

Instead of Muslims Slaughtering Muslims with Pride, How Can the Muslims Unify and Fight the Disbelieving Enemies, the Jewish Entity, the Hindu State, and Crusader America?

Now that the raging blood of active conflict, stoked by the fires of Pakistani nationalism and Afghan tribalism, has cooled a little from its peak on 27 February 2026, with the declaration of open war, it is time to benefit of Shariah wisdoms. As they perform the Sawm (fasting) and Qiyam (night prayer) of the Blessed Month of Ramadan, the month of victories over the disbelievers, let the armed forces of Pakistan and mujahidoon of Afghanistan consider the following four Shariah wisdoms:

The First Shariah Wisdom: Fighting between Muslims is prohibited in Shariah. Fighting between Muslims occurs when the bonds of tribalism and nationalism break the unifying bond of Islam. Consider carefully the incident when the Ansar were about to enter into conflict with the Muhajiroon, on the basis of tribalism. It is narrated by Bukhari on the authority of Jabir bin Abdullah (ra), «كُنَّا فِي غَزَاةٍ فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ الْأَنْصَارِيُّ يَا لِلْأَنْصَارِ. وَقَالَ الْمُهَاجِرِيُّ يَا لِلْمُهَاجِرِينَ. فَسَمِعَهَا اللَّهُ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا هَذَا. فَقَالُوا كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ الْأَنْصَارِيُّ يَا لِلْأَنْصَارِ. وَقَالَ الْمُهَاجِرِيُّ يَا لِلْمُهَاجِرِينَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَوْهَا فَإِنَّهَا مُنْتَبَهَةٌ» “We were in a Ghazwa and a man from the Muhajiroon kicked an Ansari. The man of the Ansar said, ‘O Ansar, help!’ The Muhajir said, ‘O Muhajiroon, help.’ When the Messenger of Allah (saw) heard that, he said, “What is this?!” They said, ‘A man from the Muhajirin kicked a man from the Ansar, and on that the Ansari said, ‘O the Ansar!’ and the Muhajiri said, ‘O the Muhajiroon!’” The Prophet (saw) said, “Leave that call of partisanship, for it is despicable.” The days when the Muslims of Afghanistan and Pakistan fought against the occupying disbelieving Russians were not far away, well within the knowledge, experience, and memory of the senior commanders on both sides. And if both sides follow the Shariah rulings today, the days of the liberation of Kashmir and Al-Masjid Al-Aqsa are not far away either, by the Permission of Allah (swt).

The Second Shariah Wisdom: Fighting for the liberation of occupied lands is a Shariah obligation. Fighting for the liberation of Kashmir must be initiated immediately, at a time that the Hindu State is rejoicing at the fighting between Muslims. The rulers of Pakistan claim that they are fighting India in a proxy war, so let them be true to their words, in their complete totality! And let the rulers of Afghanistan correct their misguided course regarding the Hindu mushrikoon. Accordingly, both the Muslims of Afghanistan and Pakistan must adopt a war stance against India. All diplomatic missions of the Hindu State must be closed, and their personnel expelled. All trade agreements must be cancelled. All ceasefires must be voided, whether on the Line of Control, or beyond the Line of Control. Fighting must be initiated against the Hindu mushrikoon in a coordinated manner, to secure the liberation of all of Kashmir. Allah (swt) said, ﴿فَمَنْ أَعَدَّى عَلَيْكُمْ فَأَعِدُّوا عَلَيْهِ بِمِثْلِ مَا أَعَدَّى عَلَيْكُمْ﴾ “So, if anyone attacks you, attack in the same manner they attacked you” [TMQ Surah Al-Baqarah 2:194]. Allah (swt) said, ﴿وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ﴾ “And expel them from wherever they expelled you” [TMQ Surah Al-Baqarah 2:191]. Let both sides know that Jihad against disbelievers exposes the hypocrites, because they are always ready to fight Muslims, but have a long list of flimsy excuses not to fight the disbelieving enemies. Jihad purifies Muslims just as blazing fire purifies metal of its impurities.

The Third Shariah Wisdom: Nationalistic borders between Muslims are not allowed in Shariah. After the Conquest of Makkah, the Muhajiroon and Ansar did not establish two separate authorities, on the basis of tribalism. They remained as one state, with one state

treasury, one armed forces, and one political entity under one Imam, ruling them all by Islam, and unifying them. The absence of tribalistic borders between Muslims was their strength against the Jews, Persian mushrikeen, and Christian Romans. The ending of nationalistic borders between Muslims today will strengthen the Islamic Ummah against the Jewish entity, the Hindu State, and the American crusaders.

Allah (swt) said, ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ **“Hold fast to the rope of Allah and do not be divided”** [TMQ Surah Aali Imran 3:103]. Ibn Kathir stated in his Tafsir that, أمرهم بالجماعة ونهاهم عن التفرقة “He (swt) orders the Muslims to be a single community and He (swt) forbids them from dividing.” This verse is an evidence that Muslims are obliged to gather, unified, within a single entity. Allah (swt) said, ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ **“Indeed, the believers are a brotherhood”** [TMQ Surah Al-Hujurat 49:10]. Imam Qurtubi said in his Tafsir, أي في الدين والحرمة لا في النسب، ولهذا قيل أخوة الدين أثبت من أخوة النسب، فإن أخوة النسب تنقطع بمخالفة الدين، وأخوة الدين لا تنقطع بمخالفة الدين “That is, in Deen and sanctity, not in race. For this reason, it was said, ‘Brotherhood in Deen is of more permanence than brotherhood by race. Brotherhood by race is severed if it violates the Deen, whilst brotherhood in Deen is never severed by racial differences.’”

And when there was a proposal for two Ameer, one for the Ansar and one for the Muhajir, Ibn Ishaq narrates, that Abu Bakr (ra), said, وَأَبُو بَكْرٍ قَالَ لَا يَحِلُّ أَنْ يَكُونَ لِلْمُسْلِمِينَ أَمِيرَانِ، فَإِنَّهُمَا يَكُنْ ذَلِكَ يَخْتَلَفُ، وَأَمْرُهُمْ وَأَحْكَامُهُمْ، وَيَتَفَرَّقُ جَمَاعَتُهُمْ، وَيَتَنَازَعُوا فِيمَا بَيْنَهُمْ، هُنَالِكَ تَنَزَعُ السُّنَّةُ، وَتَظْهَرُ الْبِدْعَةُ، وَتَعْظُمُ الْفِتْنَةُ، وَلَيْسَ لِأَحَدٍ عَلَى ذَلِكَ صَلَاحٌ **“Indeed, it is not permitted for the Muslims to have two ameers. If that were to occur, there would be disagreement over their affairs and Shariah Laws, the community of Muslims would be split and they would dispute with each other. That would result in the Sunnah being abandoned. Innovation (bid’ah) would appear, discord (fitnah) would be widespread, whilst none of that would be righteousness for anyone.”**

So, seize the tongue of any man who speaks of tribal retaliation, or nationalistic interests, even if he disguises his jahilliyah with misinterpretation of Islam. Let all the tongues of evil partisanship of ignorance fall silent. Let the hypocrites run and hide, as both sides of the conflict declare their intent to unify Muslims under a single Khaleefah (Caliphate).

The Fourth Shariah Wisdom: Nussrah for the establishment of Islamic ruling is an obligation upon the people of military power and protection. Do not forget the Second Pledge of Aqabah, the Pledge of Men, the Pledge of War, that established Islam as a ruling governance in Al-Madinah Al-Munawwarah. On the authority of Ubadah ibn al-Samit, who said, «بَايَعْنَا رَسُولَ اللَّهِ عَلَى السَّمْعِ وَالطَّاعَةِ، فِي الْمُنَشَطِ وَالْمَكْرَهِ، وَأَنْ لَا نُنَازِعَ أَمْرَ أَهْلِهِ، وَأَنْ نَقُومَ، أَوْ نَقُولَ بِالْحَقِّ حَيْثُمَا» **“We have pledged allegiance to the Messenger of Allah to listen and obey in ease and in hardship and that we do not dispute the matter of authority with its people and that we stand for or speak the truth wherever we were and that in the service of Allah we would fear the blame of no one”** [Narrated by al-Bukhari]. The warriors of the Ansar gave Bayah of Nussrah (military support) to a single Imam, over ruling by Islam. It is on the basis of this Shariah ruling, that Hizb ut Tahrir repeats its demand for Nussrah from both sides, as is known well to both sides for over two decades.

O Our brothers, let us finally end fighting between Muslims, and begin Jihad against the disbelieving enemies. Let us earn the Dua of the Muslims of Kashmir, Gaza and Iran, as well as the entire Islamic Ummah. May we live in the pleasure of Allah (swt) and die as martyrs, earning the noble company of the Messenger of Allah (saw) in Al-Firdaus.

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