



Ar-Rayah Newspaper

Issue 595 (15 April 2026)

(Translated from Arabic)

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O Muslims: Indeed, your honor and dignity lie in the shade of the Khilafah (Caliphate), which Hizb ut Tahrir is doing good deeds to establish. It has dedicated itself to this noble mission, and its shabaab are among you, calling you to support them and do good deeds alongside them. So, is there anyone ready to strive for the honor of this life and the success of the Hereafter, through a pledge like the Second Pledge of Aqabah, to establish the Second Khilafah Rashidah (Righty Guided Caliphate) upon the Method of the Prophethood?! At that time, the disbelieving West, with its capitalist system, and its protégé, the Jewish entity, will fall, and the Rayah banner of Islam will rise high.

America Is Amidst Might Abroad and Domestic Erosion

By: Ustadh Nabil Abdul Karim



Nations are not entities that collapse with a sudden blow, nor do they usually fall solely due to an enemy lurking on their borders. Instead, they crumble when their foundations erode from within, and when they lose their ability for cohesion before they lose their deterrent power.

This truth, confirmed by historical experiences, from the fall of the Roman Empire to the disintegration of the Soviet Union, imposes itself urgently today when examining the reality of America. The nation that still leads the world in military and economic power appears, at the same time, to be the arena of

deep domestic fissures, affecting its political, social, and economic structures.

The paradox for America lies not in the decline of its apparent might abroad, but in the widening gap between this power and its domestic reality.

Here, a fundamental question arises: Can a global power continue to lead the world order while suffering from escalating domestic exhaustion, and a profound contradiction of everything it has adopted as its ideology?

Let's examine some aspects of America's might abroad. The United States continues to maintain clear global influence, a result of accumulated military, economic, and cultural foundations laid since its inception. These include:

- Global military supremacy: It possesses the largest and most powerful army in the world, with the highest defense budget globally, estimated at approximately \$878.7 billion.
- International military presence: It maintains a vast network of military bases worldwide, granting it the capability for rapid intervention in any region. It also plays a pivotal role in security alliances, such as leading NATO, the world's most powerful military alliance.
- Dominance of the global financial order through the dollar, which is used in most international trade and reserves. Furthermore, central banks and multinational corporations dominate most technology sectors.
- Control over strategic waterways and balances of power: It is capable of protecting and securing global trade routes and maintains control over global energy security. Therefore, these

manifestations reflect that America still possesses both traditional and modern tools of hegemony. Although this power is currently in decline, not growth, it remains the foremost. However, this might abroad may mask accumulated domestic challenges, reinforcing the central idea: might abroad does not necessarily equate to domestic strength.

Therefore, we will present some manifestations of America's domestic erosion:

Sharp political polarization, where the political order is experiencing an unprecedented division between the Republican and Democratic parties. This division reveals the depth of its strategic destruction day by day, evidenced by the declining ability to pass legislation, the recurring government shutdowns, the absence of constructive elites, and the decline in trust in institutions. Recent Pew Research Center polls show that confidence in Congress has fallen to historically low levels.

Not to mention the widening economic gap. Federal Reserve reports indicate that a large percentage of wealth is concentrated in the hands of 1% of the population. This weakens the middle class, whose purchasing power is eroding. The economic stability of this class disappears, as real wages stagnate, compared to the rising costs of living, including housing, education, and healthcare. Recently, the spread of armed violence and crime rates have been escalating, all while the country grapples with problems such as national debt, high inflation, military and political expansion abroad, and the expenditure of vast sums of money in full view of the struggling American people. This situation is further exacerbated by the consequences of these wars, which have resulted in increased living costs and higher taxes. The American public rejects spending money on issues they

deem irrelevant; they are indifferent to America's greatness, when it comes to hunger and the disappearance of much of their prosperity.

What makes this phenomenon even more dangerous is its simultaneous emergence as a powerful power abroad, creating a gap between the state's outward appearance and its actual state. Ultimately, major powers cannot be understood solely through displays of apparent strength, but also by analyzing their domestic structures and assessing their capacity for self-sufficiency.

America's current experience clearly illustrates this paradox: a might abroad that still holds the keys to the international order, while domestically, it groans under the weight of disintegration and a near-total collapse of trust.

The real question is not: Is America strong today? Instead: Is it capable of domestic renewal? In reality, it cannot renew itself from within due to the inherent failure of its capitalist ideology, which carries the seeds of its own demise within it, as well as the absence of constructive elites, and the emergence of destructive factions. Therefore, the world today does not see the ruling capitalist system as viable.

The world today needs a sound ideology based on justice, equality, and compassion, which it lacks in the capitalist system. Islam, as an ideology, is capable of governing the world, irrevocably displacing capitalism, establishing justice, giving everyone their due, spreading light and mercy, and restoring humanity to its lost humanity, which is forced upon it by utilitarianism and the tools of capitalism.

The Islamic ideology is a complete principle ready for implementation, but it needs someone to put it into practice. Hizb ut Tahrir works day and night to achieve this goal by establishing the Khilafah Rashidah (Rightly Guided Caliphate). It has prepared its men and women, whilst its methodology is taken from the Noble Book and the Prophetic Sunnah. It is following in the footsteps of our noble Messenger, peace and blessings be upon him, confident in the realization of his glad tidings, «ثُمَّ تَكُونُ» **«Then there will be a Khilafah (Caliphate) on the Method of the Prophethood,»** and in the realization of the promise of Allah ﷻ to His Messenger ﷺ that Islam will rule the world. On the authority of Tamim al-Dari (ra), who said, I heard the Messenger of Allah ﷺ say, وَلَا يَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللَّهُ بَيْتَ مَدَرٍ وَلَا وَبَرٍ إِلَّا أَدْخَلَهُ اللَّهُ هَذَا الدِّينَ، بِعِزِّ عَزِيزٍ أَوْ بِدُلِّ ذَلِيلٍ، عِزًّا يُعْزُّ اللَّهُ بِهِ الْإِسْلَامَ، وَذُلًّا يَذِلُّ اللَّهُ بِهِ الْكُفْرَ» **«This matter will reach as far as the night and day reach, and Allah will not leave a house of mud or hair except that Allah will bring this religion into it, with the might of the mighty or the humiliation of the humiliated, a might by which Allah will make Islam mighty, and a humiliation by which Allah will make disbelief humiliate.»**

The Truce and Negotiations between America and Iran

By: Ustadh Asaad Mansour



When we follow America's aggression against Iran and the statements of its officials, especially Trump, regarding halting the aggression, threatening to resume it, or declaring a truce, all of this must be understood within the framework of recognizing its objective behind the aggression. All actions are carried out to achieve this objective. For Iran, this objective is to transform it from a state orbiting within America's sphere of influence, striving for independence, into a subservient state upon which America dictates terms and implements its wishes. As for the entire region, it is to consolidate its control over it due to its strategic location, plunder its resources as a colonialist objective, and prevent its resurgence and liberation (tahrir), and thwart the

establishment of its Khilafah (Caliphate) because it possesses a universal ideology that challenges capitalism. It is also to consolidate the Jewish entity to be used as a dirty tool to achieve these objectives.

When America failed to achieve its objective against Iran during the 40 days of war, it requested a two-week ceasefire under the guise of a Pakistani plan, in exchange for Iran opening the Strait of Hormuz. Thus, it reduced its objective to opening this strait, which was already open before its aggression against Iran! The US resorted to a ceasefire after Iran rejected its 15-point plan, also presented through Pakistan, on March 24, 2016. Iran refused to negotiate under fire. The plan included the complete dismantling of its nuclear program, the closure of the Natanz, Fordow, and Isfahan nuclear reactors, the handover of its 60% enriched uranium stockpile to the International Atomic Energy Agency (IAEA), the import of uranium for peaceful purposes from abroad, a ban on uranium enrichment on Iranian soil, a rigorous IAEA inspection program of its nuclear program and its sources of supply, a halt to its ballistic missile and drone programs, an end to support for regional proxies such as Hezbollah in Lebanon, the maintenance of the Strait of Hormuz as a free shipping lane, and recognition of the right of the Jewish entity to exist. All of these conditions, and the negotiations under fire, were considered humiliating for Iran.

This led to the truce and a softening of the demands. However, these demands will remain the focus of negotiations, representing the highest level of demands. America will then assess the feasibility of achieving all or most of them. If it succeeds in imposing these demands, Iran will lose the elements

of power that keep it a regional power, and lost its chance for independence, thus becoming a subordinate state.

When the ceasefire was declared, negotiations began on April 11, 2026 in Pakistan between the two sides. This is an achievement for Iran, as it refused to negotiate under fire. The goal of the ceasefire is to conduct negotiations, not to permanently end the aggression.

When America sends a high-level delegation to the negotiations, headed by the US Vice President, this indicates the seriousness of the matter and its determination to resume aggression if its conditions, or the most important ones, are not met. The US Vice President then issues direct threats to the Iranian delegation during the negotiations, acting as the second-highest-ranking decision-maker in America and representing the President, as if the President himself were negotiating. The consensus within the American administration is to continue the aggression if the negotiations fail, and the US Vice President has consistently favored negotiations over war. This indicates that any failure of the negotiations will lead America to resume its aggression. Its president, Trump, threatened on April 10, 2026, saying, "We have a reset going. We're loading up the ships with the best ammunition, the best weapons ever made... And if we don't have a deal, we will be using them, and we will be using them very effectively."

A truce differs from ending a state of war and signing a permanent peace agreement. A truce can collapse at any moment, either due to a violation by one or both sides.

Iran's conditions, as listed, number ten: an American guarantee of nonaggression with Iran, continued Iranian control of the Strait of Hormuz, acceptance of uranium enrichment, lifting of primary

sanctions, lifting of secondary sanctions, termination of UN Security Council resolutions against it, termination of all resolutions against Iran by the Board of Governors of the International Atomic Energy Agency, reparations to Iran for war damages, withdrawal of U.S. combat forces from all bases and positions in the region, and a cessation of hostilities on all fronts, including Lebanon.

However, Iran did not explicitly state that it rejects America's conditions. Instead, it presented its own conditions, without addressing the American ones, as if placing them alongside the American ones, suggesting its willingness to accept some or all of them, or to accept them in a modified form, if its own conditions are met.

Two rounds of direct negotiations were held between the two sides, with Pakistan as the host. Iranian media announced progress in the talks, and that the US had agreed to release frozen Iranian funds and to halt attacks by the Jewish entity in Beirut's southern suburbs. This implies that the area south of the Litani River was excluded from the ceasefire, as the Jewish entity seeks to establish a buffer zone there. This zone will be negotiated when the Lebanese delegation meets with the delegation of the Jewish entity on 14 April 2026, in Washington, under US auspices.

Following this, the third round of negotiations took place on the morning of 12 April 2026. US Vice President Vance announced that the negotiations ended without a peace agreement because the Iranians rejected the US conditions regarding not developing nuclear weapons. He said, "The simple fact is that we need to see an affirmative commitment that they will not seek a nuclear weapon, and they will not seek the tools that would enable them to quickly achieve a nuclear weapon" and described the failure as

“bad news for Iran much more than it’s bad news for the United States of America.”

Meanwhile, on 12 April 2026 the Iranian Foreign Ministry spokesperson Esmail Baqaei posted on X that, “The success of this diplomatic process depends on the seriousness and good faith of the opposing side, refraining from excessive demands and unlawful requests, and the acceptance of Iran’s legitimate rights and interests.” This implies that the US was negotiating its 15 demands, which Iran considers excessive, and that a resumption of US aggression is possible at any moment. It appears that the US is determined to achieve its goal of making Iran a subordinate state. The extent of America’s success or failure depends on the steadfastness of the Iranians in their positions and their readiness to fight.

Looking at the overall picture, one sees that there is acceptance of America’s presence in the region, leading to negotiations with it, and there is also acceptance of the existence of the Jewish entity occupying Palestine, leading to negotiations with it. However, the fundamental principle is not to negotiate with America, but to continue fighting it to expel it from the region and force it back across the Atlantic, and to continue fighting the Jewish entity until its annihilation. This requires establishing a state based on an ideology that fights to raise the Kalimah (Word) of Allah ﷻ as the highest, namely, the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood.

Independence Is a Reality, Not a Slogan



What the Muslim World is suffering from today, of high unemployment, inflation, collapsing currencies, and huge wealth disparity, is a direct result of implementing a capitalist system, that aligns neither with the Ummah's beliefs nor its interests. When public property is sold off, essential utilities are privatized, and markets are opened without appropriate safeguards within the framework of Shariah rulings, the economy becomes fragile, and political decision-making becomes hostage to foreign powers.

Economic liberation cannot be separated from the establishment of the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood. The Islamic economic system cannot be fully implemented except under a state that adopts it as a comprehensive ideology, making legislative sovereignty belong to the Shariah and authority belong to the Ummah. Partial reform within the capitalist system remains limited in impact, because the very foundation itself is flawed.

Establishing a state that implements Islam means redefining the role of the economy from being merely a tool to increase gross national income, based on abstract numerical measures, to becoming a means of caring for the people's affairs, and fulfilling their basic needs, thereby enabling them to carry out their responsibilities.

In Islam, the state is responsible for guaranteeing the essential needs of every individual: food, clothing, shelter, and security. This is not achieved through slogans, but through sound guardianship of public properties, the prevention of monopolies, and directing investments, in a way that serves society rather than speculators.

The battle today is not merely a battle of numbers and budgets, but a battle of concepts. Is wealth a means to achieve justice according to the Shariah Law of Allah ﷻ, or a tool to maximize profits, even at the expense of the poor? Is the state a guardian responsible for the affairs of the people, or merely a regulator of a free market? The answers to these questions define the very nature of the system as a whole.

When the Ummah restores its Islamic economic system, it regains its political independence. When its decision-making is freed from the pressure of debt, and the conditions imposed by creditors, it becomes capable of shaping genuine foreign policies, financing strategic projects, and unifying its resources within the framework of a single strong state. Only then does independence become a reality not merely a slogan.

Our Conflict with the Jewish Entity Is an Existential Conflict, Not of Interests or Nationalistic Borders



O Muslims: Our conflict with the Jewish entity is not a conflict of interests nor of nationalistic borders, but instead an existential conflict that will not end until the promise of Allah ﷻ is fulfilled. Allah ﷻ said, ﴿فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا﴾ “And when the second warning would come to pass, your enemies would be left to totally disgrace you and enter that place of worship as they entered it the first time, and utterly destroy whatever would fall into their hands” [TMQ Surah Al-Isra: 7].

It will not end until the glad tidings of the Messenger of Allah ﷺ are fulfilled, «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمْ، فَيقُولُ الْحَجْرُ أَوْ الشَّجَرُ: يَا مُسْلِمُ يَا عَبْدَ اللَّهِ، هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ، إِلَّا الْغَرْقَدَ فَإِنَّهُ مِنْ

«شَجَرِ الْيَهُودِ» **“The Hour will not come until the Muslims fight the Jews, and the Muslims will kill them, until a Jew hides behind a rock or a tree, and the rock or tree will say: O Muslim, O servant of Allah, there is a Jew behind me—come and kill him—except for the Boxthorn tree, for it is one of the trees of the Jews”** [Sahih Muslim].

No matter how much rulers attempt to ignore the inevitability of this conflict, rushing into security agreements, and other deals with the Jewish entity, or neglecting the support of the people of Palestine, or even overlooking repeated aggressions against Muslim lands, such as Syria, this does not change the existential nature, or inevitability, of the conflict.

As for the Jewish entity, it conducts its struggle with the Muslims as an existential conflict, seeking to destroy their sources of strength and impose its dominance over their lands. It openly declares expansionist ambitions from the Euphrates to the Nile, seeks to demolish Al-Masjid Al-Aqsa and build its alleged temple upon its ruins, and supports various groups and factions that help fragment Muslim lands. After all this, is it reasonable to remain heedless of the reality of this conflict and its inevitability?

The Jewish entity is a fragile construct that would not withstand a sincere confrontation from the armies of Muslims. “Operation Al-Aqsa Flood” has already demonstrated its own fragility, as has the United States through the extent of its support, and it would not endure in the face of an ideological state that establishes the ruling governance of Allah ﷻ, fights to uphold His Deen, and whose people love Jihad and martyrdom in the Path of Allah ﷻ.

Danish Elections: A Scandal of Democracy

The recent parliamentary elections in Denmark have concluded, and as usual, Muslims were at the center of media discussions and debates. It became clearly evident during the election campaigns over the past months that there was a growing focus on, and targeted propaganda against, refugees from Muslim countries and Muslims in general. Terms such as “return to homeland” and “reverse migration” became common in public discourse.

Ar-Rayah Newspaper: During the elections, Danish politicians faced several scandals. Among them was the admission by the leader of the Liberal Alliance Party, one of the major liberal parties, to cocaine use. It was also revealed that another politician, who gained thousands of personal votes through spreading hatred against migrants in general and Muslims in particular, was himself involved in drug trafficking and consumption.

This comes in addition to what has become a defining feature of populist electoral campaigns in the West: lies, prejudice against Muslims, and racism. While these politicians debate the expulsion of so-called “criminals” from the country, it is ironic that many of the candidates themselves are implicated in criminal activities and fraud.

Secular Western values and systems have failed, and they are even incapable of guiding their societies toward a meaningful direction. The only viable alternative is the system of Islam, which the Islamic Ummah must adopt worldwide as a comprehensive way of life for anyone who sincerely seeks a new course.

America and the Jewish Entity's War on Iran and the Road to Armageddon!

By: Engineer Hasaballah Al-Nour – Wilayah Sudan



It is a holy crusade for the Americans. They believe that God supports them in it to eliminate the “infidels,” paving the way for Judgment Day, which must be preceded by the Battle of Armageddon. This is how military commanders addressed their soldiers in military barracks where they had gathered, reciting verses from what they call the Bible. These events were repeated in more than fifty military barracks in America, where they indicated that this war is “all part of God’s divine plan” and a fulfillment of the prophecies of the Book of Revelation, and that “President Trump has been anointed by Jesus to light the signal fire in Iran to cause Armageddon and mark his return to Earth.” The American Military Religious Freedom Foundation (MRFF)

documented dozens of testimonies from soldiers and officers complaining about extremist religious rhetoric in their units.

This trend is not isolated, nor is it confined to a narrow group or obscure individuals. Instead, it is taking shape on a wide scale and across multiple segments of American society. A lawsuit was filed against the U.S. Department of Labor, where Secretary Lori Chavez-DeRemer hosts monthly prayer gatherings inspired by Hegseth. Similarly, U.S. politician and Congressman Lindsey Graham posted on X on 28 February 2026, as the attack on Iran began, “I just listened to President Trump’s 8 minute speech again, describing what is taking place and urging the Iranian people to seize the moment. His speech will go down in history as the catalyst for the most historic change in the Middle East in a thousand years,” referring to the return of the Messiah after the Resurrection.

In an interview with conservative American journalist, Tucker Carlson, broadcast on Friday, February 20, U.S. Ambassador to the Jewish entity Mike Huckabee asserted that Jews have a biblical right to the land stretching from the Nile to the Euphrates, adding, in response to a question about the original deed in the Book of Genesis in the Old Testament, “it would be fine if they took it all.”

The influence of the popular “Left Behind” novel series, which has sold over 65 million copies, is also invoked in shaping the American evangelical imagination regarding the Jewish entity, war, and the end of the world.

A Pew Research Center poll conducted in November 2022 showed that 39% of American adults believe humanity is living in the end times, a figure that rises to 63% among white evangelical Protestants (Al Jazeera, March 4, 2026). Republican Congressman

Andy Ogles posted on 9 March 2026, “Muslims don't belong in American society. Pluralism is a lie.”

Netanyahu also made a statement on Saturday evening, 14 March 2026, saying at a press conference, “I think we all realize that we will eventually reach the Kingdom of Heaven, and we will reach the stage of preparing for the return of Christ, and we can secure our future thanks to this immense power, both spiritual and physical,” indicating that the current confrontation is “a resurrection war that will redraw the map of the Middle East.”

The one leading this campaign against Islam is not a journalist, a strategic thinker, or an obscure politician, but instead the US Secretary of War, whose body is covered in tattoos bearing Crusader symbols, and who has written and spoken hatred for Islam and Muslims. We will take some excerpts from his writings and statements that illustrate this animosity.

In his book “American Crusade: Our Fight to Stay Free,” Hegseth stated, “The “Islam = Peace” narrative is a naive and cowardly worldview.” He added, “Islamism is the most dangerous threat to freedom in the world. It cannot be negotiated with, coexisted with, or understood; it must be exposed, marginalized, and crushed. Just like the Christian crusaders who pushed back the Muslim hordes in the twelfth century, American Crusaders will need to muster the same courage against Islamists today.” In another passage from the same book, Hegseth expresses a hardline stance toward Islam, saying, “The longer Americans live with the delusion that Islam is a religion of peace—especially as the demographics of Europe and the United States continue to change—the more difficult our task. Islam has been at war with its enemies—meaning all “infidels”—since it was founded, and it will never stop.”

In a statement on 2 March 2026, Hegseth said, “Crazy regimes like Iran hell bent on prophetic Islamist delusions cannot have nuclear weapons.” In a press briefing with Chairman of the Joint Chiefs Air Force Gen. Dan Caine on 19 March, 2026, Hegseth declared, “Name the Islamist enemy, whether they are Sunni or Shia,”... and this is just the tip of the iceberg.

President Trump himself is not immune to this trend. He appointed a Secretary of War with widely known and extreme hostility toward Islam. On 9 March, 2016, on CNN, Trump said, “I think Islam hates us. There’s something there that — there’s a tremendous hatred there. There’s a tremendous hatred. We have to get to the bottom of it. There’s an unbelievable hatred of us.”

The Battle of Armageddon, or the Resurrection War, is—in their belief—a war that will be waged against the Jews, in which the “infidels”—meaning us, of course—will be killed, Al-Masjid Al-Aqsa will be destroyed, and the Temple will be built on its ruins, paving the way for the return of the Messiah to rule the world with absolute justice for a thousand years. Despite voices within and outside America opposing this approach, and some even opposing the war itself as a violation of international law, nothing has changed. The war continues to rage, and the existential threat persists.

Yes, this war has political objectives, both international and regional. It was intended to dismantle Iran's power and bring it completely under American influence, thus strengthening the US’s dominance in the Middle East and enabling it to control the region's oil, which would facilitate its plan to control the world. It also aims to empower the Jewish entity to dominate the region as America’s policeman. This, in itself, constitutes a colonialist threat that must be confronted. However, what is unprecedented is the

raising of the banner of theology as one of the war's defining characteristics, which some analyses have described as a crusade.

This blatant hostility towards Islam, which has characterized this war, has heightened the sense among Muslims that their faith is under attack, necessitating a united front in its defense. Hiding behind these rulers will not repel an aggressor, nor will it absolve one of responsibility.

Therefore, it is a Shariah obligation upon the military commanders, especially those in and around the region, as the first line of defense for this Ummah and its 'Aqeedah, to take the initiative and replace these systems with a system that would unify the Ummah, consolidate its efforts, and harness all its capabilities to defend its 'Aqeedah and sanctities, thereby nullifying the doctrine of Armageddon. Allah ﷻ said, ﴿لِمِثْلِ هَذَا﴾ **“For the like of this, let those who do good deeds, do good deeds”** [TMQ Surah As-Saafaat: 61].

China Is Not Neutral: Mediating to Contain Political Islam!

By: Ustadh Youssef Arslan*



On Friday, 3 April 2026, Chinese Foreign Ministry spokesperson Mao Ning announced that, “Since the Pakistan-Afghanistan conflict escalated again, China has made mediation efforts in its own way, maintained close communication with both sides via multiple channels and at multiple levels, and created conditions and provided platforms for dialogue between the two sides. Both Pakistan and Afghanistan value and welcome China’s mediation and are willing to sit down and talk again. This is good. The consultation process is being implemented and advanced steadily. The three sides have had common understandings and agreements on specific matters regarding the process, including media reports.”

The latest tensions between Afghanistan and Pakistan began in late February 2026, following Pakistani airstrikes inside Afghan territory and an exchange of accusations between the two sides. Islamabad accuses Kabul of harboring the TTP, the Pakistani Taliban, while Kabul denies these allegations. These clashes represent the worst border tensions since the Taliban's return to power in Afghanistan in 2021, transforming the shared border between Pakistan and Afghanistan into a direct confrontation zone.

On the surface, China is trying to present itself as a neutral mediator. Mao Ning and other Chinese diplomats have repeatedly asserted that Beijing is merely "providing a platform for dialogue" without taking sides. This image is also carefully promoted within Afghanistan. Taliban-affiliated media and officials in Kabul speak of China's "constructive and friendly role," describing it as a sign of mutual respect. However, the geopolitical reality suggests that China is not neutral. Beijing's relations with Islamabad are deeply rooted in history, economics, and security, and the Taliban, due to their need for Chinese investment, practically adhere to the red lines drawn by Beijing. Therefore, its mediation is not neutral diplomacy, but rather a tool for managing its vital interests.

China's primary interests in the region are, first and foremost, security-related. It is deeply concerned about Islamic groups in Pakistan and Afghanistan. The repeated attacks by the Pakistani Taliban against Chinese workers and projects in Pakistan have sounded alarm bells. At the same time, the presence of Jihadist groups in Afghanistan, including the East Turkestan Islamic Movement (ETIM), from the Uyghurs, poses a direct threat to China, which does not want Afghan territory to become a new base for Uyghur fighters. Therefore, the current mediation

appears more like an attempt to coordinate a joint containment of these groups in cooperation with Pakistan, rather than a genuine effort to achieve peace.

Alongside these security concerns, China, by curbing the influence of political Islam, in line with Pakistan's stance, seeks to maintain and expand its economic influence. The current tension directly targets the China-Pakistan Economic Corridor (CPEC), a \$60 billion project that is a cornerstone of the Belt and Road Initiative. The border clashes have not only disrupted trade and transit routes but have also delayed the expansion of the CPEC into Afghanistan, including access to gold, copper, and lithium, and the opening of new routes to Central Asia. Through mediation, China is essentially trying to establish a ceasefire, reopen border crossings, and protect its investments from these risks. This dual approach, initial containment and economic expansion, reflects a strategic priority for Beijing to transform South Asia into a vital sphere of influence.

China is also well aware of America's policy in the region. By fueling or exploiting these tensions, America seeks to divert Pakistan's attention from its primary rivalry with India, toward the Afghan arena. According to this scenario, India gains a greater opportunity to bolster its economic and military capabilities, enabling it to act as a counterweight to China. China does not want the region to slide toward these American objectives, as strengthening India's position would negatively impact China's strategic influence in the Indian Ocean and South Asia.

Consequently, the Chinese Communist Party's policy is also shaped by a deep-seated, principled hostility toward political Islam, and a profound fear of its rise in the region. The party views Islamic movements as an existential threat to its

established control in East Turkestan, and even in its regional periphery, and fears groups like the East Turkestan Islamic Movement (Uyghur), which could launch operations from Afghan territory. Attacks by the Pakistani Taliban on Chinese projects in Pakistan have further reinforced these security concerns.

In addition, economic considerations are a pivotal factor; Border tensions threaten the China-Pakistan Economic Corridor (CPEC) and the expansion of the Belt and Road Initiative into Afghanistan, including access to lithium, copper, and gold. Geopolitically, China opposes the US strategy of exploiting these tensions to divert Pakistan's attention from its rivalry with India, thereby strengthening New Delhi's position as a counterweight to Beijing. Therefore, China's mediation is a tool for managing tensions, containing shared threats, and deepening its economic and security influence, rather than simply a neutral attempt to achieve peace.

*** Member of the Media Office of Hizb ut Tahrir in Wilayah Afghanistan**

The War of the Muslims Is One, and Their Peace Is One

The war of the Muslims is one, and their peace is one. It is not permissible for them to allow any disbeliever to attack any part of their lands. Instead, they must rise as one body to support one another and prevent aggression against them. As for making their lands, airspace, and waters a launching point for attacks against their brothers, by Allah ﷻ, this is one of the gravest sins.

The unification of the Muslim lands into a single state, the Khilafah (Caliphate) upon the Method of the Prophethood is the only solution to all the issues facing Muslims. Their Khaleefah (Caliph) is the one by whom they find protection, and from behind whom they fight. The existence of the Khilafah prevents colonialist disbelievers from even considering aggression against any Muslim land. If the Muslims had a Khaleefah, neither America nor its protégé, the deformed Jewish entity, would dare to attack the Muslims.

Were it not for the Ruwaybidah, the foolish rulers of the Muslims, America would not have been able to commit aggression against Iran, nor previously occupy Iraq and Afghanistan. Accordingly, we call upon the Muslims to work with Hizb ut Tahrir and support it in removing these Ruwaybidah rulers, and replacing these weak entities in their lands, by establishing the Second Khilafah on the Method of Prophethood. This is to implement the ruling governance by all that Allah ﷻ has revealed, to prevent disbelievers from attacking our lands, and to convey Islam to the world.

The Shebaab (Youth) of the Ummah: From Scattered Energy to a Force that Will Establish the Khilafah (Caliphate)



The issue of shebaab (youth) in the Muslim World is not merely about an age group needing entertainment programs or job opportunities. It is about a strategic resource that, if not channeled towards a clear, ideological project, will become a burden or fuel for other agendas. Young men and women are the most capable of carrying an idea, the quickest to respond to it, and the boldest in adopting it. Therefore, throughout Islamic history, they have been at the forefront of every pivotal transformation the Muslim World has witnessed.

When we reflect on history, we find that major transformations were not brought about by the hesitant or the privileged, but by a generation that believed in an idea and lived for it. It suffices to recall the example of Muhammad al-Fatih, who undertook the

project of conquering Constantinople in his youth. He did not see himself as a regional ruler, but as the leader of a state carrying a Risaalah (message) and a mission striving to fulfill glad tidings of the Prophet ﷺ. Similarly, Usama ibn Zayd (ra) led an army that included senior Companions (ra) of the Messenger of Allah ﷺ. For him, the criteria for leadership were ability, competence, and commitment, not age.

These examples are not mentioned merely for historical admiration, but to affirm a political principle: when shebaab are connected to a clear ideology and a vision for a state, they become a genuine force for change. Under the Islamic state, shebaab were not relegated to secondary roles. Instead, they were integral to decision-making, spreading the Risaalah (message of Islam), striving in the Path of Allah ﷻ, and building society on the foundations of Islam.

Today, however, the problem is not the scarcity of young men and women in Muslim countries, but instead the nature of the political and intellectual environment in which they live. The existing agent regimes that arose after the fall of the Uthmani Khilafah (Ottoman Caliphate) were neither founded on the principle that Ummah has authority, nor on the principle that Islam is the ideology that guides the state, but rather on secular nationalistic foundations tied to the capitalist international order. It is only natural that these regimes seek to cultivate a generation detached from Islam and integrated into their reality, not a generation that questions their legitimacy or works to change them.

Therefore, young men and women are pushed towards consumerism, preoccupation with trivialities, and chasing after individual success stories devoid of any collective purpose. They

are instilled with the idea that the ultimate ambition is a comfortable job or emigration to a “developed” country, while the fundamental question is obscured from them: What is your role in your Ummah? What is your stance on a reality where the Shariah of Allah ﷻ is not implemented, and where the unity of Muslims is not preserved?

The political culture of Islam does not view the young men and women as a societal group in need of psychological support, but rather as a force for change that must be linked to an ideological project. Islam established sovereignty for Shariah and authority for the Islamic Ummah, and obligates that Muslims pledge a Bayah of allegiance to a Khaleefah (Caliph) who would implement Islamic Shariah and carry its Risaalah to the world through Dawah and Jihad. This Shariah obligation is not the sole responsibility of ulema and politicians, but the responsibility of the entire Islamic Ummah, especially its shebaab.

Young men and women are best equipped to bear the burden of intellectual conflict because they are less bound by immediate interests and more willing to sacrifice. They are also best positioned to wage the political struggle to expose the falsehood of existing regimes, reveal their subservience, and demonstrate their contradiction with the Ummah’s Aqeedah (creed). However, this cannot be achieved through emotion and uncontrolled impulsiveness, but rather through ideological political awareness that understands the nature of the international order, recognizes the true nature of states and the complicity of rulers, and comprehends the Islamic system of governance as explained by Shariah evidences.

Transforming youth into a force for establishing the Khilafah does not mean militarizing society or being drawn into futile armed

confrontations. Instead, it means building a public opinion stemming from a general awareness, adopted by an ideological group working to change ideas and concepts until the implementation of Shariah becomes a popular demand upon awareness, not merely an emotional yearning. In Islam, change begins with an idea, then transforms into public opinion, and finally translates into political reality.

A young man or woman who understands that nationalism is an artificial bond compared to the bond of Aqeedah, and that current nationalistic borders were imposed to fragment their Ummah, will not be content with merely raising slogans. They will ask: Where is the political entity that unifies Muslims? Where is the system of ruling governance that fully implements Shariah? Where is the state that makes the Ummah's wealth public property, managed for its benefit, not for the benefit of foreign corporations?

Redirecting the energy of shebaab begins with redefining success. Success does not lie in assimilation into a system that contradicts the Islamic 'Aqeedah, but in working to change it. It does not lie in achieving individual gains, while the Ummah remains weak, but in engaging in ideological, aware political action aimed at the resumption of the Islamic way of life, by establishing the Khilafah Rashidah (Rightly Guided Khilafah) on the Method of the Prophethood.

The Muslim World today stands at a crossroads; its shebaab can either remain captive to fragmented, individualistic projects, or they can transform into an aware vanguard leading the process of change. Every youthful energy wasted on frivolity or in service of un-Islamic agendas is a strategic loss, while every young man

or woman who embraces the political vision of Islam is a building block in the construction of the future Islamic state.

History testifies that major transformations often begin with a generation of young people who decide to reject the corrupt status quo, not through chaotic rebellion, but through an aware commitment to a clear vision. The youth of the Muslim World are no less capable than their predecessors, but they need a true compass, a unifying project, and organized action that translates conviction into reality. Allah ﷻ said, ﴿إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ هُدًى﴾ **“They were youths who truly believed in their Lord, and We increased them in guidance”** [TMQ Surah Al-Kahf, 18:13].

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The Islamic Ummah Between Confusion and Revival

The undeniable truth is that the condition of the Ummah will not change while it remains in a state of waiting. It cannot regain its honor through slogans, sermons, Friday khutbas, opening centers for Quranic education, without implementing the Noble Quran, or by merely wishing for miracles. Instead, what is required is genuine awareness, organized good deeds, and sincere alignment. The path to revival is not paved with comfort. Instead, its costs are high.

However, the question that must be asked honestly is: do we accept continuing as an Ummah without direction, or do we bear the costs of the path to restore it?

If we are not the generation of empowerment (tamkeen), then let us at least be the generation that prepares the way for it. Let us work with those who have dedicated their lives to returning the Ummah to its true compass through the re-establishment of the Khilafah Rashidah (Rightly Guided Caliphate) upon the Method of Prophethood, namely Hizb ut Tahrir.

So, O our armies, O source of our military strength, be the supporters of this Ummah, and prepare for Jihad in order to establish the Khilafah (Caliphate). Allah ﷻ said, ﴿وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ **“And victory comes only from Allah—the Almighty, All-Wise”** [TMQ Surah Aali-Imran:126].

What the Colonialist West Fears About the Khilafah



What makes it easy for America to maintain its hegemony is that it possesses the power that enables it to design strategies without any real competitor. Today, there is no opposing force on the chessboard. China is a commercial giant that can be easily dealt with, and it does not yet represent a clearly defined power. It does not possess an ideology for which it is willing to sacrifice itself. Instead, it operates with a purely commercial and technological mindset.

Only the Islamic State will be able to change this reality, and this is what frightens them, and makes them manage all the conflicts on Muslim lands, and work to destroy the military and economic infrastructure in our countries, and even divide the divided and make the region hostage to the Jewish entity, by making it the strike force within it, despite the region having the ability to

restrain it. However, Allah ﷻ says, **﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرٌ الْمَاكِرِينَ﴾** **“They planned, but Allah also planned. And Allah is the best of planners”** [TMQ Surah Al-Anfal 30].

The Islamic state will inevitably be established, by the permission of Allah ﷻ, because it is a promise from Allah ﷻ to us. This is also because there is a hizb working for it, carrying this objective and keeping it constantly in view. It is Hizb ut Tahrir whose determination does not weaken, and whose resolve does not waver, and which knows that Allah ﷻ will grant victory (nashr), even if it is after a while.

Allah ﷻ says, **﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ﴾** **“Surely the disbelievers spend their wealth to hinder others from the Path of Allah. They will continue to spend to the point of regret. Then they will be defeated and the disbelievers will be driven into Hell”** [TMQ Surah Al-Anfal: 36].

What We Are Experiencing of Division Today Is Not Fate, but a Temporary Condition That Can Be Overcome



The Dawah to restore the state of the Muslims begins with removing nationalistic borders and maps from the minds of Muslims. When a Muslim realizes that his brother anywhere is an extension of himself, and that their cause is one and their destiny is shared, then the true features of the Ummah begin to emerge.

When nationalism retreats in the face of the Aqeedah, and narrow nationalistic identities dissolve into a broader Islamic identity, it becomes possible to rebuild the Ummah into that which was not merely a dream, but a reality the Ummah lived for a long time.

The question is not: Can that unity return? Instead, the question is: Why do we accept the alternative, when we know that our history has witnessed far better and far greater? An Ummah that

was once a single body must not accept remaining as fragmented pieces, no matter how long time passes.

What the Ummah is experiencing today in terms of division and weakness is not fate, but a temporary condition that can be overcome if Muslims regain awareness of their true identity and collective unity.

The Ummah that once unified them was not a myth, but a lived reality shaped by Aqeedah when it was the supreme reference point, and when the Ummah saw itself as a single entity, not divided by nationalistic borders nor separated by flags.

The restoration of that glory does not come through mere nostalgia, nor through simply lamenting the current reality. Instead, it comes through serious and dedicated good deeds to revive the meaning of the Ummah in people's hearts, and to establish identity according to the Aqeedah above all other forms of belonging.

This pioneering guide, whose truthfulness is known, and who has dedicated itself to this sacred mission, calls you to earnest action and sincere effort toward rebuilding the entity that unifies Muslims under one Rayah banner.

Let this Dawah be a Dawah to revive what has faded, to restore what has been lost, and to work for the establishment of a state that gathers the scattered parts of the Ummah, restoring its unity and strength, so that it may return as the best of Ummah, carrying its Risaalah message once again, and reviving a civilization that rescues the world from the decay of the corrupt capitalist system.

Trump and the Disintegration of American Leadership

By: Ustadh Ahmed Zakaria

What is happening within the corridors of power in America, with the successive dismissals of prominent military commanders, most notably the Chief of Staff of the Army recently, whilst since taking office, Pete Hegseth has fired or sidelined at least two-dozen generals and admirals, is not a passing administrative incident, nor merely an internal reshuffling. Instead, it is a direct reflection of a deep crisis striking at the very core of the American political order, revealing a breakdown in the unity of decision-making between the political and military branches.

A nation that leads the world is supposed to conduct its wars with clear political objectives. Its army should be a precise instrument for implementing these objectives. This is contrary to what we are witnessing today, especially under Donald Trump's approach. Trump has dragged the military establishment into conflicts that lack a specific political definition and a clear vision of what is to be achieved. This, in itself, is enough to create a rift in the structure of the army, and generate a state of silent rebellion within its leadership, which finds itself being called upon to fight without direction.

This contradiction between military action and political vacuum explains the state of American confusion. Despite the United States' military superiority and its strikes in multiple arenas, including the escalation with Iran, these actions remain incapable of achieving a stable political outcome because they simply lack a clear objective. This transforms power from a decisive tool into a

burden that exposes the leadership's shortcomings, rather than concealing them. Moreover, this confusion occurs within the context of a heated international conflict, in which powers like China are advancing, and regional actors like Iran are being used within complex international arrangements. However, what is striking is that America, which once controlled the pace of this conflict, is now unable to manage it with the same firmness, due to the absence of an aware political leadership, and the erosive effect of genuine differences between its political factions. The conflict within the US has become a power struggle, not a conflict of ideology or direction.

Herein lies the most dangerous truth: the crisis is not one of management, but a crisis of ideology. The capitalism upon which America was founded is no longer capable of producing cohesive political leadership, nor of offering a vision to guide the world. Indeed, it is now floundering even in its own domestic governance. This erosion of ideology has directly impacted its instruments: leadership has faltered, the military has been thrown into disarray, and decision-making has crumbled.

Amidst this backdrop, the Muslim World, possessing the resources and potential to be a significant player in the international arena, is left out of the equation. Its armies are being used to serve the agendas of others, its wealth is being plundered, and a political reality is being imposed upon it that perpetuates its subservience. Meanwhile, its latent power is being exploited by lowly agents who have no real control over their own destiny.

The current confusion within the American leadership and the turmoil in the management of international conflict are but harbingers of a major international vacuum, opening the door to

a radical shift in the balance of power. This moment should not be interpreted as mere weakness on the part of the adversary, but rather as a historic opportunity for the Ummah, provided it possesses an ideological political project that reconnects power with purpose and places armies in their natural role: instruments for liberating the land, not for guarding regimes.

Only an Ummah that embraces Islam as both Aqeedah (creed) and system, and understands that ruling governance according to the Shariah Law of Allah ﷻ is the foundation of revival, is capable of filling this void and redirecting the struggle toward its true enemies, foremost among them the Jewish entity and the colonialist powers that stand behind it.

This is a moment of collapse for those who cling to the current compass, but also a moment of testing for those who possess the compass that gives rise to advance. Either this moment will be seized to resume the Islamic way of life based on the project of the Khilafah Rashidah (Rightly Guided Caliphate), which will restore the Ummah to its role and standing, or the Ummah will remain hostage to the conflicts of others, paying the price with its blood and resources.

The War between America and the Jewish entity against Iran and its Repercussions on Sudan

By: Ustadh Ibrahim Othman (Abu Khalil) *



The war between America and the Jewish entity against Iran has affected all countries of the world, especially in the economic aspect, albeit to varying degrees. As for its impact, it was more severe on the people of Sudan, since Sudan is already experiencing a stifling economic crisis due to the ongoing war in it and its impact on people's lives. It impoverished the rich, and made the poor poorer, so life became an unbearable hell as fuel prices rose by more than 60%, severely affecting transportation and logistics. Ticket prices increased. Bus ticket prices increased by up to 50%, and the cost of internal transportation increased by

more than 30%, and four small loaves of bread became worth 1000 Sudanese pounds.

In general, the prices of all commodities, especially food, have risen in light of an already existing recession and a decline in purchasing power due to the low incomes. A small segment of the population now relies on remittances from children or relatives abroad, while the vast majority live hand to mouth, subsisting on a single meal a day.

Then, suddenly and without warning, the value of the dollar rose over the past few days against the Sudanese pound, reaching more than 4,000 pounds per dollar, an increase of more than 400 pounds per dollar. This also increases the value of imported materials, which has become the norm in Sudan as most of the people's needs are met from abroad after factories and farms ceased function. Sudan's imports jumped to more than 9 billion dollars in one year, and there are no exports to cover this large amount except gold, of which more than 70% goes into the pockets of influential people and others, and does not enter the state treasury as it is looted wealth in the absence of oversight.

The government, whose duty it is to alleviate the burden of these circumstances on the people, is itself increasing their hardships. On 10 April 2026, the Sudanese Customs Authority implemented a new increase in the customs dollar rate, raising it from 2,769 Sudanese pounds to 3,222 pounds, an increase of 454 pounds or more than 16%. This was not the first increase. The so-called customs dollar has consistently fluctuated with the dollar's price

in the parallel black market, negatively impacting inflation rates, which have risen to unprecedented levels.

From a political standpoint, America's preoccupation with its war on Iran, while it maintains control over the Sudanese conflict through its envoy, Massad Boulos, who repeatedly speaks of a humanitarian truce without specifying when or how it would begin, has led to a cessation of such pronouncements following the outbreak of war in Iran. The political reality remains largely unchanged, with America working to fragment Sudan by carving out Darfur. The situation has become similar to the Libyan scenario with two rival governments, one in Port Sudan and Khartoum, and another in Nyala, the capital of South Darfur.

The war has long been a series of skirmishes, far removed from the main theater of war in Darfur and its surrounding areas in Kordofan. The only casualties are occasional airstrikes or drone attacks by the army and the Rapid Support Forces, which only harm innocent civilians. This is done to avoid the perception that the war has ended, especially since army commanders constantly speak of eliminating the rebellion throughout Sudan without any concrete action. Therefore, the war continues in South Kordofan and Blue Nile, with the Rapid Support Forces attacking and the army defending. The same area is supposedly liberated multiple times! For example, the repeated claims of lifting the siege on Dilling and opening the road between it and Habila confirm that the war there is a war of attrition, intended to prolong it until despair takes root in people's hearts, making them believe that this war will never end, thus leading them to accept any solution even the secession of Darfur.

The war there is a series of skirmishes. There are voices openly advocating for the separation of Darfur, offering justifications for it, just as happened before the secession of South Sudan. The media and some politicians played a significant role in conditioning the public to accept the separation of the south. This is precisely what is happening now, with political actions all aimed at conditioning the people to accept the reality that America will impose: the detachment of Darfur from the body of Sudan.

These people are indifferent to the harm these conspiracies inflict on the country and its people. If they are unaware that their actions serve America's plots to divide and fragment Sudan, then that is a calamity. But if they are aware and are still serving the enemies of the nation—the disbelieving colonialists—then the calamity is even greater.

On the other hand, the Europeans, whom America successfully sidelined from the Sudanese political scene through the war between the army and the Rapid Support Forces, remain determined to obstruct its projects there. Therefore, they are currently working hard to ensure the success of the Berlin Conference on Sudan, which is being held today, Wednesday, 15 April 2026. While this conference, like its predecessors in the past two years—the London and Paris conferences—will not significantly impact America's position or its control over the Sudan issue, it is certainly unsettling for America and its allies in Sudan. Consequently, the Sudanese government, through its embassy in Berlin, submitted an official memorandum to the German Foreign Ministry on Friday, 10 April 2026, conveying

Sudan's rejection of holding the Berlin Conference on Sudan without the government's participation, approval, and consultation in all arrangements.

This is the reality in Sudan, where its people need to be aware of the conspiracies being hatched against them by the disbelieving colonialists seeking to dismantle what remains of Sudan through agents who carry out their wishes. They must work diligently to thwart these conspiracies and defeat them by establishing an ideological state that prevents the fragmentation of Sudan and strives to unify it with the rest of the Muslim World in a strong and dignified state: the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood. This is the only state capable of transforming Sudan's reality for the better, and indeed, the reality of the entire world, whose leaders today are mired in futile wars, economic crises, and other calamities.

*** Official Spokesman of Hizb ut Tahrir in Wilayah Sudan**

Between the Earthquake of Awareness and the Birth Pangs of Certainty: The World on the Threshold of a New Order

By: Ustadh Abdo Al-Dali*



What the world witnessed during the decade and a half of the 1980s was not merely a series of fleeting political or military movements. Instead, it constitutes an earthquake that shook the very core of outdated concepts and ideas that had been ingrained in the minds of peoples for decades. Today, we are living through a major correction of collective awareness, where the tools of intimidation that authoritarian regimes attempted to instill through values of selfishness and fear have fallen, giving way to the innate yearning of peoples for liberation and dignity.

Popular Platform of Support: The Invincible Shield

The secret of the legendary steadfastness we are witnessing today lies in the popular support; that solid foundation that is no longer merely a supporter of liberation projects, but has become the very beginning and the end. Experience has confirmed that an aware popular platform is the true laboratory of resilience. We have seen the mother bid farewell to her son with patience, and the society that embraces the option of resistance despite the heavy price. This popular platform shattered the myth within the Arabic proverb, العين لا تقاوم المخرز “The eye cannot meet the awl,” which means that the weak cannot withstand the powerful, transforming psychological defeat into revolutionary fervor and affirming that popular support is the only guarantee for overthrowing systems of tyranny and subservience.

The Fall of the “Bogeyman” and the October Earthquake

Operation Al-Aqsa Flood came as the watershed that closed the door on the old history and opened a new era. For years, international propaganda promoted the Jewish entity and the superpowers behind it as an invincible force, but the events of October 2023 and their aftermath exposed the strategic flaws of these powers.

The discourse shifted from hegemony to mere existence, and the psychological aura of invincibility crumbled in the alleys of Gaza and on the walls of a new certainty. What frightened us yesterday as a military “bogeyman” has today become a subject of analysis concerning America’s impotence and the weakness of the Jewish entity. The battles in the forests of Jubailiyah in Nawa and Beit Jinn in Syria, culminating in the epics of Gaza, have confirmed one undeniable truth: that material power, however great, remains insufficient against the will of a proactive leader driven by conviction and ideology.

The Difficult Labor and the Birth of a New Order

The region today is not merely experiencing a crisis. Instead, it is experiencing the labor pains of a new international order that will reshape the course of history. The post-Al-Aqsa Flood world is radically different from what came before; the old bets on the stability of thrones or fragile security balances have been confirmed to be losing propositions.

Today, we face two paths, and only two: either expansionism that dreams of swallowing the region from the Nile to the Euphrates, should the will of the people be broken, or the dawn of independence, where Gaza and Syria today constitute the scale that will determine the features of the future map and uproot all artificial entities lacking roots and principles.

Conclusion: The Natural Context of Unity

The unity of Ash-Sham and its revolution with the heroism of Gaza is the natural state of an Ummah described by its Prophet Muhammad ﷺ as follows, «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ» **“The believers, in their mutual love, mercy, and compassion, are like a single body; if one part of it is afflicted, the whole body responds with sleeplessness and fever.”** This popular surge and rising awareness are the natural context for reclaiming identity, and opposing it is a losing gamble that places its perpetrators in the enemy camp.

The region is preparing for a major rebirth, and approaching its grand objectives is closer than ever before. Anyone who thinks the “bogeyman” is still frightening, is reading from an old book, whose pages have been burned by the flames of popular will, and on-the-ground confrontations. The people have rediscovered

their innate nature, and it is only a matter of time before complete liberation (tahrir) is realized, and a new history is written with ink of honor and dignity—a history based on an ideological state that truly looks after the affairs of the people, as Allah ﷻ has obligated, a state that transforms people from the worship of men, to the worship of the Lord of mankind, a state that leads people from the darkness of greedy colonialists to the light and mercy of Islam. It is the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood, which will soon be established, by the Permission of Allah ﷻ. The enemies and their agents are certain of this and are working to prevent its return, while we are certain and supported by a promise from Allah ﷻ, whilst Allah ﷻ never breaks His promise, and by glad tidings from His Messenger ﷺ.

*** Member of the Media Office of Hizb ut Tahrir in Wilayah Syria**

The Only Path to Saving Muslims and Humanity from Ignorance, Injustice, and Violence

The system of Islam, revealed by the Creator, Allah ﷻ, is the only path that can save not only Muslims, but all of humanity, from ignorance, injustice, and violence, as well as from economic collapse and moral decay, granting them lasting happiness and true, sustainable well-being. This system does not require humanity to invent or create it, as it has existed for more than fourteen centuries without distortion or corruption, preserved in its pure form as revealed in the Noble Quran and Prophetic Sunnah.

All of humanity, and especially the Islamic Ummah, is in need of righteous and capable leaders who can understand this system as it is, without mixing it with anything else, convey it correctly, and implement it in the proper manner. Is there anyone in the Ummah who possesses these qualities? Yes, they exist among you, between you, and with you since 1953.

O Muslims, listen to them with sincere hearts and observe them with true insight, so that you may recognize the truth as it is. Listen to them, hold firmly to them, follow them, support them, and implement their good speech with full awareness and sincere dedication, so that your steps align with truth and guidance. The entire world, and especially you Muslims, are in urgent need of this today. It is the only path to salvation, guidance, and true prosperity.