligations because the fulfillment of so many other shari'a obligations depends on it]. For this reason did they (the sahaba) give it priority over the burial of the Prophet (saw) [He (saw) passed away on Monday and was buried on the day of Tuesday or the night of Wednesday or its day (according to the different narrations), and this sunnah remains till this day such that the khalifah is not buried until another is appointed]."[56]

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[52] Ibn Khaldun [d. 808 AH], al-Muqaddimah, Chapter III, Section 26, 2nd para.
[53] Imam Ibn Hajar al-Haytami [d. 974 AH], al-Sawaa'iq al-Muhriqah, 1:25
[54] Imam Shams al-Din al-Ramli (d. 1004 AH), Ghayat al-Bayan fi Sharah Zabd ibn Raslan, 1:15
[55] Mansur ibn Yunus al-Buhuti [d. 1051 AH], Kashshaf al-Qinaa' 'an Matn al-Iqnaa', 6:158
[56] Imam al-Haskafi [d. 1088 AH] and Ibn Abidin [d. 1252 AH] (in square brackets), Radd al-Muhtar 'ala al-Durr al-Mukhtar, 1: 548.

Shah Waliullah al-Dehlawi:

"Know that it is obligatory for there to be in the jama'a of the Muslims a khalifah for interests that simply cannot be fulfilled except with his presence..."[57]

Imam al-Shawkani:

"When the Prophet (saw) passed away, the companions (ra) prioritised the matter of the political leadership (the imamah) and pledging alliance to an imam over everything else, to the extent that they were busy with it (giving it priority) over the funeral preparations of the Prophet (saw)...From the strongest evidences for the obligation of appointing an imam and pledging allegiance to him is what Ahmad, al-Tirmidhi, ibn Khuzayma and ibn Hibban in his sahih extracted of the hadith of al-Harith al-Ash'ari in the wording (that the Prophet (saw) said), "Whosoever dies whilst not having over him an imam of the jama'ah, then indeed his death is the death of jahilliya." Al-Hakim also narrated it from Ibn 'Umar and Mu'awiya and al-Bazzar narrated it from Ibn Abbas."[58]

Imam al-Juzayri:

"The Imams (of the four madhabs: Abu Hanifa, Malik, Shaf'i, Ahmad) - may Allah have mercy on them – all consented that the Imamah is an obligation, and that the Muslims must appoint an imam who would implement the rites of the deen, and give the oppressed justice against the oppressors, and they agreed that it is not permitted that there be over the Muslims, at any one time, two imams, in agreement or discord, and that the imams are from Quraysh and that is permitted for the imam to choose a successor."[59]

4.1- Allahs ﷻ promise

Allah ﷻ has promised victory for the muslims in more than 20 ayah. We will list that 20 ayah here;

نَزَّلَ عَلَيْكَ ٱلْكِتَـٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ٣

"There has already been for you a sign in the two armies that met: one fighting in the cause of Allah and the other disbelieving. They saw them to be twice their own number with their eyes. But Allah supports with His help whom He wills. Indeed in that is a lesson for those of vision."[60]

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَـٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَـٰسِقُونَ ١١٠

"You are the best nation ever brought forth for mankind: you enjoin what is right, forbid what is wrong, and believe in Allah. If only the People of the Scripture had believed, it would

[57] Shah Waliullah al-Dehlawi [d. 1152 AH], Hujjat Allahi al-Baligha, 2:229
[58] Imam al-Shawkani (d. 1250 AH), al-Sayl al-Jarrar al-Mutadaffiq 'ala Hada'iq al-Azhar, 1:936
[59] Imam al-Juzayri [d. 1360 AH], al-Fiqh 'ala al-Mathahib al-Arba'a, 5:416.
[60] Āl-i ʿImrān 3:13

have been better for them. Among them are believers, but most of them are defiantly disobedient. They will not harm you except for [some] annoyance. And if they fight you, they will turn their backs in flight; then they will not be aided."[61]

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَـٰعِدَ لِلْقِتَالِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٢١ إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١٢٢ وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ١٢٣ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَـٰثَةِ ءَالَـٰفٍ مِّنَ ٱلْمَلَـٰٓئِكَةِ مُنزَلِينَ ١٢٤ بَلَىٰٓ ۚ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَـٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَـٰفٍ مِّنَ ٱلْمَلَـٰٓئِكَةِ مُسَوِّمِينَ ١٢٥ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ١٢٦ لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓا۟ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُوا۟ خَآئِبِينَ ١٢٧ لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَـٰلِمُونَ ١٢٨

"And [remember, O Prophet] when you left your family early in the morning to post the believers at their stations for battle. And Allah is All-Hearing, All-Knowing." When two parties among you were about to lose courage, although Allah was their protector. And upon Allah the believers should rely. And Allah had already given you victory at Badr while you were few and humble. So fear Allah that you may be grateful. [Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?" Yes [He will]. If you remain patient and conscious of Allah, and they come upon you suddenly, your Lord will reinforce you with five thousand angels, marked distinctly. And Allah made it not except as good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise. That He might cut off a part of those who disbelieved, or suppress them so that they would turn back disappointed. Not for you [O Prophet] is the decision at all, whether He relents toward them or punishes them—for indeed they are wrongdoers.[62]

(The arabic of the following ayah is too long to put here subhanAllah)

When you were on the nearer bank of the valley, and they were on the farther bank, while the caravan was below you. If you had made an appointment to meet, you would surely have disagreed about it. But it happened so that Allah might accomplish a matter already destined—that those who were to perish might perish upon clear proof, and those who were to live might live upon clear proof. Indeed, Allah is All-Hearing, All-Knowing. [Remember, O Prophet] when Allah showed them to you in your dream as few in number. Had He shown them to you as many, you would surely have lost courage and disputed about the matter. But Allah saved you [from that]. Indeed, He is Knowing of what is in the hearts. And when you met them, He made them appear few in your eyes, and He made you appear few in their eyes—so that Allah might accomplish a matter already destined. And to Allah all matters are returned. O you who have believed, when you face an enemy force, then stand firm and remember Allah much, so that you may succeed.[63]

إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ١٩

[61] Āl-i ʿImrān 3:110
[62] Āl-i ʿImrān 3:121-128
[63] Al-Anfāl 8:42-45

If you [disbelievers] sought a decisive verdict, then the decision has already come to you. But if you desist, it will be better for you; and if you return [to hostility], We will return. And never will your numbers avail you, however great they may be. And indeed Allah is with the believers.[64]

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسۡرَىٰ حَتَّىٰ يُثۡخِنَ فِي ٱلۡأَرۡضِۚ تُرِيدُونَ عَرَضَ ٱلدُّنۡيَا وَٱللَّهُ يُرِيدُ ٱلۡأٓخِرَةَۗ وَٱللَّهُ عَزِيزٌ حَكِيمٞ ٦٧

It is not for a Prophet to have captives until he has thoroughly subdued [the enemy] in the land. You desire the fleeting gains of this world, but Allah desires for you the Hereafter. And Allah is Exalted in Might, All-Wise.[65]

قَٰتِلُوهُمۡ يُعَذِّبۡهُمُ ٱللَّهُ بِأَيۡدِيكُمۡ وَيُخۡزِهِمۡ وَيَنصُرۡكُمۡ عَلَيۡهِمۡ وَيَشۡفِ صُدُورَ قَوۡمٖ مُّؤۡمِنِينَ ١٤

Fight them: Allah will punish them by your hands, disgrace them, give you victory over them, and heal the hearts of a believing people.[66]

قُلۡ هَلۡ تَرَبَّصُونَ بِنَآ إِلَّآ إِحۡدَى ٱلۡحُسۡنَيَيۡنِۖ وَنَحۡنُ نَتَرَبَّصُ بِكُمۡ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٖ مِّنۡ عِندِهِۦٓ أَوۡ بِأَيۡدِينَاۖ فَتَرَبَّصُوٓاْ إِنَّا مَعَكُم مُّتَرَبِّصُونَ ٥٢

Say, "Do you await for us anything except one of the two best outcomes? While we await for you that Allah will afflict you with punishment from Himself or by our hands. So wait; indeed, we along with you are waiting."[67]

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَذَكَرُواْ ٱللَّهَ كَثِيرٗا وَٱنتَصَرُواْ مِنۢ بَعۡدِ مَا ظُلِمُواْۗ وَسَيَعۡلَمُ ٱلَّذِينَ ظَلَمُوٓاْ أَيَّ مُنقَلَبٖ يَنقَلِبُونَ ٢٢٧

Except those who believe, do righteous deeds, remember Allah much, and defend themselves after being wronged. And those who do wrong will soon know to what [evil] return they will be returned.[68]

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِيَ فِي ٱللَّهِ جَعَلَ فِتۡنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِۖ وَلَئِن جَآءَ نَصۡرٞ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمۡۚ أَوَلَيۡسَ ٱللَّهُ بِأَعۡلَمَ بِمَا فِي صُدُورِ ٱلۡعَٰلَمِينَ ١٠

And among the people is he who says, "We believe in Allah." But when he is harmed for [the sake of] Allah, he considers the trial of the people as if it were the punishment of Allah. Yet if victory comes from your Lord, they will surely say, "Indeed, we were with you." But is not Allah most knowing of what lies within the breasts of all beings?[69]

وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُواْ بِغَيۡظِهِمۡ لَمۡ يَنَالُواْ خَيۡرٗاۚ وَكَفَى ٱللَّهُ ٱلۡمُؤۡمِنِينَ ٱلۡقِتَالَۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزٗا ٢٥ وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن صَيَاصِيهِمۡ وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعۡبَ فَرِيقٗا تَقۡتُلُونَ وَتَأۡسِرُونَ فَرِيقٗا ٢٦ وَأَوۡرَثَكُمۡ أَرۡضَهُمۡ وَدِيَٰرَهُمۡ وَأَمۡوَٰلَهُمۡ وَأَرۡضٗا لَّمۡ تَطَـُٔوهَاۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٗا ٢٧

Allah repelled those who disbelieved in their rage; they gained no good at all. And Allah sufficed the believers in battle, for Allah is All-Powerful, All-Mighty. And He brought down

[64] Al-Anfāl 8:19
[65] Al-Anfāl 8:67
[66] At-Tawbah 9:14
[67] At-Tawbah 9:52
[68] Ash-Shuʿarāʾ 26:227
[69] Al-ʿAnkabūt 29:10

those from the People of the Book who had supported them from their fortresses, and cast terror into their hearts. Some you killed, and others you took captive. And He caused you to inherit their land, their homes, their wealth, and lands you had never yet set foot upon. And Allah is over all things competent.[70]

إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ١٧٢

Indeed, they will surely be the ones given victory.[71]

وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟ بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمْ يَحْزَنُونَ ٦١

And Allah will deliver those who were mindful of Him to their place of salvation; no evil will touch them, nor will they grieve.[72]

فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّوا۟ ٱلْوَثَاقَ فَإِمَّا مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ ٤

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[70] Al-Ahzāb 33:25-27
[71] As-Sāffāt 37:172
Ibn Kathr said regarding this ayah:

Allah says, وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ *(And, verily, Our Word has gone forth of old for Our servants, the Messengers,) meaning, it has already been stated in the first decree that the Messengers and their followers will ultimately prevail in this world and the Hereafter. This is like the Ayah:* كَتَبَ اللَّهُ لأَغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ *(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, Almighty.) (58:21), and* إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الأَشْهَـدُ *(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.) (40:51).* وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ الْمَنصُورُونَ *(And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily would be made triumphant,) meaning, `in this world and in the Hereafter, as We have already stated that they would prevail over their people who disbelieved in them and went against them, and how Allah destroyed the disbelievers and saved His believing servants. '* وَإِنَّ جُندَنَا لَهُمُ الْغَـلِبُونَ *(And that Our hosts they verily would be the victors.) means, that they would ultimately prevail.* فَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ *(So turn away from them for a while,) means, `bear their annoyance with patience and wait until an appointed time, when We shall cause you to prevail and will grant you victory.'* وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ *(And watch them and they shall see!) means, `watch them and see what will happen to them by way of punishment for their opposition towards you and their disbelief in you.' Allah said, as a threat and a warning,* فَسَوْفَ يُبْصِرُونَ *(and they shall see!). Then Allah says:* أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ *(Do they seek to hasten on Our torment) meaning, `they seek to hasten on the punishment because they disbelieve in you, and Allah is angry with them because of that and will make them suffer the consequences, and because of their disbelief and stubbornness, He will hasten on the punishment.'* فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِينَ *(Then, when it descends in their courtyard, evil will be the morning for those who had been warned!) means, when the punishment comes down to the place where they are, terrible will be the day of their punishment and destruction. As-Suddi said:* فَإِذَا نَزَلَ بِسَاحَتِهِمْ *(Then, when it descends in their courtyard,) means, in their homes;* فَسَآءَ صَبَاحُ الْمُنْذَرِينَ *(evil will be the morning for those who had been warned!) means, how terrible that morning will be for them. It was reported in the Two Sahihs that Anas, may Allah be pleased with him, said, "On the morning of Khaybar, when the people came out with their tools (to go about their daily work) and saw the (Muslim) army, they went back and said, `Muhammad by Allah! Muhammad and the army!' The Prophet said:* «اللهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِين» *(Allahu Akbar! Khaybar has been destroyed. Then, when it descends in the courtyard of any people, evil will be the morning for those who had been warned!)"* وَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ *(So turn away from them for a while, and watch and they shall see!) This is a reiteration of the command stated above. And Allah knows best.*

[72] Az-Zumar 39:61

So when you meet those who disbelieve in battle, strike at their necks until, when you have thoroughly subdued them, bind them firmly. Then afterward, either release them graciously or ransom them until the war lays down its burdens. That is the command. And if Allah had willed, He could have taken vengeance upon them Himself, but He ordered it to test some of you by means of others. And those who are killed in the path of Allah – never will He render their deeds lost.[73]

وَيَنصُرَكَ ٱللَّهُ نَصۡرًا عَزِيزًا ٣

And [that] Allah may grant you a mighty victory.[74]

وَهُوَ ٱلَّذِى كَفَّ أَيۡدِيَهُمۡ عَنكُمۡ وَأَيۡدِيَكُمۡ عَنۡهُم بِبَطۡنِ مَكَّةَ مِنۢ بَعۡدِ أَنۡ أَظۡفَرَكُمۡ عَلَيۡهِمۡۚ وَكَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرًا ٢٤

And it is He who withheld their hands from you and your hands from them within the valley of Makkah after He had given you victory over them. And Allah is All-Seeing of what you do.[75]

وَأُخۡرَىٰ تُحِبُّونَهَاۖ نَصۡرٌ مِّنَ ٱللَّهِ وَفَتۡحٌ قَرِيبٌۗ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ١٣

And [He will grant] another favor that you love: help from Allah and a near victory. So give glad tidings to the believers.[76]

4.1.1- The Caliphate may conquer the whole world

Shaykh al-Islām Fakhr al-Dīn al-Rāzī writes in his Tafsīr regarding this verse:

يُرِيدُونَ أَن يُطۡفِـُٔواْ نُورَ ٱللَّهِ بِأَفۡوَٰهِهِمۡ وَيَأۡبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ ٣٢

They wish to extinguish Allah's light with their mouths, but Allah will only allow His light to be perfected, even to the dismay of the disbelievers.[77]

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[73] Muhammad 47:4
[74] Al-Fatḥ 48:3
Ibn Kathir said regarding this ayah;

إِنَّا فَتَحْنَا لَكَ فَتْحاً مُّبِيناً لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ (Verily, We have given you a manifest victory. That Allah may forgive you your sins of the past and the future, and complete His favor on you,) in this life and the Hereafter, وَيَهْدِيَكَ صِرَطاً مُّسْتَقِيماً (and guide you on the straight path,) with the glorious legislation and the straight religion that He ordains on you, وَيَنصُرَكَ اللَّهُ نَصْراً عَزِيزاً (And that Allah may help you with strong help.) due to your obedience of the orders of Allah, the Exalted and Most Honored; Allah will elevate your status and give you victory above your enemies. An authentic Hadith states, «وَمَا زَادَ اللهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا. وَمَا تَوَاضَعَ أَحَدٌ للهِ عَزَّ وَجَلَّ إِلَّا رَفَعَهُ اللهُ تَعَالَى» (No servant pardons but Allah grants him honor, and none humbles himself for Allah except that Allah the exalted and sublime raises him (in rank).) `Umar bin Al-Khattab said, "You will never punish someone who disobeyed Allah with you better than obeying Allah the Exalted and Most Honored with him."

[75] Al-Fatḥ 48:24
[76] As-Saff 61:13
[77] At-Tawbah 9:32

Süddi also said: "This will be completed when the Mahdi appears. At that time, everyone will either enter Islam or pay the 'jizya' (tribute)."[78]

4.1.2- Refuting: The caliphate will only return with Mehdi (as) or Isa (as)

This argument is given by those who dont want to take responsibility, dont want to fight fisebilillah with their wealth and. This argument can be refuted in x ways

4.1.2.3- Historical refutation

Throughout Islamic history, whenever the Muslim community faced extreme oppression or leadership crises, they did not wait for al-Mahdī (ʿalayhi al-salām) or ʿĪsā (ʿalayhi al-salām) to restore justice and governance. Instead, they acted, revived leadership, and upheld the obligation of Khilāfah.

4.1.2.3.1. The Saqīfah and the First Khilāfah (632 CE)

Immediately after the Prophet ﷺ passed away, the Muslims faced their greatest trial: the Messenger of Allah ﷺ was no longer among them. The Ṣaḥābah did not wait for the Mahdī or ʿĪsā. They gathered at **Saqīfah Banī Sāʿidah** and established the Khilāfah of **Abū Bakr al-Ṣiddīq (RA)**. This occurred with hard fitnah: false prophets like Musaylimah, widespread apostasy, and refusal to pay zakāh. Yet the Ṣaḥābah acted because leadership was a divine obligation.

4.1.2.3.2. The Ghaznavids and Delhi Sultanate (10th–13th Century CE)

In Central Asia and India, Muslims faced repeated invasions from Hindu kingdoms and tribal forces. Leaders like **Maḥmūd of Ghazna** established Shariah rule in large regions, and later the **Delhi Sultanate (1206 CE)** continued to uphold Islamic governance for centuries. Muslims did not passively wait for miraculous figures, they maintained leadership under Shariah.

4.1.2.3.3. The Almoravid & Almohad Movements (11th–13th Century CE)

In North Africa and Andalus, Muslims faced internal weakness and pressure from Christian forces in the north. Scholars and leaders did not resign themselves to fate. The **Almoravids**, led by Yūsuf ibn Tāshfīn, and later the **Almohads**, united Muslims under Sharīʿah, resisted corruption, and defended their lands.

4.1.2.3.4. The Crusades and the Liberation of Jerusalem (1095–1187 CE)

When the Crusaders captured Jerusalem in 1099 CE, massacring Muslims and desecrating Masjid al-Aqṣā, the ummah did not wait for the Mahdī. Leaders such as

[78] Shaykh al-Islām Fakhr al-Dīn al-Rāzī, Tafsīr al-Kabīr, vol. 11, p. 491, [Surah At-Tawbah: 32]

Nūr al-Dīn Zengī and **Ṣalāḥ al-Dīn al-Ayyūbī** united Muslims and liberated Jerusalem in 1187 CE. They could have said, *'Let's wait for the Mahdi,'* yet they did not; instead, they took action, conquering and establishing Sharīʿah.

4.1.2.3.5. The Abbasid Revolution (750 CE)

Under the Umayyads, oppression and racism was widespread. Muslims did not claim, *"We will wait for al-Mahdī."* Instead, the **Abbasids** led a revolution, overthrew the Umayyads, **and re-established the Khilāfah**, reaffirming their duty to maintain Islamic governance.

4.1.2.3.6. The Mongol Invasions and the Mamlūk Revival (13th Century CE)

The Mongols destroyed Baghdad in 1258 CE, massacring hundreds of thousands, including the Caliph. This was one of the darkest periods in Muslim history. Muslims did not wait for ʿĪsā or al-Mahdī. Within a few years, the Mamlūks in Egypt revived the Caliphate in Cairo (1261 CE) and resisted Mongol forces, most famously at ʿAyn Jālūt (1260 CE) under Sultan al-Ẓāhir Baybars.

Even after ʿAyn Jālūt, Mongol oppression continued in Persia and Central Asia. Leaders like Ghazan Khan, who embraced Islam in 1295, restored Islamic rule in these regions, **proving that revival was possible without waiting for miraculous intervention**.

4.1.2.3.7. The Reconquista and Muslim Resistance in Spain

During the gradual loss of Andalus to Christian forces, local Muslim leaders declared amīrs and continued resistance. They did not abandon governance awaiting the Mahdī but defended Islamic lands and maintained leadership wherever possible.

4.1.2.3.8. The Rise of the Ottomans (13th–14th Century CE)

After the fragmentation of the Seljuks and the Crusader invasions, Muslims in Anatolia could have despaired and said, *"We are too weak; let us wait for the Mahdī."* Instead, small principalities or **beyliks** like the **Ottomans** rose, consolidated power, and eventually established one of the greatest Khilāfahs in history.

4.1.2.3.9. The Turkish War of Independence (Kurtuluş Savaşı, 1919–1923)

When the Ottoman Empire had collapsed and foreign powers occupied large parts of Anatolia, Muslims did not wait for al-Mahdī. Local Ottoman-era forces mobilized to defend their homeland, fight for independence, and restore sovereignty. They were fighting with the most powerful countries like Britain, France and Italy, yet, they did not say: *"We are too weak (they were) so lets do nothing and only make dua and whait for Mehdi AS"*

4.1.2.3.2- Shar'i refutation

As we have proved by the ulema, Caliphate is a communal obligation. Those who claim the caliphate will only be established with Isa or Mehdi, they have rejected Jihad, wich is an obligation upon EVERY MUSLIM. Because Allah said;

لَّا يَسْتَوِى ٱلْقَـٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَـٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَـٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَـٰهِدِينَ عَلَى ٱلْقَـٰعِدِينَ أَجْرًا عَظِيمًا ٩٥

"Those believers who remain behind without a legitimate excuse are not equal to those who strive in the cause of Allah with their wealth and their lives. Allah has preferred those who strive with their wealth and lives over those who remain behind in rank. Yet Allah has promised good to all of them. Indeed, Allah has preferred the mujahidīn over those who remain behind with a great reward."[79]

اِنَّ الَّذِيۡنَ اٰمَنُوۡا وَهَاجَرُوۡا وَجٰهَدُوۡا بِاَمۡوَالِهِمۡ وَاَنۡفُسِهِمۡ فِىۡ سَبِيۡلِ اللّٰهِ وَالَّذِيۡنَ اٰوَوۡا وَّنَصَرُوۡۤا اُولٰٓئِكَ بَعۡضُهُمۡ اَوۡلِيَآءُ بَعۡضٍ‌ؕ وَالَّذِيۡنَ اٰمَنُوۡا وَلَمۡ يُهَاجِرُوۡا مَا لَـكُمۡ مِّنۡ وَّلَايَتِهِمۡ مِّنۡ شَىۡءٍ حَتّٰى يُهَاجِرُوۡا‌ۚ وَاِنِ اسۡتَنۡصَرُوۡكُمۡ فِى الدِّيۡنِ فَعَلَيۡكُمُ النَّصۡرُ اِلَّا عَلٰى قَوۡمٍ بَيۡنَكُمۡ وَبَيۡنَهُمۡ مِّيۡثَاقٌ‌ؕ وَاللّٰهُ بِمَا تَعۡمَلُوۡنَ بَصِيۡرٌ (٧٢)

"Indeed, the believers, the emigrants, those who strive with their wealth and lives in the cause of Allah, and those who shelter and support them—these are allies to one another. As for those who believed but did not emigrate, there is no alliance between you and them until they emigrate. And if they seek your help in matters of religion, you must help them, unless it is against a people with whom you have a pact. Allah is All-Aware of what you do."[80]

اَجَعَلۡتُمۡ سِقَايَةَ الۡحَآجِّ وَعِمَارَةَ الۡمَسۡجِدِ الۡحَرَامِ كَمَنۡ اٰمَنَ بِاللّٰهِ وَالۡيَوۡمِ الۡاٰخِرِ وَجٰهَدَ فِىۡ سَبِيۡلِ اللّٰهِ‌ؕ لَا يَسۡتَوٗنَ عِنۡدَ اللّٰهِ‌ؕ وَاللّٰهُ لَا يَهۡدِى الۡقَوۡمَ الظّٰلِمِيۡنَ

"Do you consider those who distribute water to the pilgrims and maintain the Sacred Mosque equal to those who believe in Allah and the Last Day, and strive in the cause of Allah with their wealth and lives? They are not equal in the sight of Allah. Allah does not guide the wrongdoers."[81]

اَلَّذِيۡنَ اٰمَنُوۡا وَهَاجَرُوۡا وَجٰهَدُوۡا فِىۡ سَبِيۡلِ اللّٰهِ بِاَمۡوَالِهِمۡ وَاَنۡفُسِهِمۡۙ اَعۡظَمُ دَرَجَةً عِنۡدَ اللّٰهِ‌ؕ وَاُولٰٓئِكَ هُمُ الۡفَآئِزُوۡنَ

"The believers, the emigrants, and those who strive with their wealth and lives in the cause of Allah are ranked highest in the sight of Allah. These are indeed the successful ones."[82]

اِنۡفِرُوۡا خِفَافًا وَّثِقَالًا وَّجَاهِدُوۡا بِاَمۡوَالِكُمۡ وَاَنۡفُسِكُمۡ فِىۡ سَبِيۡلِ اللّٰهِ‌ؕ ذٰلِكُمۡ خَيۡرٌ لَّكُمۡ اِنۡ كُنۡتُمۡ تَعۡلَمُوۡنَ

[79] 4/Nisâ 95
[80] 8/Enfâl 72
[81] 9/Tevbe 19
[82] 9/Tevbe 20

"Go forth, whether lightly or heavily armed, and strive with your wealth and your lives in the cause of Allah. If you know, this is better for you."[83]

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يُجَاهِدُوا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ وَاللّٰهُ عَلِيمٌ بِالْمُتَّقِينَ

"Those who believe in Allah and the Last Day do not seek permission from you to refrain from striving with their wealth and lives. Allah knows the pious."[84]

وَجَاهِدُوا فِي اللّٰهِ حَقَّ جِهَادِهٖ هُوَ اجْتَبٰىكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ اَبِيكُمْ اِبْرٰهِيمَ هُوَ سَمّٰىكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَاَقِيمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاعْتَصِمُوا بِاللّٰهِ هُوَ مَوْلٰيكُمْ فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيرُ

"Strive in the cause of Allah in the manner worthy of Him. He has chosen you and has not placed any hardship upon you in religion. Follow the way of Abraham's people! Allah named you 'Muslims' before and in this (time), so that the Messenger may be a witness for you and you a witness for mankind. Establish prayer, give zakah, and hold fast to Allah. He is your Guardian, the best of protectors and helpers."[85]

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهٖ جِهَادًا كَبِيرًا

"Do not obey the disbelievers, and strive against them with a great striving."[86]

"Those who strive in Our cause, We will surely guide them to Our ways. Indeed, Allah is with those who do good and strive to perfect their servitude." (29/Ankebût 69)

وَمَن جَـٰهَدَ فَإِنَّمَا يُجَـٰهِدُ لِنَفۡسِهِۦٓۚ إِنَّ ٱللَّهَ لَغَنِيٌّ عَنِ ٱلۡعَـٰلَمِينَ ٦

And whoever strives ˹in Allah's cause˺, only does so for their own good. Surely Allah is not in need of ˹any of˺ His creation.[87]

اِنَّمَا الْمُؤْمِنُونَ الَّذِينَ اٰمَنُوا بِاللّٰهِ وَرَسُولِهٖ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِي سَبِيلِ اللّٰهِۭ اُولٰٓئِكَ هُمُ الصَّادِقُونَ

"The believers are only those who have believed in Allah and His Messenger and then did not doubt, and strive with their wealth and lives in the cause of Allah. These are the truthful ones."[88]

4.1.2.3.3- What will Mehdi As do?

Allah said:

لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَاۚ لَهَا مَا كَسَبَتۡ وَعَلَيۡهَا مَا ٱكۡتَسَبَتۡۗ رَبَّنَا لَا تُؤَاخِذۡنَآ إِن نَّسِينَآ أَوۡ أَخۡطَأۡنَاۚ رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا كَمَا حَمَلۡتَهُۥ عَلَى ٱلَّذِينَ مِن قَبۡلِنَاۚ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا بِهِۦۖ وَٱعۡفُ عَنَّا وَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَآۚ أَنتَ مَوۡلَىٰنَا فَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَـٰفِرِينَ ٢٨٦

[83] 9/Tevbe 41
[84] 9/Tevbe 44
[85] 22/Hac 78
[86] 25/Furkân 52
[87] 29/Ankebût 6
[88] 49/Hucurât 15

Allah does not require of any soul more than what it can afford. All good will be for its own benefit, and all evil will be to its own loss. ˹The believers pray,˺ "Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our ˹only˺ Guardian. So grant us victory over the disbelieving people."[89]

ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَـٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ٤١

˹O believers!˺ March forth whether it is easy or difficult for you, and strive with your wealth and your lives in the cause of Allah. That is best for you, if only you knew[90]

إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَـٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ٥٦

You surely cannot guide whoever you like ˹O Prophet˺, but it is Allah Who guides whoever He wills, and He knows best who are ˹fit to be˺ guided.[91]

These given āyāt prove that we must do what we can, and whether Allah grants us victory, or replaces us with another ḥizb (group) that works harder, only Allah knows. ʿIlm al-Ghayb (knowledge of the unseen) belongs only to Him. But He has given us a promise, one that will happen in the future: the return of the Khilafah.

Now we say: whether al-Mahdī (ʿalayhi as-salām) will be the one to establish the Caliphate or not, there is no direct evidence in the Qur'ān or Sunnah either for or against this idea. What we do have is historical evidence: when Muslims in the past faced great ẓulm (oppression), they did not wait for al-Mahdī.

And beyond this, we have clear Sharʿī proof that jihād fī sabīlillāh is farḍ, and working for the re-establishment of the Khilafah falls under that obligation.

Like we gave the proof where Shaykh al-Islām Fakhr al-Dīn al-Rāzī writes in his Tafsīr regarding this verse:

يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَـٰفِرُونَ ٣٢

They wish to extinguish Allah's light with their mouths, but Allah will only allow His light to be perfected, even to the dismay of the disbelievers.[92]

Süddi also said: "This will be completed when the Mahdi appears. At that time, everyone will either enter Islam or pay the 'jizya' (tribute)."[93]

[89] Al Baqarah, 2:286
[90] Surah At Tawbah, 9:41
[91] Surah Al Qasas, 28:56
[92] At-Tawbah 9:32
[93] Shaykh al-Islām Fakhr al-Dīn al-Rāzī, Tafsīr al-Kabīr, vol. 11, p. 491, [Surah At-Tawbah: 32]

So we say: This proves that when Imam Mahdi (ʿalayhi as-salām) comes, the whole earth will be under the dominance of the Khilafah. But this does **not** mean that the Khilafah will *only* be established with him. Rather, we can say: he will make the already established Caliphate stronger.

If Muslims "wait" for Mahdi without working, then every generation will say: "It's not our job, Mahdi will come later." This means the Ummah will remain disunited, disobeying Allah's command, and neglecting an obligation for centuries. This is logically and religiously absurd. Mahdi's task, as understood from narrations, is to strengthen and expand an already existing Caliphate, not suddenly bring one into existence out of nothing.

The idea that when he comes, suddenly the Caliphate is there, the Ummah is united, and all the kuffār are defeated within (maximum) 100 years is **ʿaqlan muḥāl**, meaning impossible according to the human mind. Thinking like this is absurd.

Logically speaking: the Khilafah will be established before Imam Mahdi, and he will strengthen and expand it. But do not forget that this is **only an interpretation**. This may be true, or it may not be. Only Allah knows.

What we do know is this: working **fī sabīlillāh** for the re-establishment of the Khilafah is **farḍ**, and neglecting this farḍ is a great sin. Allah will not ask you whether you personally established the Khilafah or not. No, He will ask whether you worked for it or not, whether you obeyed His command or not. That is why we do our best in daʿwah.

Our proof for this is:

فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَـٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ٢٠

If they argue with you (regarding Islam), then say: "I and those who follow me have submitted ourselves to Allah." And say to those who were given the Scripture and to the unlettered: "Have you submitted?" If they submit, they are rightly guided; but if they turn away, then upon you is only the duty of conveying (the message). And Allah is All-Seeing of His servants.[94]

اُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَاَنَا لَكُمْ نَاصِحٌ اَمِينٌ

"I convey to you the messages of my Lord, and I am to you a trustworthy advisor."[95]

اَوَعَجِبْتُمْ اَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلٰى رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ ۚ وَاذْكُرُوْا اِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصْۜطَةً ۚ فَاذْكُرُوْا اٰلَاءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُوْنَ

[94] Āl ʿImrān 20
[95] Aʿrāf 68

"Do you find it strange that a reminder from your Lord has come to a man among you, that he may warn you? Remember when He made you successors after the people of Nūḥ and increased you in stature extensively. So remember the favors of Allah that you may succeed."[96]

فَتَوَلّٰى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ اٰسٰى عَلٰى قَوْمٍ كَافِرِينَ

He turned away from them and said: "O my people! Indeed, I conveyed to you the messages of my Lord and gave you sincere advice. But how can I grieve for a disbelieving people?"[97]

وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ ٱلْبَلَـٰغُ وَعَلَيْنَا ٱلْحِسَابُ ٤٠

Whether We show you part of what We promised them or We cause you to die (before that), upon you is only the duty of conveyance, and upon Us is the account.[98]

وَقَالَ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ ۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ فَهَلْ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَلَـٰغُ ٱلْمُبِينُ ٣٥

Those who associate others with Allah said: "If Allah had willed, neither we nor our fathers would have worshiped anything other than Him, nor would we have prohibited anything without His command." Those before them said the same. Are the messengers responsible for anything except clear conveyance?[99]

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّـٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَـٰلَةُ ۚ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُكَذِّبِينَ ٣٦

And We certainly sent into every nation a messenger, (proclaiming): "Worship Allah and avoid false gods." Among them were those whom Allah guided, and among them were those upon whom misguidance was (deservedly) decreed. So travel through the earth and see how was the end of the deniers.[100]

فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَـٰغُ ٱلْمُبِينُ ٨٢

But if they turn away, then upon you is only the clear conveyance.[101]

وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَـٰغُ ٱلْمُبِينُ ١٨

"If you deny me, then nations before you also denied. The Messenger's duty is only clear conveyance."[102]

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[96] Aʿrāf 69
[97] Aʿrāf 93
[98] Raʿd 40
[99] Naḥl 35
[100] Naḥl 36
[101] Naḥl 82
[102] Ankabūt 18

ٱلَّذِينَ يُبَلِّغُونَ رِسَـٰلَـٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ٣٩

Those who convey the messages of Allah and fear Him and fear none but Allah. And sufficient is Allah as a Reckoner. [103]

وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَـٰغُ ٱلْمُبِينُ

"Our duty is only clear conveyance."[104]

4.2- The hadith on the re-establishment of the Caliphate

Our prophet, aside with the promise of Allah, has actually said that the khilafah would retorn on the method of our prophet;

Hz. Ḥuzayfah narrates: The Messenger of Allah ﷺ said:

"Prophethood will remain among you for as long as Allah wills; then He will remove it whenever He wills. Then there will be a Khilafah (Caliphate) in the system of Prophethood. It will remain for as long as Allah wills, then Allah will remove it whenever He wills. After that, there will be a biting dominion. It will remain for as long as Allah wills, then Allah will remove it whenever He wills. Then, a tyrannical kingdom or oppressive rule will come; it too will remain for as long as Allah wills, then Allah will remove it whenever He wills. ***Then, there will again be a Khilafah in the system of Prophethood.****"*

And then he remained silent.[105]

Al-Ḥāfiz al-Haythamī said: *"The hadith has been narrated by Ahmad ibn Hanbal, al-Bezzār (more complete), and al-Ṭabarānī (in part); the narrators are trustworthy."* He therefore judged the hadith as authentic.[106]

Al-Bayhaqī also included this hadith and did not make any negative statement regarding it.[107]

Abu Khaled Hejazi said (About this Hadith):

The sincere observant of history and global politics will appreciate that the hadith talks about our times indeed and that there is no doubt that we are in the period of Mulkan Jabriyy (the Oppressive Rule) and very soon the ummah will re-establish the prophesized Khilafah Rashidah Insha'Allah.[108]

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[103] Aḥzāb 39
[104] Yā Sīn 17
[105] Ahmad ibn Hanbal, 4/273
[106] Majmaʿ al-Zawāʾid, 5/226
[107] Bayhaqī, Dalāʾilu'n-Nubuwwah, 7/413
[108] https://islamciv.com/2018/06/20/explanation-of-the-hadith-and-then-there-will-be-khilafah-upon-the-prophetic-method/

Abu Luqman in his book 60 Sultaniyya states:

The "biting rule" (ملكًا عاضًا) refers to the misapplication of the taking of the pledge of allegiance, which was taken by force and then subsequently handed down by hereditary rule rather than by consent. The "oppressive rule" (ملكًا جبرية) is the period of time when the Muslims were ruled by those whose rule was based upon Islam but were oppressive upon the people, as indicated by the Prophet in other narrations that the Muslims should obey their leader even if he whips their backs as long as he does not order them to commit sin. The last part of the hadith is a glad tiding for the Muslim Ummah, a prophecy that there will again be Khilafah established, with the Will of Allah, based upon the Prophetic methodology.[109]

Said Nursi Said[110];

"Be hopeful: in the revolutions of the future, the loudest and most powerful voice will be the voice of Islam!"[111]

"Amidst the darkness and upheavals of the future, the loudest and most magnificent voice will be the voice of the Qur'an!"[112]

Sheik' ul islam Taqiuddin en Nebhani said;

The Islamic State is not a dream, nor is it a figment of the imagination, for it had dominated and influenced history for more than thirteen hundred years. It is a reality, it has always been and always will be. The vital elements of its existence are far greater than can be ignored or fought against by anything or anyone. The enlightened people have adopted it and it is the wish of the Ummah which is eager for the return of the glory of Islam. The Islamic State is not a desire that one aims to satisfy, but an obligation that Allah I has decreed for the Muslims and commanded them to fulfill. He I warned of the punishment awaiting those who neglect this duty and promised reward to those who pursue this duty

How are they to please their Lord if the 'Izzah in their countries does not belong to Allah I, nor to His Messenger r, nor to the believers? How are they to be safe from His punishment if they do not establish a state that would prepare its military might, defend its territory, implement Allah's rules and rule by what Allah I has revealed? Therefore, the Muslims must establish the Islamic State, for Islam would not have an influential existence without it, and their land would not become Dar al-Islam unless it is ruled by that which Allah I has revealed.

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[109] Ibid
[110] From; https://sorularlaislamiyet.com/uzun-bir-hadiste-gecen-sonra-nubuvvet-metodu-uzere-hilafet-olacaktir%E2%80%9D-ifadesini-aciklar-misiniz-bu
[111] Tarihçe-i Hayat, p.133
[112] Tarihçe-i Hayat, p.145

The Islamic State is by no means an easy endeavor. The pursuit of it should not fuel false hopes to opportunists (with the purpose of acquiring a position in it). The road is embedded with thorns, full of perils, obstacles and hardships, not to mention the non-Islamic culture, shallow thinking and proWestern regimes which form a formidable obstacle. Those who truly tread the path of the Islamic call to restore the Islamic State, would be aiming to assume the authority in order to resume the Islamic way of life in the Muslim lands, and to convey the Message of Islam to the whole world. That is why they would reject sharing authority with anyone, no matter how great the temptation. They would also reject absolute rule unless they were capable of implementing Islam comprehensively, radically and instantaneously.[113]

4.3- The hadith on Palestine being the head of the caliphate which won't be destroyed

There are 2 other hadith stating that Palestine will be the center of he upcoming khilafah:[114]

قَرَأْتُ بِخَطِّ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ ، أنا أَبُو الْحَسَنِ أَحْمَدُ بْنُ عُمَيْرِ بْنِ جَوْصَا ، أَنْبَأَنَا أَبُو عَامِرٍ مُوسَى بْنُ عَامِرٍ ، أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ ، أَنْبَأَنَا مَرْوَانُ بْنُ جَنَاحٍ ، عَنْ يُونُسَ بْنَ مَيْسَرَةَ بْنِ حَلْبَسٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

: " هَذَا الأَمْرُ كَائِنٌ بَعْدِي بِالْمَدِينَةِ ، ثُمَّ بِالشَّامِ ، ثُمَّ بِالْجَزِيرَةِ ، ثُمَّ بِالْعِرَاقِ ، ثُمَّ بِالْمَدِينَةِ ، ثُمَّ بِبَيْتِ الْمَقْدِسِ ، فَإِذَا كَانَ بِبَيْتِ الْمَقْدِسِ فَثَمَّ عُقْرُ دَارِهَا ، وَلَنْ يُخْرِجَهَا قَوْمٌ فَتَعُودَ إِلَيْهِمْ أَبَدًا "

يَعْنِي بِقَوْلِهِ بِالْجَزِيرَةِ : أَمْرٌ مَرْوَانَ بْنَ مُحَمَّدٍ الْحَمَّارَ ، وَبِقَوْلِهِ بِالْمَدِينَةِ : بَعْدَ الْعِرَاقِ ، يَعْنِي بِهِ الْمَهْدِيَّ يَخْرُجُ فِي آخِرِ الزَّمَانِ ، ثُمَّ يَنْتَقِلُ . إِلَى بَيْتِ الْمَقْدِسِ وَبِهَا يُحَاصِرُهُ الدَّجَّالُ ، وَاللَّهُ أَعْلَمُ

The Messenger of Allah ﷺ said: "This matter (the Caliphate) will be after me in Madinah, then in Al-Sham, then in the Peninsula, then in Iraq, then in the City, then in Bait ul-Maqdis. If it is in Bait ul-Maqdis, its home country is there, and no people will be able to remove it, so it will return to them forever."[115]

: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ ، عَنْ مَرْوَانَ بْنِ جَنَاحٍ ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ الْجُبُلانِيِّ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

" هَذَا الأَمْرُ كَائِنٌ بِالْمَدِينَةِ ، ثُمَّ بِالشَّامِ ، ثُمَّ بِالْجَزِيرَةِ ، ثُمَّ بِالْعِرَاقِ ، ثُمَّ بِالْمَدِينَةِ ، ثُمَّ بِبَيْتِ الْمَقْدِسِ ، فَإِذَا كَانَتْ بِبَيْتِ الْمَقْدِسِ فَثَمَّ عُقْرُ دَارِهَا ، وَلا يَخْرُجُ مِنْ قَوْمٍ فَيَعُودُ إِلَيْهِمْ "

The Messenger of Allah ﷺ said: "This matter (the Caliphate) will be in Madinah then in Al-Sham, then in the Peninsula, then in Iraq, then in the City, then in Bait ul-Maqdis. If it is in Bait ul-Maqdis, its home country is there and never will a people be able to remove it so it will return to them forever."[116]

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[113] Taquiddin En Nebhani, "The Islamic State" p.2-3
[114] For the isnad;
https://islamciv.com/2018/06/20/explanation-of-the-hadith-and-then-there-will-be-khilafah-upon-the-prophetic-method/
[115] Ibn Asakir, Tarikh Dimashiq 368
[116] Ibn Asakir, Tarikh Dimashiq 266

5- Economic possibility

The west, which sounds crazy, is actually depends on the muslims, for a lot of its natural sources. Here, we will show how and why

5.1- Middle East: Oil

The Middle East plays a unique role in the world's energy market, largely because of its enormous oil reserves and powerful production capacity. In fact, just five countries along the Persian Gulf, Saudi Arabia, Iraq, Iran, the United Arab Emirates, and Kuwait, together hold almost half of the planet's proven oil reserves.[117] Together, these countries pump out nearly 80% of OPEC's total oil, putting them right at the center of the global supply. As a group, OPEC+ members deliver about 60% of the world's petroleum, with Saudi Arabia consistently ranking among the very top producers.[118]

While the direct reliance of Western nations on Middle Eastern oil imports has seen shifts over time, the region's enduring importance for global price stability remains critical.

Back in 1977, the United States leaned heavily on OPEC for its energy needs, with the group supplying 70% of America's petroleum imports and a striking 85% of crude oil imports. But that picture looks very different today. By 2022, Canada had taken the lead as the U.S.'s main supplier, providing over half of all petroleum imports and 60% of crude. Meanwhile, Saudi Arabia's share had shrunk to just 7%, and the entire Persian Gulf region made up only about 12%.[119]

Even with these changes in import patterns, Western economies still depend heavily on the stability of Middle Eastern oil. Since roughly 80% of Gulf oil exports go to Asia, any disruption in the region quickly ripples through the market, driving up prices worldwide because demand for oil is so hard to reduce.[120] This shows that Western economies still rely heavily on the Middle East's geopolitical stability to keep global oil prices in check. Any disruption, especially around fragile chokepoints like the Strait of Hormuz, threatens not just energy supplies but global economic stability itself, triggering ripple effects of inflation across the world, no matter how much individual countries actually trade with the region.[121]

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[117] https://en.macromicro.me/collections/19/mm-oil-price/35226/opec-persian-gulf-region-oil-production

[118] https://en.wikipedia.org/wiki/List_of_countries_by_oil_production

[119] https://www.eia.gov/energyexplained/oil-and-petroleum-products/imports-and-exports.php

[120] https://www.quora.com/What-do-Western-nations-typically-trade-with-Middle-Eastern-countries-in-exchange-for-oil

[121] https://discoveryalert.com.au/news/middle-east-conflict-2025-oil-price-impact/

Middle Eastern oil matters even more because of key sea routes. The most important is the Strait of Hormuz, a narrow stretch of water between Iran and Oman, where nearly one in every four barrels of the world's oil has to pass through.[122] Energy analysts caution that **if the Strait of Hormuz were ever closed, oil prices could surge to several hundred dollars per barrel, an unprecedented shock that might unleash hyperinflation and even push the global economy into depression.**[123]

History shows just how sensitive the oil market is to geopolitical events. The 1973 OPEC embargo sent prices up 300%, the 1979 Iranian Revolution doubled them, the 1990 Gulf War caused a 112% spike, and the 2019 Saudi Aramco attacks triggered an 18% jump in a single day. Whenever tensions rise, traders often add a 'geopolitical risk premium' of $5–$15 per barrel, and that has real-world consequences: a $10 rise in oil prices can push global transportation costs up by around 1.5% and hike food production costs by 15–30%, hitting countries hard.[124]

When conflicts erupt in the Middle East, gold and oil prices move in tandem, acting as a real-time signal of global inflation concerns and investor unease. Rising tensions is pushing oil prices up, and in response, investors frequently turn to gold as a safeguard against inflation. According to data from the World Gold Council, a 10% jump in oil prices during conflict periods has historically been accompanied by a 2–5% increase in gold prices. This pattern shows just how quickly and deeply Middle Eastern instability can ripple through international financial markets and threaten global economic stability.[125]

5.2- Morocco: Phosphates

Morocco holds a unique and dominant place in the global phosphate market, with roughly **70% of the world's phosphate rock reserves**, an estimated 50 billion metric tons. This makes it the **clear leader in proven reserves of this essential resource.**

Beyond that, Morocco is the **top exporter of phosphate rock, phosphoric acid, and phosphate-based fertilizers**. In terms of production, it ranks second worldwide after China, contributing about **17.1% of global output in 2020 (compared to 15.6% in 2019).**[126]

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[122] Ibid
[123] https://www.youtube.com/watch?v=cH1AYtPnDlg

[124] https://discoveryalert.com.au/news/middle-east-conflict-2025-oil-price-impact/

[125] ibid
[126] https://pubs.usgs.gov/myb/vol3/2020-21/myb3-2020-21-morocco.pdf

Phosphorus is a finite but **essential resource, with its primary use being the production of agricultural fertilizers.**[127] It plays an important role in plant development, supporting early root growth, improving crop quality, and enabling proper seed formation.[128]

Livestock also depend on phosphorus, as it is a key building block of bones and teeth.[129] When plants lack sufficient phosphorus, they suffer from slowed growth, weak root systems, and thin, spindly development, making a steady supply indispensable for global food production. Most commercial phosphorus fertilizers are sourced directly from rock phosphate.[130]

The mining sector is a pillar of Morocco's economy and the country's leading source of foreign exchange earnings. In 2020, it stated 21.1% of total export value and contributed around 10% to nominal GDP, with phosphate mining and processing alone accounting for roughly 90% of that share.[131] In 2019, phosphate rock and phosphate-based products stood out as major export commodities, making up about 19% of Morocco's total exports, valued at $5.1 billion.[132]

With nearly 70% of the world's phosphate reserves, Morocco is a cornerstone of global food security. Phosphorus is an essential ingredient in fertilizers and crop growth, so Morocco's dominance directly links its resources to one of humanity's most basic needs: food. A major disruption in Moroccan phosphate exports could trigger a **worldwide food crisis**, hitting hardest the countries that depend heavily on imported agricultural products.[133]

5.3- Turkey: Boron

Turkey holds the **world's largest boron reserves, with an estimated 70 to 73 percent of all known deposits**.[134] These reserves are expected to last for more than five centuries, around 567 years, compared to just 67 years for Russia, the second-richest country in boron resources.[135]

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[127] https://esd.copernicus.org/articles/5/491/2014/esd-5-491-2014.html

[128] https://efotg.sc.egov.usda.gov/references/public/va/PhosphorousAgEnv.pdf

[129] https://www.dpi.nsw.gov.au/agriculture/soils/more-information/improvement/phosphorous

[130] https://www.dpi.nsw.gov.au/agriculture/soils/more-information/improvement/phosphorous

[131] https://pubs.usgs.gov/myb/vol3/2020-21/myb3-2020-21-morocco.pdf

[132] Ibid

[133] Ibid

[134] https://iupress.istanbul.edu.tr/en/journal/jgeography/article/stratejik-bir-maden-olarak-bor-minerallerin-turkiye-icin-onemi

[135] https://www.mdpi.com/2673-6489/2/2/9

Control over this strategic mineral rests entirely with the state-owned Eti Mine Works General Management (Eti Maden), which holds exclusive rights to mining, production, and marketing.[136] As a result, Turkey not only maintains a monopoly domestically but also supplies nearly half of the global boron market. 95 percent of Eti Maden's refined boron output is exported, with the European Union showing a particularly high dependence, **importing approximately 98 percent of its borates directly from Turkey, creating a de facto monopoly.**[137]

Boron is a surprisingly useful mineral. We find it in everyday things like cookware and medicine, but it also plays a role in some of the most advanced fields, from space travel to safely storing nuclear waste.[138] Boron compounds are essential in many everyday and industrial products. They're used to make borosilicate glass, boost plant growth as an agricultural nutrient, act as fire retardants, and appear in cleaning products like soaps and detergents. Beyond that, boron is important in special-purpose alloys, iron cementation, and as fibers or filaments in metal and ceramic composites.[139]

Boron is also crucial for the electronics industry, where it's used to make semiconductors and other components. Boron carbide finds a place in armor tiles and radiation shielding, and boron itself plays a key role in nuclear reactors as part of control rods, helping regulate fission reactions for safe and efficient energy production.[140]

Turkey's vast untapped mineral reserves, (including significant boron deposits) are estimated to be worth around $3.5 trillion.[141] By moving from exporting raw boron to refining it for industrial applications such as glass, fertilizers, and battery production,

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136 https://www.travelandtourworld.com/news/article/turkey-mineral-reserves-a-game-changer-for-mining-and-tourism/

137 https://www.europarl.europa.eu/doceo/document/E-9-2024-000013_EN.html

138 https://www.dcceew.gov.au/environment/protection/npi/substances/fact-sheets/boron-and-compounds

139 https://www.dcceew.gov.au/environment/protection/npi/substances/fact-sheets/boron-and-compounds

140 https://www.innovationnewsnetwork.com/the-critical-importance-of-boron-supply-in-north-america/50745/#:~:text=Used%20in%20control%20rods%2C%20boron,safe%20and%20efficient%20energy%20generation.&text=The%20electronics%20industry%20relies%20on,manufacturing%20semiconductors%20and%20electronic%20components.

141 https://www.travelandtourworld.com/news/article/turkey-mineral-reserves-a-game-changer-for-mining-and-tourism/

Turkey could potentially increase its export revenues by an additional $2 billion annually. **Boron is widely recognized as a strategic mineral that is expected to play a key role in Turkey's economic future.**[142] The European Commission has even listed boron as one of the EU's 30 critical raw materials, proving just how important it is to Western economies.[143]

Turkey's leading role in the global boron market makes it a strategic chokepoint for Western high-tech and nuclear energy sectors. Boron's unique uses in advanced technologies, like semiconductors and electronic components, along with its critical role in nuclear reactors as control rods, create a direct and significant dependence on Turkish supplies.[144] Any disruption to Turkey's boron supply wouldn't just affect specialized industries, it could also threaten major parts of modern Western technology and energy infrastructure. The EU's near-total dependence on Turkish borates proves a serious single-point vulnerability in critical supply chains, underscoring why stable relations with Turkey are essential for technology, industry, and energy security.[145]

Turkey's strategic shift toward refining its vast boron reserves, rather than simply exporting raw materials, shows both an economic and geopolitical opportunity. While much of Turkey's boron is currently exported in raw form, refining the mineral could increase export revenues by an estimated $2 billion annually.[146] This move shows Turkey's clear ambition to move up the value chain, shifting from a raw material supplier to a producer of higher-value, processed boron compounds.

If successful, it wouldn't just boost Turkey's economy; **it would also give the country greater leverage over importing nations.** By controlling refined boron, Turkey could deepen global dependence, creating new supply chain vulnerabilities for critical industrial and technological applications, and further strengthening its economic and geopolitical influence.

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142 https://iupress.istanbul.edu.tr/en/journal/jgeography/article/stratejik-bir-maden-olarak-bor-minerallerin-turkiye-icin-onemi

143 https://www.europarl.europa.eu/doceo/document/E-9-2024-000013_EN.html

144 https://www.dcceew.gov.au/environment/protection/npi/substances/fact-sheets/boron-and-compounds

145 https://www.innovationnewsnetwork.com/the-critical-importance-of-boron-supply-in-north-america/50745/#:~:text=Used%20in%20control%20rods%2C%20boron,safe%20and%20efficient%20energy%20generation.&text=The%20electronics%20industry%20relies%20on,manufacturing%20semiconductors%20and%20electronic%20components.

146 https://www.travelandtourworld.com/news/article/turkey-mineral-reserves-a-game-changer-for-mining-and-tourism/

5.4- Greenfield investments

Beyond specific resource dependencies, the economic ties between Western countries and Muslim-majority nations are shaped by complex trade and financial flows. Foreign Direct Investment (FDI) has long been a major driver in the Middle East and North Africa (MENA) region. Western countries like the United States, France, the United Kingdom, Italy, and Germany, along with key Asian economies, have been the main sources of these investments, which focus on critical sectors such as oil and gas, real estate, chemical manufacturing, services, especially tourism and hospitality, and renewable energy.

Most FDI projects, over 80% in many MENA countries, are greenfield investments, meaning they involve building new facilities from scratch. These projects generate significant employment, with more than 50,000 jobs created in countries like Algeria, Egypt, Morocco, Saudi Arabia, Tunisia, and the UAE. Yet FDI inflows have largely stagnated over the past decade, particularly following the 2008 global financial crisis and the Arab Spring of 2010–2011. By 2019, net FDI inflows reached only USD 57.8 billion, less than half of the 2007 peak of USD 126.5 billion.

5.5- Conclusion

This chapter proofs an overlooked truth: the West is structurally dependent on Muslim-majority nations for a range of critical resources. This reliance is not limited to one sector, it spans key areas of global commerce and security. As proven in this chapter, Western economies depend on the Middle East for oil and energy stability, Morocco for phosphate essential to global food security, and Turkey for boron, crucial for advanced technology and nuclear energy.

This economic leverage shows immense strategic power. A unified caliphate, by consolidating control over these vital resources, could turn this dependence into a decisive geopolitical advantage. Its influence would not come solely from military strength, but from its ability to regulate the flow of materials indispensable to industry, technology, and agriculture worldwide. The true power of such a caliphate would lie in its capacity to shape global events, compelling even the most powerful nations to seek its cooperation.

6- Political possibility

6.1- The Geopolitics of Resource Control

6.1.1- Historical Precedent: The 1973 Oil Embargo

The 1973 OPEC oil embargo was a turning point in modern geopolitics, showing just how much power a country can hold when it controls a resource the entire world relies on.[147] In response to U.S. support for Israel during the Yom Kippur War, Arab members of OPEC stopped sending oil to the United States and other supporting countries, while also reducing overall production.[148] The move sent oil prices soaring, jumping from around **$2.90 to $11.65 per barrel.** The economic impact was enormous, transferring more than $60 billion a year from oil-importing nations to oil-producing ones.[149]

The crisis offered a good lesson in the realities of resource dependence. Western economies, deeply reliant on Middle Eastern oil, suddenly found their vulnerability being used as a tool for political leverage.[150]

The episode showed that power isn't just about military might or economic size, it can also come from controlling a critical resource with no easy substitutes.[151] The resulting economic pressure **forced the U.S. and its allies into intense diplomatic negotiations with Arab leaders** to end the embargo. In the aftermath, Western nations took long-term measures to protect themselves, creating institutions like the International Energy Agency and establishing the U.S. Strategic Petroleum Reserve to buffer against future shocks. The 1973 embargo's legacy still shapes energy policy today, reminding policymakers how delicate the balance is between upholding foreign policy principles and addressing practical economic realities.[152]

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147 https://history.state.gov/milestones/1969-1976/oil-embargo

148 https://www.federalreservehistory.org/essays/oil-shock-of-1973-74

149 https://www.iaea.org/sites/default/files/publications/magazines/bulletin/bull16-1/161_204006065.pdf

150 https://history.state.gov/milestones/1969-1976/oil-embargo

151 https://www.bakerinstitute.org/research/chaos-energy-markets-then-and-now-50-years-after-1973-arab-oil-embargo-review

152 https://www.researchgate.net/publication/241918805_Chapter_2_Resource_dependence_theory_Past_and_future

6.1.2- Contemporary Realities: Enduring Reliance on Gulf Energy

Even after decades of trying to diversify energy sources, the West still depends heavily on energy from the Middle East. While U.S. reliance on imported oil has dropped since its peak in 2005, the region remains essential for keeping global energy markets stable.[153] The European Union, in particular, has become **heavily reliant on oil and gas from Gulf states like Iraq, Saudi Arabia, and Qatar to offset its reduced intake of Russian energy.**[154] The region holds the **world's largest proven natural gas reserves, with Iran and Qatar co-owning the immense South Pars/North Dome field, a key source of global supply.**[155]

This ongoing reliance proves that Western efforts to diversify energy sources haven't eliminated structural vulnerability, they've just reshaped it. Recent tensions, like Houthi attacks in the Red Sea, show**s how regional instability can still send global oil prices soaring, even without a formal state-led embargo**. The West's need for secure, uninterrupted energy supplies drives it to engage in conflict mediation and, at times, military operations to protect these vital routes, highlighting how dependence on Middle Eastern oil continues to shape foreign policy decisions.[156]

6.2- Critical Minerals and Technology

6.2.1- The Strategic Importance of Critical Minerals

A new dimension of Western dependence is emerging in the form of critical minerals.[157] Elements such as rare earths, lithium, and cobalt are indispensable to modern military, technology, and green energy sectors. These materials are essential for **producing everything from a US Virginia-class submarine, which requires four tons of rare earths, to an F-35 fighter jet, which needs over 400 kilograms.**[158]

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[153] https://en.wikipedia.org/wiki/United_States_energy_independence

[154] https://www.e-education.psu.edu/egee439/node/642

[155] https://gjia.georgetown.edu/2025/07/08/global-energy-security-western-dependence-on-gulf-oil-and-the-role-of-regional-mediation-in-middle-eastern-conflicts/

[156] https://gjia.georgetown.edu/2025/07/08/global-energy-security-western-dependence-on-gulf-oil-and-the-role-of-regional-mediation-in-middle-eastern-conflicts/

[157] https://www.baks.bund.de/en/working-papers/2019/below-the-radar-the-strategic-significance-of-rare-earths-for-the-economic-and

[158] https://discoveryalert.com.au/news/critical-minerals-nato-defense-commitments-2025/

Beyond their use in the military, these materials are essential for the clean energy transition, powering electric vehicle motors and wind turbine generators.[159] This means that the West's military strength and economic security are directly tied to a steady, reliable supply of these resources.[160]

A significant challenge arises from the fact that the supply chain for these minerals is heavily concentrated in rival nations. NATO, for instance, is "almost 100 percent dependent" on rare earth imports from China.[161] The West has failed to address this vulnerability for far too long, largely leaving the problem to be solved by market forces, a strategy that has proven ineffective against state-sponsored monopolies that can manipulate prices to eliminate competition.

6.2.2- An Emerging Source of Leverage: The Gulf States

The global race for control over critical minerals and the West's desire to diversify its supply chains away from China are not eliminating dependence but are creating a new form of structural vulnerability. This is exemplified by the emerging role of Gulf states, particularly Saudi Arabia and the UAE, in the critical minerals value chain.[162] These countries are using their vast financial resources and strategic geographic positions to secure critical mineral assets around the world, positioning themselves as dependable alternative partners to the West

Saudi Arabia's Vision 2030, a plan to diversify its economy beyond oil, aims to establish the country as a global hub for critical minerals.[163] The Saudi state-controlled mining company, Maaden, has entered into a joint venture with a U.S. firm, MP Materials, to develop a fully integrated rare earth supply chain in the Kingdom.[164] Similarly, the UAE's International Resources Holding is acquiring

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159 https://mwi.westpoint.edu/minerals-magnets-and-military-capability-chinas-rare-earth-weaponization-should-be-a-wake-up-call/

160 https://www.baks.bund.de/en/working-papers/2019/below-the-radar-the-strategic-significance-of-rare-earths-for-the-economic-and

161 https://www.baks.bund.de/en/working-papers/2019/below-the-radar-the-strategic-significance-of-rare-earths-for-the-economic-and

162 https://www.iiss.org/online-analysis/charting-middle-east/2025/07/the-geopolitics-of-the-gulf-states-push-for-critical-minerals/

163 https://www.arabnews.com/node/2613192/business-economy

164 https://farmonaut.com/asia/saudi-arabias-critical-minerals-strategy-reshaping-global-supply-chains-and-economic-diversification

majority stakes in copper and tin mines in Africa, a region where Chinese companies have long been dominant.[165] The transition from a fossil fuel-based economy to a green one isn't freeing the West from dependence on Muslim-majority nations, it's simply changing its form. The West's structural vulnerability is shifting from reliance on oil to dependence on the materials needed for its green economy and military technology. By using their wealth to control these new supply chains, Gulf states are securing a fresh form of political leverage in a 'post-oil' world

6.3- The Geostrategic Significance of Locations

6.3.1- Maritime Chokepoints: The Achilles' Heel of Global Trade

6.3.1.1- - The Suez Canal and the Red Sea

The Suez Canal and the Red Sea represent a vital artery for global trade, and their security is a source of acute Western political dependence.[166] The canal handles up to **15% of worldwide trade and 30% of global container traffic**.[167] Any disruption to this chokepoint has an **outsized impact on global commerce and energy markets.** This was recently **demonstrated by the Houthi attacks on commercial vessels in the Red Sea.** These disruptions **forced dozens of ships to reroute around the Cape of Good Hope,** a detour that adds **8,000 to 10,000 km to voyages and increases costs and transit times.**[168] The result was a **50% drop in trade volume through** the canal, a surge in transportation costs, and a significant disruption to just-in-time supply chains, which created upward pressure on global inflation.[169]

The political response to these disruptions was a clear reflection of **the West's structural dependence on the route.** The U.S. and its allies launched **Operation Prosperity Guardian, a multinational naval mission aimed at ensuring the freedom**

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165 https://investors.mpmaterials.com/investor-news/news-details/2025/Maaden-and-MP-Materials-Collaborate-to-Establish-Full-Value-Chain-for-Rare-Earth-Magnetics/default.aspx

https://investors.mpmaterials.com/investor-news/news-details/2025/Maaden-and-MP-Materials-Collaborate-to-Establish-Full-Value-Chain-for-Rare-Earth-Magnetics/default.aspx

166 https://www.atlanticcouncil.org/in-depth-research-reports/issue-brief/a-lifeline-under-threat-why-the-suez-canals-security-matters-for-the-world/

167 Ibid

168 https://communities.springernature.com/posts/new-economic-geographies-of-geopolitical-crises

169 https://www.atlanticcouncil.org/in-depth-research-reports/issue-brief/a-lifeline-under-threat-why-the-suez-canals-security-matters-for-the-world/

of navigation and securing maritime trade routes.[170] This swift and direct military intervention shows the political imperative to protect a core economic vulnerability. The fact that a **non-state actor with limited conventional military power could compel such a response proves the immense leverage that control over a critical geographic location confers.**[171]

6.3.1.2- The Strait of Hormuz

Another critical chokepoint is the Strait of Hormuz, located between Iran and the Arabian Peninsula. It is considered the **world's most sensitive maritime corridor**, with nearly a fifth of global crude oil production passing through its narrow waters.[172] This makes it a lifeline for global economic stability.[173] Iran has historically used the **threat of closing the strait as a political weapon** and has demonstrated its ability to disrupt shipping, most recently in response to looming U.S. sanctions.[174]

The vulnerability of this strait shows a profound geopolitical contradiction: the states most dependent on the strait for energy, particularly those in Asia, are the least involved in its security, while the burden of maintaining stability falls on Western powers.[175] This strategic imbalance makes Asia's economic future vulnerable to regional instability and dependent on Western forces to ensure its security. The situation requires a constant Western naval presence and a delicate diplomatic balance to prevent an escalation that could cause a global economic shock.[176]

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[170] https://en.wikipedia.org/wiki/Operation_Prosperity_Guardian

[171] https://researchbriefings.files.parliament.uk/documents/CBP-9930/CBP-9930.pdf

https://www.crisisgroup.org/visual-explainers/red-sea/

https://russiancouncil.ru/en/analytics-and-comments/analytics/operation-prosperity-guardian-in-the-red-sea-impact-on-the-yemen-crisis/

https://www.congress.gov/crs-product/IF12581

[172] https://www.geopoliticalmonitor.com/strait-of-hormuz-a-geopolitical-risk-ignored-by-asia/

[173] https://en.wikipedia.org/wiki/Strait_of_Hormuz

[174] https://www.geopoliticalmonitor.com/strait-of-hormuz-a-geopolitical-risk-ignored-by-asia/

https://en.wikipedia.org/wiki/Strait_of_Hormuz

[175] https://www.geopoliticalmonitor.com/strait-of-hormuz-a-geopolitical-risk-ignored-by-asia/

[176] https://www.strausscenter.org/strait-of-hormuz-armed-forces-in-the-region/

6.3.1.3- The Bab el-Mandeb Strait

The Bab el-Mandeb Strait, connecting the Red Sea and the Gulf of Aden, serves as a critical geopolitical hub and a key gateway to the Suez Canal.[177] Its strategic importance is reflected in the military presence of multiple world powers. Djibouti, on the African side of the strait, hosts military bases for the United States, China, France, and Japan, each seeking to secure its interests in this vital region.[178] The recent Houthi attacks on commercial vessels emanating from Yemen have proven its vulnerability and its role as a "confrontation arena" for global powers. The West's dependence on the secure passage of goods through this strait compels its military and diplomatic engagement in the region, a clear example of **how geographical control translates into political leverage**.[179]

6.4- Demographic and Human Corridors

6.4.1- The Political Leverage of Refugee and Migration Flows

Political dependence is not limited to physical resources and maritime routes; it can also be found in the control of human corridors. The European Union's relationship with Turkey provides a compelling example of this dynamic. Since the 2015 refugee crisis, Turkey, hosting millions of refugees from Syria, has become a "gatekeeper" for Europe.[180]

The 2016 EU-Turkey refugee deal, while ostensibly a cooperative agreement, was an act of issue-linkage bargaining. Turkey used the urgency of the refugee crisis to extract political concessions from the EU, including financial support, visa liberalization talks, and momentum for its accession negotiations.[181] The arrangement effectively leveraged internal political pressures within Europe, where the arrival of refugees has fueled the rise of populist and far-right parties and deepened political polarization.[182] **Turkish President Erdogan has repeatedly used**

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[177] https://apps.dtic.mil/sti/tr/pdf/ADA236804.pdf

[178] https://www.ejsss.net.in/article_html.php?did=15388&issueno=0

[179] https://en.wikipedia.org/wiki/Operation_Prosperity_Guardian

[180] https://www.atlanticcouncil.org/in-depth-research-reports/issue-brief/a-lifeline-under-threat-why-the-suez-canals-security-matters-for-the-world/

[181] https://www.atlanticcouncil.org/in-depth-research-reports/issue-brief/a-lifeline-under-threat-why-the-suez-canals-security-matters-for-the-world/

[182] https://www.cambridge.org/core/books/turkeywest-relations/euturkey-deal-on-refugees/B0536E608D259A1C60788A4FA27F8478

the threat of "opening the gates" to Europe to coerce the EU into providing additional financial and political concessions.[183]

This dynamic shows **how control over a humanitarian crisis is a powerful political weapon**, providing a source of asymmetric power that is difficult to counter with traditional military or economic tools. The West's dependence in this area is not on a physical resource but on a human flow, which a transit country can manage to exploit a recipient's domestic weaknesses and internal political divisions.

6.5- Conclusion

In conclusion, the idea of a caliphate is not just theoretical, it is a political possibility grounded in real strategic advantages. As this chapter has proven, the region's strength goes far beyond military power. Its leverage comes from the structural dependencies of Western and global economies, which remain heavily reliant on resources and trade routes within Muslim nations.

The 1973 oil embargo shows a historical lesson in the power of resource control as a tool of political influence. This dependence has not disappeared, it is evolving. Even as the world moves toward a greener economy, reliance on Middle Eastern and African nations continues through critical minerals essential for modern technology and military capabilities. Control over strategic maritime chokepoints, such as the Suez Canal and the Strait of Hormuz, amplifies this influence, as recent tensions in the Red Sea have demonstrated.

An unified caliphate, if it were to harness these strategic assets, could emerge as a **major global power**. By consolidating control over key energy supplies, critical minerals, and essential trade routes, such a state would gain the economic and political leverage to shape international relations and protect its interests. The message is clear: the path to a strong caliphate is not built solely on military might, but on the strategic and political advantages that Allah has already blessed the region with, making its rise both plausible and formidable.

7- Social and political division in west

The West, praised for its “democracy,” is full of people who can’t get along and hate each other, even with those from their own country. Division is everywhere, and it feels like everyone hates everyone. So why does this matter? Well, a state can’t do just anything it wants without the people going along with it. If the citizens don’t support

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183 https://www.delorscentre.eu/fileadmin/user_upload/20170317_EU-Turkey-deal-one-year-on-NK-MW.pdf

what their government does, it hurts the economy and the social fabric. In this chapter, we're going to show exactly how that works.

7.1- The Israel-Palestine Conflict

The genocide of the jewish state against Palestinians has acted like a spark, exposing and deepening divisions already present within Western societies. In both the United States and Europe, public opinion now shows a sharp split, not just between political parties, but also between generations. What we see is more than a policy disagreement; it's a sign of a deep and growing societal divide.

7.1.1- The Partisan Chasm in the United States

In the United States, public opinion on this issue has taken two very different paths depending on political affiliation. Since the mid-2010s, sympathy for Israel has been declining, and this shift has sped up dramatically with the outbreak of the most recent conflict. The divide between the two major parties has grown sharper than ever..[184] In 2001, a clear majority of Democrats[185] (over 50%) said their sympathies lay with Israelis, compared to just 16% who favored Palestinians. By 2023, these numbers had reached a state of parity, and since the recent conflict began, a strong majority of Democrats, 59%, have expressed greater sympathy for Palestinians, a dramatic ideological reversal.[186]

In contrast, Republican[187] sentiment has remained remarkably stable. Republican sympathies for Israelis have only seen a slight drop from 78% to 75% since the war began.[188] This data makes an important point clear: while the Democratic Party has shifted dramatically in its stance, the Republican Party has remained firmly pro-Israel. This growing gap lies at the heart of the current political polarization on the issue.

The partisan divide extends to policy and perception as well. When asked about Israel's military actions in Gaza, a Gallup poll revealed a massive gap in approval, with Republican support holding firm at 71%, while Democratic approval has plummeted

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184 https://www.brookings.edu/articles/support-for-israel-continues-to-deteriorate-especially-among-democrats-and-young-people/

185 Dogs of Israel

186 https://www.brookings.edu/articles/support-for-israel-continues-to-deteriorate-especially-among-democrats-and-young-people/

187 Dickriders of Israel

188 Ibid

to just 8%.[189] A plurality of American voters (45%) believe Israel is committing genocide against the Palestinians, but this perception is not uniformly held: it is endorsed by a significant majority of Democrats (67%) while only 14% of Republicans agree with the assessment.[190]

A closer look at these findings reveals a paradox within the Republican Party. While Gallup data shows stable support for Israel's military actions, Pew data indicates that negative views of Israel have risen among Republicans, increasing from 27% to 37% since 2022.[191] This seemingly contradictory finding suggests that for many Republicans, personal feelings of dissatisfaction with Israel's actions, possibly rooted in humanitarian concerns, do not outweigh their core partisan identity and loyalty to the party's official position. For a significant portion of the base, voting with one's team has become more important than personal policy preferences, a clear manifestation of affective polarization.[192]

7.1.2- The Generational Divide: A Fracture Within Parties

These divisions aren't just along party lines, they cut across generations as well, creating splits within both major parties. A University of Maryland poll found a striking gap among Republicans: 52% of older Republicans (35 and older) sympathize with Israel, compared to just 24% of younger Republicans (18–34).[193]

This generational gap is a key factor in the overall decline in pro-Israel sentiment in the United States and points to a potential future political realignment. The data on approval of Israel's military actions in Gaza further shows this divide, with only 9% of those aged 18 to 34 approving, compared to 49% of those 55 and older.[194] This trend points to a long-term ideological shift, with younger generations, across party lines, holding a fundamentally different perspective on the conflict.

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189 https://www.brookings.edu/articles/support-for-israel-continues-to-deteriorate-especially-among-democrats-and-young-people/

190 https://responsiblestatecraft.org/poll-americans-israel/

191 https://www.brookings.edu/articles/support-for-israel-continues-to-deteriorate-especially-among-democrats-and-young-people/

192 https://knowablemagazine.org/content/article/society/2024/latest-research-what-causes-political-polarization

193 https://responsiblestatecraft.org/poll-americans-israel/

194 https://www.brookings.edu/articles/support-for-israel-continues-to-deteriorate-especially-among-democrats-and-young-people/

The dramatic shift in Democratic sympathy for Palestinians did not occur suddenly with the recent genocide; the data shows it was a gradual, multi-decade process that began to even out by 2023.[195] The conflict simply accelerated a pre-existing trend. This indicates that the current conflict is not the singular cause of the division, but rather a powerful amplifier of existing ideological sorting that has been underway for years.

7.1.3- Transatlantic Parallels: A Broader Western Trend

The schisms seen in the United States are not unique to the country. A public opinion poll of five European nations, Belgium, France, Germany, Italy, and Sweden, revealed a similar disconnect between public sentiment and government policy on the conflict.[196]

The poll found that at least **half of the people in these countries support a ban on arms trade with Israel (ranging from 65% in Italy to 49% in Germany) and a significant number believe that claims of genocide in Gaza are true (49% in Italy, 33% in Germany).** Moreover, a **majority in most countries believe their government is too supportive of Israel and should either be more supportive of Palestinians** or maintain a balanced stance.

Similar to the US, the European poll found a clear generational dimension, with younger people (aged 18-24) being more conscious of and supportive of Palestinian rights and a ban on arms trade.[197] This consistent mix of generational and partisan divides over such a deeply emotional issue highlights a broader, structural challenge to political and social cohesion across Western democracies.

7.2- The Roots of Polarization: Unpacking the "Us vs. Them" Mentality

The divisions laid bare by the Israel-Palestine conflict are not a random occurrence but are the product of fundamental shifts in psychology, institutional dynamics, and the media ecosystem. These factors have fostered **a toxic "us vs. them" mentality,** transforming **ideological differences into existential conflicts**.

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195 https://www.brookings.edu/articles/support-for-israel-continues-to-deteriorate-especially-among-democrats-and-young-people/

196 https://www.thepipd.com/resources/polling-2024/

197 https://www.thepipd.com/resources/polling-2024/

7.2.1- Psychological and Social Drivers of "Affective Polarization"

The key driver of polarization is a psychosocial phenomenon known as **affective polarization**, which is based more on emotion and social identity than on policy disagreements.[198] Political identity has become increasingly tied to a **person's race, religion, sexual orientation, and cultural values.**[199]

Social Identity Theory, a framework that posits that individuals naturally form in-groups and out-groups. Members within these groups adopt shared characteristics, fostering cohesion and positive attitudes toward fellow members, which inevitably leads to an **"us vs. them"** mindset and **discrimination against those outside the group.**[200]

This identity-based partisanship has supplanted a more traditional, rational approach to politics. The "Expressive Model," where voter choice is based on social identity **rather than rational decision-making, has become dominant.**[201] This explains why people are more likely to dislike the opposing side's "way of living", encompassing their morals and beliefs, than their specific policy positions.[202]

7.2.2- The Role of Elites and Political Institutions

While the public experiences polarization, the behavior of political elites and the structures of the political system itself are powerful co-conspirators in this process. Elites are more polarized and more emotional about politics than the general public, and their antagonistic behavior can drive polarization among the masses.[203]

Certain institutional features, such as closed party primaries, select for more ideologically extreme candidates who only have to appeal to a committed core of partisan voters[204]. This process leads to a situation where the political choices presented to the public are increasingly polarized, regardless of whether the majority of voters themselves are moderate. **As a result, the two major parties have seen a**

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198 https://knowablemagazine.org/content/article/society/2024/latest-research-what-causes-political-polarization

199 https://www.psychiatrist.com/news/the-psychology-of-political-polarization/

200 https://www.psychiatrist.com/news/the-psychology-of-political-polarization/

201 https://www.psychiatrist.com/news/the-psychology-of-political-polarization/

202 https://cobsinsights.org/2024/10/16/the-ripple-effects-of-political-polarization-in-society/

203 https://en.wikipedia.org/wiki/Political_polarization_in_the_United_States

204 Ibid

decline in moderates, with each party becoming more ideologically extreme.[205] This selection process means that **legislative polarization is, in many ways, "baked into the set of candidates who run for office"**. [206]

Another compounding factor is a structural one: fewer moderate citizens are willing to run for political office. The high financial and personal costs of campaigning, coupled with the increasing vitriol of the political environment, make holding political office less appealing to centrist, pragmatic individuals. This creates a self-reinforcing cycle where the political talent pool shrinks and becomes more ideologically extreme, further intensifying the polarization of the legislative process. The co-evolution of elite behavior and public opinion, amplified by the institutional filtering of candidates, creates a feedback loop of increasing ideological distance.[207]

7.2.3- The Media Ecosystem and the Reinforcement of Division

The modern media ecosystem, specifically cable news and social media, has played a critical role in amplifying and reinforcing the psychological and institutional drivers of polarization. Cable news channels have contributed to a "tribal mentality" by blurring the lines between information and entertainment and ***"weaponizing the differences between political and social groups".*** These programs, which **focus on opinion rather than news**, contribute to polarization by appealing to the most partisan audiences and "lengthening the tails" of the ideological spectrum, rather than shifting the center.[208]

Social media, however, represents an even more powerful force. Unlike the one-way communication model of traditional media, social media offers a two-way model where anyone can produce and share content, making it difficult to find accurate information. This environment allows for the rapid dissemination of misinformation and "fake news," **which is then amplified in partisan communities.**

The algorithms of these platforms are a key factor in this process, creating "filter bubbles" and "echo chambers" that reinforce a user's pre-existing beliefs while filtering out dissenting voices. This process creates a "unique universe of

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[205] https://ir.library.louisville.edu/cgi/viewcontent.cgi?article=1015&context=honors

[206] https://siepr.stanford.edu/publications/policy-brief/want-reduce-polarization-congress-make-moderates-better-job-offer

[207] https://siepr.stanford.edu/publications/policy-brief/want-reduce-polarization-congress-make-moderates-better-job-offer

[208] https://sites.bu.edu/pardeeatlas/advancing-human-progress-initiative/back2school/how-the-american-media-landscape-is-polarizing-the-country/

information" for each person, actively cultivating and hardening the "us vs. them" mindset. This means that technology is not a neutral mirror of society; it is a powerful force that actively cultivates and reinforces identity-based political conflict, making it emotionally and psychologically **difficult for individuals to accept any information that contradicts their group's narrative.**[209]

A deeper, structural cause also underpins these dynamics: economic inequality. Research shows that **rising income inequality is one of the strongest predictors of democratic erosion.** Populist and backsliding leaders rely on the "grievance, frustration or nihilism" of a populace that feels "left behind" by elite institutions. These leaders prey on this alienation by blaming **"outsiders or immigrants" or "corporations and economic leaders" for the inequality,** thereby deepening polarization along new identity lines.

7.3- The Consequences: From Gridlock to Social Decay

The consequences of this deep-seated polarization are far-reaching and directly address the "anti-government issues" and societal isolation. The "us vs. them" mentality has led to a vicious cycle of political dysfunction, social erosion, and economic decline.

7.3.1- Political Dysfunction and the Erosion of Governance

The primary political consequence of polarization is **legislative gridlock** or **deadlock**, a situation where it becomes extremely difficult to pass laws that meet the needs of the people.[210]As political parties become more ideologically distant and internally cohesive, there is less common ground for legislative compromise and more incentive to work for the opposition's failure.[211] The result is legislative paralysis and a decline in productivity, as measured by the number of significant laws passed.[212]

One important consequence of this legislative paralysis is the shift of power to other branches of government. When Congress is gridlocked and unable to exercise oversight, administrative agencies gain more room to make policy, and the executive

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[209] Ibid
[210] https://scholarship.law.uc.edu/fac_pubs/325/

[211] https://en.wikipedia.org/wiki/Gridlock_(politics)

[212] https://www.amacad.org/publication/daedalus/legislative-capacity-administrative-power-under-divided-polarization

branch becomes stronger. [213] This upsets the constitutional balance of power and further alienates a public that increasingly views the government as ineffective.[214]

7.3.2- The Erosion of Trust and Social Cohesion

The "us vs. them" mindset has a great effect on societal norms and relationships. Public trust in the federal government has plummeted to near-record lows, **with only 16% of Americans saying they trust the government to do what is right most of the time.**[215] This distrust is deeply partisan: people tend to trust the government more when their own party holds the presidency. It shows that trust is increasingly based on tribal affiliation rather than on government performance. This erosion of confidence makes a divided public more vulnerable to leaders who attack democratic institutions, claiming the system is corrupt or rigged and promising to upend it.[216] This creates a vicious cycle: government dysfunction breeds distrust, which then fuels even more polarization, weakening the very foundations of " democracy"

Beyond institutions, the tribal mentality poisons everyday interactions and erodes social cohesion.[217] Research shows that the belief in deep partisan divisions makes people **less trusting of their fellow citizens, which in turn decreases their willingness to cooperate.**[218] The division is so **severe that in some countries, people hesitate to do business with or allow their children to marry someone from a disliked political party.**[219] The most dangerous outcome is that **these divisions can lead to hate crimes and political violence,** something that has been witnessed in the United States and other Western nations in recent years.[220]

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213 https://www.amacad.org/publication/daedalus/legislative-capacity-administrative-power-under-divided-polarization

214 https://ourpublicservice.org/publications/state-of-trust-in-government-2024/

215 Ibid

216 https://www.pewresearch.org/politics/2023/09/19/views-of-the-u-s-political-system-the-federal-government-and-federal-state-relations/

217 https://www.psychiatrist.com/news/the-psychology-of-political-polarization/

218 https://cobsinsights.org/2024/10/16/the-ripple-effects-of-political-polarization-in-society/

219 https://pmc.ncbi.nlm.nih.gov/articles/PMC8932466/

220 https://bhr.stern.nyu.edu/publication/fueling-the-fire-how-social-media-intensifies-u-s-political-polarization-and-what-can-be-done-about-it/

7.3.3- Economic Consequences: Uncertainty and Decline

The political and social consequences of polarization also have direct and indirect economic costs. Political divisions create economic policy uncertainty by making the timing, size, and composition of government policy less predictable.[221] This uncertainty **discourages businesses and households from making long-term investments, such as real estate purchases, hiring, or expansion, which involve high costs and risks.**[222]

Quantitative analysis has shown a persistent negative relationship between political polarization and economic growth.[223] One study found that *"a one standard deviation increase in political polarization results in a 1% decline in investment"* at the state level. Another estimates that political polarization contributed to **27% of the decline in corporate investment between 2007 and 2009**.[224] Other research indicates that a shock of political instability can **reduce a country's GDP by 4-7% over a five-year** period, primarily through lower investment and consumption.[225]

The economic effects are not limited to the indirect consequences of policy gridlock. Research on "partisan bias" in economic expectations reveals that **the climate of hostility itself directly affects economic perceptions.**[226] In polarized contexts, citizens with identical economic circumstances will update their expectations in opposite directions based on their partisan identity.[227] This means that supporters of the party in power will feel more optimistic about the economy, regardless of the underlying data, while their opponents will feel more pessimistic.[228] This emotional "cheerleading" is a powerful and irrational force that influence consumer spending

221 https://kwan.com/blog/how-political-instability-can-affect-your-business-and-what-you-can-do-about-it/

222 https://www.philadelphiafed.org/the-economy/partisan-conflict

223 https://www.philadelphiafed.org/the-economy/partisan-conflict

224 https://www.wallis.rochester.edu/assets/pdf/conference21/Azzimonti.pdf

225 https://economic-research.bnpparibas.com/html/en-US/United-States-economic-consequences-political-polarization-2/26/2024,49371

226 https://www.bde.es/f/webbde/SES/Secciones/Publicaciones/PublicacionesSeriadas/DocumentosTrabajo/21/Files/dt2133e.pdf

227 https://www.suerf.org/publications/suerf-policy-notes-and-briefs/does-polarization-have-economic-effects-it-does-on-economic-expectations/

228 https://www.bde.es/f/webbde/SES/Secciones/Publicaciones/PublicacionesSeriadas/DocumentosTrabajo/21/Files/dt2133e.pdf

and economic decisions, meaning that political tribalism has negative economic cost.[229]

7.4- Conclusion

The social and political divisions in Western countries aren't just internal problems, they're a major vulnerability that a united caliphate could take advantage of. What looks like democratic unity hides deep fractures, made worse by conflicts like the one between the jewish entity and Palestine. Identity politics, media echo chambers, and economic inequality have fueled an 'us versus them' mindset that weakens social cohesion and leads to political gridlock.

These divisions have real consequences. They cause legislative paralysis, erode public trust, and create an environment where hostility and even political violence can thrive. Economically, uncertainty scares off investment and slows growth. A West distracted by its own problems is a weaker opponent.

For a unified caliphate, this is an advantage. Dealing with countries torn by internal strife makes it easier to protect and advance its interests. When Western populations are divided and skeptical of their leaders, governments struggle to act decisively on the global stage.

In short, the West's internal disunity isn't just a challenge for them, it's an opportunity for a cohesive Muslim state to rise and expand its influence.

8- Nato's loss in Afghanistan

(We won't write it as long and as detailed as the other chapters to keep it simple and not make the already long article longer. The war in Afghanistan and the victory of the muslims is a 100 page chapter by itself. The way that brothers with slippers won a great war against the "Strongest country" is only something that can be achieved with the help of Allah)

The stories of modern military interventions reveal a brutal truth: a battlefield victory is a far cry from winning the war. This chapter will show this tragic paradox, where a force can win every battle, only to lose everything that follows, by examining the campaign in Afghanistan.

8.1.1- The Illusion of Initial Victory

The war in Afghanistan began with a swift, crushing force. The initial phase, Operation Enduring Freedom, saw the rapid collapse of the Taliban regime and the

[229] Ibid

dismemberment of Al-Qaeda's network in a single month.[230] Key cities like Mazar-e-Sharif and Kandahar fell quickly. In fact, for two decades of engagement, NATO points to one metric as a success: no attacks on Allied soil originated from Afghanistan.[231]

But this initial military triumph was a deceptive start. The mission soon expanded from a targeted operation to a sprawling, ambitious nation-building project. In 2003, NATO took command of the UN-mandated International Security Assistance Force (ISAF), which ballooned over the next decade to include 130,000 troops from over 50 nations. The focus shifted to building a new Afghan security force from the ground up, a project that would prove to be a fatal strategic blunder.[232]

8.1.2- The Return of the Taliban and the Inevitable Collapse

After two decades and a staggering investment, **the entire security structure built in Afghanistan collapsed in a matter of days**. The slow handover of power that began in 2011 culminated **in a shocking and rapid failure in 2021**.[233] The Taliban, once a shattered force, **swept across the country, seizing one provincial capital after another, and culminating in the fall of Kabul on August 15, 2021, two weeks ahead of the final withdrawal deadline (Alhamdulillah).[234] The speed of this collapse shocked even the Taliban themselves, proving that the security forces and government were built on a foundation of sand.[235]**

The strategic failure was rooted in a profound dependency. The Afghan National Defense and Security Forces (ANDSF) were little more than an extension of a foreign-financed operation, reliant on military contractors and billions in foreign aid.

The Doha Agreement, signed with the U.S., **was seen by many Afghans as a betrayal (one of the greatest betrayals of the modern history of Islam)**, Because they were being abandoned, which shattered the morale of their forces.

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230 https://www.history.navy.mil/browse-by-topic/wars-conflicts-and-operations/middle-east/operation-enduring-freedom.html

231 https://www.nato.int/cps/en/natohq/topics_8189.htm

232 https://www.nato.int/cps/en/natohq/topics_69366.htm

233 https://www.nato.int/cps/en/natohq/topics_69366.htm

234 https://www.cfr.org/global-conflict-tracker/conflict/war-afghanistan

235 https://www.cfr.org/global-conflict-tracker/conflict/war-afghanistan

7.1.3- The Staggering Financial Drain

The financial drain of the Afghanistan war was immense, with the United States alone spending an estimated $2.313 trillion, a figure that doesn't even account for the future costs of veteran care and interest on the borrowed money.[236]

The numbers tell a story of a system built to fail. Between 2001 and 2020, the U.S. poured almost $73 billion in military aid into Afghanistan, **a sum nearly 20 times what the Afghan government itself spent on its military**.[237]

This financial dependence created an unsustainable model, where the Afghan military was not a **self-sufficient entity but a fiscal black hole.** The moment the financial lifeline was cut, **the entire structure was destined to fall apart, proving that the immense financial burden was a feature of the failed strategy, not a bug.**

7.1.4- The Profound Human Cost

The human tragedy is a story of immense suffering and an enduring cost. The Costs of War Project estimates that 243,000 people have died as a direct result of the war.[238]

7.1.4- A War Lost in the Court of Public Opinion

The war in Afghanistan led to a dramatic and enduring erosion of public support among NATO allies. Polls from 2007 to 2009 showed a consistent and widespread opposition to the mission.[239] In a 2007 survey, majorities in 32 of 47 countries wanted NATO troops out as soon as possible. By 2009, majorities in all NATO countries surveyed, with the sole exception of the U.S., opposed sending more troops. In the U.S. itself, a 2023 poll revealed that two-thirds of adults believed the war was not worth fighting.[240]

This widespread lack of political will, fueled by public fatigue and a lack of a clear end game, was a key factor in the final, chaotic withdrawal. The inability to articulate a shared, long-term vision beyond the initial phase was a major strategic failing,

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236 https://watson.brown.edu/costsofwar/figures/2021/human-and-budgetary-costs-date-us-war-afghanistan-2001-2022

237 https://www.sipri.org/commentary/topical-backgrounder/2021/20-years-us-military-aid-afghanistan

238 https://watson.brown.edu/costsofwar/figures/2021/human-and-budgetary-costs-date-us-war-afghanistan-2001-2022

239 https://en.wikipedia.org/wiki/International_public_opinion_on_the_war_in_Afghanistan

240 https://apnorc.org/projects/many-view-the-war-in-afghanistan-and-its-key-goals-as-unsuccessful/

leading to the ultimate abandonment of the mission and a **humiliating end to a two-decade-long campaign.**

8- Kuffar's fear of the caliphate and anti- Islam propaganda

(We won't write it as long and as detailed as the other chapters to keep it simple and not make the already long article longer)

Today, we are living in a strange time, the disbelievers seem to believe more in the promise of Allah than many Muslims themselves. They see the power and revival of Islam as an imminent threat, while Muslims underestimate the greatness of their own dīn.

The kuffar gave out millions to destroy the (ottoman) khilafah, so they could colonize and kill whoever they want and establish their corrupt systems (Capitalism/communism/zionism) to the lands of muslims.

The enemies of Islam spend millions, if not billion, to distort its image. They create propaganda machines, spread fake news, establish groups solely dedicated to slandering Muslims, and fund campaigns portraying Islam as a danger to the world. Their fear of Islam's rise is not hidden; it is visible in their actions and in the resources they pour into fighting the truth.

Statistics confirm this global campaign. Studies have shown that U.S. and U.K. media outlets give 357% more coverage to terrorist attacks involving Muslim perpetrators than to those by non-Muslims, even though far-right extremism is responsible for nearly double the number of attacks. A study of British newspapers revealed that 85% of articles portrayed Muslims as a single, monolithic threat, as if Islam itself were the enemy of society.

In the United States, the Council on American-Islamic Relations (CAIR) discovered that more than $105 million was funneled by charities to anti-Muslim organizations. A deeper investigation into what has been called the "Islamophobia Industry" showed that 35 charitable institutions channeled over $105 million into 26 groups dedicated to demonizing Islam. The collective fundraising power of this network is staggering, up to $1.5 billion in capacity.

Earlier research found that anti-Muslim think tanks earned $42.6 million between 2001 and 2009, while between 2014 and 2016, $125 million more was directed to Islamophobic groups. This is not a coincidence; it is a systematic effort.

The media plays its role in fueling this hostility. A comprehensive study spanning 20 years across the U.S., U.K., Canada, and Australia revealed that 80% of all articles mentioning Muslims were negative. In the U.S. specifically, stories about Muslims were more negative than 84% of all other mainstream articles. Another study showed

that 78% of articles mentioning “Muslim” or “Islam” were negative, compared to far lower rates for Catholics (40%), Jews (46%), and Hindus (49%). In the U.K., a report by the Muslim Council of Britain found that nearly 60% of online media coverage and almost half of all broadcast clips presented Muslims negatively, with 1 in 5 directly associating Islam with terrorism or extremism.

So we must ask: if Islam was irrelevant, weak, or powerless, why would they invest such massive resources to suppress it? Why would entire industries, governments, and media corporations dedicate themselves to portraying Muslims as devils? The answer is clear: because they recognize the unstoppable potential of Islam and that the muslims want a khilafah.

They know what (some) Muslims have forgotten, that the Ummah is destined to rise again. They fear the unity of the Muslims, they fear the re-establishment of the Islamic Caliphate, and they fear the day when justice, guided by revelation, will expose their corruption and tyranny.

Allah said:

يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ٨

“They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, even if the disbelievers hate it.”[241]

So when the kuffār pour millions and billions into slandering Islam, it is not because Islam is weak, it is because Islam is strong and they are scared that their corrupt system wich is failing miserably will be destroyed. It is because the light of Allah cannot be extinguished. It is because they know that Islam is the only force capable of challenging their falsehood, injustice, and oppression.

And I say: if they dedicate their wealth, their institutions, their power, and their propaganda against Islam, then that alone is proof of Islam’s greatness. They see what many Muslims refuse to see: that Islam is not just a religion, but a comprehensive way of life, and the greatest threat to tyranny and falsehood.

The question is not whether Islam will rise again, it will. The real question is: will we, as Muslims, believe in the promise of Allah as much as the enemies of Islam fear it?

George Bush (لعنه الله) said:

“If the Islamists take over even a single state, they will unite the people, overthrow the secular regimes, and establish an Islamic empire stretching from Indonesia to Spain. If we do not stop them, they will become a force that will wipe Israel off the map.”

[241] Surah as Saf, 61:8

Why does George Bush believe more in the promise of Allah than some so-called 'Muslims'?

Netanyahu said;

Prime Minister of the criminal entity, Benjamin Netanyahu, stating that he would not "accept the establishment of any Caliphate on the Mediterranean coast." He explained that "the Israeli response will not be limited to Yemen, but will extend to Lebanon and other fronts."He added, "I have repeatedly said that we will change the face of the Middle East, and this is what we are actually implementing now.Thanks to the decisions and steadfastness of my government, we have broken the axis of evil in Gaza, Lebanon, Syria, and other locations.We know our enemy well, and we will not accept the existence of a Caliphate here or in Lebanon. We are working to ensure Israel's survival."

Shaykh Taqiuddin an-Nabhani (رحمه الله) said:

"The Islamic State is not a fantasy, not a dream, not an illusion. For thirteen centuries it completely dominated history. That is the truth. The Islamic State existed in the past, and soon it will exist again. For the factors that bring about its revival are stronger than the power of the crippled who deny it, or the forces that seek to destroy it. Today enlightened minds are filled with it, for it has become the desire and the goal of an Ummah thirsty for the honor of Islam."[242]

9- Conclusion

It's easy to look at the world today and feel despair. We see the pain in Gaza, the conflicts tearing apart our communities, and the sense that we are a people without a voice, pushed to the margins of history. But as this document has shown, this feeling of powerlessness is a lie, a narrative spun by those who benefit from our weakness. The truth is, the Muslim world holds immense power, and the time has come for us to reclaim our destiny.

We've explored why the Caliphate isn't just a nostalgic dream, but a practical solution to our most urgent problems. The current system of borders and nations, drawn by colonial powers, has done nothing but divide us. It has turned brothers against brothers and left our people exposed to genocide and occupation. We saw this heartbreakingly in Gaza, where world powers stood by as children were slaughtered. A unified Caliphate would change this. It would be a single state, with a single army, ready to defend the Ummah as one body. This is the only way we can truly end the occupation of our lands and protect our people.

Let's not forget our immense resources. We aren't poor or powerless. The Islamic world is a treasure trove of energy and strategic minerals that the rest of the world

[242] Taquiddin en Nebhani, The Islamic State, in the introduction

depends on. We control the most important trade routes and waterways on the planet. This isn't just about money; it's about **leverage**. A unified Caliphate could use this leverage to demand justice and reshape the global order, just as the 1973 oil embargo showed was possible on a smaller scale.

And while we stand on a foundation of strength, our adversaries are weakening. The West is more divided than ever, torn apart by political and social polarization. On issues like Palestine, there's a growing chasm between generations and political parties, making their governments indecisive and their societies fragile. The old narrative of a unified, all-powerful West is crumbling before our eyes. We should not be afraid of a declining power when we are a rising one.

Ultimately, this is more than just a political or economic argument. It's about fulfilling our purpose. We discussed the divine promise and the prophetic narrations about the return of the Caliphate. This isn't something we are meant to wait for passively; it's a future we are commanded to build. The fragmentation we see today is a test, and the only way to pass it is to work towards our own unity.

The time for hesitation is over. The evidence is on our side, and Allah's promise is with us. The establishment of the **Second Righteous Caliphate** is not a distant fantasy; it is the next logical step in our history. It is the path to justice, liberation, and a return to our rightful place as leaders of humanity. It is time to get to work.

ALLAHU AKBAR, Allah ﷻ Knows best.

Tiktok- IftiraTarihUtansin[243]

Instagram- IftiraTarihUtansin_[244]

Discord- iftiratarihutansin

Twitter- IftiraTarihUtansin[245]

Website- Hayatimanvecihad8[246]

Acces our website;

[243] https://www.tiktok.com/@iftiratarihutansin?_t=ZN-8uM21ZWsBmQ&_r=1

[244] https://www.instagram.com/iftiratarihutansin_/

[245] https://x.com/iftiratarihutan

[246] https://hayatimanvecihad8.wordpress.com/