

Press Release

## Disasters and Tragedies is a Natural Result of the Absence of a Caring State

(Translated)

In a series of repeated accidents and horrific fires—most notably the 2023 wedding hall fire in Nineveh, which claimed the lives of over 120 people and injured 200; the 2021 Al-Hussein Hospital fire in Dhi Qar, which killed over 92 people; and the 2021 COVID-19 isolation center fire at Ibn Al-Khatib Hospital in Baghdad, which resulted in 82 deaths—comes yet another horrifying tragedy. A massive fire broke out in the Kut hypermarket on the evening of Wednesday, 16 July 2025. The Iraqi Ministry of Interior confirmed that the fire, which erupted inside a five-story commercial building in downtown Kut, killed 61 people, including 14 charred bodies that have not yet been identified. Most victims died from smoke inhalation. The ministry added that the building, which housed a restaurant and a shopping center, had only been open for seven days.

The recurrence of such incidents, the mere formation of investigative committees, and declarations of mourning without identifying the root causes or limiting their spread is the gravest betrayal of the Ummah. Everyone knows that the primary causes are the rampant corruption within the state, the multiplicity of political decision-making poles, and politicians' abandonment of their responsibility to care for the people while they immerse themselves in looting wealth and preserving their positions. The concerned authorities lack the necessary capabilities to respond to the fire and rescue trapped families for several hours. In addition, construction and occupancy permits were issued without adherence to safety and security requirements. Worse still, many buildings are constructed without permits at all. Fire suppression systems are absent in most government buildings, and where they exist, they are often non-functional or inactive. It is thus natural to witness this rise in fires, which stem from financial corruption, poor management, neglect, recklessness, and the absence of a caring state.

O Muslims, the Messenger of Allah (saw) said: **«كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ؛ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ...»** **“Each of you is a shepherd, and each of you is responsible for his flock. The ruler over the people is a shepherd and is responsible for his subjects...”** [Agreed upon – al-Bukhari and Muslim]. And on the authority of the Mother of the Believers, Aishah (Radya Allah Anha), who said: I heard the Messenger of Allah (saw) say in my house: **«اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ»** **“O Allah, whoever takes charge over**

**the affairs of my Ummah and is hard upon them, be hard upon him; and whoever takes charge over the affairs of my Ummah and is kind to them, be kind to him.”** [Muslim] This is a Dua’a from the Prophet (saw) against anyone who takes responsibility over the private or public affairs of Muslims and acts without the guidance of Muhammad (saw), thereby harming them.

Leadership and caring for the people is a heavy burden and a trust for which Allah will hold one accountable. This was the response of the Messenger of Allah (saw) as narrated by Abu Dharr: I said, “O Messenger of Allah, will you not appoint me [to a position]?” He patted me on the shoulder and said: «يَا أَبَا ذَرٍّ، إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا يَوْمٌ» “O Abu Dharr, you are weak, and it is a trust, and on the Day of Judgment it will be a disgrace and regret, except for one who takes it with its due right and fulfills the responsibilities involved in it.” [Muslim]

**O Muslims:** These incidents and many others are the natural result of the absence of genuine care for people's affairs, and the rule by a rotten system designed by the occupying kuffar, whose rules were laid down and whose corrupt guards have been empowered over the necks of the people.

The remedy for these tragedies is not in expressions of grief, mercy, or declarations of mourning while the root cause and the source of affliction—the corrupt system—remains intact. Rather, the solution lies in sincere and diligent work to remove it and establish a system that rules by the Shariah of Allah and looks after people’s affairs according to His rulings. It lies in giving the bayah to a just Imam who strikes firmly against all forms of corruption, dries up their sources, and cuts off their roots—his ultimate goal being the pleasure of Allah Almighty.

﴿وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

**“And say, Do [as you will], for Allah will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.”** [At-Tawbah:105]

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