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The Absence of Ideology and Intellectual Discourse from the International Arena and the Rhetoric of Leaders is Paving the Way for What Comes Next

(Al-Waie Magazine Editorial)

The Disintegration of Supply Chains and the End of Globalization (Ustadh Nabil Abdel Karim)

The End of American Hegemony and the Rise of the Geopolitical Vacuum in the Middle East. A Study of the Global Transformation from the “American Middle East Model” to a Post-Unipolar World (Professor Muhammad Malkawi)

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Surah Al-Fath (Ustadha Sulafa Shoman, may Allah have mercy on her)

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Al-Waie Magazine Editorial:

The Absence of Ideology and Intellectual Discourse from the International Arena and the Rhetoric of Leaders is Paving the Way for What Comes Next

Ideas, values, and ideological discourse have not merely been empty slogans used by states and leaders throughout history to present a respectable image to others. Instead they have served as the foundation for states and leaders to call upon humanity to embrace and rally around them. Once these ideas transform into convictions and public opinion, they empower these states and leaders to use force, if necessary, to impose them on the few who resist and refuse to submit or accept them.

For example, capitalism emerged after the era of feudalism and theocracy with ideas such as individual freedom to pursue personal interests without state intervention, free competition between institutions and individuals, the principle of self-interest, the balance and harmony between individual and societal interests, and state neutrality in economic activity, among others. It cultivated a global public opinion that it stood for freedoms and against the tyranny, class divisions, and feudalism that the people of Europe and America were suffering under. People embraced it and began to overthrow the old, dictatorial regimes, replacing them with elected governments with a degree of freedom and a system of ownership that many felt would bring them justice. Subsequently, these convictions transcended borders, and proponents of capitalist thought found

a justification and a means to use force to impose their ideology and lead nations towards it.

Then socialism emerged, followed by communism, which brought ideas that appealed to the poor, the oppressed, and the weak, those whom capitalism had created and left resentful of their plight. Peoples and movements began to embrace the idea of communism, believing that it would provide them with justice against the capitalists and ruling elites who had exploited and oppressed them. Indeed, public opinion shifted in Eastern Europe, Russia, and the Middle East, and communist rulers began to gain acceptance among the people for using force to spread their ideas, which they promoted as a means of saving humanity.

However, the illusion quickly faded, and the flaws and corruption of socialism and communism became apparent. The West returned with capitalism in its new guise, democracy and civil liberties, to reframe the world with its ideology and establish international bodies and institutions to preserve and propagate these concepts. America led the Western bloc in its conflict with the Eastern bloc, which was led by Russia. America and the West prevailed, manufacturing for themselves the justification and global public opinion that allowed them to intervene in the affairs of states and peoples and to use force and sanctions to spread democracy and alleged freedoms. This brings us to the present day, the times we are currently examining and the changes we have witnessed.

The point is that Russia led the Eastern communist bloc, which competed with the Western bloc and almost defeated it at one point, or at least achieved parity with it, reached this position through its ideological discourse, values, and ideas, which it promoted as a means of saving humanity and its peoples. It would not have been able to rally nations and peoples around it

without these ideas and concepts. Then, when America assumed leadership of the West, it did so by carrying the banner of democracy, human rights, free market policies, and freedoms. It rallied Western nations and peoples around it to confront, and ultimately defeat the communist threat. It did not unite them through force or prestige, but through ideological discourse, values, and ideas.

In contrast, China, for example, has been unable to lead the world, or even a part of it, or even a regional bloc, towards its goals and aspirations, because it did not adopt and promote a distinct ideology. Instead, it revolved around Russia during the communist era, and then followed the West, forming a failed mixture of capitalism and communism, after the defeat of the Soviet Union. Therefore, China has been unable to lead the world, or even influential nations, despite its vast territory, huge population, wealth, and recent economic development.

The issue of leading the world, or a part of it, is a matter of the leader's and the nation's ability to rally others around them with ideas and a civilization, that others accept or embrace. Muslims once led the world, and the Islamic state remained the leading power for more than ten centuries, thanks to their ideas, civilization, and values, which preceded their swords, economy, and military strength.

Nations and peoples are not a flock of sheep to be driven with a stick. You may be able to subjugate some nations or countries, for a certain period or at a certain stage, but you will not be able to lead them, or keep them rallied around you for long, as matters will quickly spiral out of control, and others will find an opportunity to break free and escape the yoke and the stick.

Anyone observing the rhetoric of American and Western leaders these days, particularly US President Donald Trump and his White House team, will notice the absence of ideological and intellectual discourse with the world and its people. America no longer promotes itself as the champion and protector of freedom, democracy, and human rights in the world, as it claimed since the collapse of the Soviet Union. Instead, the discourse these days is one of power, arrogance, and self-interest. It promotes its decisions and projects based on the logic that it is the strongest and capable of imposing its will on others. Even America's historical allies, the European countries, have been attacked by Trump, who described them as weak and incapable of doing anything but talk. In an interview with Politico Magazine, Trump described European leaders as weak and lacking decisiveness, suggesting that their policies are characterized by excessive political correctness, rendering the continent incapable of managing vital issues such as immigration and regional conflicts. He said, "I think they're weak. But I also think that they want to be so politically correct. I think they don't know what to do. Europe doesn't know what to do."

While he expressed admiration for Turkish President Erdoğan, Syrian President Ahmad Al-Sharaa, Saudi Crown Prince Mohammed bin Salman, and Russian President Vladimir Putin, on the grounds that they are strong leaders.

He affirmed his continued confidence in Syrian President Ahmad Al-Sharaa after the attack in Syria that killed American soldiers, describing him as a strong man. Similarly, in a conversation with Erdoğan before the Gaza summit in Egypt, Trump addressed Erdoğan's translator, saying, "You know how tough this man is? I like him. I like him," and has described him as a "tough cookie."

Even Russian President Putin, who is supposed to be a target of criticism and attacks from Trump and his administration, received Trump's admiration because of his strength. A former senior official in the American administration observed that Trump admires Putin because he is strong and has complete control over his country, adding that the American president tends to favor strong leaders over others. Likewise, Trump expressed admiration for Mohammed bin Salman and the Emir of Qatar for their economic power and financial capabilities.

The focus of the American administration is on power, money, and the economy, something that Trump and his administrative team do not hide, and which dominates their speeches and actions. Even the ideology from which Trump and his new team emerged is that of MAGA (Make America Great Again), a slogan that embodies self-absorption, and leads first and foremost to the rejection of anyone who is not American, according to the standards of Trump and his supporters. This is reflected in events, most notably the campaigns of the U.S. Immigration and Customs Enforcement (ICE) agency, a branch of the U.S. Department of Homeland Security, which has become notorious worldwide, despite being a local government institution.

The entire world must constantly monitor and assess the position and leadership of the leading state. Today, America and its actions bear no resemblance to the values, principles, and ideological discourse that propelled it to the pinnacle of global power. This inevitably means that nations and peoples will distance themselves from America and its leadership, and begin to pursue alternative paths and orientations instead of aligning with the United States. This applies to America, and even more so to the countries of Europe and other major powers that have not

even reached America's level of global leadership. They are weaker and in a worse position than America and its leaders.

The European countries, which are closest to the Western ideology championed by America, have gradually begun to pursue paths and plans independent of the United States, in defense policy, economics, and political stances on global issues. However, due to their weakness, they have not been able to distance themselves significantly so far, but it is only a matter of time. The same applies to the countries of Latin America, China, India, and the rest of the world, each according to its ability to break free and the availability of temporary alternatives, until a new global leadership emerges that will guide the world with values and ideas that unite peoples and attract nations.

Undoubtedly, the only candidate within the foreseeable and expected reality is the coming Islamic state. It is truly qualified to reclaim global leadership, and attract nations with its ideology and values, which the world desperately needs after generations have endured hardship and the oppression of capitalism and socialism. If the West, led by America, continues to abandon its ideological discourse and the language of principles and values, which is likely, it will accelerate its own downfall and decline in the face of the rise of Islam and the growing desire and will to restore it to power and leadership. What is happening in the world these days is laying the foundation for the future: the demise of the current leaderships, which have failed and have nothing left to offer their people and the world, and the emergence of a new leadership for the world, one that will lead it and around which the nations will rally. When we speak of Islam as a civilizational and leadership alternative for the world, we are speaking of a civilization and leadership with a history, a rich heritage, and a proven track record that humanity has witnessed

before. The matter is now simply a matter of time. Allah ﷻ says, ﴿وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ﴾ **“And these days of varying conditions, We alternate among the people.”** [TMQ Surah Aali Imran: 140] and He ﷻ said, ﴿إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ﴾ **“Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the best outcome is for the righteous.”** [TMQ Surah Al-A’raf: 128]

The End of American Hegemony and the Rise of the Geopolitical Vacuum in the Middle East. A Study of the Global Transformation from the “American Middle East Model” to a Post-Unipolar World

By: Professor Muhammad Malkawi

Introduction: The Era of Decline

Since the end of the Cold War, it appeared that the United States had reached the pinnacle of its control over the world.

The Soviet Union disintegrated, socialist systems collapsed, and “the end of history” was proclaimed as Fukuyama had heralded, making the American liberal system the only possible framework for organizing the world. However, the Middle East, the region upon which the pillars of that hegemony were built, is the very one that today reveals the cracking of this structure.

The last two decades of the twenty-first century reveal a radical transformation: an accelerating American withdrawal and the disintegration of the regional order upon which Western dominance had rested for seventy years. This is what this book describes as “the rise of the geopolitical vacuum in the Middle East,” a vacuum that does not mean the absence of power, but rather the absence of the ability to control, and the shaking of the system of influence that seemed firmly established.

From Rise to Decline

In the 1990s, Washington acted as the sole ruler of the international system. It was the one that decided war and peace, imposed sanctions, toppled regimes, and rebuilt states. However, the wars it later fought, from Afghanistan to Iraq to the “War on Terror,” transformed from tools of hegemony into factories of crisis.

America emerged from them exhausted, unable to impose order, lacking confidence, and burdened by economic and moral costs.

The author states in his analysis that “the end of empires does not begin from the outside, but from the moment of addiction to power.” Washington was afflicted with this disease when it thought that control could be eternal, and that money, media, and weapons were sufficient to freeze history.

But events, from the collapse of Kabul to the breaking of American influence in Iraq, Syria, and Yemen, showed that power, when used without a moral project, turns into a burden on who owns it.

The Fall of the “American Middle East Model”

The book shows that the central pillar of American hegemony was what is known as the “Middle East (4+2) Model,” meaning the management of the region through four regional powers, Iran, Turkey, Saudi Arabia, and the Jewish entity, under the supervision of two international powers, the United States and Russia. This equation ensured Washington's control over energy routes, prevented any cross-alliances, and kept conflict within a “controllable limit.”

However, this equation began to collapse from within:

- A) Turkey gradually slipped from the Atlantic axis, to an independent axis oscillating between Moscow and Beijing.

- B) Iran withstood the siege and expanded its influence in Iraq, Syria, Lebanon, and Yemen.
- C) Saudi Arabia began diversifying its alliances after losing confidence in the American security guarantee.
- D) The Jewish entity sank into its domestic contradictions and into open confrontations in Gaza, Lebanon, and the West Bank, which revealed the limits of its military superiority.

As for Russia, after its military intervention in Syria in 2015, it no longer remained the “secondary guarantor,” but became Washington’s political and military peer in the heart of the region. Thus, the foundations of the American system eroded from within, until Washington became incapable of imposing its will on its allies before its adversaries.

The Geopolitical Vacuum: When the Controlling Hand Disappears

What the author calls the “geopolitical vacuum” is not a vacuum in the material existence of powers, but in the ability to control their balances. American power remains enormous, but it has become unable to determine the direction of events. Washington has lost its most important element: Narrative Supremacy (hegemony).

In the past, every crisis was understood through the American narrative, from the Gulf Wars to what was called the Arab Spring. Today, the media and narrative monopoly has disintegrated; people now have their own platforms, and the world watches images of war in Gaza, Ukraine, or Sudan from multiple angles, not solely through the lens of the White House.

This vacuum is not necessarily filled by a new power, but may transform the region into an open arena of competition among

multiple powers: Russia and China on one side, Iran and Turkey on another, and non-state actors on yet another.

The author sees in it a rare historical opportunity, because the withdrawal of American hegemony opens the door to redefining the regional order on new foundations.

The Middle East in a Changing World

In a post-polar world, the Middle East has transformed from being merely a side arena to a pivotal field for reshaping the international order. For wars over energy, sea passages, technology, and infrastructure all pass through here.

The difference is that regional states, after decades of dependency, have begun to acquire geopolitical awareness and seek independence in decision-making.

The author, Fukuyama, analyzes that “the new generation of leaders in the region no longer sees Washington as the sole reference for security, but as one of the sources of danger.”

Hence arises the phenomenon of flexible alliances:

- Saudi-Iranian rapprochement under Chinese sponsorship.
- Gradual Turkish-Egyptian opening.
- The entry of India, China, the Emirates, and Russia into new economic blocs, such as BRICS.

All of this redraws the mental map of the region; for “loyalties” no longer remain fixed, nor “axes” remained closed. The Middle East has begun, for the first time in a century, to think outside the Sykes-Picot map and to seek balances that it generates itself.

Illusions of Power: When the Empire Cannot Retreat

The paradox that the author insightfully captures is that the US recognizes its decline, but does not know how to retreat. Great empires do not die when defeated, but when they insist on remaining as they were.

Hence Washington's erratic policies:

- Withdrawal from Afghanistan without a strategy.
- Repeated sanctions that lose their effectiveness.
- Unconditional support for Israel despite its moral and political cost.
- Attempts to regain influence through short-term interest-based alliances.

These policies no longer produce hegemony, but rather deepen the global feeling of the need for an alternative, and thus, every defensive step by America becomes an additional step toward undermining its influence.

The Rise of the Vacuum or the Beginnings of a New Order?

The author poses an essential question: Are we truly facing a geopolitical vacuum, or the labor pains of the birth of a new multi-centered order?

In his view, the vacuum is not always a danger; it may be a moment of new founding. American hegemony had frozen history in the region and kept balances artificial. Today, its shaking allows the return of nations' self-action and opens the door to a more natural regional order based on multiplicity of powers rather than their dependency.

This possibility, as the writer explains, remains conditional on the peoples' ability to produce their independent civilizational project, not merely identifying with new poles. For if the Middle

East shifts from dependency on Washington to dependency on Beijing or Moscow, the vacuum will not be filled, but only change its form.

Political Islam and the Return to the Self

Amid this transformation, the author sees that the greatest vacuum is not in politics, but in the thought. The absence of American hegemony has made room for regional powers, but it has not yet produced a coherent civilizational project.

Hence, the old question returns in a new form: Can the Islamic Ummah present its authentic vision to the world?

Islamic movements, despite the marginalization, repression, and distortion they have faced, still represent the moral and spiritual reservoir that can fill this vacuum. However, the author warns that returning to self-sufficiency does not mean isolation or historical romanticism, but rather transforming the Islamic thought into a contemporary political project capable of international competition, what he calls the 1+0 model: a system of self-unity that needs no foreign guarantor.

The End of Hegemony and the Beginning of New History

In the book's conclusion, the author presents an intellectual summary that transcends the Middle East to the entire global order: "The era of empires that manage the world from a single center has ended. The world is now entering the stage of non-unipolarity, where balances are made through interaction, not imposition."

This moment, the moment of the fall of American hegemony, is not merely a political event, but a civilizational turning point that redefines power and meaning. For when Washington withdraws, the question no longer remains: Who will fill the vacuum?

However: Which idea will lead the world after the decline of the Western liberal idea?

In this question, as the author sees it, lies the historical opportunity of the Islamic Ummah to present to the world an alternative model that balances spirit, justice, and reason, and rescues humanity from the spiral of consumption and disintegration produced by the civilization of utility.

Conclusion: The Vacuum Is Not the End

American hegemony resembled a low ceiling over the peoples of the region: it protected them from the storm, but prevented them from rising. However, today, despite the chaos and blood, this ceiling has begun to crack.

Its fall, despite the danger, may be the beginning of the region's true history. For the vacuum, as the author writes, "is not an end to time, but an end to stagnation." Unless this space is filled with a just self-project, others will fill it with their projects. The current moment grants the Middle East, for the first time in a century, the opportunity to shape its balance itself, not to be reshaped from outside.

Hence, the end of American hegemony is not a tragedy for the world, but the beginning of a new history... A history that the East may write this time, not merely be written in.

From Preventive Inability to Making Excuses for the Neglected Ability: Capability (الاستطاعةُ al-istita'ah) and Its Impact on the Shariah Obligation to Declare the Islamic State and Establish the Shariah, Part Five (Final)

**Whoever Owns the Seeds Owns the Decision: Food Security as a
Weapon and a Shield in the Face of Siege**

**Introduction: The Doctrine of Siege after the Decline of
“Blitzkrieg”**

After decades of costly experiments with direct warfare, the preferred option for Western powers has become managing conflict from a distance through economic, financial, and technological sieges, and by reshaping supply chains, rather than undertaking large-scale invasions. In this context, food, especially wheat, comes to the fore as a silent strategic ammunition: control over import sources, purchasing and financing contracts, the rules of intellectual property for seeds, and the structuring of agricultural incentives, through which a stable dependency is engineered without a single tank.

How Was Food Dependency Historically Engineered?

1. Conditional trade and food aid: Long-term control over purchasing and financing channels, and the tying of supplies to internal political and economic conditions.
2. Seed regulations and intellectual property: Protection of plant varieties and commercial patents in ways that

restrict farmers' ability to re-sow a protected variety without a license, gradually pushing toward the replacement of local seeds with commercial ones.

3. Engineering the crop profile: Encouraging cash crops for export, vegetables/fruit/flowers, at the expense of grains and legumes, widening the wheat gap and making the bread loaf vulnerable to disruption with any external shock.
4. Infrastructure of mills and ports: When concentrated in a single node, the capacity to maneuver during crises weakens, such as fuel shortages, port/silo disruptions, currency volatility.

Illustrative Arab Examples

Egypt: A gradual shift from a broad wheat-producing base to heavy reliance on imports, alongside the continuation of the subsidized bread system as a social safety valve, yet one that remains hostage to global price fluctuations and spot-market volatility.

Iraq in the 1990s: A prolonged siege led the state to adopt a public distribution system, with ration cards and a unified food basket, that preserved a minimum caloric intake, followed by the Oil-for-Food program to secure monitored financing. The experience showed that strict management of stocks and distribution can mitigate disaster, but it does not substitute for building local productive capacity.

Syria: It was close to wheat self-sufficiency before the war; then years of drought, geographic fragmentation, and fuel shortages pressured production and supply. Nevertheless, latent capacity—land, expertise, and local seeds—remained capable of revival if effective governance were in place.

The Danger of the Food Issue for an Emerging Islamic State:

Any comprehensive siege will target four interlocking circles: **grains** such as wheat/barley, **energy and fuel** for milling and baking chains, **currency and finance** for import contracts, and **the narrative of** stoking public opinion through price hikes. The collapse of any one of these links is sufficient to trigger political instability. Hence, food security becomes a **sovereign priority**, not to be managed by free-market logic alone, but through a coherent policy framework.

Foundational Principles of Food Sovereignty:

- **Seed sovereignty:** Legally and practically empowering farmers to save and multiply locally adapted, open-pollinated seeds; establishing community and regional seed banks.
- **Water and energy:** Protecting irrigation for grains and legumes, and generating decentralized energy, including solar/emergency diesel, for the milling and baking chain.
- **Land and crop planning:** Rebalancing acreage toward wheat, barley, lentils, and chickpeas, a food-and-protein security bundle, and rotating crops with lower water demand and higher drought tolerance.
- **Supply chain:** Distributed silos, flexible operating stocks, spare parts for mills and bakeries, and alternative internal transport plans.
- **Price and social governance:** An incentivizing government procurement price for local wheat, price ceilings for bread, and a targeted support program that protects vulnerable groups without undermining production incentives.

Response Plan under Siege: From Day One to Three Years

Days 0–90: Rapid Resilience

- A national inventory of stocks of grains, flour, fuel, and spare parts; determining average per-capita consumption and a safe drawdown rate.
- A ration-card system that guarantees a minimum caloric intake, with private mills and bakeries engaged as country level contractors.
- A temporary increase in flour extraction rates and gradual blending with local grains, such as barley, maize, sorghum, without compromising food safety.
- Combating hoarding and smuggling through smart legal and regulatory measures, and linking bakeries to subsidies, in return for compliance with quotas and quality standards.
- An immediate vulnerability map of supply chains, identifying critical mills, bridges, silos, and transport corridors, and allocating emergency fuel to them.

Months 3–12: Rapid Expansion of Local Supply

- Proliferation of local seeds through village and town networks, and establishing simple cleaning and packaging units to ensure varietal purity.
- Doubling rain-fed acreage of barley and drought-tolerant grains, and expanding legumes to improve protein security and reduce pressure on wheat.
- Government procurement contracts at a declared price for wheat and barley to encourage delivery to official silos, with advance payments for inputs, such as seed and fertilizer.

- Irrigation energy: Deploying small solar pumps where possible, rehabilitating critical canals, and rationalizing irrigation schedules.
- Improving rural storage, such as cone silos, aeration and pest control, to reduce post-harvest losses.

Years 1–3: Structural Fortification and Sustainable Sovereignty

- A **national seed law** that enshrines farmers' right to save and re-sow non-protected varieties, regulates the circulation of protected varieties through fair contracts, and establishes a national registry for local varieties.
- **Renovating major irrigation systems**, where they exist, reducing water losses, reclaiming saline soils, and expanding the production of organic fertilizers and compost.
- **Diversifying import channels** through flexible forward contracts and commodity swaps, such as grains in exchange for domestic products, alternative supply routes, and humanitarian corridors with food exemptions.
- **Early-warning indicators:** reserve coverage, for months of consumption, available vs. required milling capacity, fuel lead times, cost of the food basket, and post-harvest loss rates.

Syria: A Crisis That Is Manageable, Not Suffocating

Syria possesses a substantial agricultural base, particularly in the northeast, along with historical expertise in wheat, barley, and legumes. Despite production declines due to war, drought, and fuel shortages, latent capacity remains: revitalizing local seeds and rural multiplication systems, rapidly expanding rain-fed grains and legumes, safeguarding the milling and baking chain

with energy, fuel, and spare parts, and governing distribution to dampen price shocks. With this package, a siege can be transformed into **manageable pressure rather than strangulation.**

Iraq: A Lesson in Management under Fire

Iraq demonstrated that a tightly disciplined, nationwide distribution system can reduce large-scale starvation despite the severity of sanctions, provided that there is a centrally managed stockpile, an equitable distribution network with no “leakage,” a local input price that incentivizes farmers to deliver to the state, and flexibility in financing mechanisms, such as barter and monitored sales, to safeguard the minimum food supply.

Risks That Must Be Neutralized:

- **Politicizing bread:** Turning subsidies into a tool of loyalty, rather than food security breeds black markets.
- **Geographic concentration:** Centralizing silos, mills, or entry points increases supply-chain fragility.
- **Overly restrictive legal frameworks:** Importing strict seed laws without small-farmer exemptions pushes farmers away from local varieties into commercial dependency.
- **Energy disruptions:** Any prolonged outage of electricity or fuel halts milling and baking even when wheat is available.

Conclusion: From a Silent Weapon to State Immunity

When rapid military resolution fails, the West will seek to test the wall of an emerging state through the gateway of food: wheat, seeds, supply chains, finance, and narrative. The prudent response lies not in slogans, but in engineering food resilience grounded in seed sovereignty, the localization of grains and

legumes, sound governance of stocks and distribution, the fortification of water and energy, and the diversification of supply channels. In this way, the “wheat weapon” is stripped of its suffocating effect, and a prolonged siege is transformed into pressure of diminishing effectiveness, before a state that plans well and holds firm to its land, its seeds, and its bread.

A Plan to Activate the Energies of the Islamic Ummah to Support the Emerging Islamic State

Introduction:

Establishing the Islamic State and implementing Shariah is a great Shariah obligation tied to the condition of capability; once capability is realized, excuses fall away and the Shariah obligation of declaring the state and enforcing the Shariah rulings of Islam becomes incumbent. The noble Companions (ra) unanimously prioritized the establishment of Islamic authority after the death of the Prophet ﷺ even before completing his burial, which indicates the gravity of this obligation, so much so that it is described as أهم الواجبات “the most important of obligations.” Most Shariah rulings of the Deen cannot be upheld without a unifying authority that implements them; therefore, when the capability to establish the Islamic State exists, Muslims are not permitted to abstain from doing so.

In our contemporary reality, signs have emerged of an emerging Islamic State arising in a part of the lands of the Muslims. This raises the challenges of the post-declaration phase: How do we activate the latent energies of the Ummah to support this state, enabling it to announce the implementation of Shariah and achieve stability in the face of forces, challenges, and attempts to thwart it?

This theoretical chapter presents a central plan to mobilize these energies internally and externally, grounded in legal evidences and in realistic political and military analysis. It also clarifies the role of Islamic Aqeedah in unleashing the Ummah's civilizational energy, and the means of overcoming existential threats in the pivotal first phase following the declaration of the state. Finally, it puts forward a focused executive plan that explains how to practically employ these pillars, while demonstrating the state's capacity to expand within its politically fragile Islamic surroundings that are yearning for genuine change.

Activating Domestic Popular Energies

Domestic popular energies constitute the first pillar of the rise and stability of the emerging Islamic State. The mass base of the country's people is the natural popular incubator of the Islamic project and the primary source of its legitimacy and strength. Studies confirm that the aggregate energies of the people surpass the power of any deep state, or domestic adversaries, if those energies are properly harnessed. No matter how entrenched countervailing forces may be within society, the people as a whole possess greater and stronger capacities, human, material, and moral, yet their superiority depends on our awareness of these energies and our ability to activate them.

Human energy is the backbone of popular energies. It is distributed across two main types. The first is the energy of the general populace, reflected in their large numbers and wide presence across all sectors, and the resulting power of influence when mobilized en masse, such as million-person demonstrations or broad popular participation in efforts of construction and Jihad. The second is specialized, qualitative energy, which has no real effectiveness except under the leadership of distinguished, competent experts, those with expertise and specialization such

as leaders and those skilled in planning, administration, science, and technology. The masses provide numbers and momentum, but directing and optimally investing that momentum can only be achieved through the Ummah's leadership minds. Hence, the leadership of the emerging state and the bearers of the change project must discover these capable elements within the people and involve them in the processes of building and defense. The presence of creative pioneers capable of shaping policies and skillfully deploying resources is what transforms human wealth and raw materials into productive power. Resources and wealth alone remain inert, and may become mere froth without weight, if wise management is absent; likewise, the masses may feel helpless and lost unless God-conscious pious leaders arise from among them to activate their latent capacities. If such capable leaders succeed in mobilizing and employing the people's energies, human power will then far exceed the capabilities of any domestic adversary.

Among the means of activating popular energies domestically is the establishment of a broad-based popular organization that mobilizes the masses behind the state project. Researchers clarify that the struggle against the deep state and its like rests on two inseparable pillars: mobilizing the energies of the people, and organizing those energies within a disciplined popular body. This popular organization is not a narrow political party; instead, it is a general framework that brings together diverse segments of society around the goal of supporting the state and its Islamic project. It functions as the popular executive wing of the strategy of change, operating in parallel with the official leadership. This organization undertakes popular confrontational actions under the supervision of sincere leaders drawn from the general

populace itself, ensuring that society as a whole is engaged in defending its newborn state.

To Achieve This, Dual-Level Communication with the People Is Essential

At the general level, this is done through mass awareness campaigns and an ideological and intellectual discourse that reaches the public by all available means, such sermons, media, social media platforms, and public gatherings. Such broad communication secures public support and spreads a spirit of loyalty to the state and its just cause.

At the specific level, it requires engagement with influential figures and elites within society, ulema and preachers, tribal and clan leaders, local military and security commanders, influential nobles, and people of expertise, to persuade them of the project and mobilize their support. Success at the first level paves the way for success at the second by creating a unified public opinion, while the second level reinforces that public opinion and forges an aware societal leadership to guide the people. In this way, all segments of society are mobilized, youth, men and women, professionals and workers, within a collective workshop to achieve the desired change. A people that moves with all its categories in a project of revival is the strongest weapon to repel any domestic aggression or counter-rebellion, and it is also the foundation of economic and social resilience that preserves stability after the declaration of the state.

Activating the Energies of the Islamic Ummah Outside the State

Alongside local energies, the emerging Islamic State must invest the energies of the Islamic Ummah abroad, that is, the capacities of Muslim peoples across the wider world beyond its territorial borders. The Islamic Ummah as a whole possesses enormous

capabilities scattered across different lands; if mobilized and directed, they would constitute a vast strategic depth for the newborn state. Contemporary history has witnessed examples of Muslim solidarity across borders: unity of Aqeedah drove thousands of volunteers to join battlefronts in support of their brothers, as occurred in Afghanistan, Bosnia, Syria, and elsewhere. This phenomenon confirms that Muslim peoples, wherever they are, feel a unity of shared destiny and a readiness to sacrifice blood and wealth for causes they perceive as causes of Islam and the Ummah as a whole.

One of the most important forms of activating the Ummah's energies externally is expanding the scope of support and positive engagement across the Muslim World. The emerging state and its supporting movement should weave networks of communication and organization with Islamic movements and peoples in neighboring countries, in order to broaden the arena of confrontation with the enemies of the revival project. Strategic studies recommend that efforts for change must not be confined to a single isolated territory. Instead, the circles of confrontation must be expanded throughout the lands of the Muslims to maximize the investment of the Ummah's energies and to compensate for imbalances in the balance of power. In reality, the war against the idea of the Khilafah (Caliphate) and the return of the Islamic State is not domestic at all. It is a confrontation with global dimensions, led by major powers that mobilize all their capabilities to prevent the establishment of any genuine Islamic entity. These powers rely heavily on isolating change initiatives within a narrow scope and then activating regional regimes to strangle them.

Therefore, confronting this hostile alliance requires breaking the isolation imposed on the emerging state and opening parallel

fronts in its Islamic surroundings to preoccupy its enemies and disperse their focus. Expanding the scope of revolutionary Islamic action to the widest possible extent achieves several strategic benefits: on the one hand, it disrupts enemy plans and prevents them from concentrating on a single target; on the other, it attracts more of the Ummah's energies to the arena of struggle, thereby addressing the imbalance of power with adversaries. One study concludes that widening the arena of confrontation to include most parts of the Islamic world would reduce the intensity of attacks on the pioneers of change and enhance their ability to withstand pressure through the support of their brothers in other lands. Instead of tyrannical powers isolating each separate liberation attempt and turning it into a warning to others, tyrants would find themselves facing simultaneous, interconnected uprisings that cannot all be suppressed at the same time.

On the practical level, the emerging state can benefit from the Ummah's material and human resources across borders through multiple means. It can open the doors of migration to itself for minds, competencies, and labor that believe in the Khilafah project, just as hijrah to Dar ul Islam in the Prophetic era was a fundamental pillar for the state of Madinah. It can also attract financial support from Muslim communities and business people abroad to fund state projects and strengthen its economy, while drawing on their expertise in fields such as technology and industry, alongside investing the Ummah's wealth through the state, and channeling its returns into industry, agriculture, and meeting essential needs.

Equally important is activating the global media front to mobilize Islamic popular support in every country and to discipline the narrative of events so that the emerging state is presented as a

hope for the entire Ummah. It embodies their Prophet's promise of a second Khilafah Rashidah (Rightly-guided Caliphate) upon the Method of Prophethood, and works to realize their Lord's promise of succession, empowerment, security, and unity—and of the victory of Islam over all religion, even if the disbelievers (kuffar) detest it. This Aqeedah linkage has a profound impact on the hearts of the Ummah's sons and daughters. We have an important witness to this: even adversaries have recognized their failure to divert Muslim peoples from their Deen and political demand. Western researchers have observed that wherever fair elections were held, Muslim masses overwhelmingly chose Islamic movements. This indicates that the prevailing mood in our lands favors the Islamic project and opposes secular dependency regimes. Accordingly, if an entity truly raises the banner of Islam and offers a successful model, it will, without doubt, gain genuine support, broad sympathy, and perhaps the loyalty of members of Islamic movements and Muslim masses beyond its borders. Added to this is the fact that Dawah has spread powerfully across Central Asia, Indonesia, Bangladesh, Pakistan, and other regions, whose peoples are distinguished by fervent Islamic sentiment, courage, readiness to help, and responsiveness—factors of great importance.

Among the tactics of prudent external expansion is cross-border coordination to exchange logistical support and facilitate the movement of supporters. This may require establishing safe corridors or rear support areas in neighboring countries that are sympathetic (or weak in central control), to be used to supply the emerging state with manpower and equipment and to provide refuge when necessary. Conversely, the emerging state can offer support to change organizations in those countries to strain hostile regimes and ignite new fronts that distract them. This

struggle-based cohesion across borders will make every Muslim feel that the battle to establish Sharia is the cause of a single Ummah, not a local affair—thereby increasing enthusiasm and reviving hope of victory. Through this, unity of ranks will be realized in practice before formal political unity is achieved, paving the way for the eventual integration of liberated lands into a comprehensive Khilafah entity, by Allah’s permission.

The Role of Islamic Aqeedah in Unleashing Civilizational Energy

The Islamic Aqeedah forms the beating heart of the Islamic revival project, serving as the greatest catalyst for the latent civilizational energies of the Ummah. The Islamic Aqeedah is not merely a rigid set of theoretical principles or isolated rituals. Instead, it is a living, effective, and positive system that instills in believer’s immense spiritual and emotionally dispositional energy. The Islamic worldview of the universe, life, and humanity fosters deep Aqeedah coupled with action, directing the energies of individuals and society toward a noble purpose and an eternal mission. Through this Aqeedah, the scattered and weak Arab tribes were transformed into a single powerful Ummah that changed the course of history, and diverse peoples were merged into a unified civilizational body that led the world for centuries. Islam achieved this historical seismic event by unleashing unprecedented civilizational energy, and the secret lies in the Aqeedah, which instills a high, mission-oriented spirit and nourishes the believer with a firm certainty that the future belongs to this Deen.

The Islamic Aqeedah grants its adherents extraordinary moral strength, pushing them to achieve the impossible with steadfastness of soul and tranquility of heart. A true believer is convinced of absolute truth, confident that Allah ﷻ is with him as long as he supports His Deen, and certain that what is with Allah

ﷺ is better and everlasting beyond this life. These concepts generate immense dispositional energy, enabling a Muslim to endure extreme hardships without yielding or surrendering. History records astonishing examples of early believers' perseverance under torture in Makkah: enduring heated iron on their skin and continuous floggings under the scorching sun, yet they remained steadfast in their Aqeedah until the Prophet ﷺ reassured them that Allah ﷻ would complete his mission, but that they were being impatient. Their steadfastness was solely due to the deep Aqeedah that filled their hearts. Some ulema have commented that the greatest fruit sown by the Prophet ﷺ in his Companions (ra) was absolute confidence in the power of Aqeedah, and its ability to empower believers to withstand the harshest trials. The Companions (ra) were not superhuman by nature, but their unwavering Aqeedah, enriched by the certainties of the Qur'an, enabled them to accomplish what others could not. They drew spirit and morale more from Aqeedah, than from any material incentive. Domestically, they were unconquerable despite their small numbers and limited equipment, ultimately achieving victory and divine support.

This added value of the Aqeedah transforms an ordinary person into an inspiring hero capable of enduring hardships, because he feels Allah's presence, despises worldly life in favor of Allah's pleasure and the Hereafter, fears no tyrant, and is unbroken by severity. This element of Aqeedah has been a qualitative advantage for Muslims throughout history.

Consequently, an Ummah possessing such a living Aqeedah becomes impossible to defeat in the civilizational struggle, no matter the material strength of its enemies. The Islamic Aqeedah is distinguished by linking this life with the Hereafter and balancing material interest with eternal values, raising the

Muslim's motivation to sacrifice everything—even his own life—in response to the demands of this Aqeedah. In contrast, Islam's enemies operate on materialistic, utilitarian beliefs, glorifying immediate gains and relying on human whims and minority interests. They lack the spiritual drive and readiness for sacrifice that Muslims possess and are unable to propose an Aqeedah that nullifies the truths of Islam or convinces believers to abandon it.

Even Western thinkers acknowledge that the ideological–creedal battle is decisively in favor of the Islamic Ummah. Neither missionary work, orientalism, nor modern media campaigns have succeeded in uprooting the Islamic Aqeedah or deterring adherence to the living Aqeedah. While adversaries have inflicted some collateral damage and sown doubts, experience demonstrates that whenever the Ummah is weakened materially or defeated militarily, it quickly returns to its Aqeedah and rises anew, firmly clinging to its Deen. Indeed, some invaders themselves eventually embraced Islam, as happened with the Mongol Tatars after their conquest of Baghdad.

Sound Aqeedah Education and the Generation of Collective Power

Sound Aqeedah education generates a tremendous collective capacity that constitutes the foundation of the Ummah's civilizational energy. The Aqeedah does not merely produce individual heroes; rather, it forges a cohesive, mission-driven Ummah that carries a collective project. Allah ﷻ brought the Muslims forth as one Ummah, ﴿لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ **“So that you may be witnesses over mankind”** [TMQ Surah Al-Baqarah: 143] and described them as the best Ummah brought forth for humanity, enjoining all that is maroof (right) and forbidding all that is munkar (evil) as an Ummah. Aqeedah made every individual feel responsible for the Deen and conscious of being a

part of the body of the Ummah; thus, each works for the support of Islam within a collective entity rather than in isolated individualism. Islam instilled in its adherents the concept of Aqeedah based brotherhood above all other bonds, melting tribes and races into a single unity. Unity of Aqeedah dissolved barriers of lineage and color, and the bond of the Deen took the place of blood ties in the hearts of Muslims. Through this Aqeedah cohesion, Arabs, Persians, Abyssinians, Turks, Kurds, Turkmen, Amazigh, and other peoples became brothers for the sake of Allah ﷻ, fighting side by side like a solid structure, astonishing their enemies at the time. This unity produced a loyalty surpassing all loyalties: a Muslim hastens to support his brother at the farthest ends of the earth, driven by the bond of Aqeedah. The waves of Jihad and volunteering witnessed in defense of oppressed Muslims, across various regions, are nothing but a natural fruit of the enduring impact of this Aqeedah based brotherhood.

Thus, the Islamic Aqeedah is the igniting spark of the Ummah's civilizational energies: it elevates individual morale to the highest heights, welds society into a compact and cohesive mass, and propels it collectively to bear a message of liberation and guidance for humanity. With this Aqeedah present, material resources and human capacity become pliable instruments in the hands of believers, directed effectively toward lofty objectives rather than narrow or transient interests.

Overcoming Existential Threats in the Initial Phase

The phase following the declaration of the Islamic State is the most perilous, as the emerging state faces direct existential threats, from both domestic and foreign enemies seeking to smother it in its cradle. Accordingly, the Islamic project requires a prudent strategy to overcome these dangers and secure initial

stability. The first step is a realistic recognition of the magnitude of surrounding hostility: establishing an Islamic State today will be regarded by the enemies of Islam as a strategic challenge that provokes a broad alliance of international and regional powers. It has become evident that major powers will not readily permit the emergence of an Islamic system of governance that implements Shariah; they will mobilize their global influence and regional instruments to abort any such attempt. This means the newborn state may find itself confronting a multi-front war: direct or proxy military aggression, economic siege, global media vilification, and the fomenting of internal unrest through agents or engineered schisms.

Confronting Existential Threats: Preparedness, Prudence, and Reliance upon Allah ﷻ

To confront these existential threats, the emerging state follows the Method of the Prophethood in caution, preparation, and taking all necessary means, alongside tawakkul (reliance) upon Allah ﷻ. The Prophet ﷺ trained his Companions (ra) not to underestimate the strength of the enemy and to exert every possible effort in preparation, until the balance of victory tips in their favor. From this perspective, planning must aim for a confrontation in which the probability of success and achieving objectives outweighs the likelihood of defeat, based on mobilizing all available material and moral capacities.

This includes preparing sufficient military strength for defense, in compliance with Allah's command, ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾ **"And prepare against them whatever force you can..."** [TMQ Surah Al-Anfal 60] whether through regular forces or by employing non-conventional warfare, including guerrilla warfare and continuous ambushes that disperse and exhaust the enemy. If the balance of power favors the enemy in terms of equipment

and technology, believers can offset this disparity through unconventional combat methods that wear down the adversary and disrupt its plans. Guerrilla tactics, for example, have historically proven effective in enabling small resistance forces to withstand far larger armies. Lessons can be drawn from successful liberation movements, such as the Mujahidin in Afghanistan against the Soviets and later the Americans, and the steadfast fighters of Gaza, where morale and combat Aqeedah played a decisive role in overcoming disparities in armament.

It is also essential to adopt a flexible defense strategy: avoiding concentration in locations that are easily besieged or bombarded, and instead embracing dispersion and concealment while maintaining the capacity to deliver painful strikes when needed. Whenever possible, the battlefield should be shifted into the enemy's depth to preoccupy it with defending itself, rather than focusing solely on offense. As noted earlier, expanding confrontation fronts regionally is also part of the security solution; when hostile powers face unrest and uprisings in multiple countries, fewer resources remain available to strangle the emerging state alone. Fragmenting the enemy's effort across multiple fronts protects the new launch point from total concentration of hostile forces.

Domestically, the challenge lies in fortifying the home front against infiltration, rumors, and psychological warfare. The state's leadership must skillfully manage domestic diversity, such as tribes, clans, and differing intellectual currents, in a way that draws all toward the project, rather than allowing diversity to be exploited to sow discord. Wise policy dictates accommodating dissenters who pose no direct threat, through dialogue and the guarantee of basic rights under the umbrella of Sharia, while isolating traitors and agents linked to hostile forces. From the

outset, Islamic justice must be manifested as a tangible reality, for the justice and integrity of governance are the strongest legitimate shield against malicious propaganda aimed at inciting the people. The application of hudud and the implementation of Shariah should be accompanied by clear explanation of their wisdom and mercy, so people realize they have moved into a system more just and compassionate than what they knew under previous oppressive regimes.

It is likewise crucial to cautiously dismantle remnants of the deep state and former centers of power; dismantling previous apparatuses of repression and uprooting corrupt leadership is necessary to prevent a fifth column from threatening domestic security. However, this dismantling must be carried out with deliberation, while seeking, where possible, to win the loyalty of mid-level cadres, such as ordinary cadres or low-level employees who were compelled to serve within those structures. In short, the new state must be security-conscious, without descending into total suspicion of the people. Balance is required between decisiveness against conspirators and embracing the wider Ummah, among whom some may have been influenced by enemy propaganda.

The Role of Media and Moral Warfare

Nor should the role of media and psychological warfare be overlooked. Despite the limited media capabilities of the emerging state compared to the vast international propaganda machine, it can still utilize modern communication platforms to convey its narrative and win external popular solidarity. Numerous Islamic movements, and jihadi movements such as the Al-Qassam Brigades, have succeeded in mobilizing global sympathy, through the power of words and images that expose

the crimes of aggressors and convey the suffering of the oppressed.

Exposing the enemy's crimes and revealing their brutality before global and Islamic public opinion politically embarrasses them, and helps ease military pressure on the emerging entity. At the same time, disseminating reassuring Aqeedah based messages to supporters, that Allah's victory is near, strengthens domestic steadfastness. Reminding believers of the divine laws of trial and victory, and of the inevitability of this Deen's empowerment as promised by Allah ﷻ Almighty, alleviates panic at the first military shock or economic siege.

Sowing hope and trust in Allah ﷻ is a decisive factor in overcoming the critical initial phase; through it, the mujahidin draw the strength to persevere even when apparent victory is delayed. Allah ﷻ says, ﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **"If you support Allah, He will support you and make your feet firm"** [TMQ Surah Muhammad 7]. Certainty in this promise grants an extraordinary steadfastness on the front lines of confrontation.

Focused Implementation Plan

The following is a concise implementation plan outlining how to practically employ the aforementioned pillars to confront challenges and achieve empowerment, Allah ﷻ willing:

Consolidating the Internal Structure and Engaging the People:

It is necessary to start by strengthening the pillars of internal governance through the formation of effective administrative institutions and serving citizens with justice and efficiency. Establishing justice and ensuring fairness under the banner of Shariah will earn the emerging state solid legitimacy in the hearts of the people. Similarly, bridges of trust should be built with various societal components, tribes, clans, and other Islamic

movements, through local Shura councils and regular meetings with community leaders. The goal is to create a unified domestic front that views the state as its comprehensive religious project, providing all subjects, Muslims and Dhimmis alike, with their rights, justice, and welfare, thus cutting off the enemies' attempts to generate domestic divisions.

Mobilizing and Organizing Popular Energies:

After gaining the public's trust, mass mobilization projects should be launched, including political and religious awareness campaigns to raise understanding of the state's objectives and methodology, alongside practical programs for recruiting volunteers in various fields, such as local police, relief teams and neighborhood committees. It is useful here to establish a structure for a widespread popular organization, led by representatives from each area, who coordinate popular efforts and manage human resources in service of security, production, and public services. In this way, every individual feels that they have a role in the state's project, from the soldier on the frontlines to the farmer in his field and the doctor in his clinic. This popular organization will also provide an early warning network against any infiltration or internal unrest, as collective awareness will be high and cooperation complete between the people and the Sharia institutions.

Rallying Support from the Islamic Ummah Externally:

The emerging state must adopt a foreign policy of media and advocacy aimed at gaining the support of Muslim populations wherever they are. Through official statements and media platforms, appeals should be directed to the Ummah, clarifying the justice of the Islamic state's cause and its suffering under siege, and awakening the Muslims' zeal to support it with money,

effort, and words. Special committees can be formed to build bridges with Muslim communities in wealthy countries to mobilize donations, technical support, and to influence local public opinion to pressure their governments against hostile interventions. At the regional level, the state coordinates with any Islamic groups active against tyrannical governments in their countries for mutual benefit: logistical and media support in exchange for opening parallel fronts that distract the common enemy. These external initiatives give the emerging state strategic depth and demonstrate to the world that it is not isolated, but has a popular extension throughout the Islamic world.

Enhancing Defensive and Security Capabilities:

The state adopts a comprehensive, multi-layered defense system. On the front lines, regular military and paramilitary armed forces are prepared and equipped with whatever suitable weapons are available, either captured or locally manufactured, and trained in asymmetric guerrilla warfare tactics and surprise attacks that match their capabilities. In the rear areas, domestic security units and revolutionary intelligence services are established to detect any infiltration or conspiracy at its earliest stages. Borders and crossings are also fortified through cooperation with neighboring Islamic organizations to create mutual defensive depth, making cross-border movement difficult for enemy spies while facilitating it for supporters of Islam. It is also essential to provide emergency supply plans, for food, fuel, and ammunition, via secure smuggling routes in the event a siege is imposed. In the longer term, the state wisely seeks to acquire qualitative power elements that deter aggressors—such as missile capabilities, effective air defense, or drones, which are among the most important, low-cost, and highly effective weapons in

modern warfare—to form a deterrent factor that prevents the enemy from contemplating a comprehensive attack, ﴿تُرْهِبُونَ بِهِ﴾ “to deter Allah’s enemies and your enemies” [Surah Al-Anfal 60].

These capabilities are acquired gradually through patience and planning, and there is no objection to benefiting from international rivalries, for example, leveraging any covert support from major powers competing with our direct enemy, without becoming beholden to anyone.

Phased and Calculated Expansion in the Islamic Surroundings:

After consolidating the domestic front and securing the minimum level of defensive capabilities, plans are drawn up for expansion into neighboring areas, taking advantage of the fragility of the regional political situation. Many neighboring states suffer from political and security vacuums, and their peoples harbor resentment toward their regimes. The Islamic state must monitor such opportunities: the collapse of an unjust regime or the outbreak of a popular uprising in a neighboring Muslim country opens the door to positive intervention. Intervention can take place through logistical and media support for Islamic forces there, enabling them to gain control and later request annexation to the state, similar to what occurred historically when Islamic emirates were incorporated under a single Khilfah (Caliphate), peacefully or by deploying force.

However, caution against haste is necessary; direct military expansion is not advised unless the conditions for success are met, including a welcoming popular base, sufficient support, and secured supply lines. Otherwise, efforts should focus on building cells of popular organization in those countries while awaiting the moment to strike at the existing regime. Most importantly, the

state and its Hizb must realize that their work is transnational in nature from the very first day, and that the Ummah is an indivisible whole. Thus, Islamic change will not remain confined to a narrow corner to be besieged to death, but will transform into a sweeping regional current that is difficult to stop.

Fortifying the Doctrinal and Intellectual Front:

In parallel with field measures, the state consistently works to raise doctrinal and political awareness among its own populace and the Ummah at large. This is done through educational curricula, sermons by leaders and scholars, and free, trustworthy media that conveys the core message of Islam. The aim is to build intellectual immunity against smear campaigns and psychological warfare waged by enemies. When people know why this state is being established, obedience to Allah's command, implementation of His Shariah, realization of divine justice, and the rescue of humanity from human tyranny, and when they understand the rulings of Shariah correctly, they will sacrifice their very lives in defense of this divine project, especially when they compare its outcomes with the corrosive corruption and extreme dependency of the systems they previously lived under. This mirrors the condition of the early Muslims, when they compared the greatness of Islam with the ignorance they had lived in before. Sound Aqeedah guarantees the continuity of zeal and the sustenance of sacrifices, making every individual a guardian over himself, immune to doubt or lethargy. This intellectual fortification directly contributes to stability; a believing, conscious society that recognizes the value of its project will not allow its enemies to shake its confidence or fracture its ranks.

The State's Capacity for Expansion in Its Islamic Surroundings:

The regional environment surrounding the emerging Islamic state is, by and large, conducive to Islamic expansion, despite the apparent trappings of power displayed by ruling regimes. Most of these regimes suffer from fragile legitimacy, resting on coercion, despotism, and foreign backing, and live in advanced stages of corruption, economic decay, and harsh living conditions, while their Muslim populations grow increasingly aware and rejecting of dependency and injustice. Researchers indicate that public opinion in Muslim lands has become nearly unanimous in rejecting the entrenched regimes of disbelief, and in demanding an Islamic alternative. The Islamic awakening, that spread over recent decades, has rekindled in the Ummah an intense longing for Shariah rule and justice, making peoples eager for change even at the cost of risk. This situation constitutes a historic opportunity for the Islamic state to expand by calling peoples to the authority of Islam and its state, and by stimulating the factors of revolution against their current realities. Once peoples witness a successful model embodied on the ground, they will seek to join it voluntarily. We saw how the fall of tyrannical regimes during the wave of the Arab Spring filled the masses with hope for establishing a just Islamic state, yet the absence of a leading entity prevented that hope from being realized at the time. Today, however, with the emergence of such an entity anywhere, hope can turn into action; Muslims' attention will turn toward it, and pressure from within neighboring countries will intensify to effect similar change and to thwart attempts to besiege and suffocate it.

This capacity for expansion manifests in various forms: it may occur through peaceful penetration, such as when a neighboring regime collapses under the pressure of a popular revolution and the people of that country hasten to pledge Bayah of allegiance

to the Islamic state seeking support and the application of Sharia; or it may occur through military conquest when conditions are ripe, such as the disintegration of an opposing regime's army, or appeals by segments of its population to the Islamic state to deliver them from oppression, just as occurred in the early Islamic conquests when many of the people of Greater Syria and Egypt welcomed the Muslims as liberators from Roman injustice. In all cases, the natural laws of expansion must be observed by employing the power of attraction and civilizational influence steadily, according to a well-considered strategy that preserves cohesion. Contemporary experience has confirmed that limiting action to an isolated effort in a narrow area renders its proponents easy prey to the onslaught of enemies, whereas broader expansion grants the project depth and resilience by widening the circle of participants and supporters. Moreover, unifying fronts across borders diminishes the ability of despotic regimes to cooperate against Islamists, as each becomes preoccupied with its many internal problems. The success of the Islamic state in expanding its control across the Islamic world practically means transferring the confrontation to a new stage: instead of a struggle with a single besieged state, it becomes a struggle between the entire Ummah and the forces hostile to it. At that point, the true promise of the Ummah's ultimate victory draws near, by Allah's permission, in fulfillment of His (swt) saying, ﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ **"Allah has promised those of you who believe and do good that He will certainly make them successors in the land..."** [TMQ Surah An-Nur 55].

In order for the Islamic State to invest in this favorable environment without excessive risk, it must adopt a policy of "unity with insight."

That is, unifying the ranks of Muslims under its banner, but with discernment that takes into account the reality and circumstances of each country. Providing support to movements of change in one country differs when those movements are structured, disciplined, and possess a clear Islamic vision, compared to another country where chaos prevails or where pre-Islamic tribal or sectarian loyalties dominate. Likewise, the degree of direct military intervention varies from one case to another. Insight here means a precise study of each country: the strengths and weaknesses of the ruling regime, the depth of tribal or sectarian loyalties, the level of popular resentment and readiness, the presence of competing actors on the scene, and so on. Based on these data, a roadmap for expansion is drawn: where rapid movement is possible, where postponement is necessary until conditions mature; and how to mature them. And so forth.

What matters is that the ultimate goal of comprehensive unity remains ever present, so that the people of the state do not resign themselves to the artificial Sykes–Picot nationalistic borders, nor accept that the Islamic tide should halt at a particular country. The Islamic Ummah is, by its nature, one; colonialism divided it, and client rulers deepened its fragmentation, but the Shariah of Islam and the aspirations of the peoples yearn for the restoration of unity. Whenever parts of the Ummah unite under the banner of truth, pressure automatically increases on the remaining parts to follow suit, because the legitimacy of the true Islamic State will outweigh, in the hearts of the people, the legitimacy of the fragile territorial regimes. Thus, the contagion of a successful model does its work until the idea of the Khilafah (Caliphate) spreads everywhere, making the

capacity for expansion an achieved reality rather than a mere theoretical possibility.

Conclusion:

In conclusion, we affirm that the transition from the stage of incapacitating inability to the capacity that removes any excuse for establishing the State of Islam does not occur automatically without planning and conscious effort. The capability with which Allah ﷻ has endowed this Ummah to establish His Deen must be activated to its fullest extent, so that all excuses are removed and we shoulder the responsibility of our historic duty. By activating internal popular energies, mobilizing the Ummah's support abroad, harnessing the power of spiritual Aqeedah, and planning to overcome risks, the emerging Islamic State, by Allah's help, can endure, stabilize, and implement Shariah. With time, this seed will grow into a flourishing tree under whose shade the rest of the Muslims will gather from the east and west of the earth. And that is not difficult for Allah ﷻ, ﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۚ بِنَصْرِ اللَّهِ﴾, **“And on that day * the believers will rejoice at the victory willed by Allah”** [TMQ Surah Ar-Rum 4–5].

We ask Allah ﷻ to hasten that glad tiding and to grant success to the sincere doers of good deeds in realizing it. Indeed, He is the Guardian of that and Fully Capable of it.

The Disintegration of Supply Chains and the End of Globalization

Ustadh Nabil Abdel Karim

For decades, economic globalization has formed the general framework within which global trade operates. Production networks have expanded across continents, and factories, ports, and suppliers have been linked by complex supply chains stretching from East Asia to Europe and America.

Globalization is one of the most prominent phenomena that has shaped the features of the modern world. It has contributed to transforming the world into an interconnected arena, where countries and societies interact in an unprecedented way. It is not merely the transfer of goods or ideas across borders, but instead an integrated process encompassing economics, culture, politics, and technology. It affects the lifestyles of individuals, the production patterns of nations, and the balance of international power.

Although this term has gained prominence in recent decades, its historical roots extend back centuries, beginning with the great geographical discoveries and developing with the Industrial Revolution. However, it emerged in its current form after World War II, and accelerated with the telecommunications and internet revolution. Understanding the origins and development of globalization allows us to understand how the world has changed, but first, we will examine the difference between globalization before and after World War II.

Before World War II, globalization was commercial and colonial, linked to European colonial expansion. Major powers controlled colonies, exploited their resources, and established global trade

networks that lacked international institutions. These networks were limited and unstable, relying on force rather than law. Trade routes were controlled by military force, technology had little impact, and the economy was centered around Europe, with the rest of the world either dependent or colonized.

After World War II, globalization became more organized through major international institutions, such as the United Nations, the International Monetary Fund, the World Bank, and later the World Trade Organization. Consequently, large multinational corporations emerged, operating in dozens of countries, such as Coca-Cola and Microsoft. Naturally, all these companies belong to the major powers that dominate the world, thus transforming Europe from a colonialist into a partner.

Following the collapse of the Soviet Union, the rapid pace of technological development, the rise of multinational corporations, and digital globalization (global communication platforms, the flow of information, e-commerce, etc.), globalization has become more pervasive and influential in people's daily lives. Unfortunately, it has also become a major factor in current crises. For example, the excessive interconnectedness of the global economy has generated a single, interconnected network. While this has its advantages, it also means that even a small crisis can spread rapidly, as seen in the 2008 US mortgage crisis, the collapse of banks in Europe, and unemployment in Asia, among many others. This interconnectedness has made economic contagion extremely swift. The financial crisis spreads rapidly through the movement of capital, with billions of dollars crossing borders in minutes. This has led to financial markets no longer relying on real production, but instead on volatile speculations, facilitating sudden capital flight, currency collapses within a single day, and abrupt crashes

in commodity and energy prices—all of which were impossible before globalization.

The excessive reliance on global supply chains has made the world extremely fragile, fragmenting it across countries: raw materials from one country, manufacturing in another, assembly in yet another, distribution by exclusive companies, and so on. This has led to a port closure in China causing shortages of goods in Europe, an energy crisis shutting down factories in Asia, and a war in Ukraine causing global food inflation.

Globalization has also generated an identity crisis and ideological conflicts through cinema, media, and the internet — all largely controlled by the same powers. New cultures and values have been imposed on societies with their own identities, disturbing and weakening those identities. The moral decline we see today is not accidental; it is the result of a complete system created by cultural and media globalization. This system promotes extreme individualism, freedom without religious or traditional limits, turns the human body into a commodity, and makes pleasure the main goal. This was designed by the West to dominate the world, through platforms such as Netflix, Hollywood, celebrity influencers, who all promote corruption and many platforms that turned pornography into a global industry, along with all social media platforms, and so on.

All of this has benefited the winners — rich countries, giant corporations, and financial centers — at the expense of poor countries, and the middle and lower classes worldwide. This has led to extremely deep social divisions.

This openness generated by globalization has caused serious imbalances that the world is suffering from today. The world has reached a situation where it serves the ambitions of a small

faction that controls global power. Through globalization, they seek to generate a standardized human being— one with the same behavior and values, whose culture is consumption, who uses the same products, lives under one economic system, that of liberal capitalism), and follows a single “religion” of unlimited individual freedom. This system promotes moral decay, rejection of tradition and revealed scriptures, and separation of spiritual life from society.

Countries around the world have begun to recognize the effects of globalization on them. As a result, many states have started to re-evaluate globalization, especially after major crises such as the 2008 global financial crisis, the disruption of supply chains during COVID-19, the war in Ukraine, and geopolitical tensions between China and the United States, and between Russia and NATO.

Therefore, these countries have begun taking specific steps and building regional economic influence, such as ASEAN, BRICS in regional forms, and East African agreements. These regional blocs aim to provide faster transportation due to geographic closeness, greater security and political stability, and easier industrial integration.

We have also seen recently — during Trump’s final term — that large tariffs were imposed to limit trade globalization. There were efforts to move semiconductor industries from Asia to the United States and Mexico, to build supply chains for rare earth minerals, reduce dependence on China, and bring major companies back from Asia to the U.S. This was done by offering strong incentives for returning companies and imposing heavy barriers on foreign-made products. This shows that they believe the era of globalization is beginning to decline. Countries that want to escape this form of globalization must shift toward a regionalization, and focus on the following steps, briefly:

1. Implementing a protectionist policy for the country and its products.
2. Building food security at the national and regional levels.
3. Diversifying energy sources within the region.
4. Creating regional financial and monetary alliances.

These and other steps may help countries move away from globalization.

What will speed up the collapse and disappearance of globalization is one or more of the following: a major financial crisis hitting the international order, loss of trust in full globalization, and a shift toward regional alliances. This also includes strengthening regional economic and food security, reducing dependence on the U.S. dollar and distant supply chains, and forming a multipolar world system instead of a single global system.

Such developments are natural in the cycle of history and in the laws that govern struggle and change in the universe. After globalization reaches a very high peak, it enters a phase of regional contraction, then decline, followed by the rebuilding of a new balance.

Therefore, the return of Islam as an ideology, and a global leadership, is inevitable and near, Allah ﷻ willing. We must work to hasten its arrival. Muslims everywhere must be aware that today presents a great opportunity due to these global changes and collapses. Despite the severe attacks on Muslim lands, this itself is evidence that the alternative solution lies within these lands and within their people, who carry a sound, divine belief that alone is fit to govern the world.

O Muslims, Allah ﷻ has blessed us with abundant resources and a unique geographic position, and He has promised us even more if we establish His Shariah Law by resuming the Islamic way of life. Then the earth will bring forth its treasures, and the sky will send down its blessings. This reality was understood by the noble alim of Al-Azhar, mujtahid mutlaq, Taqi al-Din al-Nabhani (may Allah ﷻ have mercy on him), who began by establishing Hizb ut-Tahrir. Today, it is considered the only group working to restore Islamic way of life based purely on the idea of Islam itself, without being contaminated by capitalist desires and tools.

Through the efforts of those who followed him, the Ummah's project is now ready for implementation, down to its finest details. The Hizb's members work day and night to seize the opportunity and to draw the attention of the people of military power. Allah willing, when Allah wills, they will be ready too.

So, sincere people of this Ummah, among the masses and the people of military power, support this path with this movement, so that together we may restore the Khilafah Rashidah (Rightly Guided Caliphate) to its true position and illuminate the world with the light of Islam. Allah ﷻ says, ﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ١٧٤ فَأَمَّا الَّذِينَ ءَامَنُوا بِاللّٰهِ وَءَاغَتْصَمُوا بِهِ ۖ فَسَيَدْخُلُهُم رَحْمَةُ رَبِّكَم ۖ وَأَنزَلْنَا إِلَيْكُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ١٧٥﴾ **"O humanity, clear evidence has come to you from your Lord, and a clear light has been sent down to you. (174) Those who believe in God and hold firmly to Him will be admitted into His mercy and favor, and He will guide them to a straight path. (175)" [TMQ Surah An-Nisā 174–175]**

Hizb ut Tahrir: A Call for Unity or Division?!

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A short while ago, Ustadh Ahmad Bakr, may Allah have mercy on him, a member of the office of the Amir of Hizb ut Tahrir, passed away. After reading some memoirs about his Dawah journey, I was deeply moved, especially by his steadfastness on the path of Dawah and his painful memories of imprisonment and torture in Sednaya Prison, Syria. In one of these short memoirs, the writer mentioned the lessons he learned from the Ustadh; among them was that Sheikh Taqi al-Din al-Nabhani, may Allah ﷻ have mercy on him, advised him, in the event of problems and trials, whether related to the Ummah or to carriers of Dawah, to read the book “Defence Against Disaster by Accurately Determining the Stances of the Companions (ra) After the Death of the Prophet ﷺ” «العواصم من القواصم في تحقيق مواقف الصحابة بعد وفاة النبي» because it grants steadfastness, insight, and strength of Iman.

Based upon this, I looked into the book. It was authored by Al-Qadi Abu Bakr ibn al-'Arabi al-Maliki in the Sixth Century AH, and its main theme revolves around the steadfastness of the Companions and their crucial stances in the face of trials and tribulations and the events of their time. Through reading it, the concerns of Sheikh al-Nabhani, the founder of Hizb ut Tahrir, regarding the unity of the Ummah and the danger of division become clearer. He believed that, under all circumstances, the correct Islamic stance must be demonstrated, and that steadfastness is an unchanging principle.

The book begins with prominent examples, including the actions of Abu Bakr al-Siddiq (may Allah be pleased with him) after the death of the Prophet ﷺ, when he saved the Islamic Ummah from division through his wisdom and adherence to Islamic Shariah Law. Similarly, in the incident at Saqifa Bani Sa'ida, when some of the Ansar proposed that there be "an amir from the Ansar and an Amir from the Muhajirun, he prevented division with a decisive statement and a strong argument, saying, «نحن الأمراء وأنتم الوزراء» **“We are the amirs, and you are the wazirs.”**

Other examples include the decision of Abu Bakr (ra) to fight those who refused to pay zakat, Umar's (ra) setting a three-day deadline for choosing a Khaleefah (Caliph), Uthman's (ra) sacrifice until his martyrdom, and Ali's (ra) patience with the Kharijites until they drew their swords. All of this demonstrates that the unity of the Ummah is a fundamental principle in Islam, a core tenet of Islamic governance, as vital as blood flows through the body. This same principle was a primary concern of Hizb ut Tahrir, just as it was for the Companions (ra) and the Khulafaa Rashidoon (Rightly Guided Caliphs) (ra).

From the Call for Secularism to the Nation-State

Every society is a product of its history, and Muslims are no exception. Today, as a result of certain historical events and decisions, “political affiliation and difference of opinion” are considered synonymous with “division.” The notion that true unity is impossible has become ingrained in awareness, while the Ummah of Islam is more fragmented and divided than ever before. In this context, some raise the question of Hizb ut Tahrir: Is it a Dawah for division or unity? These concerns stem from the fact that Hizb ut Tahrir operates in a coordinated manner, places particular emphasis on enjoining good and forbidding evil politically, and presents an understanding of Islam that may not

be easily accepted by those enamored with certain ideas or schools of thought. To answer this question, it is necessary to clarify the concept of “division” and then examine its causes and manifestations to determine Hizb ut Tahrir's stance within it.

The word “division” (تَفَرَّقَ tafarruq) comes from the root “faraqa,” meaning separation and distancing. In the Quran, the term “separation” is used to denote both physical and spiritual separation, as in the verse, ﴿وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ﴾ **“And when We separated the sea in partition for you”** [TMQ Surah Al-Baqarah 50], and the verse, ﴿أَفَرُقْ بَيْنَنَا وَبَيْنَ الْفَاسِقِينَ﴾ **“Separate us from the disobedient people.”** [TMQ Surah Al-Ma'idah 25]. In Islamic Shariah Law, separation is often used to refer to disagreement on Usools (fundamentals) of Deen and aqeedah, which is forbidden and can reach the level of disbelief (kufr). However, differences of opinion regarding the faroo' (branches) are not considered separation. The Messenger of Allah ﷺ said, **«إِنَّ بَنِي إِسْرَائِيلَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى اثْنَتَيْنِ Bani Israeel were split into seventy-one sects, and my Ummah will split into seventy-two sects, all of them in Hell except one, and that is the Jama'ah (Community of Muslims)”** (Ibn Majah).

Dr. Hakim Al-Mutairi, Professor of Tafsir and Hadith at the College of Sharia at Kuwait University, studied this hadith. In his study, he stated, (فهذه دراسة حديثة نقدية إسنادية لحديث الافتراق «تفترق أمتي على ثلاث سبعين فرقة كلها في النار إلا واحدة» فإنه مع شهرته وكثرة طرقه، إلا أن الشيخين البخاري ومسلماً تنكبا عنه ولم يخزجاه، وحكم بعدم صحته ابن حزم فقال «لا يصح أصلاً من طريق الإسناد، وما كان هكذا فليس حجة عند من يقول «This is a modern, critical, and chain-of-narration study of the hadith of the division of the Ummah, **‘My Ummah will be divided into seventy-three sects, all of them in Hellfire except one.’** Despite its widespread circulation and numerous

chains of transmission, the two Sheikhs, Al-Bukhari and Muslim, refrained from including it in their collections. Ibn Hazm ruled it unsound, saying, 'It is not authentic at all according to its chain of transmission, and what is like this is not considered proof by those who accept the hadith of a single narrator.'"

Shaykh al-Islam Ibn Taymiyyah, while considering it authentic, questioned its strength of authenticity, saying, (فمن كَفَّرَ الثَّلاثين والسبعين فرقة كلهم فقد خالف الكتاب والسنة وإجماع الصحابة والتابعين لهم بإحسان، مع أن حديث «الثنتين والسبعين فرقة» ليس في الصحيحين، وقد ضَعَّفَهُ "Whoever declares all seventy-two sects to be disbelievers has contradicted the Quran, the Sunnah, and the consensus of the Companions and their righteous followers. Furthermore, the hadith of the seventy-two sects is not found in the two Sahihs (Bukhari and Muslim), and Ibn Hazm and others have deemed it weak, while others have considered it sound or authentic, as did Al-Hakim and others."

Al-Shawkani stated, (زيادة «كلها في النار» لا تصح مرفوعة ولا موقوفة) "The addition 'all of them in Hellfire' is not authentic, either as marfoo' (attributed to the Prophet ﷺ) or as mawqoof ((attributed to a Companion)." Al-Shawkani included it in his book, "Al-Fawa'id al-Majmu'ah." In contrast, the hadith of "division" was authenticated by al-Tirmidhi, Ibn Hibban, al-Hakim, and a group of later ulema. The meaning of "community" in this hadith is the Islamic Ummah unified under one Khaleefah (Caliph). The Companions (ra) called the year of their unification under Mu'awiyah the Year of Jama'ah (Community of Muslims), after their previous division. Similarly, any group based on Islamic aqeedah is considered part of the Jama'ah (Community of Muslims), even if they differ on subsidiary matters. However,

calling for non-Islamic ideologies, such as secularism, is a call to division.

From a political perspective, the word Jama'ah is also the opposite of "division." It has been narrated in hadiths that the term Jama'ah in addition to its meaning in aqeedah, refers to the unified Islamic political system, namely the Khilafah (Caliphate), and that obedience to its Imam is obligatory for Muslims. The Messenger of Allah ﷺ said, « مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، فَمَاتَ؛ » **“Whoever abandons obedience and separates from the Jama'ah (Community of Muslims), and then dies, dies a death of ignorance”** (Muslim). He ﷺ also said, « تَلَزَّمْ جَمَاعَةَ » **“Adhere to the Jama'ah of Muslims and their Imam”** (Muslim). Therefore, separating from the Jama'ah and rebelling against it are forbidden. Today, since the Jama'ah lacks a unified body, and since nation-states and nationalist parties have prevented its unity, establishing a single Islamic Jama'ah has become a Shariah obligation. Every Hizb that pursues this path is making a Dawah for unity. Conversely, the nationalist parties and nation-states that have fragmented the Jama'ah into nationalistic borders and identities are the greatest factor in this division and the greatest obstacle to achieving Islamic unity.

The Struggle for Authority (Sultah) and Division

The ideology of Hizb ut Tahrir is Islamic, and its goal is to establish a unified Jama'ah of Muslims. Therefore, its Dawah is a Dawah for unity, while the Dawah for secularism, nationalism, and the nation-state is a call for division. However, when society today mentions unity and division, it often refers to the common understanding of the two words: nationalism, tribalism, partisanship, or intellectual and Fiqhi differences.

When the Islamic Ummah was at the height of its intellectual, fiqhi, and civilizational flourishing, this prosperity was truly the fruit of the intellectual and political awakening it experienced. It was the result of reasoned reflection and contemplation of the Shariah texts and a correct understanding of reality. However, when intellectual and fiqhi differences turned into division and conflict, political factors played a major role.

This historical reality led the Sunnis, as a new identity, to adopt positions of authority. This situation took shape during the Abbasid Khilafah (Caliphate) of al-Mutawakkil, following the Khilafah of al-Ma'mun, al-Mu'tasim, and al-Wathiq, who had adopted the Mu'tazilite school of thought. Ulema and rulers, both since al-Mutawakkil's reign, collaborated to make decisions that served their shared interests in the face of intellectual disagreements, even though Sunni ulema were sincere in their opposition.

Ulema viewed narrowing the scope of fiqhi difference as a means to prevent the infiltration of dissenting groups, such as the Mu'tazilites, Shiah, and Kharijites, while those in power saw it as a way to maintain order and political strength. When both sides agreed on this view, steps were taken under the guise of "preventing fitnah and division." The door of ijtiḥad (juristic derivation) was closed, critical thinking was suppressed, accountability of rulers was curtailed, and even restrictions were placed on understanding and referring to the Quran.

Even today, whenever someone speaks of ijtiḥad, critical thinking, political affiliation, or holding rulers accountable, some people view it through the lens of division. Although the suppression of reason and political activity has no basis in Islamic texts, it arose from historical experiences from which some ulema drew erroneous lessons, imposing restrictions upon them.

Those in power then inclined towards these restrictions to preserve their authority. All of this led to the stagnation and paralysis of the Jama'ah of Muslims, a paralysis from which it has not yet recovered. The true lesson from history is not to repeat its mistakes.

Differences of opinion are acceptable in Islam, as they are inherent in human nature. People differ in many matters, and Islam — the Deen for innate human nature — has acknowledged this fact. Therefore, differing interpretations of Islamic Shariah Law are acceptable, but this is not sufficient, as the fiqhi differences can become a cause of division. Herein lies the question: how can we determine that a Hizb, despite holding differing interpretations, is not actively working towards division?

Herein lies a fundamental principle: whenever an individual or group is absorbed by the allure of power, instead of adhering to Islamic Shariah obligations and the strength of Shariah evidence, they are inevitably heading towards fragmentation. The sheer pursuit of power negates any possibility of accepting differing fiqhi opinions. History is replete with clear examples: from the Kharijites to the Mu'tazilites and the Wahhabis, they all lost in the struggle for power, sacrificing their Shariah obligations in favor of competing for power. In contrast, the proponents of unity under Shariah Law consider Shariah obligations and the strength of Shariah evidence as fundamental principles, viewing authority as a means to establish Islamic Shariah Law, not exploiting Islamic Shariah Law as a means to attain authority.

Undoubtedly, the inclination towards authority is an innate human trait. On the one hand, acquiring authority to establish and empower Islam is a Shariah obligation, for Deen cannot be established or manifested except through authority. On the other hand, power is a great arena for testing humanity, as Suleiman

(as) said, ﴿هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ﴾ **“This is from the favor of my Lord to test me whether I will be grateful or ungrateful”** [TMQ Surah An-Naml 40]. However, what is meant by the struggle for power here is the mere pursuit of authority, in which Shariah obligation and the strength of Shariah evidence are sacrificed.

Islam has shown that authority is not an end in itself. Imam Ali (ra) did not fight the Kharijites until they drew their swords, because his concern was fulfilling his Shariah obligation, not merely preserving power. Similarly, Uthman (ra) surrendered himself to prevent the Ummah from descending into discord and division. Instead of defending his authority, he prioritized God's pleasure. It is mentioned in "Al-Awasim min al-Qawasim" that Uthman (ra) forbade the Companions from fighting alongside him against the rebels, saying that he would not allow anyone to be killed because of him. He submitted to the decree of Allah ﷻ until he was martyred.

From this, ulema today pose the question: If the ruler of the Muslims were placed in a situation similar to that of Uthman (ra), should he sacrifice himself to prevent discord?

Therefore, it can be said that the mere pursuit of power is a characteristic of those who seek division, while adherence to Shariah obligation and the strength of Shariah evidence is a characteristic of those who seek unity.

Here are some manifestations of the mere pursuit of power:

1. Takfir (Accusing of Kufr) Based on Mutashaabahaat (Ambiguous متشابهات) Texts

Although Takfir is fundamentally a Shariah ruling, it has also been used throughout history as a tool. Groups and states have resorted to Takfir, immorality, and heresy to justify oppression or

suppress fiqhi difference. This is why Takfir has often extended into the political arena.

In this context, Hizb ut Tahrir is considered one of the most cautious movements regarding Takfir and the application of such labels. Based on the Quran, Sunnah, and the biographies of the Companions (ra), it believes that the foundation of the religion lies in the clear Muhkamaat (محکّمات unambiguous) texts, while the Mutashaabahaat are open to interpretation and debate amongst ulema. Islamic history is replete with examples of Takfir based on Mutashaabahaat, from the Kharijites to the Mutakalimoon and even followers of the schools of Islamic Fiqh. A little reflection reveals that the roots of many of these acts of Takfir lay in the pursuit of power.

In contrast, Hizb ut Tahrir focuses on the clear Muhkamaat (محکّمات unambiguous). Unity does not mean that everyone agrees on a single opinion, but rather that they adhere to the established principles, unify under one leader, and strive to uphold the Deen, even if they differ in the branches. Therefore, takfir in the address of Hizb ut Tahrir is generally directed at the systems of disbelief and their governing structures, not at individuals or groups.

As for those who make power an end in itself, they often resort to takfir to justify their actions. They consider themselves the sole possessors of truth, level accusations against others, and are incapable of accepting other Muslims. Hizb ut Tahrir categorically rejects this approach and considers it one of the greatest causes of division.

2. Absence of Consistency

The school of political realism, also called the “school of power school,” is based on the premise that everything in politics

revolves around power, and that all values and elements, including culture and moral values, are sacrificed for the sake of power and self-interest. This school considers this approach not only realistic but also correct.

Those whose approach resembles this school are characterized by inconsistency. They change their stances according to circumstances and interests. Sometimes they raise the banner of the Khilafah (Caliphate), and at other times they become democrats; they make jihad the solution one day, then abandon it the next to appear “enlightened.”

In contrast, the Islamic idea and method are constant, and their Shariah evidence is definitive and unchanging. So, what makes the same matter permissible for these people at one time and forbidden at another? The answer is clear: self-interest and power-seeking which justify the means by the ends.

In contrast, Hizb ut Tahrir has, for over seventy years, made the establishment of the Khilafah Rashidah (Rightly Guided Caliphate) its goal, adopting the path of intellectual and political action based on the Prophetic methodology, and has not deviated from it, for any interest or authority not founded on Islam. It believes that divine nasr (victory) is extended only to those who act in accordance with Islamic Shariah Law and remain steadfast despite the temptations of power and self-interest. If Hizb ut Tahrir sought power for itself, changing its direction and methods would have been easy for it.

Fayez Taha once sat with Sheikh Taqi al-Din al-Nabhani and asked him: What is the difference between us and the other movements working to revive the Islamic way of life? The Sheikh returned the question to him to learn his opinion.

Fayez Taha said: We understand Islam better, we have stronger culturing, we are more politically aware, our opinions are stronger, and we are more sincere.

Sheikh al-Nabhani responded, explaining that this is not the distinguishing characteristic of the Hizb; there are other groups with political understanding and awareness, and many Muslims are people of sincerity and Iman. The distinguishing characteristic that sets Hizb ut Tahrir apart is its will, conviction, and self-confidence in achieving its goal. That is, its belief in Islam's idea, its hard work towards practical realization of Islam's idea, and its dedication of all its awareness, understanding, and energy to achieving this goal. This is an intellectual matter that stems from genuine feeling and profound thought, and leads to a firm conviction, not merely academic knowledge.

3. Power for Its Own Sake

One manifestation of the desire for power is when an individual or group believes that authority is their exclusive right, and that the legitimacy of any authority is contingent upon their presence, or the presence of their Hizb, at its helm. Although Hizb ut Tahrir considers itself prepared to lead the Khilafah (Caliphate), due to decades of work and preparation, it believes that whoever establishes the Khilafah (Caliphate) on the Method of the Prophethood, even if not a member of the Hizb, is to be obeyed, even if the Hizb is not in power. This is a crucial principle in Hizb ut Tahrir's concept of "seeking military support (nussrah)."

The Hizb does not seek power for its own sake, but instead for Islam. Any authority that is not established for Islam, or is incapable of implementing it, has no value in the Hizb's eyes. This mindset has remained constant in the Hizb's culture and leadership since its founding. A clear example is Sheikh Taqi al-

Din al-Nabhani (may Allah have mercy on him), who, despite his capabilities and resources, did not seek personal power, but always strived to make Islam the foundation of governance. He refused offers of absolute authority, including one from Adib ash-Shishakli in Syria, and support from certain factions within the Jordanian army before 1964. His reason for refusing, as he himself explained, was that Jordanian society had not yet accepted the Hizb or its ideas.

Sheikh al-Nabhani was capable of attaining positions of power and prestige, and of profiting from worldly possessions, but he lived a life of hardship and adversity, and died in poverty. Security considerations were so stringent that, after a lifetime of political activism under tight security restrictions, only about twenty people attended his funeral in Beirut, some of whom didn't even know who they were praying for. Muhammad Daoud Awad, a member of Fatah organization who knew him in his youth and attended the funeral, said, "Al-Nabhani was one of the Ummah's most devoted men; he died in abject poverty, a frail and ailing old man, living in tattered clothes in a small apartment on the fifth floor of a modest building" (Al Jazeera Arabic).

4. Enjoining Maroof (Goodness) and Forbidding Munkar (Evil) in Politics and Division

Hizb ut Tahrir believes that one of the signs of a vibrant society is the continued presence of the concept of enjoining maroof and forbidding munkar, especially when applied to rulers. This constitutes half of politics; Muslims must monitor their rulers, advise them, and call them to what is right when they err. However, throughout history, this concept has been restricted, and sometimes even prohibited, under the pretext of "maintaining order" or "preventing sedition."

Hizb ut Tahrir has demonstrated steadfastness and courage in reviving this political Shariah obligation, even though this has often brought it repression and pressure. This is because the Hizb does not seek power for its own sake, nor does it approach those in power out of greed for worldly gains. On the contrary, the Hizb believes that sycophants and court loyalists are among the most prominent factors of division.

From the Hizb's perspective, division is not solely caused by material factors. A ruler who fears the advice and criticism of Islamic parties and prohibits it in the name of "public interest" or "preventing sedition" is, in fact, pushing society toward true sedition and divine punishment. The greatest of trials is disunity among Muslims. The Prophet ﷺ warned, saying, «وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوهُ فَلَا يُسْتَجَابُ لَكُمْ» **"By Him in Whose Hand is my soul, you must enjoin what is right and forbid what is wrong, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not answer you."** (At-Tirmidhi).

Therefore, enjoining all that is maroof (goodness) must be a political and collective action. The Quran made it the Shariah obligation of a "group" of Muslims, not merely an individual act. Hence, forming political parties is a Shariah means to achieve unity, vigilance, and accountability of rulers. Only those who fear for their interests and power will fear enjoining what is right in the political arena. The Messenger of Allah ﷺ said, «أَلَا لَا يَمْنَعَنَّ أَحَدَكُمْ رَهْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا رَأَاهُ أَوْ شَهِدَهُ، فَإِنَّهُ لَا يُقَرِّبُ مِنْ أَجَلٍ، وَلَا يُبَاعِدُ مِنْ رِزْقٍ، أَنْ يَقُولَ بِحَقِّ أَوْ يُذَكِّرَ بِعَظِيمٍ» **"Let not the fear of people prevent any of you from speaking the truth when you see it or witness it, for speaking the truth or reminding others of something great neither hastens death nor delays sustenance"** (Ahmad).

An example of this is the story of Ibrahim as-Saigh. Al-Jassas, in his book “Ahkam al-Quran,” recounts the story of a man of devotion to Deen and abstention from material desires, diligent in his obedience to Allah ﷻ, who was bold in enjoining maruf and forbidding munkar. Ibrahim courageously confronted Abu Muslim al-Khorasani with harsh words. Although he possessed no military power and confined himself to verbal struggle, Abu Muslim repeatedly imprisoned and released him, until finally killing him for his outspoken objections. Imam Abu Hanifa, may Allah have mercy on him, was deeply saddened by this and wept. He explained that he had repeatedly warned Ibrahim: enjoining good and forbidding evil is a great Shariah obligation, but performing it individually, without collective support, exposes one to destruction and does not benefit the community. Instead, it must be carried out with other righteous men and under trustworthy leadership, not alone. The Imam thus indicated that this Shariah obligation, unlike many individual acts of worship, requires a group and organization to be effective and to minimize the potential harm to those who speak the truth.

5. Partisanship and Division

Hizb ut Tahrir considers itself one of the Islamic groups, not the only Islamic group. The Hizb's relationship with other Islamic movements is like that of one Muslim to another within the framework of Shariah guardianship; each calls the other to good and forbids them from evil. An example of this approach is the Hizb's efforts to unify the ranks of the mujahideen in Syria during the Arab Spring, when it warned against American conspiracies. Similarly, regarding the Gaza issue, it launched a wide campaign in Turkey, and the rest of the Muslim World, meeting with ulema and Islamic parties to present a unified voice in support of Palestine.

Hizb ut Tahrir does not believe that there is only one path, school of thought, or ijtiḥad within the branches of Islam, that constitutes the path to salvation. The ijtiḥads and opinions adopted by the Hizb are based on organizational necessity and the reality of ijtiḥad, not on the premise that Paradise is confined to its understanding or that its opinions alone represent the truth.

An example of this is what Sheikh Yusuf al-Qaradawi recounts about his meeting with the founder of Hizb ut Tahrir, Sheikh Taqi al-Din al-Nabhani. In one of his recordings, he spoke about his travels to Palestine and the illness that led to his hospitalization in Malhas Hospital. He said that Sheikh al-Nabhani came to visit him. He was a sheikh in a robe and turban, resembling the sheikhs of Egypt. He inquired about his travels, and a friendly conversation ensued between them about knowledge and travel. Then he introduced himself, saying, “The Dae, Taqi al-Din al-Nabhani.” Al-Qaradawi thanked him, considering it a favor, as al-Qaradawi was then merely a student of Islamic knowledge, while al-Nabhani was the founder of a Hizb and a leader who had come to visit him.

From all these examples, it becomes clear that Hizb ut Tahrir is not a cause of division, but instead works to unify the Ummah on the basis of Islamic aqeedah. The Hizb has built its path and methods on firm Shariah evidence and has remained steadfast upon it. Neither promises of power, nor threats, nor torture have been able to divert it from its course. The Hizb sees itself as part of the body of the Ummah, and its mission is to revive this body and establish a single Islamic state.

Therefore, it is the responsibility of Muslims to respond to this Dawah, to adopt its message of unity, to support it, and to

abandon calls for division through nationalism, secularism and all other non-Islamic ideas, and to stand against them.

Surah Al-Fath

By Ustadha Sulafa Shoman, may Allah have mercy on her, al-Quds ash-Sharif

All praise is due to Allah ﷻ, praise befitting His glorious Countenance and His magnificent Dominion. Peace and blessings be upon the best of Messengers and their chief, our master Muhammad ﷺ, and upon his family (ra), his Companions (ra), and all who follow and support him until the Day of Judgment.

Allah ﷻ said, ﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانٍ تَقْشَعِرُّ مِنْهُ جُلُودٌ﴾ **It is Allah Who has sent down the best message, a Book of perfect consistency and repeated lessons, which causes the skin and hearts of those who fear their Lord to tremble, then their skin and hearts soften at the mention of the mercy of Allah.”** [TMQ Surah Az-Zumar: 23]. There is from the verses of the Wise Reminder, the Noble Quran, ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْفِهِ يَجْعَبُ الزَّرْعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ٢٩﴾ **“Muhammad is the Messenger of Allah, and those with him are firm with the disbelievers and compassionate with one another. You see them bowing and prostrating in Salah, seeking Allah’s bounty and pleasure. The sign of brightness can be seen on their faces from the trace of prostrating in Salah. This is their description in the Torah. And their parable in the Gospel is that of a seed that sprouts its tiny branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters, in this way Allah makes the believers a source of dismay for the disbelievers. To those of them who believe and**

do good, Allah has promised forgiveness and a great reward.”
[TMQ Surah Al-Fath 29]

In the sixth year of the Hijra, after the Treaty of Hudaibiyyah, while the Prophet ﷺ was returning to Madinah, he said to his Companions (ra), «لَقَدْ أُنزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ لَّهِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا» **“A surah has been revealed to me tonight that is dearer to me than this world and all that is in it.”** Then he recited, **﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۝١﴾** **“Indeed, We have granted you a clear victory.”**

[TMQ Surah Al-Fath: 1] narrated by Imam Ahmad. This surah is Surah Al-Fath (The Victory), and its name itself alludes to its immense virtue and high standing, due to the profound meanings and glad tidings it carries for the believers until the Day of Judgment.

In this surah, Allah ﷻ gives glad tidings to His Messenger ﷺ and the believers with him, that the Treaty of Hudaibiyyah, which the Companions (ra) mistakenly perceived as an injustice to them, was in fact a victory and triumph for the Islamic Ummah. It was a prelude to great future conquests, from the conquest of Khaybar to the conquest of Makkah and what followed. The conquest of Makkah paved the way for all the Muslims’ conquests and victories until the Day of Judgment, because with the conquest of Makkah in the eighth year of the Hijrah, Islam spread throughout the Arabian Peninsula, heralding the Muslims’ victories and the spread of Islam across the globe.

This surah contains great tidings for the Prophet ﷺ, that his past and future sins have been forgiven, and that Allah ﷻ has perfected His favor upon him ﷺ by completing and establishing the Deen, its victory over all other religions, the continuation of guidance to the truth, and the perpetuation of victory until the Day of Judgment.

Furthermore, Allah ﷻ informs us in this noble surah of His pleasure with the believers who pledged allegiance to remain steadfast in the Deen, to fight Jihad in the Path of Allah ﷻ, and to support the true Deen, Islam. This is a pledge to Allah ﷻ, through which Muslims attain His pleasure as long as they remain in His care.

In this surah, Allah ﷻ also bestows upon all believers a sense of tranquility and peace as long as they remain in His guardianship. For Allah ﷻ affirms that all creatures in the heavens and the earth are His soldiers, working to carry out His commands. They are a punishment for the disbelievers and, at the same time, a mercy for the believers. Thus, we Muslims increase in Iman upon Iman and certainty upon certainty. This is further emphasized by the repetition of this concept twice, ﴿وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ﴾ **“And to Allah ﷻ belong the soldiers of the heavens and the earth.”** [TMQ Surah Al-Fath: 7]

The surah thus presents glad tidings of good and victory for the believers, and glad tidings of abundant reward in this world — the manifestation of the Deen of Allah ﷻ and the victory and empowerment of His Ummah — as well as the reward in the Hereafter of forgiveness and attainment of Paradise. It then concludes with praise for the Prophet Muhammad ﷺ and his Companions (ra), who, under his leadership, formed a great Islamic Ummah.

I have chosen this ayah for us to live by, by the will and grace of Allah ﷻ.

Allah ﷻ said, ﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۚ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ الَّذِينَ

﴿آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ٢٩﴾ **“Muhammad is the Messenger of Allah, and those with him are firm with the disbelievers and compassionate with one another. You see them bowing and prostrating in Salah, seeking Allah’s bounty and pleasure. The sign of brightness can be seen on their faces from the trace of prostrating in Salah. This is their description in the Torah. And their parable in the Gospel is that of a seed that sprouts its tiny branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters, in this way Allah makes the believers a source of dismay for the disbelievers. To those of them who believe and do good, Allah has promised forgiveness and a great reward.”** [TMQ Surah Al-Fath 29] This noble verse concludes Surah Al-Fath, in which Allah ﷻ praises the Prophet Muhammad ﷺ and his Companions (ra), both the Muhajireen and the Ansar, who shouldered with him the burdens of spreading the Islamic message to the world.

The verse begins by mentioning his ﷺ name, stating, this Messenger, named Muhammad, is truly the Messenger of Allah ﷻ, testifying to the truth of his message. Then, it describes him ﷺ and his Companions (ra) as being firm and stern with the disbelievers and merciful with the believers. Allah ﷻ commanded them to do so, and the very nature of the relationship between Muslims necessitates it: that they be merciful to one another. They are also devoted to worship and Salah to Allah ﷻ, striving to please Him; that is, they are intensely sincere, seeking through their worship to please Allah ﷻ, to such an extent that the effect of worship and sincerity is evident on their faces, a light emanating from them.

Allah ﷻ says, ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ١٦٢﴾ **“Say, “Indeed, my Salah, my rites of sacrifice, my living and my dying are for Allah ﷻ, Lord of all humanity.””** [TMQ Surah Al-

An'aam: 162] This description, firmness towards the disbelievers, mercy towards the believers, sincerity, and abundant worship, is mentioned in the Torah and the Gospel. They are then likened to a plant that begins weak, but soon sprouts and branches out, growing and multiplying around the root until it becomes strong. Similarly, when the Prophet ﷺ began his mission, he was weak, but his Companions (ra) soon increased in number. They were initially weak, but when they made Hijrah to Madinah, the Muslims gathered under one leadership based on the Islamic aqeedah, thus forming a single Ummah.

The people grew stronger and more powerful until they attained dominion in a way that pleased Allah ﷻ and His Messenger ﷺ and angered the enemies of Allah ﷻ, the disbelievers. This Ummah, unified by Islam under a single divinely ordained leadership, deserved the promise of Allah ﷻ of forgiveness and a great reward in the Hereafter.

Therefore, this verse praises the Messenger of Allah ﷺ and his noble Companions, recognizing them as a single Ummah distinct from other people. The Companions, both the Muhajiroon and the Ansaar, earned this honor and the promise of a great reward in the Hereafter after forming a unified Ummah under the leadership of the Messenger ﷺ. They unified upon the Islamic aqeedah, which formed the basis of their unity and their leadership, the system that governed them and managed their affairs. Allah ﷻ said, ﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ٩٢﴾ **“Indeed, this, your Ummah, is one Ummah, and I am your Lord, so worship Me.”** [TMQ Surah Al-Anbiyya 92]

The Constitution of Madinah states, «بَيْنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ مِنْ قُرَيْشٍ وَيَثْرِبَ ، وَمَنْ تَبِعَهُمْ فَلَحِقَ بِهِمْ وَجَاهَدَ مَعَهُمْ إِنَّهُمْ أُمَّةٌ وَاحِدَةٌ مِنْ دُونِ النَّاسِ» **“Between the believers and Muslims of Quraysh and Yathrib, and those who followed them and joined them and**

fought with them, they are one Ummah, distinct from other people.” (The Seerah by Ibn Hisham). Therefore, this verse affirms that the relationship between the members of this Ummah must be one of brotherhood, because the unity of the Islamic aqeedah and the system that arose from this aqeedah necessitates that they be brothers. Allah ﷻ said, ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ **“The believers are but brothers,”** [TMQ Surah Al-Hujarat: 10] thus emphasizing the brotherhood between believers and the nature of this relationship.

Therefore, our defining characteristic as an Ummah is that we should be firm and severe with the disbelievers, and merciful, kind, and loyal to the believers. However, other verses, such as those revealed in Surah Al-Mumtahanah, verse 8, ﴿لَا يَنْهَكُمُ اللَّهُ عَنْ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ﴾ **“Allah does not forbid you from showing kindness and dealing justly with those who have not fought you because of Deen and have not driven you out of your abodes. Indeed, Allah loves those who act justly.”** [TMQ Surah Al-Mumtahanah: 8], distinguished between those who fought us in Deen and drove us out of our abodes and other disbelievers, and permitted kindness and just dealings towards the latter group.

In the verse of Al-Fath, there is praise and commendation for the Islamic Ummah as a single Islamic Ummah, distinct from other peoples, established upon the command of Allah ﷻ, constantly under the protection of Allah ﷻ. However, there are other verses with which Allah ﷻ has honored this Ummah, He ﷻ has praised and commended it with attributes that cannot be separated from it as long as it is an Ummah unified upon the foundation of Islam and continuing under Allah's ﷻ protection, such as goodness, for it is the best of nations, upon justic, and bearing witness over mankind.

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِمَّنْهُمْ الْيَاسِقُونَ﴾
 Allah ﷻ said, “You are the best Ummah produced for mankind. You enjoin all that is right (ma’roof) and forbid what is evil (munkar) and believe in Allah ﷻ. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.” [TMQ Surah Aali Imran: 110] And Allah ﷻ said, ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ “And thus We have made you a nation, so that you may be witnesses over mankind and the Messenger may be a witness over you.” [TMQ Surah Al-Baqarah: 143]. From this verse we understand that brotherhood among Muslims is not complete unless Muslims form one Ummah. It is not complete only by believing in one aqeedah or one ideology, but Muslims must form one Islamic Ummah, separately distinct from other people, by gathering under one leadership, a leadership in which sincerity and awareness are combined. This leadership governs them and rules them according to the Book and the Sunnah. Allah ﷻ says, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۝۱۰۲ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۚ لَعَلَّكُمْ تَهْتَدُونَ ۝۱۰۳﴾ “O you who have believed, fear Allah as He should be feared and do not die except as Muslims, in submission to Him. And hold fast to the Rope of Allah all together and do not become divided. And remember the favor of Allah upon you when you were enemies and He brought your hearts together and you became, by His favor brothers and were on the brink of a pit of fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.” [TMQ Surah Aali Imran:102-103]

The reality of Muslims today confirms this. After losing their righteous leadership, embodied in the Islamic Khilafah (Caliphate), they became divided, and the single state became multiple, warring, and disparate states, torn apart by nationalistic borders. Instead of following Allah ﷻ, we have become followers of the disbelieving West. Muslims, have become harsh towards believers and merciful towards disbelievers! Therefore, it is our Shariah obligation to return as one Ummah, distinguished from other people, like the Companions (ra) in al-Madinah, and like the Muslims under the Islamic state for 1300 years; compassionate brothers among ourselves, firm and unwavering in conflict and enmity with those who oppose us and fight our Deen, under the righteous, pious, pure, and wise leadership embodied in the Messenger of Allah ﷺ, as Allah ﷻ said concerning him as Messenger and leader, ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ﴾ **“Indeed, in the Messenger of Allah ﷺ you have an excellent example for whoever has hope in Allah ﷻ and the Last Day and remembers Allah ﷻ often.”** [TMQ Surah Al-Ahzab:21]. And He ﷺ said, ﴿عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ ۖ رَّحِيمٌ ۝۱۲۸﴾ **“There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers.”** [TMQ Surah At-Tawbah: 128]. May my father and mother be sacrificed for you, O Messenger of Allah ﷺ!

Thus, we return to being the best Ummah brought forth for mankind, the Ummah of Wasat, so that we may be worthy of the trust we have taken upon ourselves: implementing the Deen and spreading it, and then bearing witness to humanity. For goodness will remain in the Islamic Ummah until the Day of Resurrection.

So to Allah ﷻ we call you, O Ummah of Islam; turn to Allah ﷻ and His Messenger ﷺ, for there is no good in a life not governed by the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ, and there is no good in a life in which the Muslim does not strive to attain the Hereafter, the abode of eternity and bliss. No nation has attained the honor that the Islamic Ummah has, nor has any nation been blessed with the mercy that the Ummah of Islam, the Ummah of Muhammad ﷺ, has been blessed with. Our Prophet ﷺ was not only concerned for his Companions ﷺ, but for his entire Ummah until the Day of Judgment.

On the authority of Anas ibn Malik (ra), the Prophet ﷺ said, «وددتُ أني لقيتُ إخواني» “I long to meet my brothers.” His Companions (ra) said, «أوليس نحنُ إخوانك؟» “Are we not your brothers?” He said, «أنتم أصحابي، ولكن إخواني الذين آمنوا بي ولم يَرَوْني» “You are my Companions, but my brothers are those who believed in me without seeing me.” (Narrated by Ahmad)

On the authority of Abu Musa al-Ash'ari (ra), the Prophet ﷺ said, «أمتي أمةٌ مرحومةٌ ليس عليها عذابٌ في الآخرة ، عذابُها في الدنيا الفتنُ والزلازلُ والقتلُ» “My Ummah is a blessed nation; it will not be punished in the Hereafter. Its punishment in this world is trials, earthquakes, and killing.” [Al-Mustadrak of Al-Hakim]

O Allah ﷻ, guide the Islamic Ummah to the right path and enable it to unify under righteous leadership that adheres to the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ, leading it to safety.

And our final supplication is that all praise belongs to Allah ﷻ, Lord of the Worlds.

The Morals of the Prophet ﷺ

By Ustadh Baha' al-Din al-Husseini

When the Messenger Allah ﷺ forgot something, he would place his forehead in his palm and say, **اللَّهُمَّ ذَكِّرْنِي مَا نَسِيتُ، يَا مُذَكِّرَ الشَّيْءِ** “O Allah, remind me of what I have forgotten. O Reminder of matters and Doer of them, remind me of what I have forgotten.” This reminds us to turn to Allah ﷻ in our helplessness and weakness, and not to rely on our own strength and power.

Among his ﷺ practices were repaying loans, fulfilling covenants and promises, returning borrowed items to their owners, and honoring and hosting guests. He ﷺ said, **«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ»** “Whoever believes in Allah ﷻ and the Last Day must honor his guest.” [Al-Bukhari] When a guest came to him, he would greet him warmly, comfort him with whatever he could spare, and sometimes even give him preference over himself and his family.

It was among his ﷺ practices to frequently say, **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** “There is no power nor strength except with Allah ﷻ,” for it is a treasure from the treasures of Paradise. He ﷺ would teach his Companions (ra) the morning and evening Dua supplications, such as, **«حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ»** “Sufficient for me is Allah; there is no deity except Him. Upon Him I have relied, and He is the Lord of the Magnificent Throne,” and **«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ»** “Glory be to Allah and all praise is due to Him, Glory be to Allah, the Magnificent.”

It was also among his ﷺ good manners that if someone sat with him while he was praying Salah and he feared that waiting would be difficult for him, he would shorten his Salah prayer, then turn

to him and ask, «أَلَيْكَ حَاجَةٌ؟» **“Do you need anything?”** out of compassion for him and his eagerness to fulfill the needs of Muslims. Similarly, if he heard a child crying during Salah, he would shorten it out of compassion for the mother, as mentioned in the hadith. It is a Sunnah to maintain cleanliness and adornment, trim the nails, cut the mustache, remove underarm and pubic hair, and use the miswak (tooth-cleaning stick).

The Prophet ﷺ said, «لَوْلَا أَنِ أَشَقَّ عَلَى أُمَّتِي لِأَمْرَتُهُمْ بِالسُّوَاكِ عِنْدَ كُلِّ صَلَاةٍ» **“Were it not that I would impose hardship on my Ummah, I would have commanded them to use the miswak before every Salah.”** [An-Nasai] It is also a Sunnah of the Prophet ﷺ to bury hair, nails, and blood, out of respect for humankind and to preserve what separates from the body.

The Prophet ﷺ used to apply kohl (antimony) before sleeping, encouraging its use for the benefit of eyesight. He paid attention to the cleanliness of his hair and clothes, combing his hair and grooming his beard. He loved white clothes and said, «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفَّنُوا فِيهَا مَوْتَاكُمْ» **“Wear white clothes, for they are among your best garments, and shroud your dead in them.”** [At-Tirmidhi, Abu Dawood]

He ﷺ would use any perfume offered to him, including musk, aloeswood, and other types of fragrance. He loved pleasant scents and disliked foul ones, saying, «حُبَّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ وَجُعِلَتْ» **“Women and perfume have been made dear to me, but my comfort has been provided in Salah.”** [An-Nasai]

If it was Friday and he did not have his own perfume, he would call some of his wives and take some of their perfume, or he would pour some into water and wipe his face and blessed hair with it, demonstrating the importance of adorning oneself for

this day. It is a Sunnah to use perfume on Fridays, and perfume was among the most beloved gifts to him.

The Prophet ﷺ would trim his nails and mustache on Fridays before going out to Salah. He would perform ghusl (ritual bath) for the Salah, wear his best clothes, and go out to the masjid with tranquility and dignity, in reverence for the rites of Allah ﷻ.

He ﷺ said, «المساجدُ مجالسُ الأنبياءِ» **“The masajid are the gathering places of the Prophets (as),”** thus teaching us that masajid are places of remembrance, knowledge, and worship, where there is no idle talk, obscenity, buying, or selling. It is a Sunnah for a Muslim entering the masjid to face the Qiblah, pray two rak’ahs as a greeting to the masjid, sit calmly, and listen attentively to the sermon, lecture, and religious instruction.

When the Prophet ﷺ narrated a hadith or was asked about a matter, he would repeat it three times so that the listener and the one conveying the words would understand. In this way, he trained his companions to be meticulous in transmission and clear in expression. Jabir (ra) said, «كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى «**When he spoke a word, he would repeat it three times so that it would be understood.**” [al-Bukhari]

Among his practices ﷺ was visiting the sick and caring for the weak. He would visit a sick Jewish boy and invite him to Islam. He would visit his Companions (ra) when they were ill, stroke the heads of children, and carry Al-Hasan (ra) and Al-Husayn (ra) while praying Salah. He ﷺ would prolong his sajdah prostration when they climbed onto his back, and he would not stop them from playing, out of mercy for them, and to teach the Ummah that mercy is a characteristic of the strong, not the weak.

Such were the morals of the Prophet ﷺ in his home, his street, and his masjid, in his private and public life; traditions and

guidance that revive hearts, refine souls, and establish humanity on the straight path, so that in this world one may possess noble character, hoping for the pleasure of the Lord ﷻ of all humanity, and following in the footsteps of His noble Prophet ﷺ.

News of Muslims Around the World

America's Demands of the Rulers of the Two Haramayn (Sacred Masjids) are "Orders" to Be Implemented

In his first explicit statement, during his meeting with US President Donald Trump at the White House on Tuesday (November 18, 2025), Saudi Crown Prince Muhammad bin Salman said he wanted to move toward recognizing 'Israel' "as soon as possible."

Bin Salman said, "we want to be part of the Abraham Accords, but we want also to be sure that we secure a clear path of two-state solution." He added that he had a "healthy discussion" on this issue with Trump, emphasizing, "we're going to work on that to be sure that we can prepare the right situation as soon as possible to have that."

For his part, the US President said he had spoken with the Saudi Crown Prince about the Abraham Accords, expressing his belief that he had received a positive response. On another matter, the Saudi Crown Prince Muhammad bin Salman considered the killing of journalist Jamal Khashoggi by Saudi agents at the Kingdom's consulate in Istanbul to be a "huge mistake."

Bin Salman said the 2018 killing, which sparked international outrage, was "it's painful and it's a huge mistake and we are doing our best that this doesn't happen again." For his part, Trump said Khashoggi, a U.S. resident and Washington Post columnist, was "someone that was extremely controversial," adding, "A lot of people didn't like that gentleman that you're talking about. Whether you like him or didn't like him, things happen... But he [the Crown Prince] knew nothing about it."

Trump attacked the journalist who asked the question, saying, “You don't have to embarrass our guest by asking a question like that.” Trump praised the Saudi crown prince when they appeared before the media, saying, “We have an extremely respected man in the Oval Office today,” describing Prince Muhammad bin Salman as “a friend of mine for a long time.”

Trump also praised Saudi King Salman bin Abdulaziz, the crown prince's father. Trump, referring to the Crown Prince, said, “I want to thank you because you've agreed to invest \$600 billion into the United States. And because he's my friend, he might make it \$1 trillion but I'm going to have to work on him.” Following this, the Saudi Crown Prince informed President Trump that Riyadh would increase its financial commitments to the United States from \$600 billion to \$1 trillion.

Trump responded, “...good. I like that very much.” Prince Muhammad was asked whether Saudi Arabia could maintain the investments given the current low oil prices, but he indicated that the agreements regarding computer chips were in line with his country's development.

Bin Salman said, “we believe in the future of America... I believe, Mr. President, and today and tomorrow we're going to announce that we are going to increase that, that \$600 billion to almost \$1 trillion of investment.”

Al-Waie Magazine: This is how, after a small request of the rulers of the Haramayn (Two Sacred Masjids), America steals more of wealth of the Ummah. Otherwise, as Trump previously stated, these rulers would not last two weeks in power, as they are their employees and usurpers of power and authority against the will of the Ummah.

The Extent of the Security Breach within Hezbollah Reveals the Extent of the Security Breach within Iran Itself.

The “Israeli” army announced details of the airstrike that targeted Haytham Tabatabai, the second-in-command of Hezbollah, in a surprise attack on an apartment in the Dahieh suburb of Beirut without any prior warning. This reflects the intelligence nature of the operation, which was based on confirmation of his presence at the location. “Israel” accuses Tabatabai of being a central leader in Hezbollah since the 1980s, having commanded the Radwan Force and managed the party's operations in Syria. Washington considers him one of its most prominent military leaders and has offered a \$5 million reward for information leading to his capture. The “Israeli” army spokesperson stated that the assassination came after monitoring Tabatabai’s attempts to rebuild Hezbollah's military capabilities, describing the operation as “a severe blow to the Hezb’s command and control capabilities.” He emphasized that Israel will not allow Hezbollah to rearm, whether through the implementation of the agreement or the use of force, and called on the Lebanese government to continue working to disarm the Hezbollah. The spokesperson affirmed that any attempt by Hezbollah to harm “Israel’s” security will be met with “even greater force,” considering the current situation to highlight the Lebanese army’s weakness in curbing the Hezb’s activities.

Al-Waie Magazine: There’s a popular saying, «وفيه..دود الخل مِنْهُ» “The worm in vinegar is from within,” which means “the problem comes from within.” The atrocities committed by the Iranian regime against the Islamic Ummah, both within Iran and across the Ummah, confirm that the blindness and arrogance that have afflicted Iran prevent it from discovering the agents within its ranks, especially in its front lines, unless its leader is personally

carrying out Western conspiracies. This is to say nothing of the devastating blows it receives from spies alone after losing the trust of its support base, the Ummah as a whole.

Turkey Welcomes the Head of State of the Vatican to the Nashid «طلع البدر علينا»

The reception ceremony for Pope Leo XIV in Turkey sparked widespread criticism, as the band played the nasheed “The Full Moon Has Risen Upon Us” upon his arrival at Cihanoma Hall in Ankara. Many Turks shared the video of the ceremony, questioning why the Pope was received in this manner. Many also expressed their displeasure at the comparison drawn between the Pope's reception and the Prophet Muhammad (saw)’s entry into Madinah in the well-known narration, considering it an inappropriate religious and cultural conflation.

Al-Waie Magazine: What can be expected from someone who conspired against the people of Gaza, Al-Quds, and ash-Sham, and who continues to conspire against them for the benefit of his master, America?

Joining the “International Coalition” is a Gateway to Direct Occupation and the Killing of Muslims

A private source told Syria TV that a member of the Internal Security Forces was killed and three American soldiers were wounded when they were fired upon in the city of Palmyra in central Syria during a joint patrol. Earlier, a security source told the Syrian Arab News Agency (SANA) that Syrian security forces and American forces came under fire near Palmyra on Saturday while conducting a joint field patrol. The source noted that the

incident resulted in injuries to two members of the Syrian security forces and several American soldiers, while the shooter was killed. No further information has yet been released regarding the motives or circumstances of the incident. Traffic on the Deir ez-Zor-Damascus international highway was temporarily halted due to the incident, coinciding with intensive aerial activity in the area. It was reported that American helicopters intervened to evacuate the wounded to the al-Tanf base after the shooting.

Al-Waie Magazine: Did al-Jolani think that the costs of joining the “International Coalition” were insignificant because America was satisfied with him? America will not be satisfied with him until he becomes one of its own and begins killing Muslims with his own hands, not merely relying on his forces who trust him. In contrast, there are those within the Ummah who will not accept occupation, humiliation, and degradation, and will not tolerate it even if al-Jolani were to bring thousands of sorcerers to try to convince the Ummah that he is the “awaited Mahdi” and that he is the one who makes peace with the Romans to fight an enemy behind them.” One of them made his point in Palmyra, in his own way.

The Lebanese State is Trying to Convince States to Fund Vital Projects, Assuring Them that the Funds Will Not, in Any Way, End up in the Pockets of Officials to Increase their Wealth

In an interview with Asharq, Lebanese Minister of Economy and Trade, Amer Bsar, considered the holding of the “Beirut 1” conference a success in itself after years of interruption, as it brought together dozens of Arab and foreign investors. The sessions directly addressed investment challenges and requirements, while also instilling a sense of hope and future

opportunities, especially in vital sectors such as electricity, agriculture, and health.

Al-Waie Magaziine: As the saying goes, **يلي بجرب المجرب عقله مخرب** “He who tries what has already been experienced has a ruined mind,” which is in the sense of a fool, repeating mistakes. However, some rulers of Muslims persist in funneling money back to Lebanon because they are beholden to the same colonialist powers and because they share with the Lebanese rulers the theft of the wealth of the Ummah. The difference is that those who funnel money back also seize the Ummah’s vast resources, such as oil and gas, and share the profits with the Western colonialist powers. This is the West’s condition for keeping these agent rulers of Muslims in power and for prolonging their oppressive and authoritarian rule over the Ummah, as well as their acts of financial banditry. Even though the Lebanese rulers steal the people’s money repeatedly, even from citizens’ personal bank accounts, they feel secure from accountability, because of regional rulers who are agents of the West and who come to their aid in every crisis. Furthermore, there is a segment of the Ummah that is unaware of its rights and Shariah obligations, and of what is required of its rulers, so it does not hold them accountable based on Islam but rather conforms to the prevailing circumstances, whatever they may be..

On the Anniversary of Bashar al-Assad’s Fleeing, the New Rulers of Syria Desecrate the Minbar of the Umayyad Masjid by Praising the Secular Tyrant of the Arabian Peninsula, Muhammad bin Salman

They attempt to dissuade the Ummah from fighting the Jewish state through deception and by merely offering military uniforms.

On Monday, 8 December 2025, the Syrian President, Ahmed al-Sharaa (Al-Jolani), revealed a gift he received from Saudi Crown Prince Muhammad bin Salman. Al-Sharaa announced that the Saudi Crown Prince presented him with a piece of the Kaaba's covering bearing the verse, ﴿وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَٰهِيمَ مُصَلًّٰى﴾ **“And remember when We made the House a place of return for the people and a place of security. And take, O believers, from the standing place of Ibrahim a place of prayer.”** [TMQ Surah al-Baqarah: 125], to be placed in the courtyard of the Umayyad Masjid in Damascus. Al-Sharaa led the dawn Fajr prayer at the Umayyad Masjid, wearing military uniform, and delivered a speech commemorating the first anniversary of the fall of Bashar al-Assad's regime.

Al-Waie Magazine: It seems that al-Jolani still underestimates the capabilities of the Ummah because he measures it by his own experience, and that of his peers, who tied their fate during the Syrian revolution to “friendly” countries that provided them with conditional support to divert the Syrian revolution from its goals. This meant preventing the fall of the regime subservient to Western colonialism, its institutions, and all its symbols. Instead, elements of the old regime were integrated into the new one, and Syria remained under the influence of Western countries and the Western colonialist order, America and its affiliated organizations like the United Nations, and its smaller agent organizations like the Arab League. Moreover, they pushed for normalization with the Jewish state, and Islamic ruling governance was not established. Instead, racist, pre-Islam

(jahiliyyah) nationalist ties were revived under the guise of visionary identity and other such things.

Patriarch al-Rahi, “The New Syria has Become an Islamic State, Meaning that Non-Muslims Have no Place in Syria.”

Al-Waie Magazine: The Media Office of Hizb ut-Tahrir Wilayah Lebanon issued a press release on 7 Jumada al-Thani 1447 AH, corresponding to 28 November 2025 CE, commenting on the statements made by the Patriarch Al-Rahi in his interview with the Lebanese Al-Jadeed channel on the program “This is Me” with journalist Samar Abu Khali.

The press release stated the following, “The space here does not suffice to mention the honorable history of Muslims with Christians who lived among them, nor even to list the positions of writers and thinkers who were fair in describing the treatment of Muslims toward Christians — such as Amin Maalouf and Shakib Arslan. Yet we affirm that this Islamic view and the view of its state toward Christians is clear to the Patriarch Al-Rahi specifically — especially after a delegation from Hizb ut Tahrir / Wilayah Lebanon visited him on 12/1/2021 and handed him a detailed book on this matter.”

The detailed book concluded with the following: “Beware — all caution — of the projects driven by the West in Lebanon, especially America, now that the coasts of Lebanon float upon enormous oil and gas wealth — making Lebanon an object of covetousness in its resources after America has drained it politically and socially... And beware as well of participating in the international competition over Lebanon, especially between America and France, as an extension of the conflict over the vast gas wealth in the Eastern Mediterranean... Therefore, it is

necessary that your insistence be upon linking Lebanon to its origin, its region, and its surroundings — and upon supporting those who sincerely work to save Lebanon and its region from the claws of Western dependency, whether that West is American, French, or otherwise.”

The book also stated: “And today Lebanon lives the same vortex of ‘old-new’ sedition arising from external intervention (American-European) — and if it produces anything new it will only be another failing formula. All these formulas stand upon a law of victor and vanquished — and this entity has been wrapped with a thousand folds of fabrication making of it a holy sanctuary, while it is an entity that has failed to form for itself a unified identity, and its political system is fragile.”

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾
“O you who have believed, if you support Allah, He will support you and make your feet firm.” [TMQ Surah Muhammad: 7]

Ustadh Ibrahim Salama

Allah ﷻ said, ﴿وَالَّذِينَ قَاتَلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَلَهُمْ ۚ سَيَهْدِيهِمُ اللَّهُ وَيُصْلِحُ بَالَهُمْ ۚ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ۖ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۖ﴾
“And those who are killed in the cause of Allah - never will He let their deeds go wasted. He will guide them and amend their condition and admit them to Paradise, which He has made known to them. O you who have believed if you support Allah, He will support you and make your foothold firm.” [TMQ Surah Muhammad: 4-7]

Those who spread falsehood, transgress, and oppress, believe they can harm whomever they please and do whatever they want to people without accountability. They display arrogance, brutality, torture, and murder to terrorize people, and recruit some as henchmen and collaborators, who use instruments to inflict harm. They consider themselves an invincible force, beyond reproach or questioning. It is incumbent upon the believers to stand against them, restrain them, and prevent their harm. However, this is not achieved through mere emotion. Instead, it is achieved through obedience to Allah ﷻ, upholding His Deen, implementing His Shariah Law, and adhering to His methodology in governance and judiciary, coupled with sincere reliance (tawwakul) upon Him and steadfastness. The believer is not deceived by the power of falsehood, no matter how strong its

dominion, nor is he misled by its allure; for falsehood is destined to perish, however long it may last, if the believers confront it with Iman, righteous deeds, and adherence to the Shariah Law of Allah ﷻ.

Then Allah ﷻ clarifies the honor bestowed upon those who are killed in His cause, saying, ﴿وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالُهُمْ﴾ **“And those who are killed in the cause of Allah ﷻ - never will He let their deeds go to waste.”** [TMQ Surah Muhammad: 4] Their deeds are preserved and not lost. Indeed, they are deeds of obedience and for pleasing Allah ﷻ. And Allah ﷻ promises them guidance and the righting of their affairs, ﴿يَهْدِيهِمْ وَيُصْلِحْ بَالَهُمْ﴾ **“He will guide them and set their affairs right,”** [TMQ Surah Muhammad:5] then He rewards them with Paradise, ﴿وَيُدْخِلُهُمْ﴾ **“And He will admit them to Paradise, which He has made known to them.”** [TMQ Surah Muhammad:6]. That is, Allah ﷻ will admit them to a Paradise He promised them, as if they had already experienced its bliss and tasted its glad tidings when they believed in the promise of Allah ﷻ and engaged in Jihad for His pleasure.

And Allah ﷻ said, ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ **“And never think that those who have been killed in the Path of Allah are dead. Rather, they are alive with their Lord, receiving provision.”** [TMQ Surah Aali Imran 169]. With this honor, pleasure, and caring, Allah ﷻ urges the believers to obey Him, to be devoted to Him, and to establish His Deen in their daily lives. The martyrs are among the noblest of hearts and the purest of souls; they are the most abstinent from worldly possessions and adornments, and the most eager to protect Muslims and their homes, sacrificing their lives in support of the Deen of Allah ﷻ.

Hence comes the call of promise and condition, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا﴾ **“O you who have believed, if you support Allah, He will support you and make your foothold firm.”** [TMQ Surah Muhammad: 7]. Supporting Allah is achieved by dedicating oneself to His obedience, without associating anything with Him, by making Allah ﷻ and His Messenger ﷺ more beloved to the believer's heart than oneself, one's wealth, and one's children, and by ensuring that the Word of Allah is the highest. This support is manifested in adhering to the Shariah Law of Allah ﷻ and way, in upholding justice and fairness in all aspects of life, and by not allowing fear or hesitation to deter the believer from supporting his Deen, nor letting the blame of any critic deter him for the sake of Allah ﷻ.

As for His saying ﷻ ﴿وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **“And He will make your foothold firm,”** this firmness is achieved before the battle through thorough preparation, exerting maximum effort, and having sincere intentions. It is achieved during the battle when the hardship intensifies. And it is achieved after victory through steadfastness in obedience, establishing justice, and acting with wisdom and kindness, lest the victory turn into discord.

And Allah ﷻ said, ﴿فَلْيَقْتُلْ فِي سَبِيلِ اللَّهِ الَّذِينَ سَرَّوْنَ اَلْءَدْنِيََا بِالْءَاخِرَةِ ۚ وَمَنْ يُقْتَلْ فِي سَبِيلِ اَللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۖ ۝٧٤ وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اَللَّهِ وَٱلْمُسْتَضْعَفِينَ﴾ **“Let those who have sold the life of this world for the Hereafter, fight in the Path of Allah. And whoever fights in the Path of Allah and is killed or achieves victory - We will bestow upon him a great reward. And what is the matter with you that you do not fight in the cause of Allah and [for] the oppressed...”** up to His Saying, ﴿إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾ **“Indeed, the plot of Shaytan is ever weak.”** [TMQ Surah An-Nisa: 74–76]

The believers fight Jihad in the Path of Allah ﷻ to support His Deen, protect Muslims, break the power of the oppressors, and aid the vulnerable among men, women, and children; those who raise their hands in supplication, ﴿رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا﴾ **“Our Lord, deliver us from this city whose people are oppressors...”** [TMQ Surah An-Nisa: 74]. This is a call to rouse the Ummah of Islam: What prevents it from supporting its brothers and sisters and repelling aggression against them?! The Messenger of Allah ﷺ said, «مَا مِنْ أَمْرٍ يَخْذُلُ أَمْرًا مُسْلِمًا فِي مَوْضِعٍ تَنْتَهَكَ فِيهِ حُرْمَتُهُ وَيُنْتَقِصُ فِيهِ مِنْ عَرَضِهِ إِلَّا خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ وَمَا مِنْ أَمْرٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يُنْتَقِصُ فِيهِ مِنْ عَرَضِهِ وَيَنْتَهَكَ فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ نُصْرَتَهُ» **“There is no person who abandons a Muslim in a place where his sanctity is violated and his honor is attacked, except that Allah will abandon him in a place where he desires His support. And there is no person who supports a Muslim in a place where his honor is attacked and his sanctity is violated, except that Allah will support him in a place where he desires His support.”** (Narrated by Abu Dawud)

The reality in which nations are conspiring against Muslims must be a motivation to resume Islamic life based on the Islamic aqeedah and Shariah Law, not a reason for inaction and submission to the oppressors. Then Allah ﷻ establishes the difference between the two groups, ﴿الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الظَّالِمِينَ﴾ **“Those who believe fight in the Path of Allah ﷻ, and those who disbelieve fight in the cause of taghut (false dieties and authorities).”** [TMQ Surah an-Nisaa 76]. The path of the believers is worship, obedience, and a clear methodology, while the path of the people of taghut is based on whims, systems, and laws that contradict Shariah Law of Allah ﷻ. A taghut is anything that is not based on Islam and that Allah ﷻ has not commanded. Then Allah ﷻ says, ﴿فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ﴾

﴿كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾ **“Fight the allies of Shaytan. Indeed, the plot of Shaytan has ever been weak.”** [TMQ Surah an-Nisaa 76]
 Do not let falsehood frighten you, even if its voice is loud, for its schemes are weak in the face of true Iman and steadfastness. And Allah ﷻ said, ﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمْ﴾ **“Indeed, Allah has purchased from the believers their lives and their wealth in exchange for Paradise...”** [TMQ Surah At-Tawbah: 111].

So, Allah ﷻ, the Creator and Owner, bestows upon His believing servants a great bargain: they sacrifice their lives and wealth in obedience to Him, and He rewards them with Paradise, a true promise in the scriptures and the Quran. And the believers fulfill their covenant with Allah ﷻ, ﴿يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ﴾ **“They fight in the Path of Allah ﷻ, so they kill and are killed.”** [TMQ Surah At-Tawbah: 111], Nothing deters them from fulfilling it once the truth is clear and the path is evident. Then Allah ﷻ concludes with glad tidings, ﴿أَسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۖ وَذَلِكَ هُوَ﴾ **“So rejoice in your transaction which you have contracted. And that is the great triumph.”** [TMQ Surah At-Tawbah: 111]

And Allah ﷻ is the One who guides to the right path. Our Dua is رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا، وَتَبَّتْ أَقْدَامُنَا، وَأَنْصُرْنَا عَلَى الْقَوْمِ الظَّالِمِينَ **“Our Lord, forgive us our sins and our transgressions, make our foothold firm, and grant us victory over the oppressors.”** Allah ﷻ said, ﴿وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ ۖ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ **“And Allah is predominant over His affair, but most of the people do not know.”** [TMQ Surah Yusuf:21]

The Jewish Entity is an Illegitimate Entity Sustained by a Rope Extended from the People, Which is on the Verge of Being Severed

On 17 December 2025, the Chancellor of Germany, Friedrich Merz, affirmed that the military support provided by Germany and other countries to the Jewish entity over the past decades was a decisive factor in its survival, stating, “If we had not supported ‘Israel’ militarily, then this State of ‘Israel’ would no longer exist today.”

In the same vein, US President Donald Trump said that recognizing the Jewish occupation of the Golan Heights was not a demand from any party, not even his closest allies, but he made the decision quickly, after being briefed on the security and historical dimensions of the region.

In a previous interview with the “Daily Caller,” on 1 September 2025 Trump said, “Look, nobody has done more for ‘Israel’ than I have, including the recent attacks with Iran, wiping that thing out.” Trump asserted that the US attacks during the 12-day war completely destroyed the Iranian nuclear program, adding, “We, that plane, wiped them out like nobody ever saw before.”

These are clear examples of what keeps this illegitimate entity in existence to this day. In reality, it is weaker than a spider’s web, and its leaders are like a cat boasting of the roar of a lion. The Jewish prime minister, when he speaks of their entity, their capabilities, and their seven wars, knows he and his government are lying. How could he not know, when he sees the rulers of the Muslims and neighboring countries are complicit with the Jews,

providing protection for the Jewish entity and preventing the armies and other military forces of the Ummah of Islam from reaching them? He sees how the West, led by America, stands with the Jews, supplying them with weapons, money, expertise, and decisions, thus providing them with complete cover to practice their arrogance and brutality! This is the only remaining rope extended for this entity, after their rope with Allah (swt) was severed following their killing of Prophets (as) sent to them. They are left with nothing but the ripe of support of people, America and its allies, and even that is nearly severed.

During the annual White House Hanukkah reception, President Trump told leaders of the American Jewish community that 'Israel' and the Jewish lobby have lost their influence in Washington and that Congress has become anti-Semitic. In the interview with the "Daily Caller" of 1 September 2025, Trump warned the Jewish community and its allies that, "So, they're gonna have to get that war over with. But it is hurting 'Israel.' There's no question about it. They may be winning the war, but they're not winning the world of public relations, you know, and it is hurting them." And Allah ﷻ spoke the truth when He ﷻ said, ﴿صُرِّبَتْ عَلَيْهِمُ الدَّلَّةُ أَيَّنَ مَا تُقْفَوْنَ إِلَّا بِحَبْلِ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ وَصُرِّبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ﴾ **"They were covered with humiliation wherever they were found, except by a rope from Allah and a rope from the people. And they incurred the wrath of Allah, and they were covered with wretchedness. That was because they used to disbelieve in the verses of Allah and kill the Prophets (as) without right. That is because they disobeyed and were transgressors."** [TMQ Surah Aali Imran 112]

«الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يُسْلِمُهُ»

“A Muslim is the brother of another Muslim; he does not wrong him, nor does he abandon him.” [Al-Bukhari]

At the height of the tragedy of the people of Gaza, where days are measured by the number of martyrs, and nights by the number of children who slept without shelter or medicine, the banners of the Arab Cup are raised as if they were banners of victory, that compensate defeat. Screens are turned to make a goal in a net an event, whilst a mother's weeping for her dead infant is made a “passing news item.” Nations are preoccupied with the victory of this team, and the defeat of that one, their eyes quenched with a euphoria that makes them forget the bloodshed. They are called to rejoice at a time when they should be called to stand up, to offer aid, and to be truthful with Allah (swt) and with history.

What kind of cup is this? It is the cup of heedlessness... a cup to be drunk from to extinguish awareness, to bury memories, and to cool the questions that frighten tyrants. It is as if we are saying to the wound: Be silent; the match has begun! It is as if we're telling the destroyed hospitals: Wait! Sports commentary is louder than the cries of thousands of children, thousands of bereaved women, and thousands of wounded people groaning in Gaza and elsewhere - wounds that no one from the Arab world has stepped forward to heal, except for complaints and public condemnations, that neither stop a plane nor deflect a missile.

And Gaza isn't alone. Look at Sudan, being drained by war and fragmentation. Look at Yemen, caught between poverty, siege,

and a protracted cycle of bloodshed. Look at Syria, whose tears haven't dried in years. Look at Lebanon, left on the brink of collapse and fear. Look at Kashmir, the Rohingya, and East Turkestan... tragedies that multiply, and we comment on them with songs, and silence them with festivals.

This is nothing new. This is how football is used - when it's intended as a "painkiller" - after major wounds. In 1982, Beirut was besieged and bombarded, while the world stayed up all night watching the World Cup in Spain. Goals were broadcast, while entire neighborhoods were buried under rubble. In 2014, the world's screens were immersed in the Brazil World Cup, and on those same days, Gaza erupted in a new conflagration. Cheers mingled with reports of bombing, and the cheers prevailed.

O Ummah of Islam...

The problem isn't a game being played, but a heart being sold, dancing on wounds. It's being lured into artificial joy over something trivial, while we see the remains of our brothers and sisters and remain unmoved by the righteous anger.

The Prophet ﷺ said, «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يُسْلِمُهُ» **"A Muslim is the brother of another Muslim; he does not wrong him, nor does he abandon him."** [Bukhari]. This means he doesn't leave him with those who harm him. Instead he supports him and defends him. Did you defend your Muslim brothers and sisters who are being subjected to severe torture in your time with the Arab Cup?

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