

Three Years of Genocide: What Is the Solution?

(Translated)

Three long years have passed, yet neither blood nor tears have dried; the genocide continues, Gaza remains under relentless bombardment, and the killing and slaughter of its children persist. Not a single day goes by without an airstrike, the loss of a loved one, the collapse of a building, or the destruction of an entire camp. There is no truce for the people, no ceasefire, no intervention from anyone—and neither security nor safety to be found.

Three years of ongoing genocide, and the question remains: What is the solution?

Gaza is a Mirror

The genocide in Gaza is a mirror reflecting the Ummah's dignity, honor, and sacrifices; it also lays bare the deep wounds inflicted upon us since we lost our shield—the Khilafah (Caliphate) state.

At the same time, it exposes the hypocrisy, double standards, and intense hostility toward Islam of colonial powers, while revealing the true nature of international law and its institutions: powerless, inconsequential, and subservient to the agendas of those very powers.

Most painful of all is the confirmed betrayal by the rulers of Muslim lands; for they failed to defend Palestine and its people, siding instead with their colonial masters. They shackled Muslim armies and blocked popular demands to open the borders, ultimately ending up protecting the Zionist entity as it pursues its campaign of extermination and starvation. Yet, amidst the harshest imaginable conditions, the people of Gaza stood firm and refused to surrender. Nor did the Ummah remain silent behind them; rather, it embodied the words of the Prophet (saw): «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحِمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى» **«The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever»** (Sahih Bukhari).

What was termed a "war" has turned into ethnic cleansing against the Muslims of Gaza, for no reason other than their faith. It brings to mind the "People of the Okhdoud," concerning whom Allah (swt) revealed an entire Surah: ﴿وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ﴾ **“who they resented for no reason other than belief in Allah—the Almighty, the Praiseworthy”** [Al-Buruj 85:8].

This hatred is fueled by envy and fear—an envy that recognizes the truth yet refuses to accept it, and subsequently loathes anyone who does. It is also driven by the fear held by those harboring such envy—fear that the truth might come to light and expose the crookedness of their ways. Allah (swt) has illustrated this, stating: ﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ﴾ **“Many among the People of the Book wish they could turn you ‘believers’ back to disbelief because of their envy, after the truth has been made clear to them”** [Al-Baqarah 2:109].

The believer has always been distinguished by submission to the Creator in all affairs; The Muslim sets aside personal desires and worships none but Allah (swt), places his forehead upon the ground in humility before Allah (swt), and refuses to acknowledge any legislator or sovereign other than Allah (swt). Thus, despite the destruction, the signs of Allah's (swt) decree and mercy remain evident. The people of Gaza stand steadfast and patient; children continue to be born, and families hold fast to hope. The people of Gaza—who have lost almost everything—continue to declare, in both word and deed, that they will not abandon their faith.

Betrayal and the Two-State Solution

The two-state solution plan does not liberate Palestine—the Blessed Land—but rather entrenches the occupation. It legitimizes the Zionist entity and guarantees its survival, while creating a powerless Palestinian Authority devoid of genuine sovereignty. It simply repackages the status quo, allowing colonial powers and Arab regimes to wash their hands of the blood of Muslims in the Blessed Land. The plan aims to achieve a far more dangerous objective: spreading a culture of pragmatism and defeatism throughout the Ummah. For whenever a generation

accepts compromises and partial concessions, the enemies of Islam are emboldened to demand more, thereby diverting attention from the only true path to liberation.

This is nothing new. Since 1959, Washington has carefully worked to transform the Palestinian cause into a controlled project designed to preserve the Zionist entity, while placating Muslims with promises of a Palestinian "state." From Camp David to Oslo, and from the Abraham Accords to the proposals of Biden and Trump, the essence has remained unchanged: the Palestinians are offered autonomy without sovereignty, and a police force without an army.

Whether Republican or Democrat, the policy remains the same: securing the occupation, defusing Muslim anger, and steering the Ummah toward endless negotiations. Whenever Muslims begin to rise, a new "solution" emerges—be it Oslo, Roadmaps, peace talks, truces, or Trump's twenty-point "Peace Council" plan—promising progress yet delivering nothing but paralysis. These illusions lull the Ummah into accepting their "peace" as an inevitable fate.

The path must remain clear to the nation, so that—driven by despair and exhaustion—it does not fall for a colonial solution that offers nothing but temporary relief while allowing the Zionist entity to maintain its grip on the Blessed Land. The Prophet (saw) said: **«لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ»** **“A believer is not stung twice (by something) out of one and the same hole”** (Sahih Bukhari).

It comes as no surprise that the rulers of Saudi Arabia, Türkiye, Egypt, Jordan, Indonesia, Pakistan, Qatar, and the UAE have aligned themselves with the US in this project, thereby cementing American influence over Gaza's future and transforming the territory into the "Riviera of the Middle East." The occupation of Gaza has been reduced to a mere administrative issue managed by foreign powers, investors, political elites, and war criminals. It is a form of hegemony by proxy, cloaked in humanitarian language.

A clear Islamic solution

If Gaza has taught us anything, it is that condemnations do not stop tanks, UN resolutions do not halt bombs, and the will to resist alone will not bring about liberation. The Ummah possesses immense resources: two billion Muslims, vast wealth, and powerful armies. What holds us back is not a lack of capability, but betrayal at the top.

Are three years not enough for Muslims to see that the barrier standing between them and change consists of the tyrannical rulers who prevent Muslim armies from marching to Gaza and the Blessed Land? They are rulers who protect the interests of colonialists and hand over Muslim wealth to the West! And what of the armies that are supposed to serve their peoples and their causes? Is the genocide of Gaza not enough to spur them into action to remove these rulers who have betrayed it?

Gaza is not merely a "humanitarian" or "political" crisis; rather, it is a case of military occupation of the Blessed Land, and its resolution lies in the hands of the Ummah's armies. Since the onset of the genocide—and indeed for decades prior—Hizb ut Tahrir has called for the only true solution: military occupation demands a military response. This is simultaneously a Shari' obligation and a rational necessity.

The victory of Allah (swt) comes when we undertake the correct, legitimate action to achieve the sought-after victory. The correct course of action to liberate Palestine is to mobilize the Muslim armies, remove the traitorous rulers of the Muslims, and establish Islamic rule.

As the Ummah awakens, it must remain steadfast; It must not falter, nor make concessions, nor take those recurring steps of "realism" and compromise that only prolong the suffering—even if such steps are taken with the sincere intention of alleviating immediate hardship. **«وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ»** **“Do not falter or grieve, for you will have the upper hand, if you are true believers”** [Aali 'Imran 3:139].

Our duty is not merely to resist the oppression of the Zionist entity, but to work towards the complete liberation of Palestine. This requires more than demonstrations or negotiations; it demands the re-establishment of the Khilafah (Caliphate) upon the methodology of the Prophethood and the mobilization of Islamic armies.

A Call to Muslims in America

Muslims in America bear a special responsibility.

First: We must recognize America's role in perpetuating injustice in Muslim lands. Both Trump and Biden have openly declared their allegiance to Zionism and lavished weapons and funds upon the occupation, all while silencing domestic dissent.

Second: Political action is not limited to lobbying, elections, supplication, and charity.

Third: The solution is neither the "two-state solution" nor any "peace" plan proposed by the West.

Our duty is to articulate the pure ideas of Islam, engage in organized collective action within our communities, and link the suffering in Gaza to the broader project of reviving the Islamic system of justice. Our efforts should focus on calling upon Muslim armies to liberate Gaza, and on advocating for a change in Muslim leadership and the re-establishment of the Khilafah upon the method of the Prophethood across Muslim lands.

Gaza's steadfastness conveys a message to Muslims in the West: We cannot remain passive bystanders. Our responsibility is not to retreat into comfortable forms of activism, but to stand directly against the forces of injustice. For this battle is not theirs alone; it is ours as well.

The Prophet (saw) warned, saying: «مَا مِنْ أَمْرٍ يَخْذُلُ أَمْرًا مُسْلِمًا فِي مَوْضِعٍ تَنْتَهَكُ فِيهِ حُرْمَتُهُ وَيَنْتَقِصُ فِيهِ مَنْ عَرَضَهُ إِلَّا خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نَصْرَتَهُ» **“No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honour aspersed without Allah deserting him in a place here he wishes his help; and no (Muslim) man who will help a Muslim in a place where his honour may be aspersed and his respect violated without Allah helping him in a place where he wishes his help”** (Sunan Abi Dawud).

Gaza is a mirror of the Ummah. Its ruins reflect our weakness, yet its steadfastness reveals our potential. Its orphans condemn our rulers, but they also awaken our consciences. Its resilience proves that neither starvation nor blockade can extinguish the flame of faith.

It is the destiny of the Ummah to rise again under sincere leadership, to bring the justice of Islam to humanity, and to liberate Al-Aqsa Mosque as part of its divinely ordained trust. History will bear witness to us—whether we stand firm for the truth or surrender to compromise. The bloodshed in Gaza and the steadfastness of its people point to a single conclusion: The solution is the establishment of the Khilafah (Caliphate) upon the method of the Prophethood; the time has come to work towards this, until Allah (swt) fulfills His promise. ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا﴾ **“Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security—provided that they worship Me, associating nothing with Me”** [An-Nur 24:55].

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

“O believers! Respond to Allah and His Messenger when he calls you to that which gives you life” [Al-Anfal 8:24]

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Hizb ut Tahrir

America