

AL-WAIE MAGAZINE

(Translated from Arabic)

Al-Waie Editorial: The Birth of the Prophet (saw)

Al-Aqsa Flood... Changes and Transformations for Future Generation

The Collapse of International Law: "Rules-Based International Order," A Cunning American Concept

Al Quds Between the Decisive Battle, and the Promised Khilafah of the Future

After the Destruction of Gaza, the Jews and the Treacherous Rulers of Muslims Will Face Destruction as Well

The Hostility of the Iranian Regime Towards the Islamic Ummah

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The Birth of the Prophet (saw): It is a Commemoration of One of the Special Days from Allah (swt). It is Not an Eid that Follows the Ways of Those Before Us

(Translated from Arabic)

<https://www.al-waie.org/archives/article/19557>

Since Allah (swt) sent Muhammad (saw) as a Messenger (saw) and Prophet, He (swt) made his Message the final one, and made him the Seal of the Prophets, ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ﴾ **“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets. And Allah has full knowledge of all things.”** [TMQ Surah Al-Ahzab: 40].

Allah (swt) made this a universal message until the Day of Judgment, and sent him (saw) to all of mankind, whether white, red, yellow, or black. Allah said, ﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾ **“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner.”** [TMQ Surah as-Sabaa 34:28]

Indeed, this Deen has come complete without deficiency, encompassing all aspects of life, based on an intellectual creed clearer than the midday sun, from which only the misguided turn away...

Muslims are commanded to follow the teachings of their Deen in all aspects of their lives, where there is legislation. They are obliged, from the first of them, until the Day of Judgment, to emulate their Messenger and Prophet (saw), and make him their

leader and role model in all his words, actions, and even his silent consent. The best among them are those who live in accordance to the Prophet (saw) in all aspects of their lives and at all times. He is the Prophet (saw), the illuminating lamp, the warner, the bringer of good tidings, and the witness over all people with the truth that came from his Lord. Allah said, ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ٤٥ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا﴾ **“O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp.”** [TMQ Surah Al-Ahzab 33: 45-46].

Muslims must be the sincere bearers, witnesses, and successors of the Final Message. Allah (swt) said, ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ **“And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.”** [TMQ Surah Al-Baqarah 2: 143].

Allah (swt) has commanded the community to obey the Messenger (saw), in eloquent verses that bring delight to the ear and heart when they are read and pondered upon. Allah (swt) said, ﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ﴾ **“And We did not send any messenger except to be obeyed by permission of Allah.”** [TMQ Surah An-Nisa 4:64].

Allah (swt) said, ﴿وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ **“And whatever the Messenger has given you - take; and what he has forbidden you refrain from.”** [TMQ Surah Al-Hashr 59: 7].

Allah (swt) said, ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ **“But no, by your Lord, they will not truly believe until they make you, O Muhammad, judge concerning that over which they dispute**

among themselves and then find within themselves no discomfort from what you have judged and submit in full, willing submission." [TMQ Surah An-Nisa: 65].

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا﴾
It is not for a believing man or a believing woman, when Allah and His Messenger have decreed a matter, to have any other choice in their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error." [TMQ Surah Al-Ahzab 33:36].

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾
“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.” [TMQ Surah At-Tawbah 9: 71].

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۚ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾
“O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.” [TMQ Surah Al-Ahzab 33: 70-71].

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِّيقِينَ وَالشَّهَدَاءِ ۗ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا﴾
“And whoever obeys Allah and the Messenger, those will be with the ones upon whom Allah has bestowed favor of the prophets, the

steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions.” [TMQ Surah An-Nisa 4:69].

Allah (swt) said, **يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾** **“O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.” [TMQ Surah Muhammad 47: 33].**

Allah (swt) said, **يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾** **“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best way and best in result.” [TMQ Surah An-Nisa 4:59].**

The Message that the Messenger (saw) was sent with is a complete one. It contains everything that Muslims must adhere to. It is forbidden to introduce anything new to it. The Messenger of Allah (saw) said, **“Whoever introduces something into this matter of ours (Islam) that is not part of it, it will be rejected.”**

Any new issue in the lives of Muslims must be referred back to their Deen. They must take the truth from it. This includes the idea of making the Prophet’s ﷺ birthday an annual Eid, as an expression of love for him, acknowledgment of his virtue and status, and as a means of honoring him.

It is noted that the notion of making the Prophet’s (saw) birthday an annual Eid is something foreign to Islam. The Messenger (saw) specified only two Eids for Muslims: Eid al-Fitr and Eid al-Adha, and did not mention any others. The Prophet

(saw) himself did not celebrate his birthday during his life. Moreover, the best of generations that followed him, the generation of the Companions, their followers, and those who followed them, did not celebrate it either. These were the Muslims most deserving of emulating the Prophet (saw). They are considered the best of the Muslims after the Prophet (saw), according to his (saw) testimony about them. The reason for this is that they adhered strictly to following the Deen and would not accept innovation, nor deviated from the straight path by even an inch. If this matter were part of the Deen, it would have been ordained, and the Muslims of the early generations, who are the best of generations, would have been the first to practice it.

It is also observed that the celebration of the Prophet's (saw) birthday has come about as an imitation of the Christians. The Christians celebrate the birthday of Jesus, peace be upon him, and the Muslims began to imitate them during the periods of decline, based on the notion that celebrating the Prophet's ﷺ birthday is something good.

Those who do this based on such reasoning are committing a forbidden act, as it involves imitation of non-believers. Many authentic narrations from the pure Sunnah prohibit imitating non-believers. The Prophet (saw) said, **ليس منّا** "He is not one of us who imitates other than us." [Narrated by al-Tirmidhi].

And he (saw) also said, **«ومن تشبّه بقوم فهو منهم»** "Whoever imitates a people is one of them." [Narrated by Abu Dawood and Ahmad].

The Jews said, **«ما يدع من أمرنا شيئاً إلا خالفنا فيه»** "There is nothing that he (the Prophet) leaves from our practices except that he differs from us in it."

It is also narrated by Abu Dawood that Umm Salamah said that the Prophet (saw) used to fast on Saturdays and Sundays with the intent of differing from the celebrations of the disbelievers, saying, «إِنَّهُمَا يَوْمَا عِيدِ الْكُفَّارِ وَأَنَا أَحَبُّ أَنْ أَخَالَفَهُمْ» **“These are the days of Eid of the disbelievers, and I like to be different from them.”**

What Muslims do today, such as holding celebrations, decorating streets with flags and banners, participating in parades accompanied by musical bands, turning on special lights, hanging decorations in streets, homes, and offices, reading the story of the Prophet's birth in mosques and neighborhoods, or inventing songs and beating drums, none of this is established by the Shariah, nor approved by the aqeedah. Instead, it falls under the imitation of those who came before us, as emphasized by the saying of the Prophet (saw), **لَتَتَّبِعَنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شِبْرًا بِشِيرٍ وَذِرَاعًا**, **“You will surely follow the ways of those before you, inch by inch and cubit by cubit, even if they entered a lizard’s hole, you would enter it too.”** They asked, **“Who, O Messenger of Allah, the Jews and the Christians?”** He replied, **«قَالَ فَمَنْ؟» “Who else?”**

If we truly want to honor our Prophet ﷺ today, we must follow the path that he set for us and not resort to innovation or imitation of the kuffar. So, how has Allah (swt) ordained us to honor the best of creation and the Seal of the Prophets, Muhammad ﷺ?

The honor of the Prophet ﷺ lies in following him, as Allah says, ﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾ **“Say, [O Muhammad], ‘If you should love Allah, then follow me, [so] Allah will love you.’”** [TMQ Surah Aal 'Imran 3: 31].

And He (swt) said, ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾
“There has certainly been for you in the Messenger of Allah an excellent example.” [TMQ Surah Al-Ahzab 33: 21].

The Prophet (saw) must be honored by holding firmly to the Deen that he (saw) brought, as he said, تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي أَبَدًا، كِتَابُ اللَّهِ وَسُنَّتِي
“I have left among you that which, if you hold fast to it, you will never go astray after me: the Book of Allah and my Sunnah.”

With the advent of this blessed anniversary, we must reflect on ourselves. Are we truly following the path of the Messenger of Allah (saw)? Are we truly on the straight path, or have we deviated from it? The commemoration holds no value if we neglect the Message of the one whom we commemorate.

As this anniversary arrives, we must remember that we are obliged to follow the example of the chosen Messenger ﷺ and follow the light that he brought to the world. We must remember that his Message:

- Came for all people, at all times and places:

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

“Say, O Muhammad, ‘O mankind, indeed I am the Messenger of Allah to you all.’” [TMQ Surah Al-A'raf: 158].

- Abrogated all the previous laws:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ﴾

“Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in what they have of the Torah and the Gospel.” [TMQ Surah Al-A'raf: 157].

- It is the Final Message:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

“Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and Seal of the Prophets.” [Al-Ahzab: 40].

- After the mission of Muhammad (saw), belief in him became obligatory, and disbelieving in him is considered disbelief that leads to Hell. Allah (saw) said,

﴿وَمَن لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا﴾

“And whoever does not believe in Allah and His Messenger. Then indeed, We have prepared for the disbelievers a Blaze.” [Al-Fath: 13].

All people, all of mankind, have been commanded to follow this message until the Day of Judgment.

- Following this message is what brings salvation from the hardship of this world, while failing to follow it leads to suffering in both this world and the Hereafter. Allah said,

﴿فَمَن اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ۚ ١٢٣ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَىٰ ۚ ١٢٤ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا ۚ ١٢٥﴾

“So whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. But whoever turns away from My remembrance, indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind. He will say, ‘My Lord, why have You raised me blind while I was once seeing?’ Allah will say, ‘Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.’” [Ta-Ha: 123-126].

The Prophet (saw) also said,

«تركت فيكم ما إن تمسكتم به لن تضلوا بعدي أبداً: كتاب الله وسنتي»

“I have left among you that which, if you hold fast to it, you will never go astray after me: the Book of Allah and my Sunnah.”

- We must follow the Messenger of Allah (saw) in response to Allah's command,

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

“Say, [O Muhammad], ‘If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins.’” [TMQ Surah Aal 'Imran: 31].

With the advent of this blessed anniversary, we must ask ourselves: Isn't it time for this Ummah to make this occasion a motivation to act in accordance with what the Master of the Messengers brought? Shouldn't we realize that our glory and honor were attained by adhering to the teachings of the Prophet ﷺ, rather than merely singing about or lamenting over past glories?

Isn't it time for this Ummah to understand that it is addressed by Allah's saying:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

“You are the best Ummah produced as an example for mankind. You command all that is right and forbid all that is evil and believe in Allah.” [TMQ Surah Aal 'Imran 3: 110].

Understand that it is a responsibility before Allah (swt) for the entire world, as Allah (swt) has made it a just community so that it can bear witness over the people, ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ **“And thus We have made you a just**

community that you will be witnesses over the people.” [TMQ Surah Al-Baqarah 2: 143].

Declining from its leading position in the world makes the Ummah incapable of fulfilling this testimony. Isn't it time for the Ummah to realize that the One (swt) Who helped Muhammad (saw) is still the Helper, Allah Himself. So seek His help and He will help you. Seek His guidance and He will guide you. Seek His counsel and He will direct you. Isn't it time for the Ummah to realize that the Path of the Messenger of Allah ﷺ is still clear and well-defined?

What is required from the Muslims regarding their noble Messenger ﷺ is that they make this a remembrance of worship, not a celebration in the style of the People of the Book. This is a matter that clarifies the truth and dispels doubts among those who may have them.

It has been the custom of Muslims to commemorate important days and events, as learned from the Noble Qur'an and the Blessed Sunnah. The Noble Quran mentions this when referring to the mission of Musa (as), ﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾ **“And We certainly sent Musa with Our signs, saying, ‘Bring out your people from darkneses into the light and remind them of the days of Allah.’ Indeed, in that are signs for every patient and grateful [person].” [TMQ Surah Ibrahim: 5].**

The Messenger (saw) also observed such commemorations. He used to fast every Monday, and when asked why, he said, **«ذاك يوم ولدت فيه وبُعِثت فيه»** **“That is the day on which I was born and that is the day on which I was sent as a Prophet.” [Narrated by Muslim].**

Thus, the Prophet (saw) commemorated his birthday and mission by fasting, remembrance, obedience to Allah (swt), and gratitude.

Moreover, Umar ibn Al-Khattab, may Allah be pleased with him, understood the significance of the Hijrah and the establishment of the Islamic state in Madinah. He, therefore, established the Hijri calendar beginning from the year of Hijrah, the year the Islamic state was founded, and the Dawah to Islam began to spread to the world.

Thus, we see that commemorating the Prophet's ﷺ birthday, his mission as a Messenger, his migration (Hijrah), and his death is required by Shariah, but it must be done in a manner prescribed by Shariah. It must be a remembrance that involves worship, taking a pledge upon oneself to obey Allah (swt) and His Messenger (saw), following the example of the Prophet ﷺ, and walking in his footsteps. It is not through celebratory holidays and inventing customs that Allah (swt) has not sanctioned, nor by imitating the ways of the People of the Book in matters of Deen.

Allah (swt) has commanded Muslims to dedicate their Iman in Him Alone. He (swt) is the One, as stated in the Qur'an, the Absolute, who neither begets nor is begotten, and there is none comparable to Him. Allah (swt) also commanded Muslims to believe in the Prophet (saw) alone for guidance, to obey him alone, and to follow his example exclusively. Allah (swt) sent him (saw) and protected him so that he would deliver the message with which he was sent. The ayaat we have read link obedience to the Prophet (saw) with Paradise, Hellfire, and great success, while disobedience to him (saw) is associated with manifest misguidance and nullification of deeds.

As Aisha, the Mother of the Believers, may Allah be pleased with her, described the Prophet (saw), «كان خلقه القرآن» **“His character was the Quran.”** Likewise, Muslims must make the Quran the basis of their character, in all matters of their lives.

Al-Aqsa Flood... Changes and Transformations for Future Generations

(Translate from Arabic)

<https://www.al-waie.org/archives/article/19560>

Nasr Fayadh/Abu Ibrahim

The Blessed Land of Palestine

The “Al-Aqsa Flood” operation and the aggression against the people of Gaza and the Blessed Land of Palestine have triggered a massive upheaval, generating a flood of emotions, and sensations that have deeply affected the soul. This has caused significant changes and transformations on multiple levels, the impact of which will extend to future generations. Any observer, indeed anyone with eyes, can notice these shifts. Even Western embassies, which serve as the West’s eyes, have monitored these changes and transformations. According to their assessments, this influence will affect an entire generation of the Ummah’s youth—a generation the West has targeted through westernization, moral corruption, and undermining the identity of the Muslim personality. American and French embassies in various countries, such as the American embassies in Oman, Egypt, and Jordan, have issued warnings regarding this issue. CNN revealed that American President Joe Biden received stark warnings from American diplomats in the Arab world, noting that Washington's strong support for “Israel’s” destructive war on

Gaza “is causing it to lose Arab public support for an entire generation” (Al Jazeera, 11/10/2023).

Similarly, a warning came from ten French ambassadors in an internal memo sent to the French presidency, which expressed frustration and concern over France’s waning influence in the region. It appears to foreshadow the dangers stemming from the radical changes occurring in the region. We can examine these transformations under the following headings: (1) strategic crises and fractures in the Jewish state, (2) changes on the global level, and (3) effects on the Ummah.

Strategic Crisis and Fractures in the Jewish State:

1. The vulnerability of this entity was exposed, and its security strategies, based on early warning, deterrence, and decisiveness, collapsed on 7th October. Its security and military superiority eroded in the face of Gaza’s resilient fighters.
2. The shock of 7th October and subsequent failure to achieve the stated military objectives led to a state of political and social instability. This has negatively impacted various sectors in the Jewish state, leading to a widespread belief that the army can neither recover the captives, nor repatriate those displaced from the Gaza perimeter and northern settlements. The resulting insecurity and lack of trust in the state and its military have driven a million, or more, individuals to leave the entity for other countries, with many seeking passports from Western nations, including 5,000 residents of the entity applying for German passports.

Additionally, internal conflicts and divisions within the entity have intensified, in accordance with Allah's words, ﴿وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ﴾ **"We cast enmity and hatred among them until the Day of Resurrection. Every time they ignite the fire of war, Allah extinguishes it. They strive to cause corruption in the land, and Allah does not love the corrupt."** (TMQ Surah Al-Ma'idah 5: 64). Allah (swt) said, ﴿لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقَلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾ **"They will not fight you all except within fortified cities or from behind walls. Their enmity is intense among themselves. You think they are together, but their hearts are divided, because they are a people who do not reason."** (TMQ Surah Al-Hashr: 14)

3. The conviction has deepened among them regarding the reality that the Jewish entity cannot defend itself alone, and derives its strength from regional collaborators, amongst the Arab agent states and international backers, especially the West, with the United States as its spearhead. It is a Western project fulfilling a functional role for the West, at the heart of the Islamic world. This has led the Jews to seek citizenships from other nations globally.
4. The Jewish state has lost its ability to promote the narrative that it is the only democracy in the Middle East, surrounded by enemies, to garner international sympathy. Instead, it has become isolated and viewed as an outlaw state, facing international legal action for its crimes and acts of genocide.

Global Impact of the Al-Aqsa Flood Operation:

1. **Exposing the West and Its Institutions:** The operation has unveiled the true nature of Western institutions, its international system, and the values it claims to uphold, such as human rights, children's rights, and women's rights, alongside other laws and charters. These are now seen as mere slogans and a facade for Western hegemony and colonialism. The Western narrative has crumbled, losing its moral, ethical, and intellectual standing, leaving it open to questioning and criticism. Some have even started to view it with scepticism as Western countries extended every form of support to the Jewish entity, enabling it to carry out its crimes and genocide.
2. **Hypocrisy and Double Standards:** The hypocrisy and double standards of the West were starkly evident in their contrasting approach to Ukraine and Gaza. While Gaza was left to suffer, Western nations staunchly defended the Jewish entity, providing it with weapons, despite its acts of genocide and atrocities. This has led to a shift in Western societies and global public opinion, particularly among Western youth. This change has manifested on social media, in American and Western universities, and even globally. Young people have transformed their views on the Palestinian cause and the Jewish state, seeing the Jewish entity as an occupying, racist state responsible for the genocide of the people of Gaza. They view the Palestinians as rightful inhabitants, owners of the land, and victims of aggression.

This shift has caused a loss of trust in Western media, which has adopted the entity's narrative, and in officials who support the entity's war of genocide. This moment represents a historic turning point influenced by students and other Muslims. This transformation has the potential to be built upon in the near future, Allah willing, especially with the eventual rise of an Islamic state.

Transformations and Changes within the Ummah, Especially Among the Youth:

1. **Fall of the Rulers and Growing Resentment Against Them:** The rulers have lost credibility, and the Ummah no longer falls for the lies of those who raise the banner of Islam among them, nor for those who have long touted themselves as pillars of "resistance." They failed from the very first battle. Former U.S. peace envoy Dennis Ross wrote in The New York Times on October 17, 2023, "Israel' is not alone in believing Hamas must be defeated. Over the past two weeks, I spoke to Arab officials across the region whom I have known for a long time, and every one of them, without exception, told me it is essential to destroy Hamas in Gaza. They stressed that if Hamas emerges victorious, it would entrench the ideology of rejection it promotes, support Iran and its allies, and put regional governments on the defensive" (Al-Quds Al-Arabi, 10/30/2023).

This disgraceful stance, of Arab leaders, was made clear in the Arab summits and meetings of Islamic countries, where the leaders of the Islamic world appeared united, on the side of the enemies of the Ummah. Their apparent

complicity with the Crusader Jewish war was undeniable, presenting political initiatives that aimed to grant the Jewish entity what it could not achieve in war. Moreover, they offered rewards for its crimes, showing readiness to participate actively in securing its safety and integrating it into the region, through new normalization agreements, and full-scale economic partnerships with the Jewish entity.

2. Strengthening Rejection of the Ideology of “Peaceful Coexistence”:

The Al-Aqsa Flood has reinforced the public’s rejection of ideologies and concepts that have long been promoted to secure coexistence with the occupying entity, including the so-called “Culture of Peace” and “peaceful coexistence.” This extends to efforts to link the region through the concept of “Abrahamic” religions, or other values originating in Western secularism, which aim to serve as common ground for unity among people. Promoted by international and local institutions affiliated with the West, those pushing these ideas are increasingly viewed as traitorous agents, shunned by society.

3. Revival of Confidence and Elimination of the Defeatist Culture:

The Al-Aqsa Flood and the war in Gaza have dispelled the culture of defeat, and the state of despair and frustration, that the disbelievers spread and hypocrites promoted. It is a sentiment that previously weighed heavily on many in the Ummah. The fall of a military force against a group of brave fighters shattered the image of the deterrent capability of the Jewish state, in the minds of Muslims.

Confidence grew among believers that the Jewish state cannot withstand a real fight against the armies of Islam. No weapons will avail them when facing the “battle of devastation” that the coming liberation army will wage. As Allah (swt) says, ﴿لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقْتِلُوكُمْ يُولُوكُمْ أَلَدَبَارُ ثُمَّ لَا يَنْصُرُونَ﴾ **“They will harm you only slightly. And if they fight you, they will turn their backs and flee. Then they will not be helped.”** (TMQ Surah Aali-Imran: 111)

This humiliating defeat has revived memories of Muslim victories in various lands such as Iraq, Afghanistan, and other countries in past decades. It has reinforced the Ummah’s confidence in itself and its ability to confront its enemies, including the forces of evil such as America, the West, and other disbelieving states, regardless of their weaponry. The Ummah believes that, with Allah’s guidance and support, it will again conquer the lands from the east to the west.

4. The Gaza War Revealed the True Essence of the Ummah:

The events in Gaza have highlighted the deep-rooted Iman within the hearts of the people, manifesting in loyalty (al-walaa) and disavowal (al-baraa), a love for Jihad and martyrdom, dependence (tawakkul) on Allah (swt) Alone, acceptance of divine decree, seeking reward from Allah (swt), steadfastness, and resilience. These values are as deeply entrenched within the Ummah, as mountains are within the earth. Iman in its pure form, and the sweetness of yaqeen, have appeared in a way that has captivated observers, presenting an image of an Ummah steadfast, even amid pain and trials. This spectacle, known to humankind only in myths and legends, has inspired some

in the West to study the Noble Quran to understand the source of this unwavering belief.

5. The Enduring Spirit of Jihad in the Ummah:

Despite numerous efforts to extinguish the flame of Jihad within the Ummah, the spirit of Jihad remains alive and will not fade, even with this fierce war aimed at eradicating the fighters, and ending this state within the Ummah. The Prophet Muhammad (saw) accurately foretold this when he said, «لَنْ يَبْرَحَ هَذَا الدِّينُ قَائِمًا يُقَاتِلُ عَلَيْهِ عِصَابَةٌ مِنَ الْمُسْلِمِينَ حَتَّى تَقُومَ السَّاعَةُ» **“This Deen will remain established, fighting for it a group from the Muslims until the Hour comes.”** (Narrated by Muslim). And Imran ibn Husayn reported that the Messenger of Allah (saw) said, «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَاهُمْ حَتَّى يُقَاتِلَ آخِرُهُمْ» **“A group from my Ummah will continue to fight for the truth, prevailing over those who oppose them, until the last of them fights...”**

In conclusion, these positive changes and transformations should drive the Ummah to end the state of despair and regression it has experienced. They should drive all its powers, especially the armies, to fulfil their duty to uphold the Deen, establish Allah’s rule on earth, support the Blessed Land and its oppressed people, avenge them, and liberate Al-Masjid Al-Aqsa.

The Jewish state’s descent into depravity and its acts of genocide have isolated it internationally, leaving it vulnerable as the Ummah prepares to rise for liberation. The corruption brought by the Jewish state serves as a warning, as Allah (swt) may send forth His servants to inflict upon them severe

punishment and completely eradicate them. Allah (swt) says, ﴿إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لَأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ﴾ **“If you do good, you do good for yourselves. If you do evil, you do it to yourselves. Then, when the final promise came, We sent your enemies to sadden your faces and to enter the Masjid, as they had entered it the first time, and to destroy what they had taken over with [total] destruction.”** (TMQ Surah Al-Isra: 7). And Allah (swt) also says, ﴿وَإِنْ عُدْتُمْ عَدْنَاً وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا﴾ **“And if you return [to sin, We will return with punishment, and We have made Hell, for the disbelievers, a prison-bed.”** (TMQ Surah Al-Isra: 8)

Thus, the Ummah, especially its youth, must mobilize for change, breaking down any barrier between them and what Allah has obligated upon them. Allah (swt) is with them and will aid them, as He says, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **“O you who have believed, if you support Allah, He will support you and make your foothold firm.”** (TMQ Surah Muhammad: 7)

Al Quds Between the Decisive Battle, and the Promised Khilafah of the Future

(Translated from Arabic)

Ramzi Rajih – Wilayah of Yemen

Allah (swt) created all of creation and granted favor as He willed to whomever He chose. He (swt) created the earth and made Al Quds and its surroundings a Blessed Land, granting it as a reward to His Prophets (saw) and the righteous among His servants. Throughout history, Al-Quds and its vicinity have been a profound spiritual station in the lives of the prophets, peace be upon them, and a reward for patience and steadfastness in upholding truth. This blessing extended to our Prophet, peace and blessings be upon him, to his faithful followers, and to those who came after them.

Allah (swt) honored the Children of Israeel by settling them in Al-Quds when they remained patient and certain in the signs of Allah (swt) brought to them through Musa (as). Allah (swt) says, ﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فَرَعَوْنَ وَقَوْمَهُ وَمَا كَانُوا يَعْرِشُونَ﴾ **“And We made the people who had been oppressed inherit the eastern and western lands which We had blessed. The good word of your Lord was fulfilled for the Children of Israeel because of their patience. And We destroyed what Pharaoh and his people were building and what they were erecting.”** (TMQ Surah al-Araaf 7:137)

He (swt) also honored Lut and Ibrahim, peace be upon them, by bringing them to Al-Quds after they remained steadfast in truth and

faith. Allah says, ﴿قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ٦٩ وَأَرَادُوا بِهِ كَيْدًا ۖ فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ٧٠ وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ٧١﴾ We said, ‘O fire, be coolness and safety for Abraham.’ They had sought to harm him, but We made them the greatest losers. And We delivered him and Lot to the land which We had blessed for the worlds.” (TMQ Surah al-Anbiyyah 21:69-71)

When the Message of Islam was revealed, Allah honored our Prophet Muhammad ﷺ with the night journey to Al-Quds and the ascension to the heavens from Al-Aqsa Mosque in Al-Quds. This journey marked Al-Quds as a station of faith for the Prophet to witness the greatest signs of his Lord and as a reward for his patience and resilience against the challenges of early ignorance. Allah says, ﴿سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ ۚ لِنُرِيَهُ ۚ الَّذِي أُسْرِيَ بِعَبْدِهِ ۖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ ۚ لِنُرِيَهُ ۚ﴾ “Glory be to Him who took His servant by night from the Sacred Mosque to the farthest Mosque whose surroundings We have blessed, to show him some of Our signs. Indeed, He is the Hearing, the Seeing.” (TMQ Surah al-Israa 17:1)

Then Allah (swt) honored the Muslims during the era of the Rightly Guided Khilafah, who were the companions of the Messenger of Allah (saw), by granting them the conquest of Al-Quds and the surrounding lands. This was because they remained steadfast in truth, sincere to the religion of their Lord, and fought in His cause, fearing no blame from anyone. They were thus deserving of receiving the reward of steadfastness in Allah’s sacred land.

In the end times, Allah (swt) foretold that Al-Quds would once again become a reward for the sincere believers, with the establishment of the promised Khilafah, destined to arise upon Al-Quds. This is mentioned in the hadith narrated by Hudhayfah ibn al-Yaman from the Messenger of Allah (saw), « نُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجٍ »

«النَّبُوَّةُ» “Then there will be a Khilafah on the Method of Prophethood (Minhaj al-Nubuwwah).”

In another hadith, he specified its place, saying, إِذَا يَا ابْنَ حَوَالَةَ، رَأَيْتَ الْخِلَافَةَ قَدْ نَزَلَتْ الْأَرْضَ الْمُقَدَّسَةَ فَقَدْ دَنَتْ الزَّلَازِلُ وَالْبَلَايَا وَالْأُمُورُ الْعَظَامُ، “O Ibn Hawalah, when you see the Khilafah has descended upon the Muqaddas Land, then know that earthquakes, trials, great matters, and the Hour are near to the people, closer than my hand to your head.” (Narrated by Ahmad in his Musnad)

Ibn Asakir also mentions in his Tareekh a hadith attributed to the Prophet (ﷺ) in which he said, هَذَا الْأَمْرُ كَانِ بِالْمَدِينَةِ، ثُمَّ بِالشَّامِ، ثُمَّ بِالْجَزِيرَةِ، ثُمَّ بِالْعِرَاقِ، ثُمَّ بِالْمَدِينَةِ، ثُمَّ بِبَيْتِ الْمَقْدِسِ، فَإِذَا كَانَتْ بِبَيْتِ الْمَقْدِسِ فَتَمَّ عَقْرُ دَارِهَا، وَلَا يَخْرُجُ مِنْ قَوْمٍ فَيَعُودُ إِلَيْهِمْ “This matter will be in Madinah, then in Sham, then in the Peninsula, then in Iraq, then in “the city,” then in Al Quds. When it reaches Al-Quds, there it shall remain, and no people will drive it out to return to them.”

Here, “the city” is Constantinople, as indicated in the hadith of the Prophet (saw), “Which of the two cities will be conquered first, Constantinople or Rome?” The Messenger of Allah (saw) replied, مَدِينَةُ هِرَاقْلَ تَفْتَحُ أَوَّلًا، يَعْنِي قُسْطَنْطِينِيَّةً “The city of Heraclius will be conquered first, meaning Constantinople.” (Narrated by Ahmad)

In the verses of Surah Al-Isra, there is the glad tidings we witness with “the eye of certainty” in Gaza. Here, we see the foretelling of the removal of the Jews from Al-Quds, and the entrance of the believers into Al-Masjid Al-Aqsa, as they entered it for the first time in the era of the first Rightly Guided Khilafah of the Companions (ra) of the Messenger of Allah (saw). Allah says, ﴿إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ وَلَئِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّوْا مَا عَلَوْا تَتَّبِرَ﴾ “If you do good, you do good for yourselves; and if you do evil, it is (to your own detriment). Then,

when the final promise comes, [We will send your enemies] to sadden your faces and to enter the mosque, as they entered it the first time, and to destroy what they had taken over with [total] destruction.” (TMQ Surah al-Israa 17:7)

This verse brings the glad tidings that the reward for the believers in this time, Al-Quds through the establishment of the second Rightly Guided Khilafah, is now very near. Only a single stance from those with power and authority remains, a Bayah pledge of allegiance to leadership. Just one day under the shade of the Khilafah on the Method of Prophethood would be enough to end all suffering, in a single moment.

It is worth reminding that the promised Rightly Guided Khilafah is not merely a promise detached from responsibility, far from it! Instead, it is a great obligation, the crown of all obligations, and the central, defining issue for Muslims today.

Our enemies have understood, from past experience, the significance of the Khilafah for Muslims. Therefore, they directed their capabilities and cunning strategies towards its destruction, successfully dismantling it on 3 March, 1924. They could not have achieved this without the betrayal of some Arabs and Turks, and the intellectual stagnation that had affected the Ummah, since the mid-18th century, which allowed agents to manipulate the emotions of the Ummah, through deceit and cunning. This stagnation, in the absence of the Khilafah, weakened the intellectual vigor of many individuals and groups within the Ummah. Additionally, agent regimes and puppet rulers played a significant role in misleading the Ummah, serving the interests of their colonialist masters, the leaders of disbelief.

Allah (swt) says, **﴿يُرِيدُونَ لِيُطْفِئُوا نُورَ آلِ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾** “They want to extinguish Allah’s light with their mouths,

but Allah will perfect His light, even though the disbelievers hate it.”
(TMQ Surah as-Saf 61:8)

It is indeed true that a project established by the Messenger of Allah (saw) cannot be eradicated. Have you heard of Hizb ut-Tahrir, which has embraced the methodology of the Prophet (saw), for establishing the promised Khilafah in this era, and prepared its foundation? Have you heard of this reviving party, founded in Al Quds in the Blessed Land of Palestine in 1953? This Hizb has always been clear in its Dawah, aware of its thought, insightful in its method, and fully committed to its cause. Since its inception, it has proceeded with unwavering resolve, unmoved by storms. It is an ideological party, its foundation is Islam, and its mission is political. Its ultimate goal is the resumption of the Islamic life, by establishing the Islamic Khilafah. All its concepts, opinions, Shariah rulings, and positions are derived from Islam.

To achieve this goal, Hizb ut-Tahrir has developed a comprehensive and precise vision of the Islamic life and the Islamic Khilafah, which is detailed in the culture and publications of the Hizb. Here, one can find the Islamic economic system, the social system, the ruling system, the education policy, and the structure of the state and its domestic and foreign affairs’ political institutions, as well as many other aspects necessary for establishing a complete Islamic way of life.

With this very clear vision, and the reality that the Hizb aims to establish, Hizb ut-Tahrir has offered a framework for the greatest Islamic project, something that other Islamic groups and movements on the field have lacked. These groups have only presented slogans with ambiguous ideas, improvised methods, and visions influenced by contemporary reality, leading to glaring contradictions within their ranks. In contrast, Hizb ut-Tahrir has provided a comprehensive vision of Islamic life and the Islamic state, all drawn from the Quran, the

Sunnah, and what they indicate of the Unanimous Consensus (Ijma'a) of the Companions and valid Shariah Analogy (Qiyas).

It is truly said that the path of the Ummah today aligns with the path of Hizb ut-Tahrir, which leads with its divinely guided project, based on the same foundational pillars that the Messenger of Allah (saw) used to establish the Islamic structuring, the Aqeedah as the intellectual foundation for all thought, the Islamic state as the sole means to implement Islam, and Jihad as the only Shariah method to convey Islam to the world.

These three pillars, Aqeedah, Khilafah, and Jihad, are the product of Hizb ut-Tahrir's integrative process, forming the basis of the party's mission within the Ummah. Through this journey, the Ummah has returned to a praiseworthy path. Recent shocks to the Ummah, such as the Al-Aqsa flood, have stirred intellectual awareness about the reality of the agent rulers, revealing the importance of breaking nationalist borders and dismantling the ruling regimes that have restrained the Ummah's armies, from fulfilling their Shariah obligation to support our people in Gaza specifically, and in Palestine generally. Here, the Ummah has started to align with Hizb ut-Tahrir in seeking the Nussrah support of the sincere in its armies, to re-establish Islam through the establishment of the promised Khilafah Rashidah in Al-Quds. The state of readiness among Muslims, their pride, and their rallying around those working for the Khilafah, have only grown stronger. They are no longer deceived by the rulers' deceptive, cunning speeches!

The Ummah has also lost trust in the parties that have weighed down the Islamic Ummah's path of change and revival, as these parties' opinions no longer align with the Ummah's present reality. It is only natural that these parties have lost their influence due to their intellectual bankruptcy, and hybrid agendas. In truth, they never had a genuine Islamic project in the first place!

Indeed, we see Hizb ut-Tahrir as the best leader and guide to follow, for we are convinced of the correctness, integrity, and authenticity of its platform. We call upon all members of the Ummah to support the Hizb, and work with it, to mobilize the armies to complete the decisive battle, led by the heroes of Gaza, in the Blessed Land of Palestine and establish the second Khilafah Rashidah on the Method of Prophethood, promised to arise from Al-Quds. The Prophet (saw) said, « فَتَمَّ عَقْرُ دَارِهَا، وَلَا يَخْرُجُ مِنْ قَوْمٍ فَيَعُودُ إِلَيْهِمْ » **“There it shall remain, and no people will drive it out to return to them.”**

This is the prize of the Most Merciful in the End of Times. Be worthy of this honor and privilege, O noble ones of the Islamic Ummah!

After the Destruction of Gaza, the Jews and the Treacherous Rulers of Muslims Will Face Destruction as Well

(Translated)

Abdul Hakim Othman

Official Spokesperson of Hizb ut-Tahrir in Malaysia

This year marks the Gregorian centennial of Muslims celebrating Ramadan and Eid without the Khilafah. These two blessed occasions have passed with immense sorrow for the Islamic Ummah, especially for those living in the Blessed Land of Palestine. In addition to being a spiritual month, Ramadan is undoubtedly a month of victories for Muslims. Islamic history, for over 13 centuries, has recorded in golden scripts, many of this Ummah's achievements in the fields of civilization and warfare, and many of these achievements were accomplished during the month of Ramadan.

This year, Ramadan witnessed the continued killing of Muslims in Gaza at the hands of the bloodthirsty Jews, without any defence from the rulers of Muslims. It is evident that the spirits, souls of these rulers are "dead," even during Islam's

“spiritual month,” they remain unmoved, keeping their armies tightly confined to their barracks.

Since the Ummah lost its protective shield one hundred years ago, it has lived without protection and care, suffering from all kinds of unprecedented calamities. Massacres have befallen this Ummah since the fall of the Khilafah, leading to the current situation in Palestine.

Despite the massacres, the Jews have not achieved victory in Gaza, by Allah’s permission. Although they have caused the greatest destruction in Gaza’s history, they have not been able to destroy Islam or its people. Even without weapons, shelter, or adequate food and water, the people of Gaza continue to stand firm, and the criminal Jews have failed to achieve their objectives.

In reality, the Jews are a weak and cowardly people, and by Allah’s permission, they will not be victorious. The Jews thought that by destroying Gaza, they could easily achieve their goals, but the truth is that they are facing defeat. All the crimes, evil actions, and destruction they are committing in Gaza will, by Allah’s will, lead to their downfall.

The Jews believed that by killing Muslims in Gaza, they would gain support from other kafir nations and states. While they have received backing from some evil rulers, we have witnessed over the past seven months that more and more non-Muslim rulers and countries, around the world, have shown support for Gaza and its people. We have seen massive demonstrations by non-Muslim people all over the world

expressing their support for Palestine, something never seen before.

Most surprisingly, even nations that historically supported the Zionist entity have turned their backs, showing their support for Palestine and its people, without hesitation or fear. The enormous support from non-Muslim populations, even in America, for Palestine and their condemnation of the Jews is unprecedented. What a remarkable happening!

At the same time, we are witnessing non-Muslims, including some celebrities, embracing Islam, inspired by the incredible steadfastness of Iman demonstrated by the people of Gaza, despite the horrific killings of their families, and the destruction of their homes at the hands of the criminal Jews. The Words of Allah, the Almighty, depict this event, ﴿وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۚ وَٱللَّهُ خَيْرُ ٱلْمَآكِرِينَ﴾ **“And Allah plots, and Allah is the best of plotters.”** [TMQ Surah al-Anfal 8:30]

Despite the continuous attacks from the Jews with all their might, and despite all the assistance from the United States in providing all types of weapons, and despite the siege, the lack of weapons, and the hardships faced by the Muslims in Gaza, they have survived and remained strong by the Will of Allah (swt). Subhan Allah... Isn't this evidence that the Jews will never be victorious in Gaza?

In reality, numerous reports reveal that thousands of Jewish soldiers are suffering from severe stress, and psychological disorders, due to their attack on Gaza. Thousands of them are undergoing treatment, and many are leaving military

service and returning to civilian life. It has been reported that some of them are experiencing insomnia, due to the pressures and disorders caused by this war.

In early April 2024, the world witnessed thousands of Jews protesting in the streets of Tel Aviv, demanding the resignation of Benjamin Netanyahu, due to his failure in this war. It is evident that the Zionist entity is facing pressure both internally and externally.

These are the consequences that the Jews face after spending everything to destroy Gaza, only to reap humiliation and regret. And in the Hereafter, they will face far worse, **﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُفْقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ﴾** **“Indeed, those who disbelieve spend their wealth to avert people from the way of Allah. So, they will spend it; then it will be for them a source of regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered.”** [TMQ Surah al-Anfal 8:36]

It is clear that their attack on Gaza has already backfired on them and has become a nightmare for them. What a miraculous situation this is. None of this could have happened without the help of Allah (swt). Indeed, Allah (swt) defeats His enemies and aids His servants in unexpected ways. The Jews do not realize that Allah (swt) is destroying them slowly but surely.

The same applies to the treacherous rulers of Muslims, those rulers who are now enjoying their thrones, indulging in luxury and wealth, while merely watching the destruction of Gaza

and the mass killing perpetrated by the Jews against their brothers without doing anything. In reality, they are “destroying” themselves before Allah (swt). They are betraying the trust of Allah (swt), His Messenger ﷺ, and the believers. Just like the Jews, they do not realize that Allah (swt) is giving them some time to enjoy themselves before He destroys them with His punishment. Allah (swt) says, ﴿وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلاً عَمَّا يَعْمَلُ الظَّالِمُونَ﴾ **“And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].”** [TMQ Surah Ibrahim 14:42]

O Muslims, know that the massacres in Gaza have revealed our dire need for a Khalifah now, to replace these treacherous rulers. This is what Hizb ut-Tahrir has been tirelessly working for, day and night, for the past seventy years. Hizb ut-Tahrir is striving to resume the Islamic way of life within and beyond the state by establishing the Khilafah Rashidah on the Method of the Prophethood. Once the Khilafah is established, it will surely mobilize the armies to liberate Gaza and the Blessed Land of Palestine completely, as well as all occupied Islamic lands from east to west, without delay or concession.

O people of Gaza, be patient a little longer and continue your steadfast Iman and trust in Allah (swt), for Allah (swt) will not abandon His believing servants who do righteous deeds. His victory is approaching day by day, and the Khilafah on the Method of the Prophethood will return soon, just as day follows night.

The Islamic army, under the leadership of the Khalifah, will advance to liberate Gaza, and the Blessed Land of Palestine, punishing the Jews with the punishment promised by Allah (swt). The Blessed Land of Palestine will return to its glory, and at the same time, it will become the largest graveyard for the Jews in this century, inshaaAllah. Allah (swt) said, ﴿فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُئَرُوا وَلِيَتَّبِعُوا مَا عَلُوا تَتَّبِعُوا﴾ **“Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the Masjid, as they entered it the first time, and to destroy what they had taken over with [total] destruction.”** [TMQ Surah Al-Israa 17:7]

Thus, behind the destruction of Gaza caused by the Jews, and the betrayal of the rulers of Muslims against this Ummah, it is evident that the Jews and those treacherous rulers are truly destroying themselves. The time will come when they realize it. However, by then, it will be too late for repentance, just as it was for Pharaoh whom Allah (swt) drowned in the sea. Allah (swt) has reminded them, but they remain heedless.

The Hostility of the Iranian Regime Towards the Islamic Ummah

(Translated from Arabic)

Aisha Mohammed

The Blessed Land of Palestine

Iran is an Islamic land, opened to Islam by the Muslims during the Khilafah of the Khaleefah Rashid, 'Umar ibn al-Khaṭṭāb, may Allah be pleased with him, as part of the Muslim conquests of Persia. This was achieved through pivotal battles, such as al-Qadisiyyah and Nahavand. Iran means 'Land of the Aryans' in the Persian language, named after the Aryan peoples who settled in that region, this country has been known in modern history as Iran and Persia, although in ancient history, the lands of Persia encompassed territories beyond present-day Iran. In 1935, the name Iran was officially adopted for the country at the request of the Shah of Iran, Reza Shah Pahlavi, after previously using the names Persia or Iran officially and politically.

Iran has gone through significant political milestones throughout its history, from before its Islamic conquest to the present day, Among the most important contemporary historical political milestones of Iran are:

1-The establishment of the Safavid state in 1502 CE, founded by Ismail Mirza, who declared the Twelver Shiah doctrine as the official doctrine of the state and imposed this doctrine by force on the people of Iran. The Safavids are considered to be the ones who transformed Iran from the Sunni doctrine it adhered to since the days of its Islamic conquest to the Shiah doctrine. Several wars erupted between the Safavids and the Ottoman Empire for an extended period, which, in turn, prevented the inclusion of the Islamic lands in Central Asia, as well as Sindh and India, into the Ottoman Empire... In 1722, the Safavid rule came to an end at the hands of a leader of an Afghan tribe.

2-The establishment of the Qajar state in 1795. During the Qajar rule, the Russians and the British infiltrated the affairs of the state, and Iran became a zone of Russian and British influence. They ceded the Caucasus to the Russians, granted Afghanistan independence under British pressure, enacted the Foreign Concessions Law, and allowed the British, who exploited its oil and mineral wealth, to establish railways and transportation routes. The Qajar state ended with a coup led by Reza Shah Pahlavi against Ahmad Mirza.

3-The Pahlavi state, which was established in 1925, It was established by Reza Shah Pahlavi, who appointed himself king of Iran. Iran continued under his rule as a battleground for the influence of colonialists. After World War II, the United States pressured Russia to withdraw from northern Iran, the struggle for influence between the United States and Britain continued until the emergence of Khomeini's revolution in 1979 CE.

4-The Islamic Republic of Iran, which was established following the Islamic Revolution, also known as Khomeini's Revolution in 1978 CE, transformed Iran from a monarchy to a religious republican system, also known as a theocratic government. Iran declared itself an Islamic Republic based on the Twelver Shia sect. Iran remains subject to this system of governance to this day. It is worth noting that this revolution marked an important phase in the history of the Anglo-American struggle in Iran.

This is a brief overview of the political milestones that Iran has undergone and its system of governance until it settled into its current form.

The Iranian regime, like other agent states in the Muslim world, is antagonistic toward the Ummah and obstructs its revival. It is considered one of the most hostile regimes toward the Islamic Ummah. Its hostility extends to the peoples of the region on several hot fronts. It has deeply engaged in the killing of Muslims and the destruction of their lands, participating in various wars in the region, with its hands stained with the blood of Muslims. This is based on the significant regional role assigned to it by the United States in the region, which has positioned it at the forefront of the regimes hostile to the Ummah.

Its subservience to colonialist powers during many periods of its history, and its alignment within their sphere of influence at other times, is considered the primary reason for its hostility towards the Ummah. Like all other kufr regimes, its primary, if not sole, function is to implement the schemes of the colonialist kuffar in our lands. Thus, it antagonizes its own people and inflicts upon them harm through corruption, poverty, ignorance,

and killing, all for the interests of the West. And the best among them are those who seek to achieve some of their own interests while serving the interests of the colonialist, such as Turkey and Iran. These private interests are often corrupt and contrary to the teachings and culture of Islam. So, in all their conditions, they are in a state of enmity towards Allah and His Deen.

The Iranian regime has been orbiting within America's sphere of influence for decades. The US has positioned this regime as a crucial political obstacle to hinder Muslim unity and maintain American dominance in the region, through several significant ways:

1-America has worked to create a sectarian, Sunni-Shiah conflict in the region, positioning the Iranian regime as the leader of the Shiah bloc within it. It has fueled this conflict, plunging the region into political, sectarian, and military strife, for instance, during its occupation of Iraq, sectarianism served as one of the most pivotal weapons utilized by the U.S. to establish a degree of control over Iraq.

2-As for the second track, the United States worked to make the Iranian regime a bogeyman, posing a threat to the security of the Islamic region, particularly the Arabian Gulf. The U.S. positioned itself as the protector of the region through its military presence in the form of military bases. This was in order to gain access to oil resources and maintain its control over its spheres of influence.

3-The third path was when America assigned Iran a central regional role, based on this, Iran was entrusted with carrying out many political and military tasks in the region. The United States'

assignment of this prominent role to Iran, according to political developments, revealed the true nature of the Iranian regime in aligning itself with the U.S. on all regional issues, including Iraq, Afghanistan, Yemen, Syria, Lebanon, and others. The Iranian regime acknowledges its role in serving Western interests, as many statements from Iranian leaders indicate that Iran's cooperation with the U.S. was what enabled the latter to occupy Afghanistan and Iraq.

When reviewing some of the roles assigned to Iran by the United States, we see its hostilities toward the Ummah. For example:

When it occupied Iraq, it faced intense resistance from the Iraqi people that it did not anticipate. Iran was brought in to help influence its followers and prevent them from resisting the occupation. Then, it positioned itself against the resisters and provided legitimacy to the occupation, and the regime it established.

In Lebanon, it established a Hizb composed of its sect followers and armed it, which made it a private army for her. This Iranian Hizb supported the Syrian regime.

In Syria, Iran has had a long-standing relationship with the Syrian regime since the uprising of the 1980s. This continued with its intervention in the Syrian Revolution and collaboration with the secular Assad regime, which is aligned with America, to suppress the Islamic movement that seeks to govern according to Islam and establish the Khilafah Rashidah.

In Afghanistan, the Iranian regime supported the American occupation and backed the Karzai government. The former president of Iran, Rafsanjani, stated, "If our forces had not helped fight the Taliban, the Americans would have sunk into the Afghan quagmire." Mohammad Ali Abtahi, the former vice president under Khatami, stated, "If it weren't for Iranian cooperation, Kabul and Baghdad would not have fallen; however, we received a reward and became part of the Axis of Evil." Ahmadinejad stated, "Our forces extended a helping hand to the United States in Afghanistan and Iraq."

And in Yemen, Iran's relationship with the Houthis is clear and well-known, as during their war, the United States supplied them with weapons and equipment through Iran.

Thus, Iran's role in the region is an American policy. This role expands and contracts according to the requirements of American policy, since 1979, the United States has maintained Iran as a "revolutionary with an Islamic guise" in order to threaten the countries in the region. This then expanded into a sectarian threat after, the rise of the neoconservatives in the United States. Then it became a significant regional role following the events of the Arab Spring.

Since its establishment after the 1978 revolution, the Iranian regime has presented itself as an Islamic system, positioning America and the Zionist entity as adversaries, while raising slogans like "the Great Satan" and "Death to 'Israel'" as a means of deception and manipulation. This regime has repeatedly deceived its people and the whole Ummah by presenting itself as an Islamic system that adheres to the Twelver Shiah doctrine, and prides itself on its Committee for Promotion

of Virtue and Prevention of Vice, which pursues women for their hijab! However, it is a colonialist tool in the hands of America, shedding the blood of Muslims and violating their honor, plunders their resources, and destroys their lands with its participation.

Muslims must be cautious of these regimes, particularly the Iranian regime, due to its significant role in advancing Western interests in the region. They must not place any hope in it, but rather strive to uproot it. It is a real enemy like all other regimes in the Muslim lands. They must strive to establish the Khilafah, the Deen of Allah ﷻ on earth and implement the system of Islam in their lives.

The Collapse of International Law... and the Disappointment of a World That Relies Upon It.

“Rules-Based International Order,” A Cunning American Concept

(Translated from Arabic)

<https://www.al-waie.org/archives/article/19569>

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Dr. Ahmed Hassouna

Since President Joe Biden took office in January 2021, he has frequently invoked the term “**rules-based international order**” when addressing countries like China, Russia, and others deemed as “state sponsors of terrorism” by the U.S. He accuses these states of undermining this order and calls for unified action by the U.S. and its allies to protect it. The US Secretary of State, Antony Blinken, echoes this stance, asserting that authoritarian regimes threaten the rules-based order, particularly in forums discussing global challenges.

However, what exactly is this “**rules-based international order**”? The term is not found in the foundational charters or agreements of post-World War II international institutions.

Blinken's assertion that **this order brought stability and global development over the past 75 years** attempts to connect it to the liberal international order (LIO) established under U.S. leadership after World War II. The LIO is grounded in political and economic liberalism, multilateralism, and institutions like the United Nations, World Bank, IMF, and WTO. It is governed by principles such as democracy, equality, freedom, the rule of law, human rights, and international cooperation.

However, legal experts such as **John Dugard, Professor of Law at the Centre for Human Rights of the University of Pretoria** since 2006, argue that the **“rules-based order” is distinct from international law**. Dugard suggests it is an alternative system that undermines international law. Similarly, In the words of Stephen M. Walt, professor of international relations at Harvard University, the United States is always prepared, “it overlooks the United States’ own willingness to ignore, evade, or rewrite the rules whenever they seem inconvenient.” **Alexander Gusev** argues that the U.S. keeps the definition of the “rules based international order” intentionally vague to manipulate it when convenient. **John Dugard** further claims that the system established by the **UN Charter** and **international law** is a better pathway to peace, than the ambiguous and discriminatory rules-based order promoted by the U.S. Since World War II, it has been universally accepted that the only legitimate international system is the one founded on international law, as reflected in the UN Charter's principles and purposes.

The term “rules based order” only began to appear in texts in the late 1980s, gaining prominence in the early 2000s, particularly in response to the 2003 U.S. invasion of Iraq, which was conducted without UN authorization. Iraq serves as a classic example of why the U.S. invented such a term, aiming to confuse

the international community, and escape the constraints of international law. The U.S. has a tradition of placing its domestic laws above international law and selectively applying global rules to suit its needs.

Newspapers have pointed out that the war Israel is waging on Gaza, with U.S. support, highlights the difference between **international law** and the “rules-based order.” President **Biden’s** green light to Israel raises questions about the legitimacy of this order, which appears as an alternative to international law, accompanied by U.S. hegemony. While it may seem like international law, it serves as a tool of American dominance, particularly when it punishes **Russia** for actions that are materially supported by the U.S. when committed by Israel.

The U.S. and its allies tend to treat the “rules based order” as synonymous with international law when convenient. They support international law when it serves their interests, such as the International Criminal Court’s pursuit of **Vladimir Putin** for war crimes in Ukraine. However, the U.S. never subjects itself to the ICC’s jurisdiction. Under **George W. Bush**, the U.S. withdrew its signature from the ICC’s founding treaty, and under **Donald Trump**, it imposed sanctions on ICC prosecutors investigating U.S. war crimes in Afghanistan. Thus, the “rules based order” does not replace international law but rather places explanatory notes beside it, rules that may bind U.S. adversaries but can be easily disregarded by the U.S. and its agents.

Recently, the ICC prosecutor sought arrest warrants for **Benjamin Netanyahu** and **Yoav Gallant** on charges of war crimes and crimes against humanity. **Professor Lutz Oette**, an international human rights law expert at **SOAS, University of London**, told **The Guardian** on 23 May, 2024, that “It is time that these imperial

and colonial mindsets are laid to rest. The issuing of the arrest warrants by the ICC's pre-trial chamber would be an important step in that direction." However, the U.S. reaction returned to its imperial pattern: after welcoming the ICC's March 2023 warrant against Putin, it condemned the ICC's move as "outrageous." Oette concluded that the U.S. response reflected a long history of using violence to sustain its dominance, calling for an end to imperialist and colonial mindsets.

Now, as the world watches "Israel" annihilate Gaza with U.S. arms and diplomatic backing, **Biden** and **Netanyahu** reveal the true nature of the "rules based international order." It is not a world of freedom under the law but rather a mass graveyard.

How Did the Concept of the "Rules-Based International Order" Emerge?

The concept of the "rules-based international order" was born after the collapse of the Soviet Union, when the United States believed that a unipolar world would last indefinitely, allowing it to ignore the interests and opinions of other nations. In 2006, the Princeton Project on National Security released its "Forging a World of Liberty Under Law: U.S. National Security in the 21st Century," formulated in response to perceived weaknesses in international law.

This concept was practically used as a mechanism to bypass international law, as seen during events like the 2011 Libyan crisis, where the U.S. and its allies used a United States' Security Council mandate to impose a no-fly zone that led to the overthrow of Muammar Gaddafi. Another example is the

continued U.S. military presence in eastern Syria for more than eight years, without any justification under international law.

The “rules-based international order” has become a tool for the U.S. and its allies to evade responsibility, fundamentally undermining international law. U.S. policymakers use this theory to maintain the advantages of American global dominance. When the powers and rules of international law align with their interests, Washington treats them as synonymous. After Russia invaded Ukraine in February 2022, Secretary Blinken warned “we must defend and reform the rules-based international order... to prevent conflict, to uphold the rights of all people.” However, when U.S. actions deviate from international law, the “rules-based order” comes into play.

The war on Gaza illustrated the meaning of the “rules-based order.” On March 25, 2024, 14 members of the UN Security Council adopted a resolution calling for an immediate halt to the war in Gaza, with the U.S. abstaining. This resolution became a legally enforceable document. Shortly after the vote, a Biden administration spokesperson described Resolution 2728 as “non-binding,” attempting to deny its status under international law.

The New York Times noted on April 10, 2024, that Resolution 2728, passed without results, may be remembered as a pivotal moment in the decline of the “rules-based international order.” The ongoing conflict in Gaza serves as a stark reminder that in a world where international law is applied selectively, it is the weaker parties who suffer the most.

The American “Rules-Based Order:” A Tool for Global Domination

Perhaps the research paper presented by international law and human rights expert **John Dugard** from South Africa, published by **Cambridge University**, sheds light on the details of what is referred to as international law and the “rules-based international order:”

“On 2 June 2022 President Biden published an op-ed in the New York Times titled ‘How the US is willing to help Ukraine’ in which he declared that Russia’s action in Ukraine ‘could mark the end of the rules-based international order and open the door to aggression elsewhere, with catastrophic consequences the world over.’ There is no mention of international law.”

“Later, in a press conference at the conclusion of the June 2022 NATO Summit Meeting in Madrid, he warned both Russia and China that the democracies of the world would ‘defend the rules-based order’ (RBO). Again, there is no mention of international law.”

“On 12 October 2022 the US President published a National Security Strategy which makes repeated reference to the RBO as the ‘foundation of global peace and prosperity,’ with only passing reference to international law.”

John Dugard posed the question: “What is this creature, the ‘rules-based international order’, that American political leaders have increasingly invoked since the end of the Cold War instead of international law? Is it a harmless synonym for international law, as suggested by European leaders? Or is it something else, a system meant to replace international law which has governed the behaviour of states for over 500 years?”

In his article published by **Cambridge University**, Dugard outlined several reasons for the U.S. preference for a “rules-based international order” over “international law:”

“First, the United States is not a party to a number of important multilateral treaties that constitute an essential feature of international law. It is not a party to the Law of the Sea Convention which means that it is compelled to reprimand China for threatening the ‘rules-based international order’ in the South China Sea rather than international law.²² It is not party to a number of fundamental treaties governing international humanitarian law, including the 1977 Protocols to the Geneva Conventions on the Laws of War, the Rome Statute of the International Criminal Court, the Convention on Cluster Munitions, and the Anti-Personnel Mine Ban Convention. Nor is it a party to the Rights of the Child Convention or the Convention of the Rights of Persons with Disabilities. Inevitably this makes it difficult for the United States to hold states accountable for violations of international humanitarian law and human rights law to the extent that these rules are not considered by the United States to be part of customary international law.”

“Second, the United States has placed interpretations on international law justifying the use of force and the violation of international humanitarian law that are controversial and contested. Its interpretation of the right of self-defence to allow pre-emptive strikes and the use of force against insurgents/militants characterized as terrorists are widely disputed. The resort to the use of force as a species of humanitarian intervention in the 1999 bombing of Belgrade, conducted under the auspices of NATO, is likewise disputed. The interpretations placed on Security Council resolutions by the United States and the United Kingdom, to authorize the use of

force in Iraq in 2003 and Libya in 2011 have been much criticized as unlawful pretexts for regime change. The denial of prisoner-of-war status to Taliban soldiers detained at Guantanamo Bay following the US invasion of Afghanistan in 2002 has been questioned on the ground that it violates Article 4 of the Convention Relative to the Treatment of Prisoners of War. The use of drones in Afghanistan, Iraq, and Yemen to kill hostile militants/terrorists, which the United States has justified as permissible self-defence, has been criticized as a violation of international humanitarian law and human rights law.”

“Third, the United States is unwilling to hold some states, such as “Israel,” accountable for violations of international law. They are treated as sui generis cases in which the national interest precludes accountability. This exceptionalism in respect of “Israel” was spelled out by the United States in its joint declaration with “Israel” on the occasion of President Biden’s visit to Israel in July 2022,³² which reaffirms ‘the unbreakable bonds between our two countries and the enduring commitment of the United States to Israel’s security’ and the determination of the two states ‘to combat all efforts to boycott or de-legitimize Israel, to deny its right to self-defence, or to single it out in any forum, including at the United Nations or the International Criminal Court’. This commitment explains the consistent refusal of the United States to hold Israel accountable for its repeated violations of humanitarian law, support the prosecution of perpetrators of international crimes before the International Criminal Court, condemn its assaults on Gaza.”

Fourth, “The RBO has been used by the West to judge Russia, and more recently China. This has led to what might be termed a jurisprudential debate between Russia and the West, with Russia condemning the West for abandoning respect for

international law in its assertion of the RBO, and the United States sticking to its assessment of Russia's misconduct in terms of the RBO... China too has asserted its opposition to a rules-based order. In May 2021 at a virtual debate of the Security Council on multilateralism, Foreign Minister Wang Yi declared that: International rules must be based on international law and must be written by all. They are not a patent or privilege of a few. They must be applicable to all countries and there should be no room for exceptionalism or double standards."

Fifth, "The RBO is something other than international law. It is an alternative regime outside the discipline of international law which inevitably challenges and threatens international law... Unlike international law it does not seem to be a universal order. Instead, it is an order employed by the West, again particularly the United States, to ensure its dominance."

Considering these premises, and the debates among politicians and legal experts regarding what is referred to as international law, and the breaches under the guise of the "rules-based international order," the following becomes clear:

Both what is referred to as international law or the rules-based international order, and its global offshoots, are nothing more than false ideas, deceptive appearances, and colonialist tools for dominating rival countries, controlling, and plundering developing and weaker states that are subservient to the colonialist Western, kafir nations, particularly in Muslim lands.

It is claimed that the global system was born from Germany's defeat in 1945, but that was a stillborn event. The Allies saved their war criminals, including those who bombed cities in Europe and Japan, committing mass murder of civilians. After the war, the allies forcibly displaced more than twelve

million German civilians from their homes, and half a million of them died without anyone being held accountable.

The **United Nations**, born out of the **League of Nations**, which authorized or permitted British and French colonialization in the Middle East, even when the guiding principle of the League was supposed to be the self-determination of nations, remains a source of division and fragmentation in Muslim lands to this day.

Today, these so-called rules continue to serve the same purpose they always have: to justify the colonialist dominance of powerful countries. The “rules-based international order” is merely an expression of American power politics and hegemony. America itself is not always bound by these rules. The desires of the powerful, which can override the rules, have become a kind of rule themselves, if these desires are expressed in humanitarian terms.

People everywhere are subjected to mockery and deception by leaders who compete to violate international rules and laws, rather than acknowledging that these rules have always been optional for those with enough dominant power, and deadly weapons.

The future, under the current international laws, whatever the foundations upon which they are based, with the dominance and control of the leading state over the international scenario, the rise of competing multipolar powers, and the prevalence of the utilitarian capitalist system, will only see more injustice, wars among rival nations, and violations of weaker states.

It is clear that the US administration, by constantly speaking of the “rules-based international order,” aims to achieve several goals, the most important of which are: creating

a major international pretext to rally allies and partners in its pre-emptive conflict against **Russia** and **China**, on the grounds that they are working to undermine the fundamentally flawed international order, and destabilize global security, and ensuring the submission of all countries that will join the international coalition in the event of future confrontations, as well as renewing the current unipolar international order that guarantees American leadership, and the complete dominance of current Western principles and values.

A closer look at the concept and rules of international law and its results since it was imposed on the world through the **United Nations** and its branches reveals that it is inherently flawed, corrupt, and unjust. Law is a set of normative rules that a governing authority enforces. So where is this imaginary international authority, unless we consider it to be the entity with the greatest power and influence on international affairs? This entity inevitably enforces the law according to its interests, stripping the law of its true nature, and the presence of any enforcement mechanism. On an international level, this is impossible because the major powers in the **UN Security Council** will not defend the right, and the articles of the law, if they conflict with their interests or those of their allies. This is one of the reasons why the U.S. pursues something other than international law when needed, calling it the “rules-based international order.”

A careful examination reveals that the world has lived in constant misery since the illusion of the international community and international law prevailed. Relations between countries are regulated by agreements, not by a law imposed on them, which Western colonialist countries exploit to achieve their interests. People today are in dire need of a new global system that grants

them justice and mercy, in line with human nature, and restores their spiritual connection with their Creator and the **Shariah** that brings people out of the darkness of capitalism and the tyranny of **Taghut's** laws into the light and mercy of Islam.

In Islam, there is no such thing as international law, and the **Khilafah** will not be a member or participant in any of these international organizations, based on so-called international rules. How can there be a law that lacks a binding authority, and no power to enforce its rulings? How can there be international law that contradict with **Islamic rulings**? Therefore, there is no room for international law as defined by Western frameworks within **Islam**. The **Khilafah** will not engage with these global organizations, which rely on man-made laws contrary to the **Shariah**. Instead, it will implement the laws of **Islam**, upholding divine justice, free from the influence of capitalist and imperialist powers. The **Khilafah** seeks to re-establish Islamic governance, spreading **justice** and **mercy**, rejecting participation in Western-led systems that work against the spread of **Islam** and its values.

In conclusion, the international legal system, as promoted by organizations such as the **UN**, operates as a tool for **Western colonialism**. Its existence primarily prevents the establishment of the **Islamic Khilafah** and denies the world the peace and justice that **Islam** can offer. Appeals to these laws by Muslim nation states or leaders betray the Islamic cause, as these regimes will never allow the true liberation of Muslim lands. The real solution lies in restoring **Islamic ruling** through **Jihad** and the spreading of the **Dawah to Islam**, not through dependence on flawed and unjust international mechanisms.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۚ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا
بَعِيدًا

“Have you O Prophet not seen those who claim they believe in what has been revealed to you and what was revealed before you? They seek the judgment of Taghut, which they were commanded to reject. And Satan only desires to lead them farther away.” [TMQ Surah an-Nisaa 4:60]

The Islamic Ummah: Between Upholding Islamic Shariah or Being Drawn Towards International Organizations and Feminist Movements

<https://www.al-waie.org/archives/article/19571>

By Raana Mustafa

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Feminist and masculinist movements have emerged in secular Western societies, adopting deviant ideas based on the right of individuals to enjoy their personal freedoms, considering this as something that transcends and surpasses all religious and moral values. These values are seen as limiting freedoms, and shackling humans with constraints that hinder their progress.

The UN Women entity of the United Nations has adopted these deviant ideas, and in the last ten years, their discussion and promotion have become commonplace and public. Former UN Secretary-General Ban Ki-moon, in his speech at the International Forum on the International Day Against Homophobia and Transphobia, held in The Hague, Netherlands, on May 16, 2013, stated, "The fight against homophobia is a core part of the broader struggle for human rights for all.'

The West, through its affiliated international organizations, and with all its efforts, has sought to export its deviant ideas and culture, targeting our societies with large, well-planned programs aimed at destroying the Muslim family by changing Islamic concepts about women. The Islamic concepts view women as educators of future generations, preparing them to bear responsibilities. There are persistent efforts to corrupt “this institution” and contaminate its ideas, so that it produces generations shaped according to Western standards and specifications. To achieve this, they have developed agreements such as the “CEDAW Convention” of 1979 and the “Istanbul Convention” of 2011, also known as the European Convention on Preventing and Combating Violence Against Women and Domestic Violence.” They have also issued international declarations that legitimize a deviant culture, such as the “Declaration on the Elimination of Violence Against Women” which was issued by the United Nations in 1993.

A series of international conferences focused on women were held to solidify such agreements and work towards their implementation. The first conference was held in 1975, named the “International Women’s Year,” which took place in Mexico City and called for equality, development, and peace. This was followed by the Copenhagen Women's Conference in 1980, the Nairobi Conference in 1985, and the International Conference on Population and Development in Cairo in 1994, which, in its report, called for access to sexual and reproductive health services, including family planning. Then came the Beijing Conference in 1995 and the Netherlands Conference in 1999, where homosexuality, safe abortion, and the practice of

fornication, under the label of sexual freedom for teenagers, were legalized.

These international conferences were followed by regional ones, discussing specific issues related to women, such as women and the media, women and education, women and the family, women and development, and women's economic empowerment. These topics aim to mislead women, who are not just part of the family but the very foundation of its stability and cohesion. Various organizations, like UNICEF, UNESCO, and UNIFEM, focused on the concept of "gender," which explicitly calls for homosexuality and absolute equality between men and women, erasing all natural differences, even biological ones. They ignore Allah's words, ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ﴾ **"O mankind! We created you from a male and a female."** [TMQ Surah al-Hojaraat 49:13].

All these organizations, associations, and conferences have been generously funded by the International Monetary Fund (IMF), the World Bank, and Amnesty International for a clear and obvious purpose, as Allah (swt) declares, ﴿مَّا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنْزَلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّن رَّبِّكُمْ﴾ **"Those who disbelieve from among the People of the Scripture and the mushrikeen do not like that any good should be sent down unto you from your Lord."** [TQM Surah Al-Baqarah 2:105].

It is clear to anyone observing the actions and statements of these international organizations that they are not entities that are independent from the major powers, primarily the United States, which controls the international scenario in the world. These organizations are financially and politically

supported by capitalist colonialist states, which exploit these organizations and control their decisions in a way that serves their international interests and policies, aiming to secularize and Westernize Muslim societies, and distance them from their Deen and its Shariah rulings.

Here we see America, in a deviant step that contradicts all values, principles, morals, and human nature, as well as all divine laws and legislations, proclaim through its president, Joe Biden, in the largest celebration in the history of the White House, that it is the “nation of homosexuals”! In this celebration, the “Pride Flag” was even raised at the White House.

This American stance is not new. Former President Bill Clinton officially declared in 1999 that June of every year would be “Pride Month” for the LGBTQ+ community, and he dedicated an entire month to celebrations of what is called the “LGBTQ+ community.” President Obama continued his strong support for the LGBTQ+ community, naming the day of the LGBTQ parade as “Victory Day” and “Love Day.” This was furthered by the current President, Joe Biden, who signed into law a bill granting protection to same-sex marriage in America.

America’s adoption of deviant culture and its legalization reveals that this state, through its international organizations, works by means of a systematic plan, to impose this dangerous phenomenon, after adopting it legally and constitutionally. This has made it not only part of the clauses in international agreements, but also openly promoted by officials, whether world leaders or UN secretaries-general, down to feminist movements operating in Muslim countries, especially in their systematic war against Islam, to uproot Shariah rulings from the

lives of Muslims, particularly those related to the social system, which to some extent still retains some rulings of the noble Deen.

Article 2 of the CEDAW Convention states, “to take all appropriate measures, including legislation, to abolish or modify existing laws, regulations, customs and practices, which constitute discrimination against women.” Article 4 of the Declaration on the Elimination of Violence Against Women of 1993 states, “States should condemn violence against women, and should not invoke any custom, tradition, or religious consideration to evade their obligations with respect to its elimination.”

Feminist movements and non-profit and non-governmental organizations have grown, especially from the 1980s to today, interacting with global discourse that has strongly promoted human rights principles, particularly women’s and children’s rights. These rights are linked to the Western capitalist worldview. They have also adopted new international references and approaches, such as gender and economic empowerment, to attract women and rally them around their proposals and theories, stemming from international agreements.

These organizations and associations have coordinated their efforts in unified projects across our countries, from ash-Sham to Iraq, to Morocco, to the Arabian Gulf, under a unified plan to spread Western culture, “a culture of deviance, immorality, and disintegration.”

The ruling regimes’ adoption of this international discourse, calling for absolute equality between men and women

and economic empowerment, which they claim significantly impacts global economic growth, has greatly accelerated the spread of these corrupting projects.

The governing regimes have mobilized all media outlets, visual, audio, and print, school programs and activities through ministries of education and legal amendments to align with feminist demands, in addition to material and logistical support for all human rights and feminist organizations that embrace the “gender” project. This is to uproot Islamic culture, its morals, and its noble values, and replace them with the culture of CEDAW and its counterparts.

From this standpoint, Western organizations’ dictates have aligned with the betrayal of governments and regimes, and the influence of many feminist movements and associations, which were created solely for corruption. The result has been programs and projects that initially called for women’s liberation and equality with men, and ultimately led to gender transition, and the proliferation of various deviated family models and structures.

Feminist associations have packaged international agreements’ provisions and exported them to us, with flashy slogans that appeal to intellectuals, and those mesmerized by Western culture, particularly with the slogan of protecting women, and eliminating discrimination between men and women. Terms based on gender have emerged, such as “gender equality,” “gender justice,” “gender identity,” and other terms that solidify concepts like “same-sex marriage,” “gender transition,” role exchange between men and women, multiple partners, and other practices that contradict religious values,

brought by divine laws. They are at odds with human nature, and the innate disposition that Allah (swt) has created within humans.

Women's rights organizations continue to work tirelessly and actively to implement all international decisions more rapidly, especially in most Muslim countries, with slight variations depending on how the public perceives or confronts these foreign and corrupt ideas. For instance, their work in Lebanon, which is open to all cultures, differs from their work in Occupied Palestine, Iraq, Jordan, or Egypt. However, this variation does not affect the overall goal of driving the Ummah towards a culture of deviance, immorality, and disintegration.

Unfortunately, a large part of their goals and plans has been achieved! It is not hidden from anyone observing the social conditions in the Muslim World, where associations are numerous and organizations are active, and the severe and dangerous conditions of disorder and anxiety that surround them from all sides.

According to a report titled "An Overview of Gender Actors and Their Interventions in Lebanon," published by the Lebanon Support Centre, a centre specializing in civil society studies, which internationally funded, there are around 40 non-governmental organizations in Lebanon interested in women's rights, gender equality, violence against women, and custody rights.

Out of 36 feminist organizations that responded to the survey, 27 focused primarily on women's rights, 13 on gender equality, 5 on preventing early marriage, and 4 on LGBTQ +issues.

The donors involved in social issues in Lebanon range from various United Nations organizations: the Economic and Social Commission for Western Asia (ESCWA), the Food and Agriculture Organization (FAO), the United Nations Development Programme (UNDP), the United Nations Development Fund for Women (UNIFEM), to Western civil society organizations funded by political parties, such as the Friedrich Naumann Foundation and the Friedrich Ebert Foundation, both of Germany.

As for foreign countries, their support for non-governmental organizations in Lebanon is substantial. The most prominent of these countries is the United States, through its active agencies in Lebanon, the most important of which are the U.S. Agency for International Development (USAID) and the National Endowment for Democracy (NED). This is in addition to funding from the European Union, the British Embassy, and the Australian Embassy.

At this point, one might ask: To what extent do “funding” orientations contribute to shaping the design of the projects, and campaigns to be implemented?

To dispel the notion that the large number of feminist associations is natural in Lebanon, a country open to various cultures, we give another example of a country under occupation, Occupied Palestine, which still adheres to the rulings of Deen, particularly in relation to the social system. A specific feminist civil coalition was formed, led by the General Union of Palestinian Women, to prepare and follow up on the implementation of international agreements related to women, including the CEDAW Convention.

The union, one of the arms of the Palestine Liberation Organization (PLO), consists of 57 human rights and feminist institutions, labor unions, and feminist frameworks working allegedly to advocate for women, protecting them, and empowering them in social, economic, political, health, educational, and legal fields, both locally and internationally, in the West Bank, including Jerusalem, and in the Gaza Strip, which alone includes 23 associations.

This is in addition to the Palestinian Non-Governmental Organizations Network (PNGO), which, according to its website, is an independent, democratic civil society network aiming to support and empower Palestinian society within the framework of promoting democratic principles, social justice, sustainable development, and respect for human rights. The PNGO was established in September 1993, immediately after the signing of the Oslo Accords. At the time, its membership included 145 Palestinian civil institutions working in various humanitarian, social, and development fields. This was the number at its inception, but today, the number of registered organizations within the PNGO network is 516 organizations in the West Bank, distributed as follows: 189 organizations in Gaza Governorate, 73 in the Central Governorate, 55 in Khan Younis Governorate, 43 in Rafah Governorate, and 36 in Ramallah and Al-Bireh Governorate.

Where are these feminist organizations when it comes to the genocide against the women and children of Gaza?! Or is it that human rights are mentioned at times, and absent at others, depending on political interests and needs?!

These feminist associations and international organizations, which claim to uphold women's and children's rights and run through our societies like blood through veins, are like a Trojan horse, filling women with false slogans and promising them a rosy life, while harboring malicious, hidden, and treacherous goals that seek evil for the Ummah of Islam, and aim to drag it into the swamp of immorality and disintegration. These associations are nothing more than a vehicle to reach our families, dilute the role of women, and thereby lose our future generations, and undermine the rulings of Deen and the noble Shariah. However, they will fail, and their efforts will be in vain, for Islam is protected by the Lord of the Worlds until the Day of Judgment. The people of truth will prevail, even if falsehood spreads and gains ground, for its destiny is to perish, even if after some time. Those who oppress and act immorally will see what end they will meet. Allah (swt) says, **إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ** **"Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved – unto Hell they will be gathered."** [TMQ Surah al-Anfaal 8:36]).

It has become clear to us what the West is planning to undermine the Ummah of Islam. This requires us to be cautious regarding these false calls, promoted by these corrupting organizations. We must measure them against the scale of Shariah, so that we are not deceived and fall into the lizard's hole.

We must look at all matters, large and small, from the perspective of Islamic Aqeedah alone, considering what Islam

commands and forbids, and the Shariah rulings it has clarified for us, so that we follow and act upon them. One of the first things we must do is stand against these malicious institutions, and thwart their plans, by preventing women and girls from visiting these associations, attending their destructive and malicious activities, while fortifying them with Islamic culture and concepts, especially the rulings related to women, their rights and duties, and their pivotal role in Islamic life in building leading generations who will honor their religion and implement its Shariah in all aspects of their lives. This is in response to Allah's command, يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظَ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded." [TMQ Surah at-Tahrim 66:6]).

Islam, with its rulings and laws, is the true guarantee of a dignified life for both men and women, as it views women as mothers, sisters, wives, and daughters whose honor must be protected. It has tasked men with their protection, care, and financial maintenance. The Islamic Aqeedah is the true strength of the Muslim family, ensuring it lives according to the rulings of Islam, which will guarantee peace and tranquillity and protect it from every affliction and evil.

The Islamic state, which will govern according to the principles of Islam, and apply its rulings across all societal systems, political, economic, social, and educational, will safeguard the rights of all humanity, just as it did for centuries.

Since the fall of the Khilafah, which cared for the affairs of Muslims, and treated everyone living under its rule with kindness, and since the replacement of Allah's laws with man-made laws that have no moral authority, people have lived in darkness and oppression. Insha'Allah, the coming days will witness the fall of capitalism, and the rise of Islam, spreading light and mercy.

We will present some of the articles found in the constitution of the coming Khilafah state, by Allah's permission. This is not for comparison, for the gap is vast between Islamic rulings and what they achieve for the upliftment of women, and what the Western civilization offers her of misery, distress, and hardship. There is no comparison between Allah's laws and the laws of humans, which have not only degraded women's status but humanity in general.

Article 112: The primary role of a woman is that of a mother and a housewife. She is an honour ('ird) that must be protected.

Article 113: Segregation of the sexes is fundamental, they should not meet together except for a need that the shar' allows or for a purpose the shar' allows men and women to meet for, such as trading or pilgrimage (Hajj).

Article 114: Women are given the same rights as men, and are subject to the same duties as men, except for those rights that Islam has specifically granted to women, or those that are specifically granted to men, based on the evidence of Islamic law. Women have the right to engage in trade, agriculture, and industry, to undertake contracts and transactions, to own all types of property, to develop their wealth by themselves and through others, and to manage all aspects of life themselves.

Article 115: It is permitted for a woman to be appointed to the civil service and positions in the judiciary, apart from the Court of Unjust Acts. She can elect members of the Council of the Ummah, and be a member herself. She can participate in the election of the Khaleefah, and in giving him the pledge of allegiance.

Article 116: Women are not allowed to take charge of ruling, thus women cannot hold the positions of Khaleefah mu'aawin, waali, 'aamil nor to practice any actions of ruling. She is neither allowed to be a Chief Justice, nor a judge in the Court of Unjust Acts nor Amir of Jihad.

Article 117: Women live within a public and private life. Within their public life, they are allowed to live with other women, maHram males and foreign men on condition that nothing of the women's body is revealed, apart from her face and hands, and that the clothing is not revealing nor her charms displayed. Within the private life, she is not allowed to live except with women or her maHram males. She is not allowed to live together with foreign men. In both private and public life, she has to restrict herself within the Shariah rulings.

Article 118: Women are forbidden to be in private seclusion (khulwah) with any men they can marry. They are also forbidden to display their charms or to reveal the awrah of their body in front of foreign men.

Article 119: Men and women must not practice any work that poses danger to the morals or causes corruption in society.

Article 120: Marital life is a life of tranquility, and the relationship between spouses is a relationship of companionship. The husband's guardianship over his wife is a guardianship of care,

not a guardianship of rule. Obedience has been made obligatory for the wife, whilst the husband is obliged to support the wife financially, according to what is known for someone like her.

These and other articles, that regulate the interactions between men and women and the relationships that arise from such interactions, show how Islam alone has honored women. It has mandated for them financial maintenance and housing. It has declared that the best charity is a morsel a man puts in his wife's mouth. The Prophet (saw) said, "مَنْ تَرَكَ كَلًّا فَإِنِّي وَعَلَيَّ" "Whoever leaves behind dependents, it is my responsibility to take care of them" and he (saw) also said, رِفْقًا بِالْقَوَائِرِ "Be gentle with women." Women are mothers, homemakers, and honor that must be protected. They are not obligated to work; instead, financial has been mandated for them and their children. They are protected jewels for whom armies are mobilized, just as The Prophet (saw) and his Companions (ra) did, and after them, military commanders like Al-Mu'tasim, who sent an army to restore a woman's honor after she was assaulted. Indeed, she was the cause of the conquest of the most powerful kingdom at the time.

Regarding how the upcoming Khilafah state will deal with such associations, the draft constitution of the Khilafah states:

Article 182: No individual, party, structuring, or group is allowed to have any relationship with any foreign country whatsoever. Relationships with other countries are confined to the state alone, as it alone has the right to manage the Ummah's affairs practically. The Ummah and its structurings must hold the state accountable for this external relationship.

Article 191: The state is forbidden to belong to any organisation which is based on other than Islam or which applies non-Islamic ruling. This includes international organizations such as the United Nations, the International Court of Justice, the International Monetary Fund, and the World Bank, as well as regional organizations such as the Arab League.

The subject on which international and local organizations are based is prohibited by Shariah. They are founded on the capitalist system, a system of disbelief, and are tools in the hands of major powers, especially America, to enforce their dominance over smaller states, including those in the Muslim world. It is haram for individuals, political blocs, and the Islamic state to participate in such organizations.

These and many other articles in the draft constitution of the Khilafah, prepared by Hizb ut-Tahrir, show us how Islam does not leave a part of human life, large or small, without regulating it through specific laws, rulings and systems. Who is more knowledgeable than the Subtle, the Acquainted, regarding His servants' affairs and what brings benefit to their lives and solves their problems?

There is no way to escape the tyranny of these capitalist organizations except by establishing a state based on the justice of Islam. There is no path to changing the situation of women, and achieving fairness for them except by reviving Islamic life, which enacts laws derived from Allah's Shariah, in which lies all goodness, success, and righteousness. We are not compelled to follow this destructive path into which the agents of the disbelievers, the treacherous regimes and wicked feminist associations enslaved to the West's agendas, are dragging us. We

have an original alternative, a constitution derived from the Book of Allah (swt) and the Sunnah of His Messenger (saw).

News of Muslims Around the World

(Translated from Arabic)

How many U.S. troops are deployed in the Middle East?

The Pentagon has said 40,000 U.S. troops are currently in the Middle East, compared to about 34,000 normally. According to Reuters, Pentagon spokeswoman Sabrina Singh told reporters, “The department continues to monitor the situation in the Middle East closely.” She added that her country has strengthened its military power and capabilities across the Middle East to defend ‘Israel’ and U.S. forces. On 14 August 2024, The Pentagon revealed that US Secretary of Defense Lloyd Austin ordered the deployment of the guided cruise missile submarine U.S.S. Georgia to the CENTCOM area, according to the Pentagon Press Secretary. The expedition of the arrival of the aircraft carrier group U.S.S. Abraham Lincoln, equipped with F-35C fighters, to the U.S. Central Command (CENTCOM) area of responsibility, adds to the capabilities already provided by the U.S. carrier U.S.S. Theodore Roosevelt. According to a statement issued by Pentagon press secretary Major General Pat Ryder, Austin assured ‘Israeli’ Defense Minister Yoav Gallant, during a phone call, of Washington’s commitment to take “every possible step” to defend ‘Israel’.

Al-Waie: The declared goal of strengthening the American presence seems to be the protection of the Jewish entity. As for the undeclared goal, America wants to impose its plan for a solution in the region, which deals with its solution to the

Palestinian issue, and the future relationship between the Jewish entity with Lebanon, Syria and Jordan. To serve its plan, America requires all of this military presence, which can be increased to a military intervention, with participation in the fighting, as well as the provision of weapons for the Jews.

Rabbi calls for honoring soldiers who sexually assaulted Palestinian prisoner

Rabbi Meir Mazuz, is influential in 'Israeli' politics. He is of Tunisian origin. He is one of the most influential rabbis among the ultra-Orthodox and in 'Israeli' politics. His whose voice and decisions have great weight among decision-makers, and is visited by senior ministers, including Netanyahu and Likud Knesset members who come for his blessings and consult with him. Mazuz has expressed his support and blessing for Israeli soldiers accused of sexually assaulting a Palestinian prisoner, saying that they should have been "honored" rather than arrested. The Hebrew Broadcasting Corporation said the rabbi recently met with soldiers who served in the notorious Sde Teiman prison in the Negev desert, and were accused of sexually assaulting a prisoner from the Gaza Strip there. The HBC added: In a video posted by the commission and circulated on social media, Rabbi Mazuz told the accused soldier, "You will be completely acquitted. What did you do? You hit the enemy, so what? Everything is fine. In any other country they would have given you awards." According to the broadcaster, the meeting was attended by a lawyer representing some of the soldiers accused of sexually assaulting the Palestinian prisoner. The

lawyer told the rabbi, "I got the view of one of the doctors that the terrorist (the Palestinian who was attacked) was lying." To which the rabbi replied, "Even if this is true, don't we have the right to do that?"

Al-Waie: The Jewish religion is a racist religion to the extreme. Its teachings are based on the fact that they grant no right to the non-Jews, as the Quran mentions. The goyyim means everyone who is not Jewish. Therefore, the history of the Jews with the peoples of the world was full of Jewish supremacism and conspiracy. On the other hand, the massacres against them, and their expulsion from various countries of Europe, show that the Jew is not only an enemy of Islam but of the whole world.

USP Marion is a secret prison... Little Guantanamo for Muslims

The Nation magazine published a report on the issue of secret prison units in America, which have increased their area by 80% in 15 years. These units, which were opened to accommodate individuals allegedly linked to terrorism, are also used to punish violators of government policies. The federal government opened two secret detention units in 2006 and 2008, with 70 percent of the population being Muslim, even though they constituted only 6 percent of the total federal prison population. It has been discovered that there is a communications management unit at Marion Prison, Illinois, known as Little Guantanamo, which was originally built to house those allegedly linked to terrorism. Detainees are held in isolation and tight supervision. A new investigation points to the government's expansion of the use of these units, with plans to build a new unit in Maryland. Despite

the low percentage of Muslims generally, they still constitute 35% of its population until 2023. A 2020 report by the Office of the Inspector General indicates plans to establish six units to monitor “terrorist prisoners.” Wadih Saeed, a law professor at the University of Colorado, said reliance on broad-based policies specifically for Muslims has been the original foundation of the program, since its inception.

Al-Waie: America has become the greatest threat to the world, with its criminal ideas, methods and means of torture, and in its conflicts abroad... Such news gives insight as to how much America is not a safe place even domestically, whilst it is considered the worst terrorist state in the world.

Will the painting “The Savior of the World” reappear in Riyadh?

The painting attributed to Leonardo da Vinci, *Salvator Mundi*, which sold in 2017 for a record £360m to Prince Mohammed bin Salman and then disappeared, has been returned amid assurances that it will reappear in the main exhibition, in the Saudi version of the famous Louvre museum. According to a BBC documentary about Saudi Arabia, the *Salvator Mundi* painting is about to be displayed by one of the Gulf rulers as a central piece of a large new museum, specifically designed to clean and improve a bad reputation for human rights. The media report stated that the fame of the work since its sale in 2017, and its immediate disappearance, along with its association with Leonardo’s *Mona Lisa*, has reliably put a new Louvre museum in Saudi Arabia on the cultural map. Renaissance art expert and editor-in-chief of *Art Newspaper* Alison Cole opined that it comes

as no surprise that there is a revelation that the Salvator Mundi is planned as a major exhibition in a new, huge museum in Riyadh, in the home that it will have the same extraordinary draw as the Mona Lisa, is not surprising. The expert on the work of historical artist Leonardo da Vinci, Martin Kemp, described it as “the male Mona Lisa,” a term enthusiastically adopted by Christie’s when the painting went up for auction in 2017. In the August 19 episode of the documentary “The Kingdom: The World's Most Influential Prince,” a Princeton professor spoke about plans for a major museum that were discussed with Saudi Crown Prince Mohammed bin Salman, as part of Saudi Vision 2030. Princeton University academic Bernard Haekel confirmed that Saudi Culture Minister Prince Badr bin Abdullah bin Mohammed bin Farhan Al Saud told him the painting had been there since it was purchased. It’s waiting for the museum to be completed and then it will stay there.

Al-Waie: These are the concerns of that prince who wastes the money of Muslims in vain, and who goes against the path of the Ummah and its Deen, in its most difficult conditions... This prince came to reveal the truth about the suspicious rulers of the House of Saud... It is the truth that had been hidden to everyone... The events of the End of Times are rapidly unfolding, in a noticeable manner.

With the Noble Quran

(Translated from Arabic)

<https://www.al-waie.org/archives/article/19575>

(إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ)
يَا أَهْلَ الْكِتَابِ لِمَ تَحْجُجُونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا
تَعْقِلُونَ هَآأَنْتُمْ هَآؤَآءَ حُجَّجْتُمْ فِيمَا لَكُمْ بِهِ ءِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ
ءِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا
مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ
وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ)

“Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this Prophet, and those who believe. And Allah is the ally of the believers. O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason? Here you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not. Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists. Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this Prophet, and those who believe. And Allah is the ally of the believers.” [TMQ Surah Aal-E-Imran, Ayat 65-68]

In the Tafseer by Sheikh Muhammad Metwally Al-Shaarawi (may Allah have mercy on him): Allah (swt) said, **يَا أَهْلَ**

أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا أَلْكَتَبَ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا
تَعْقِلُونَ “O People of the Book! Why do you argue about
Abraham, while the Torah and the Gospel were not revealed
until long after him? Do you not understand?” [TMQ Surah Aali
Imran 3:65]

The All-Truthful asks them: Why are you disputing about Ibrahim (Abraham), the friend (khalil) of Allah? The Jews among you claim to follow Moses, and the Christians among you claim to follow Jesus, but Ibrahim (as) could not have been a Jew as the Jews claim, for Judaism came after him. Nor could the Christians claim that Ibrahim was a Christian, for Christianity also came after him. So why then the dispute? The Torah and the Gospel were revealed after Ibrahim, so how could he have been a follower of the Torah or the Gospel?

Then Allah says, هَآأَنْتُمْ هَآؤَآءِ حَآَجَّتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ
“Here you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not.” [TMQ Surah Aal-E-Imran, Aya 66]

Meaning, you have argued based on what remains with you of the Torah, and you want to make argumentation an open door, arguing about everything, while you do not know what the Most Merciful, the Knower of the unseen, knows.

Allah clarifies this matter further by saying, مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ
“Abraham was neither a Jew nor a Christian, but he was one inclining

toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.” [TMQ Surah Aal-E-Imran, Aya 67]

Thus, it is clear that Ibrahim (peace be upon him) was not a Jew, as Judaism came after him, nor was he a Christian, as Christianity came after him. Instead, he was the friend of the Merciful (Allah) and **كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ** “**he was inclining toward the truth, a Muslim, and he was not of the polytheists.**” We understand that the term (حَنِيفًا) refers to the pure Deen that comes from Allah. The word is derived from tangible things; حنف refers to a deviation in the legs from below, meaning a curvature or misalignment in the legs. This concept was then extended to anything that was not straight.

At this point, one might wonder: Was Ibrahim (as) crooked or straight? How can he be described as ‘Hanif’ when ‘hanf’ (linguistically) implies curvature? The answer is that Ibrahim (as) was indeed upright. However, he came in the midst of overwhelming polytheism and deviation. The world at that time was corrupt, and Ibrahim came to deviate from that crookedness. Since he deviated from the crookedness, he was in fact upright. Why? Because Prophets (as) only come when there is overwhelming religious and legal corruption. When Allah (swt) reveals His guidance, He plants a seed of Iman in every soul. This seed of Iman awakens at times, leading to righteousness, and may also fall into heedlessness, leading to deviation. After deviation, there comes a reawakening, thus creating a ‘blaming soul’ (النفس اللوامة), a self-reproaching soul that whispers to a person when committing a wrong, ‘Allah did not command this.’

The person then returns to the path of Allah in repentance and seeking forgiveness. If the blaming soul is absent, the soul

becomes inclined toward evil (النفس الأمارة بالسوء), always tending toward deviation. Surrounding this individual are multiple souls from the environment and society, that try to resist and correct what is crooked. Sometimes, correction comes from within the person's own blaming soul, and at other times, when the blaming soul is absent, and the soul is inclined toward evil. Then, the community steps in to guide the evil-inclined soul toward the right path.

Thus, in every age, the Ummah of Muhammad (saw) will not be devoid of goodness. On the other hand, previous nations were different. When all candles of goodness were extinguished within them, and corruption spread, divine intervention from the heavens occurred, sending Prophets to correct the misalignment and restore balance.

Therefore, Ibrahim (as) came as “Hanif,” which means he inclined away from the deviation. Since he inclined away from the crookedness, he was indeed upright. The Hanif religion is the religion of straightness. Thus, we understand Allah's words, مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ **“Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim submitting to Allah. And he was not of the polytheists.”** [TMQ Surah Aal-E-Imran, Aya 67]

Ibrahim (Abraham) is the father of the Prophets (as). If Judaism had not been distorted and altered, and if Christianity had not undergone changes, it would have been acceptable for Jews and Christians to claim to be following the religion of Ibrahim, because the fundamentals of religions do not differ. However, some rulings might vary according to the times. Therefore, it is impossible for Prophet Ibrahim (as) to have been

a Jew, given the distortions that occurred among them. In other words, he could not have agreed with their beliefs. Similarly, he could not have been a Christian for the same reasons. Instead, he **(كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ)** **“he was inclined toward the truth, a Muslim, and he was not of the polytheists.”** This means that he deviated from the crooked path.

One might ask: Why didn't Allah (swt) simply say that Ibrahim was upright? Why use the term Hanif, which linguistically implies deviation or curvature? The answer is, if Allah had said “upright,” some people might think that he followed the ways of his time, even though the people of his time were in deviation and misguidance. Thus, Allah describes Ibrahim as **(حَنِيفًا مُسْلِمًا)** **“inclining toward the truth, a Muslim,”** and the word “Muslim” means “one who submits,” submits his will to Allah and believes in the divine guidance.

When Ibrahim submitted his will to Allah (swt), he did so in every command of “do” and “do not do.” If we apply this understanding to the line of Prophets and Messengers (as), we find that Adam (as) was a Muslim, Nuh (saw) was a Muslim, and all the Prophets before Prophet Muhammad (saw) were Muslims.

Every Prophet (as) in the line of Messengers submitted his will to Allah (swt) and followed the guidance revealed to him. Thus, Islam was a description of all the Prophets (as) and their followers who believed in the earlier scriptures until the complete guidance was revealed to the final Messenger, Prophet Muhammad (saw), with the final commands of “do” and “do not do.” After this, there is no new command to come, and no one will legislate submission to Allah (swt) except through what was revealed to the Prophet Muhammad (saw).

The purpose of Islam was completed, and the divine guidance was revealed in its entirety from Allah (swt). Islam became established as a purified Deen, and it became a defining characteristic of the Muslim Ummah (community), the Ummah of Muhammad (saw). This Ummah will never have its guidance superseded because it submitted to Allah (swt) through everything revealed to Prophet Muhammad (saw). Thus, Allah (swt) says, **إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ** **“Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this Prophet, and those who believe. And Allah is the Guardian of the believers.”** Surah Aal-E-Imran, Aya 68

We can observe that every previous Messenger before Prophet Muhammad (saw) was sent to a specific people. For example, Musa (Moses) was sent to the Children of Israel, and so was Isa (Jesus). Allah (swt) says, **(وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ)** **“And a messenger to the Children of Israel.”** (TMQ Surah aali Imran 3:49), meaning that he was a Messenger (saw), and a Muslim within the bounds of the guidance that was revealed to those Messengers (as). However, when some of the laws were altered, the divine message was refined through the final revelation, the Message of Muhammad (saw), which was intended for all humanity. Some among those earlier peoples believed in his Message, just as those to whom Prophet Muhammad (saw) was directly sent believed in it. Thus, the process of Iman in the final Deen, continued until it reached us.

This is how the Ummah of Muhammad (saw) became the final Islamic Ummah, as the Prophet Muhammad (saw) is the Seal of the Prophets and Messengers (as).

On the authority of Abu Hurairah (ra) the Messenger of Allah (saw) said, **مثلي ومثل الأنبياء من قبلي كمثل رجل بنى بيتا فأحسنه وأجمله إلا موضع لبنة من زاوية من زواياه، فجعل الناس يطوفون به ويعجبون له، ويقولون: هلا وضعت هذه اللبنة، فأنا اللبنة وأنا خاتم النبيين** “My example and the example of the Prophets before me is like that of a man who built a house, perfected it, and made it beautiful, except for a spot where one brick was missing, from one of its corners. People would walk around the house and admire it, saying: ‘Why hasn't this brick been placed?’ I am that brick, and I am the Seal of the Prophets.” (Sahih Bukhari, Hadith 3342)

When they claim that Ibrahim (as) was a Jew or a Christian, they do so because Ibrahim is the father of the Prophets. They wish to invoke the original seed of Iman to attribute it to themselves, as if they inherited it. However, the matter of Iman is not about ethnicity, nationality, bloodline, or any affiliation other than following the one path of Allah (swt). Therefore, the closest people to Ibrahim are not those who merely descended from him, but those who followed him.

Our Prophet Muhammad (saw) followed Ibrahim (as), so there is no relationship between Ibrahim and those from his descendants who distorted the divine path, and did not continue in Iman. Allah (swt) settled this matter concerning Ibrahim when He said, **وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ** “And mention when Abraham was tried by his Lord with commands, and he fulfilled them. Allah said, ‘Indeed, I will make you a leader for the people.’ Abraham said, ‘And of my descendants?’ Allah said, ‘My covenant does not include the wrongdoers.’” (TMq Surah Al-Baqarah, 2:124)

Allah tested Ibrahim with commands, both the “do’s” and “don’ts,” and Ibrahim fulfilled them in the most complete way. His fulfilment was not merely superficial or formal. It was complete in both form and essence. A comparison to someone who completes divine commands only in form, is like someone who prays the five daily Salah as a mere formal act. This is while another person prays the same Salah with complete dedication, both in form and spirit, earning the Pleasure of Allah (swt).

Ibrahim (as) fulfilled the trials that came in the form of divine commands in the most perfect way. Did Allah (swt) not command Ibrahim (as) to raise the foundations of the House? It would have been sufficient for Ibrahim (as) to raise the structure of the Kaaba as high as his hands could reach. If he (as) had done so, he would have fulfilled the command. However, Ibrahim (as) wanted to fulfil the task in the most complete way, so he built the Kaaba to the extent his hands could reach, and also used his ingenuity to go beyond that. He brought a stone to stand on, increasing the height of the Kaaba by the height of the stone. Ibrahim wanted to build with both the strength of his hands, and the creativity of his mind. In those times, scaffolding or other tools, to help one build at a higher level, were not known.

If Ibrahim had built the Kaaba only as high as his hands could reach, he would have fulfilled Allah’s command. However, he wanted to perform the task with all his available means, adding his own creative effort. Therefore, he brought the stone upon which he stood, and this is what we recognize today when we visit the Sacred House, known as Maqam Ibrahim (the Station of Ibrahim). When Ibrahim completed the commands in this way, Allah said to him, **إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا** “Indeed, I will make you a leader for the people.” (TMQ Surah Al-Baqarah, 2:124)

This means that Ibrahim (as) was entrusted with being an Imam for the people in matters of Iman, because he fulfilled the divine commands “the do’s and don’ts” with complete perfection.

Let us observe Ibrahim’s concern for Allah’s guidance. He did not want the divine path to only remain during his lifetime. He also asked Allah (swt) for the leadership (in Iman) to continue within his descendants. Allah (swt) said through the words of Ibrahim, who requested that the responsibility of Iman be passed on to his descendants, **وَمِنْ ذُرِّيَّتِي** “**And of my descendants?**” (TMQ Surah Al-Baqarah, 2:124)

Ibrahim was filled with concern for the divine path and was worried for its preservation even after his death. However, Allah (swt) teaches all of creation through Ibrahim by saying, **لَا يَنَالُ عَهْدِي الظَّالِمِينَ** “**My covenant does not include the wrongdoers.**” (TMQ Surah Al-Baqarah, 2:124)

This means that the matter is not one of inheritance. There will be among Ibrahim’s descendants those who wrong themselves by altering the divine path according to their desires. These people will not possess the qualities of leadership. Allah (swt) teaches us the principles of inheriting prophethood, which is that only those who are capable of implementing the divine path without distortion will inherit it. An example of this is the lesson the Prophet Muhammad (saw) taught us when he said to Salman Al-Farsi, **سَلْمَانَ مِنْ آلِ الْبَيْتِ** “**Salman is one of us, the people of the household.**” (Sunan Ibn Majah, Hadith 3860)

The Best of Creation, Muhammad (saw), did not say to Salman Al-Farsi, “You are one of the Arabs.” No, rather, he

attributed him to the Prophet's family, meaning that he linked him to the legacy of prophethood, which requires the complete implementation of the divine path. The Prophet (saw) understood what Allah (swt) had taught Ibrahim (as) about the inheritance of Prophethood. This inheritance is not based on bloodline, but on applying the divine path in both letter and spirit. The Prophet Muhammad (saw) also learned from what Allah (swt) had taught him about Nuh (as).

Allah (swt) had promised Nuh (as) that He would save him and his family from the flood. When Nuh (as) saw his son drowning, he wondered, "Didn't Allah promise to save my family?" So Nuh called upon his Lord, as narrated in the Qur'an, **وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ** "And Nuh called to his Lord and said, 'My Lord, indeed my son is of my family. Indeed Your promise is true. You are the most just of judges.'" (TMQ Surah Hud 11:45)

In response to Noah's request to save his son, Allah said, **قَالَ يَنْوُحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ** **إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ** "He said, 'O Nuh. Indeed, he is not of your family. Indeed, he is work was other than righteous. So ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant.'" (TMQ Surah Hud, 11:46).

Notice the Noble Quranic reasoning for the denial of kinship between Nuh (as) and his son, **إِنَّهُ لَيْسَ مِنْ أَهْلِكَ** "Indeed, he is not of your family." Why? **إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ** "Indeed, his deeds were unrighteous." Allah (swt) did not say, **إِنَّهُ عَامِلٌ غَيْرُ صَالِحٍ** "The one who does deeds is unrighteous." So the ayah removes the emphasis from the individual to focus on the action. This is

because Allah (swt) judges based on actions, not lineage. Iman is not inherited through ancestry, nationality, or ethnicity. It is through righteous deeds. Whoever acts according to the divine law of any Prophet (as) is considered a part of that Prophet's followers.

In another instance, Allah (swt) teaches us about Ibrahim (as) in a way that reflects His Mercy toward all His creation, whether they are believers or disbelievers. Ibrahim asked Allah to grant abundant provisions for his family, who were living in Makkah, as mentioned in the Qur'an, **وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ** **“And mention when Abraham said, ‘My Lord, make this a secure city and provide its people with fruits. Whoever of them believes in Allah and the Last Day.’”** (TMQ Surah Al-Baqarah, 2:126)

Did Allah (swt) respond to Ibrahim's prayer by providing sustenance only for the believers of Makkah? No, He provided for both the believers and the disbelievers. Allah taught Ibrahim this when He said, **قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ** **“He said, ‘And whoever disbelieves I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.’”** (TMQ Surah Al-Baqarah, 2:126)

Material sustenance is guaranteed by Allah (swt) for all His creation, both believers and disbelievers. Allah (swt) provides for everyone because He brought them into existence, both believers and disbelievers alike. However, the sustenance of divine guidance is different. Following the divine path requires submission to it, without distortion. After Ibrahim, few truly

followed this path, and even fewer among those who followed the message of Musa (Moses) (as) without distortion.

Then Isa (Jesus) (as) came with a Message to draw the Children of Israel away from materialism, and toward belief in the unseen. However, the Message of Isa was also distorted. Thus, the people most worthy of Ibrahim (as) are those who followed the final, purified, and correct Message, which is the Message of Muhammad (as). Allah is the guardian of all believers, those who truly believed in the message of Ibrahim, Khalilullah (the friend of Allah), in its pure and complete form, and those who believed in the message of Muhammad (as).

Garden of Jannah

« صَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ »

“O people, make Salah at night when people are asleep, and you will enter Paradise in peace.”

(Translate from Arabic)

<https://www.al-waie.org/archives/article/19577>

-The Prophet (saw) urged his Ummah to perform the night prayer (Qiyam al-Layl) because of the many virtues, blessings, mercies, answered supplications, fulfillment of needs, healing of illnesses, and the opening of the doors of goodness that it brings.

-Mughira b. Shu'ba (ra) reported: The Prophet (saw) stood (in the Salah) or prayed till both his feet or legs swelled; it was said to him, “Why do you undergo so much hardship despite the fact that Allah has pardoned for you your earlier and later sins?” Thereupon he said, أَفَلَا أَكُونُ عَبْدًا شَكُورًا **“Should I not be a grateful servant (of Allah)?”** Narrated by Al-Bukhari, Muslim, and An-Nasa’i.

-Abu Hurairah (ra) reported: The Messenger of Allah (saw) said, أَفْضَلُ الصَّيَامِ بَعْدَ رَمَضَانَ شَهْرُ اللَّهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ **“The best month for observing Saum (fasting) after Ramadan is Muharram, and the best Salah after the prescribed**

Salah is Salah at night.” Narrated by Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'i, and Ibn Khuzaymah in his Sahih.

-Abdullah bin Salam (ra) reported: When the Messenger of Allah (saw) first arrived in Medina, the people rushed to him, and I was among those who came to him. When I looked at his face and examined it, I knew that his face was not the face of a liar. The first thing I heard from him was when he said: **يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ، وَصَلُّوا الْأَرْحَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامَ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ** “O people, spread (the greeting of) Salam, offer food to people, maintain kinship ties, and pray at night when people are sleeping; you will enter Paradise in peace.” Narrated by At-Tirmidhi.

Saeed ibn al-Musayyab said, “Indeed, a man stands in the night prayer, and Allah places light in his face that every Muslim loves. When someone who has never seen him before sees him, he says: ‘I love this man.’” Al-Hasan al-Basri was asked: ‘Why do those who pray at night have the best faces?’ He replied, ‘Because they secluded themselves with the Most Merciful, and He adorned them with His light.’”

-Mu'adh ibn Jabal (ra) reported: The Prophet (saw) said, **مَا مِنْ مُسْلِمٍ يَبِيتُ طَاهِرًا، فَيَتَعَارَّ مِنَ اللَّيْلِ، فَيَسْأَلُ اللَّهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ اللَّهُ إِيَّاهُ** “If a Muslim sleeps in the state of purification, is alarmed while asleep at night, and asks Allah for good in this world and in the Hereafter, He surely gives it to him.” Narrated by Abu Dawood, as well as by an-Nasa'i and Ibn Majah.

-Jābir (ra) reported: I heard the Messenger of Allah (saw) saying: **إِنَّ فِي اللَّيْلِ لَسَاعَةً لَا يُؤَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ وَذَلِكَ كُلَّ لَيْلَةٍ** “There is an hour at night that no Muslim happens to be asking Allah, the Almighty, any good of this world or the Hereafter except that He will give it to him, and this occurs every night.” Narrated by Muslim.

-Uqbah ibn ‘Amir (ra) reported: I heard the Prophet (saw) saying, **الرجل من أمتي يقوم من الليل يعالج نفسه إلى الطهور، وعليه عُقْدٌ، فإذا وضأ يديه انحلت عُقْدَةٌ، وإذا وضأ وجهه انحلت عُقْدَةٌ، وإذا مسح رأسه انحلت عُقْدَةٌ، وإذا وضأ رجله انحلت عُقْدَةٌ، فيقول الله عز وجل للذين وراء الحجاب: انظروا إلى عبدي هذا يُعالج نفسه، يسألني، ما سألتني عبدي هذا فهو له** “The man from my ummah arises in the night to treat himself with purification. There are knots over him. If he washes his hands, a knot is unraveled. If he washes his face, a knot is unraveled. If he wipes his head, a knot is unraveled. If he washes his feet, a knot is unraveled. Allah Almighty will say to those in the Unseen: ‘Behold this servant of mine, treating his soul and asking from Me. Whatever this servant of mine asks Me, he will have it.’” Narrated by Ahmad and Ibn Hibban in his Sahih, and the wording is attributed to him.

-Abu Umama al-Bahili (ra) reported: The Prophet (saw) said, **عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَكُمْ إِلَى رَبِّكُمْ وَمَكْفَرَةٌ لِلْسَيِّئَاتِ وَمَنْهَاةٌ عَنِ الْإِثْمِ** “Make a practice of getting up at night, for it was the custom of the pious before you; it is a means of bringing you near to your Lord, an atonement for evil deeds, and a preventative of sin.” Narrated by At-Tirmidhi.

-Abdullāh ibn ‘Amr ibn al-‘Ās (ra) reported: The Messenger of Allah (saw) said, **أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ وَأَحَبُّ الصَّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا** “The best (voluntary) Salah in the sight of Allah is the Salah of Dawūd. And the best (voluntary) Siyam fast in the sight of Allah is the fast of Dawūd. He used to sleep half of the night, stand to pray one third of it, and then sleep one sixth of it, and he used to fast every other day.” Narrated by Al-Bukhari, Muslim, Abu Dawood, an-Nasa’i, and Ibn Majah.

-Abu Sa'id and Abu Hurayrah (may Allah be pleased with them) reported: The Prophet (ﷺ) said: **إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا أَوْ صَلَّى رَكَعَتَيْنِ جَمِيعًا كُتِبَا فِي الذَّاكِرِينَ وَالذَّاكِرَاتِ** “If a man awakens his wife at night, and then both pray or both offer two rak'ahs together, the name of the man will be recorded among those who mention the name of Allah, and the name of the woman will be recorded among those who mention the name of Allah.” Narrated by Abu Dawood

- Sahl ibn Sa'd (ra) reported: The Angel Gabriel came to the Prophet (saw) and said, **يا محمد، عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مَجْزِيٌّ بِهِ، وَأَحَبُّ مِنْ شِئْتَ فَإِنَّكَ مَفَارِقُهُ، وَاعْلَمْ أَنَّ شَرَفَ الْمُؤْمِنِ قِيَامُ اللَّيْلِ، وَعِزُّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ** “O Muhammad, live as you wish, for you will surely die. Work as you wish, for you will surely be repaid. Love whomever you wish, for you will surely be separated. Know that the nobility of the believer is in Salah at night. His honor is in his independence of people.” Narrated by Al-Tabarani in Al-Awsat.

- Ibn ‘Abbas (may Allah be pleased with him) reported: Allah's Messenger (ﷺ) said, **أَشْرَفُ أُمَّتِي حَمَلَةُ الْقُرْآنِ، وَأَصْحَابُ اللَّيْلِ** “The

nobles among my people are those who know the Qur'an by heart and those who pray during the night." Narrated by Ibn Abi Dunya and Al-Bayhaqi.

- Abu al-Darda' (ra) reported that the Prophet Muhammad (saw) said, **ثلاثة يُحِبُّهم الله ويضحك إليهم، ويستبشر بهم: الذي إذا انكشفت فئة، قاتل وراءها بنفسه لله عز وجل: فإذا أن يُقْتَلَ، وإما أن يَنْصِرَه الله عز وجل ويكفيه، فيقول: انظروا إلى عبدي هذا، كيف صبر لي بنفسه؟. والذي له امرأة حسنة، وفراش لَيْن حسن، فيقوم من الليل، فيقول: يَذُرُّ شَهْوَتَه وَيَذْكُرُنِي، ولو شاء رَقَدَ. والذي إذا كان في سفر، وكان معه رَكَب، فسَهِرُوا، ثم هَجَعُوا، فقام من** **Three types of people are loved by Allah, and He smiles at them and is pleased with them: the man who, when his group is defeated, fights behind them for the sake of Allah, whether he is killed or Allah grants him victory and sufficiency; Allah then says: 'Look at My servant, how he persevered for My sake with his own soul...' Another is a man who has a beautiful wife and a comfortable bed but still rises in the night to pray; Allah then says: 'He leaves his desire and remembers Me; if he wished, he could have slept.'** And the third is a man who, while traveling with companions who stayed up late and then slept, rises during the time of suhoor to pray, in **both ease and hardship."** Narrated by al-Tabarani in al-Kabir with a good chain of narration (hasan).

-Abdallah b. Mas'ud (ra) reported that the Messenger (saw) said, **عَجَبَ رَبُّنَا تَعَالَى مِنْ رَجُلَيْنِ: رَجُلٌ ثَارَ عَنْ وَطَائِهِ وَلِحَافِهِ مِنْ بَيْنِ أَهْلِهِ وَحُبِّهِ إِلَى صَلَاتِهِ، فيقول الله جل وعلا: انظروا إلى عبدي، ثار عن فراشه ووطائه من بين حبه وأهله إلى صلاته، رغبةً فيما عندي، وشفقةً مما عندي، ورجل غزا في سبيل الله، وانهمز أصحابه، وعلم ما عليه في الانهزام، وما له في الرجوع، فرجع حتى يُهْرِيقَ دَمَهُ، فيقول الله: انظروا إلى عبدي، رجع رجاءً فيما عندي، وشفقةً مما**

“Our Lord, the Exalted, is pleased with two men. One is a man who gets up from his blanket and his covering from among his beloved and his family to engage in prayer. Allah, Glorified and Exalted, says: ‘Look at My servant who has got up from his bedding and his blanket from among his beloved and his family to engage in his prayer out of desire for what is with Me and fear of what is with Me.’ The other is a man who goes out on an expedition in Jihad in the Path of Allah (swt) and is routed along with his companions, but who, knowing what responsibility will rest upon him for being routed, and what reward he will receive for going back, returns with the result that his blood is spilt. Allah says: ‘Look at My servant who returned out of desire for what is with Me and fear of what is with Me with the result that his blood was spilt.’” Narrated by Ahmad.

- Abdullah ibn Abi Qais (ra) narrated that Aisha (ra) said, لا تدع قيام الليل؛ فإن رسول الله صلى الله عليه وسلم كان لا يدعه، وكان إذا مرض أو كسل، **“Do not abandon the night Salah, for the Messenger of Allah (ra) never abandoned it. And if he was ill or feeling lazy, he would pray while sitting.”** Narrated by Abu Dawood and Ibn Khuzaymah in his Sahih.

- Aisha, Ummul Mu'minin (ra) narrated: The Prophet (saw) said, ما من امرئ تكون له صلاة بليل، فيغلبه عليها نوم، إلا كتب الله له أجر صلاته، وكان **“Any person who offers Salah at night regularly, but on a certain night he is dominated by sleep, will be given the reward of praying. His sleep will be almsgiving.”** Narrated by Malik, Abu Dawood, and An-Nasa'i.

The “Israeli” Occupation’s History of Kidnapping Children and Experimenting on Them

(Translated from Arabic)

<https://www.al-waie.org/archives/article/19579>

Due to the current war, more than 40,000 Palestinians were martyred and about 100,000 were injured, and thousands of children were reported missing, while the presence of some of the children were found to be with the occupation soldiers, after the confession of an “Israeli” soldier who was later killed in Khan Yunis. He told his friend that he kidnapped a Palestinian baby in the Gaza Strip. According to a report issued by Save the Children entitled “Missing Children in Gaza,” it confirmed that there are an estimated 21 thousand children in Gaza who have gone missing as a result of the “Israeli” aggression, including cases of kidnapping and forced detention. The “Israeli” occupation has a long history of killing, kidnapping, exploiting children and even performing medical experiments on them, even if they are Jews like them.

At the end of December 2016, after pressure exerted on the occupation government by the public and the media, the “Israeli” archive released 3,500 files containing 210,000 documents related to the issue of the disappearance of Yemeni children in “Israel,” whose families still do not know their fate until now. Although more than half a century has passed since

their arrival in the occupied territories. These documents included an exchange of accusations and evasion of responsibility between a number of government officials, and revealed the features of systematic kidnapping of children coming from Yemen for the benefit of Jews who did not have children. According to the Ynet website, under the supervision of doctors and social affairs, Yemeni children were separated from their mothers under the pretext of treatment and then offered to Jewish and American families for adoption. Some of these children were used as samples for drug experiments, considering that Yemeni children were “less valuable” than Ashkenazi children, Western and European Jews, according to the “Israel Hayom” newspaper. Investigations revealed the involvement of a Jewish cleric in the kidnappings.

The justification of the “loss” of sick civilian children **was** often attributed to the difficulty of compound names for Yemenis, and the difficulty of reading or interpreting them by health workers, **through** using “six continuous names that only they can interpret.” There are those who claimed that the good treatment the Yemeni children received caused the parents not to recognize their children, when they came to retrieve them. There are those who revealed that “white Ashkenazim claim the death of Yemeni children, but they were in fact stealing them because they do not have children.”

The documents revealed that the Etanim Psychiatric Hospital received infants and claimed that they were suffering from mental illnesses, and kept them in the treatment phase for further years, where experiments were conducted on them. This

took place in the 1950s, during the sudden disappearance of more than a thousand Yemeni and Balkan children from camps for new Jewish arrivals.

Al-Waie: This is “Israel,” a complex and complicated affliction, a people who have been disgraced and subject to wrath, and Allah (swt) has sent against them those who darken their faces, to humiliate them, until the Day of Judgment, because of such characteristics they possess.... They are enemies of humanity. Therefore, they were subjected to torment and exile from all peoples, and their end and humanity’s relief from them will be at the hands of Muslims, and this is a sincere promise from Allah (swt).

A Human Rights Report Reveals Atrocities of Torture in the Occupation's Prisons

(Translated from Arabic)

<https://www.al-waie.org/archives/article/19581>

The ongoing “Israeli” war of extermination against the Gaza Strip has once again highlighted the systematic torture crimes committed against Palestinian Muslims, carried out under a legal framework that ensures impunity for the perpetrators , this resurfaced once again with the revelation of the crimes committed at the notorious Sde Teiman military base in the southern occupied territories.

At the onset of the war, the occupation turned the military base into a detention center in the Negev desert, 30 kilometers from the Gaza Strip, in the direction of the city of Be'er Sheva, many of those arrested in Gaza, including children, youth, and the elderly, were transferred there.

Human rights and media reports confirmed that occupation soldiers committed horrific and brutal human rights violations against the prisoners in this detention center. They inflicted upon them various types of torture and humiliation.

The number of Palestinian prisoners in “Israeli” prisons and detention camps has reached 9,623, including 4,781 detainees held in alleged violation of the law, without trial, without being informed of the charges against them, without being granted the right to defend themselves, and without

informing their families or any other party of their detention or place of custody.

The Human Rights Information Center in the Occupied territories, “B'Tselem,” documented testimonies from 55 Palestinian prisoners released from “Israeli” occupation prisons, confirming that they had been subjected to torture, sexual assault, humiliation, and deprivation of food.

This was stated in a 118-page report titled “Welcome to Hell: The “Israeli” Prison System As a Network of Torture Camps.” It was published in Hebrew, English, and Arabic.

The report addresses the treatment of Palestinian prisoners and their confinement in inhumane conditions in the occupation’s prisons since October 7, 2023, which have turned into torture camps. It confirms that everyone who enters them is subjected to extreme, deliberate pain and endless suffering.

It is governed by a systematic methodology characterized by ongoing abuse and torture, which includes severe and arbitrary repeated violence, sexual assault, humiliation, degradation, deliberate starvation, imposition of deteriorating sanitary conditions, deprivation of sleep, prohibition of religious practices, imposition of penalties for practicing them, confiscation of all personal and communal belongings, and denial of adequate medical treatment.

Al-Waie Comment: This is the nature of the Jews in their dealings with Muslims, the fiercest of people in enmity. As for the Muslims, their Deen commands them to treat prisoners with dignity as Allah (swt) told them to deal with them according to

the Deen and its morality. It's a principled stance we have witnessed in history and continue to witness today. This is what makes Islam a divine, humanitarian Deen, untouched by racism or distortion. As for the Jewish religion, after being altered, it became a religion exclusive to a select band. This confirms that everyone who enters the prisons is subjected to extreme, deliberate pain and suffering without stopping.