

NUSSRAH

The Prophetic Sunnah is Revelation

Conformity of Islamic Belief With Al-Fitrah

End of the Global Hegemony of the US Dollar?

Causes of the Global Financial Collapse

The Saudi-Turkish-Pakistani Tripartite Alliance



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The Prophetic Sunnah is Revelation and a Clarifier of the Noble Quran

Musab Umair – Pakistan

Introduction: The Meaning of Sunnah, Both in the Arabic Language and in Shariah Terminology

Sunnah (سُنَّة), with its plural being Sunan (سُنَن), linguistically is the path (Tareeq) or way (seerah). The inimitable Noble Quran, which set the standard for the Arabic language after its revelation for all times, says, **قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ** “Similar paths came to pass before you, so travel throughout the land.” [TMQ Aali-’Imraan: 137]. This linguistically refers to paths (sunan). The poet of the first and best generation, during the peak of the Arabic language, Khalid bin Zaheer al-Huzli wrote the qaseedah (couplet), **اول راضي سنة من يسيرها** “Do not regret a path (sunnah) you have taken. The first one to accept a path is the one who takes it.”

In Shariah terminology, the Sunnah has meanings in two senses. Firstly, Sunnah is with the meaning of the recommended (nafilah) worships, such as fasting Mondays and Thursdays. This first Shariah meaning is as opposed to the obligatory (Fard), such as fasting Ramadhan. Secondly, Sunnah is also all that Allah ﷻ revealed to the Messenger ﷺ, in the form of the saying (qawl), the action (‘amal) and the approval (taqreer) of the Messenger ﷺ himself. This second Shariah meaning is as opposed to all that Allah ﷻ revealed to the Messenger ﷺ, in the form of the Speech of Allah ﷻ, which is the Noble Quran. So like the Quran, Sunnah is Revelation from Allah ﷻ. However, unlike the Quran, the Sunnah is revealed in contents and meanings, but not in its wording. Whereas the Quran is revealed in the wording of Allah ﷻ as well, being the speech of Allah ﷻ. In the case of Sunnah, Allah ﷻ revealed to him ﷺ and he ﷺ expressed this Revelation in his own words, or his actions, or his approval through silence.

The Sunnah is Revelation from Allah ﷺ

It is decisively established that Sunnah is Revelation, decisive in text (thaboot) and decisive in evidencing (dalaalah).

Allah said, وَمَا يَنْطِقُ عَنِ الْهَوَىٰ “Nor does he speak of desire.” [TMQ Surah an-Najm 53:3]. In his Tafsir, Ibn Kathir stated regarding this ayah, ما يخرج نطقه عن رأيه ، إنما هو يوحى ، “nothing the Prophet says of speech is of his desire or wish.” Imam Qurtubi stated in his Tafsir ، “nothing of what he speaks is of his own opinion. It is only what has been revealed by Allah the Exalted.”

Allah ﷻ said، إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ “It is only a revelation revealed.” [TMQ Surah an-Najm 53:4]. Ibn Kathir stated، إنما يقول ما أمر به ، يبلغه إلى الناس ، “he ﷺ only conveys to the people what he was commanded to convey, in its entirety, without addition or deletion.”

Ibn Kathir refers to Imam Ahmad bin Hanbal in his Tafsir. Imam Ahmad narrated that ‘Abdullah bin `Amr said، كنت أكتب كل شيء أسمع من رسول الله صلى الله عليه وسلم أريد حفظه ، فنهتني قريش فقالوا إنك تكتب كل شيء تسمعه من رسول الله، ورسول الله صلى الله عليه وسلم بشر، يتكلم في الغضب. فأمسكت عن الكتاب، فذكرت ذلك لرسول الله صلى الله عليه وسلم فقال اكتب ، فوالذي نفسي بيده ، ما خرج مني إلا حق ﷺ as I wanted to preserve it. The Quraysh discouraged me from this, saying, ‘You record everything you hear from the Messenger of Allah, even though he is human and sometimes speaks when he is angry.’ I stopped writing for a while, but later mentioned what they said to the Messenger of Allah ﷺ who said، اكتبْ فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا خَرَجَ مِنِّي إِلَّا الْحَقُّ “Write! By He in Whose Hand is my soul, nothing emanates from me but the Truth.”” Abu Dawud also collected this Hadith. Thus, the Prophet ﷺ confirmed that which came from him in the Sunnah, is of the Deen of Truth. As the ayaat of the Quran are taken as guidance, so are aHadeeth that constitute the Sunnah.

Taking Whatever the Messenger ﷺ Brought of Revelation

The obliging of taking the Sunnah as a source of law is also decisive, decisive in text (thaboot) and decisive in evidencing (dalaalah). So, it is not the Noble Quran alone that determines the actions of Muslims.

Allah ﷻ said, **“Whatever the Messenger has brought you, take it, and whatever he has forbidden you, refrain.”** [TMQ Surah al-Hashr 59:7]. ‘Abdallah bin Mas’ud (ra), referred to this noble ayah when endorsing the Sunnah, in the following incident. It is reported by Bukhari and Muslim and mentioned by Ibn Kathir in his Tafsir of the ayah, whilst quoting from Imam Ahmad bin Hanbal.

‘Abdallah bin Mas’ud (ra) said, **لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خُلُقَ اللَّهِ** **“Allah has cursed the women who tattoo, are tattooed, change eyebrow hair and file teeth for beauty, altering what Allah has created.”** A woman came and told him, “I have been told that you cursed such and such women.” He asked, **مَا لِي لَا أَلْعَنُ مَنْ؟** **“Why should I not curse those whom Allah’s Messenger had cursed and those who were mentioned in the Book of Allah ﷻ?”** She told him, “I have read all that is between the two covers and did not find what you said within it.” He replied, **لَيْنَ كُنْتَ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ أَمَا قَرَأْتَ: (مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)** **“Had you read it, you would have found it. Have you not read, “What the Messenger has brought you take it, and what he has forbidden you, refrain from.”** (TMQ Surah al-Hashr 59:7)?” She said, “Of course.” Thus, he said, **فَإِنَّهُ قَدْ نَهَى عَنْهُ** **“So, he ﷻ had forbidden that.”** Thus, Abdullah bin Mas’ud (ra) referred to the fact that the forbidding of these actions is established in the Sunnah and so it must be abstained from.

The Believers Submit to the Sunnah of the Messenger ﷺ in Full Submission

Allah ﷻ said, **فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، ثُمَّ لَا يَجِدُوا** **“But no! By your Lord, they will never be believers until they accept you (O Prophet) as the judge in their**

disputes, and find no resistance within themselves against your decision and submit wholeheartedly.” [TMQ Surah An-Nisa’a 4:65].

Ibn Kathir commentated on the circumstances of the Revelation of this ayah as being a dispute over the Sunnah. He said, “Al-Bukhari recorded that `Urwah said, “Az-Zubayr quarreled with a man about a stream which both of them used for irrigation. Allah’s Messenger said to Az-Zubayr, اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ **“O Zubayr! Irrigate (your garden) first, and then let the water flow to your neighbor.”** The Ansari became angry and said, `O Allah's Messenger! Is it because he is your cousin? On that, the face of Allah’s Messenger became angered and said, اسْقِ يَا زُبَيْرُ ثُمَّ اخْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ، ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ **“Irrigate (your garden), O Zubayr, and then withhold the water until it reaches the walls. Then, release the water to your neighbor.”** So, Allah’s Messenger gave Az-Zubayr his full right when the Ansari made him angry. Before that, Allah’s Messenger had given a generous judgment, beneficial for Az-Zubayr and the Ansar (ra). Az-Zubayr said, “I think the following verse was revealed concerning that case,” **“But no! By your Lord, they will never be believers until they accept you (O Prophet) as the judge in their disputes.”**” [TMQ Surah An-Nisa'a 4:65].”

In his book Ar-Risaalah, which codified the Usool of Fiqh including those related to the Prophetic Sunnah, Imam Shafi’i stated regarding this verse and the incident of az-Zubayr, نزلت هذه الآية فيما بلغنا والله أعلم في رجل خاصم الزبير في أرض، فقاضى النبي بها للزبير. وهذا القضاء سنة من رسول الله، لا حكم منصوص في القرآن. والقرآن يدل والله أعلم على ما وصفتُ، لأنه لو كان قضاءً بالقرآن كان حكماً منصوصاً بكتاب الله “This verse was revealed, as far as reached us, though Allah knows best, concerning a man who litigated against az-Zubayr over some land. The Prophet adjudicated in favor of az-Zubayr. This judgment constitutes a Sunnah of the Messenger of Allah ﷺ, not a ruling (Hukm) explicitly textualized in the Quran. The Quran indicates, though Allah knows best, what I have already characterized above. Had this been a judgment in the Quran itself, it would have been a ruling (Hukm) explicitly textualized in the Book of Allah ﷻ.”

The Believers Conform to What Has Been Decided by Both Allah ﷻ and His Messenger ﷺ

Allah ﷻ said, **وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا** “It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision, and whosoever disobeys Allah and His messenger, he indeed gets off the track, falling into an open error” [TMQ Surah Al-Ahzaab 33:36]

Abdullah Ibn `Abbas (ra) was asked by Tawus about praying two Rakahs after the Salah of Asr and he (ra) told him not to do that. Ibn `Abbas then recited, **وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ** “It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.” So Ibn Abbas directed Tawus to the Sunnah to resolve the matter.

In his Tafseer, Ibn Kathir states, **هذه الآية عامة في جميع الأمور ، وذلك أنه إذا حكم الله ورسوله بشيء ، فليس لأحد مخالفته ولا اختيار لأحد هاهنا ، ولا رأي ولا قول** “This Ayah is general in meaning and applies to all matters. That is so if Allah and His Messenger decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case.” He added, “Hence the issue of going against it is addressed in such strong terms, as Allah says, **وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا** “And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.” So what has been revealed in the Noble Quran and the Prophetic Sunnah leaves no room for opinion or opposition.

The Sunnah Clarifies the Quran, by Detailing of the Concise (tafSeel ul-Mujmal)

There are many examples of how the Sunnah provides detailing (tafSeel) of the concise (mujmal) within the Quran. The mujmal concisely

gives the order for the action, whereas the detailing (tafSeel) gives the manner of the performance of the action.

Imam An-Nawawi declared, فإن أكثر الأحكام الفقهيات، على السنن مدار أكثر الفروعيات مجملات، وبيانها في السنن المحكمات، وقد اتفق العلماء أن على القاضي الآيات الفروعيات مجملات، وبيانها في السنن المحكمات، والمفتي أن يكون عالمًا بالأحاديث الحكميات “The Sunnahs are the center of most fiqhi rulings, as most of the branched verses are concise, and their clarification (bayyaan) is in the legislating Sunnahs. The ‘Ulema have agreed that both the judge and the mufti must be knowledgeable of the legislating hadiths.” Indeed, without the Sunnah to detail the concise, the Muslims would be unable to perform Salah, make Hajj, give Zakah or know when and when not to cut the hand of the thief amongst multitudes of fiqhi matters.

Allah ﷻ said, **“وَأَقِيمُوا الصَّلَاةَ”** **“And establish the Salah.”** [TMQ Surah al-Baqarah 2:43]. Thus, Allah ﷻ concisely commanded in the Noble Quran to perform the Salah, without detailing whether it is one Salah or more than one, the manner of its performance including the number of raka'ah, the defining of its timings and the formation of its pillars (arkaan) whose absence make it invalid. The Sunnah clarified the concise expression with detailing of the Salah. The Messenger ﷺ said, **“صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي”** **“Do pray as you see me praying.”** (Bukhari). So the actions of the Prophet ﷺ made clear to the Muslims of the number of Rak'ahs and timings of Salah, amongst many other aHadeeth related to Salah.

Allah ﷻ said, **“وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا”** **“Hajj to this House is an obligation by Allah upon whoever is able among the people.”** [TMQ Surah aal-i-Imran 3:97]. The Quran conveys the obligation of the Hajj in totality, without detailing its rituals (manaasik). The Sunnah clarified the concise with detailing. He ﷺ said, **“أَلَا فَخْذُوا عَنِّي مَنَاسِكُمْ”** **“Take your manaasik from me.”** (Ahmad). So the details of the performance of the rituals of Hajj are found in the aHadeeth that constitute the Sunnah.

Allah ﷻ said, **“وَاتُوا الزَّكَاةَ”** **“And give Zakah.”** [Surah al-Baqarah 2:24]. The Quran conveys the obligation of the Zakah concisely, without detailing the properties upon which the obligation applies or the minimum nisaab

for its obligation. There are aHadeeth that clarified the Nisaab of Zakah and other details.

Allah ﷻ said, **وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ** “As for male and female thieves, cut off their hands for what they have done—a deterrent from Allah. And Allah is Almighty, All-Wise.” [TMQ Surah al-Maaida 5:38]. The details for the Islamic judiciary to implement are in the Sunnah. The mother of the believers, Aisha (ra) narrated that the Prophet ﷺ said, **تُقَطَّعُ الْأَيْدُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا** “A thief’s hand is cut for a quarter of a Dinar or more.” [Bukhari]. The Nisaab of cutting is measured as one-quarter dinar of gold, which is equivalent to 1.0625 grams of gold, because the Shariah golden dinar is equivalent to 4.25 grams of gold. The Sunnah also detailed that there is to be no cutting during famine. Imam As-Sarkhasi narrated in Al-Mabsoot that MakHool (ra) narrated that the Prophet ﷺ said, **لَا قَطْعَ فِي مَجَاعَةٍ مُّضْطَرَّرٍ** “There is no cutting in the compelling famine.”

Thus the Khaleefah Rashid, ‘Umar al-Farooq (ra) followed the Sunnah by not cutting the hand of the thief during famine. As-Sarkhasi in Al-Mabsoot also narrated from Al-Hasan (ra), from a man, who said, “I saw two men who were tied up, with some meat. So I went with them to ‘Umar (ra). Then the one who owned the meat, said, “We had an ‘Usharaa’ (pregnant she-camel) that we were waiting for (its delivery), in the awaited fertile spring. However, then I found that these two men (thieves) had slaughtered it.” So ‘Umar said, **هَلْ يُرْضِيكَ مِنْ نَافَتِكَ نَافَتَانِ عُشْرَاوَانِ مُرْبِعَتَانِ؟ فَإِنَّا لَا نَقْطَعُ فِي الْعِدْقِ، وَلَا فِي عَامِ السَّنَةِ** “Would you be content to accept two similar ‘Usharaa’ (pregnant) camels in place of it? That is because we do not cut the hands at the time of Al-Ithq and not in the year of the famine.”

The Sunnah Clarifies the Quran by Specification (takhSees) of the General ('aam)

The Sunnah also clarified through specifying generalities in the Quran. In the Arabic language, the general word is in the definite grammatical case (al-mua’raf). It is denoted by “al” in Arabic, which

translates to “the.” In the Arabic language, the general is the word under which two or more entities fall below it in order, without any preference of one over the other in evidence, unless a specification (takhSeeS) is provided. Consider the word, “the angel,” being definite it applies to every angel. So, it is general in relation to everything that is below it in order, such as Jibraeel, Mikaeel and Israfeel. In the Shariah, the examples of specification by the Sunnah of the general (takhSeeS ul-'aam) are many, including rulings related to inheritance and divorce.

Allah ﷻ commanded that the offspring inherit from the parents, **“Allah commands you regarding your children’s (inheritance): to the male, a portion equal to that of two females...”** [TMQ Surah an-Nisa'a 4:11]. So this ayah is general (‘aam) for every father that is inherited from. This is regarding the devisor (muwarrith) who leaves an inheritance. The ayah is also general for every inheritor (waarith). So it is every father and every inheritor, unless there is specification.

It is the Sunnah that then specified the devisor father (muwarrith), who is inherited from, as being other than the Prophets (as). The Messenger of Allah ﷺ said, **“لا نُورَثُ مَا تَرَكْنَاهُ صَدَقَةٌ”** **“We do not get inherited from, what We left is sadaqah.”** (Al Bukhari, Muslim and Ahmad). The Sunnah also specified the inheritor (waarith), as being other than the murderer. The Messenger of Allah ﷺ said, **“ولا يرثُ القاتلُ شيئاً”** **“And the murdered does not inherit anything.”** (Abu Dawood). So, in the case of an inheritor murdering another inheritor for their share, the Islamic judiciary must exclude the inheritor from his share, due to the specification of the Prophetic Sunnah of the generality in the Noble Quran.

Allah ﷻ said, **وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا** **“If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days.”** [TMQ Surah Al Baqarah 2:234] This verse denoted the ‘iddah period in which the widow may not remarry as a generality. The verse was specified by the Hadeeth of Subay'ah Al Aslamyah, when she gave birth twenty-five days after the

death of her husband. The Prophet ﷺ told her that she became allowed to remarry, so the Sunnah clarified that the verse is specific for the non-pregnant widow.

Sulaiman bin Yasir narrated that, Abu Hurairah (ra), Ibn Abbas (ra) and Abu Salamah bin Abdur-Rahman (ra) mentioned the pregnant women whose husband died and she gave birth after the death of her husband. So Ibn Abbas (ra) said, تَعْتَدُ آخِرَ الْأَجَلَيْنِ “She observes Iddah until the end of the two terms.” Abu Salamah (ra) said, بَلْ تَحِلُّ حِينَ تَضَعُ “Instead, she is allowed when she gives birth.” Abu Hurairah said, أَنَا مَعَ ابْنِ أُخِي “I am with my nephew,” meaning Abu Salamah. So he sent a message to Umm Salamah (ra) the wife of the Prophet ﷺ. She (ra) said, قَدْ وَضَعْتُ سُبَيْعَةَ الْأَسْلَمِيَّةِ بَعْدَ وَفَاةِ زَوْجِهَا بِبَيْسِرٍ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهَا أَنْ تَتَزَوَّجَ “Subai'ah Al-Aslamiyyah gave birth a short time after her husband died, so she sought the judgment of the Messenger of Allah and he ordered her to get married.” [Tirmidhi]. So in the matter of disagreement between Companions (ra), the generality regarding iddah mentioned in the Quran, was specified by the hadith as applying only on the one who is not pregnant.

The Sunnah Clarifies the Quran by Restriction of the Absolute (taqyeed ul muTlaq)

There are verses of the Noble Quran verses that contain the unrestricted, absolute (muTlaq). It is the Prophetic Sunnah that restricted this absolute with a determined restriction.

Regarding the absolute (mutlaq) in the language, it is built on the indefinite (an-nakirah) grammatical case, unlike the general (‘aam) which is built on the definite case. The word in the indefinite case denotes a common (shaa’i) meaning over its genre (jins), being absolute in this. So “a Muslim” applies to all members of the genre of Muslims and includes any single Muslim, absolutely. The absolute contrasts with the general as that is in the definite case, applying to every Muslim, rather than any Muslim.

The absolute contrasts with the restricted (al-muqayyad) which denotes a designated (mu'ayyan), singled-out, defined meaning, such as Zayd rather than “a man,” or a fast of three days, rather than “a fast.” This is for the language in which Revelation was revealed, Arabic. It is now to be seen how the Sunnah restricts the absolute in the Quran.

Allah ﷻ said, **وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ** **بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ** **“And do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, compensation is either a fast, or a charity or a sacrifice.”** [TMQ Surah Al Baqarah 2:196]. The Arabic words for a fast (Siyaam), a charity (Sadaqah) and a sacrifice (nusuk) are mentioned in the indefinite grammatical case (nakirah). Thus, they are absolute in meaning, without restriction. It is a fast, in its genre, without restriction. It is giving a charity, in its genre, without restriction. It is making a sacrifice, in its genre, without restriction. So how is the believer to know how much to fast, how much to give charity or how much to make of sacrifice? The absolute requires restriction.

It is the revealed Prophetic Sunnah that establishes the limitation regarding compensatory fast, charity and sacrifice, restricting the absolute. It is the Sunnah that restricted “a fast” to a fast of three days. It is the Sunnah that restricted “a charity” to one faraq for six needy, whilst the faraq is three saa’ so it is half a saa’ for each of the needy. And the Sunnah restricted the sacrifice to slaughtering one female sheep.

Muslim reported that Ka’b b. 'Ujra (ra) reported that the Messenger of Allah ﷺ happened to pass by him at Hudaibiya before entering Mecca in a state of Ihram and he (Ka’b) was kindling fire under the cooking pot and vermin were crawling upon his (Ka’b's) face. Thereupon he ﷺ said, **أَيُّؤْذِيكَ هَؤَامُكَ هَذِهِ** **“Do these vermin trouble you?”** Ka’b said, “Yes.” The Messenger of Allah ﷺ said, **فاحْلِقْ رَأْسَكَ وَأُطْعِمْ فَرَقًا بَيْنَ سِتَّةِ مَسَاكِينَ وَالْفَرَقُ ثَلَاثَةُ** **“Shave your head or feed one faraq to six needy, and the faraq is three saa', or fast three days or sacrifice a single sacrificial animal.”** In the narration of Bukhari, Prophet ﷺ said to him, مَا

كُنْتُ أَرَى أَنَّ الْجَهْدَ قَدْ بَلَغَ بِكَ هَذَا أَمَا تَجِدُ شَاءً صُمُّ ثَلَاثَةِ أَيَّامٍ، أَوْ أَطْعِمُ، سِتَّةَ مَسَاكِينَ، لِكُلِّ مَسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعَامٍ، وَاخْلُقْ رَأْسَكَ “I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?” Ka’b replied “No.” He ﷺ then said, “Fast for three days, or feed six poor persons each with half a Sa’a of food and shave your head.” [Bukhari].

Allah ﷻ said, **“after the fulfilment of a bequest and a debt.”** [TMQ Surah An-Nisaa 4:11]. The word “a bequest” (wasiyyah) is regarding giving a charity from the will. It is in the nakirah (indefinite) case, in an absolute sense. It is any bequest without limitation to a determined (mu’ayyan), specific amount of bequest.

The Prophetic Sunnah restricts that the amount of the bequest is one third or less, so it is not permissible to take out of the will more than one third of the money, left by the dead. Sa’d (ra) narrated, “I became seriously ill at Makkah and the Prophet ﷺ came to visit me. I said, “O Allah's Messenger ﷺ! I shall leave behind me a good fortune, but my heir is my only daughter, shall I bequeath two third of my property to be spent in charity and leave one third (for my heir)?” He ﷺ said, لَا “No.” I said, “Shall I bequeath half and leave half?” He ﷺ said, لَا “No.” I said, “Shall I bequeath one third and leave two thirds?” He said, **“الْثُلُثُ وَالْثُلُثُ كَثِيرٌ One third, though even one third is too much.”** [Bukhari]

The Sunnah Clarifies the Quran by Affixing (ilHaaq) a Branch (far'a) of the Rulings to the Usul (Origin) in the Quran

The Sunnah affixes a branch to the branches of rulings, whose origin is in the Quran. The branched ruling in the Sunnah may at first appear to be an original legislation. However, after scrutiny, it is affixed to an origin in the Quran. The examples of affixing by the Sunnah of the rulings whose origin is in the Quran are many.

In the ayah of those women prohibited for marriage, Allah ﷻ included joining two sisters in marriage by saying, **“وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ and**

gathering two sisters in wedlock at the same time.” [TMQ Surah an-Nisa'a 4:23]. So the origin of the ruling is the prohibition of gathering two sisters within marriage. It is the Sunnah that clarifies by affixing other branches to the origin, prohibiting the joining of a woman with her paternal aunt, maternal aunt, brother's daughter and sister's daughter.

The Messenger of Allah ﷺ clarified by affixing, لَا تُنكِحُ الْمَرْأَةَ عَلَى عَمَّتِهَا “The woman is neither joined in marriage with her paternal aunty nor with her maternal aunt, nor with her brother's daughter nor with her sister's daughter.” (Ahmad). Ibn Hibbaan narrated on the authority of Ibn Abbas (ra) that he said, نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُزَوَّجَ الْمَرْأَةُ عَلَى الْعَمَّةِ وَالْخَالَةِ قَالَ إِنَّكَ إِذَا فَعَلْتَنَ ذَلِكَ “The Messenger of Allah ﷺ forbade marrying the women over her paternal aunt or maternal aunt. He ﷺ then said, if you women do that; you will cut your (arhaam) kinships”. So he affixed the prohibition of these women to the prohibition of gathering two sisters in wedlock.

Allah ﷻ said, وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ “Your foster-mothers who suckled you and your foster-sisters by suckling.” [TMQ Surah an-Nisa'a 4:23]. So the man cannot marry the women who suckled him, their wet-nurses, and cannot marry their daughters either. It is the Sunnah which affixed to the prohibited relatives through suckling (raDaa'ah), those women who are prohibited by blood kinship (nasab). So the Sunnah added to the foster-mother and foster-daughter, the foster-paternal aunt, the foster-maternal aunt, the daughter of the foster-brother and foster-sister and those similar.

Ibn 'Abbas (ra) narrated that the Prophet ﷺ was offered to marry the daughter of Hamzah (ra). He ﷺ said, وَأَخِي مِّنَ الرَّضَاعَةِ “She is not lawful for me for she is the daughter of my foster-brother through suckling (raDaa'ah) and whatever is prohibited by blood kinship (nasab) is also prohibited by suckling (raDaa'ah).” [Bukhari and Muslim]. So the Hadith affixes those prohibited by blood kinship (nasab), to those prohibited by suckling (raDaa'ah),

affixing female relatives to the foster-mother and the foster-sister that are mentioned in the Noble Quran.

Original Legislation in the Sunnah that is not Affixed in its Origin in the Quran

In addition, the Messenger of Allah ﷺ did bring new legislation without it being affixed to its origin in the Noble Quran. Not every new legislation the Messenger brought has to be attached to its origin in the Quran, even though that is the majority case.

An example for this, the affirmation of the public utilities to be from among the public ownership is a new legislation in the Sunnah alone. The Messenger ﷺ said, **المسلمون شركاء في ثلاث: في الكلا والماء والنار** **“The Muslims are partners in three: in the pasture, the water and the fire.”** (Abu Dawood). This legislation is not affixed in its origin in the Quran. It is an original legislation from the Sunnah.

A second example is the prohibition of the custom tax. The Messenger ﷺ said, **لا يدخل الجنة صاحب مَكْسٍ** **“Whoever imposes maks (customs tax) does not enter paradise.”** (Ahmad). It is a legislation that is not affixed to in its origin to the Quran.

So there are a few cases, though in most cases, the new legislations the Messenger ﷺ brought are affixed to their origin in the Quran.

Conclusion: The Prophetic Sunnah is Revelation, Clarifying the Noble Quran

Allah ﷻ said, **فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ** **“If you differ in anything among yourselves, refer it to Allah and His Messenger.”** [TMQ Surah an-Nisa’a 4:59]. The referring to Allah ﷻ is by referring to the Noble Quran. The referring to the Messenger is referring to him directly, when he ﷺ was alive. Then when Allah ﷻ took his blessed soul, the referring is to the Prophetic Sunnah. So we do not say that we have the Book of Allah, so

we take only what is in it, excluding the Sunnah. We take both the ayaat and the aHadeeth for legislation. The Messenger ﷺ warned us, **يُوشِكُ رَجُلٌ مُتَّكِئًا عَلَى أَرِيكَتِهِ، يُحَدِّثُ بِحَدِيثٍ مِنْ حَدِيثِي، فَيَقُولُ: بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ عَزَّ وَجَلَّ، مَا وَجَدْنَا فِيهِ مِنْ حَلَالٍ اسْتَحْلَلْنَاهُ، وَمَا وَجَدْنَا فِيهِ مِنْ حَرَامٍ حَرَّمْنَاهُ، أَلَا وَإِنْ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُ مَا حَرَّمَ اللَّهُ** **“It is imminent that a man resting on his couch would be told one of my Hadith. He would say: ‘between us and you is the Book of Allah the Great and the Almighty, what we find in it as halaal we consider it halaal, and what we find in it as haraam we consider it haraam.’ Indeed, what the Messenger of Allah ﷺ forbade is like what Allah forbade.”** (Ibn Majah).

Allah ﷻ said, **وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ** **“And We have sent down unto you the reminder that you may clarify to the people what is sent for them.”** [TMQ Surah Surat Al Nahl 16:44]. Ibn Kathir stated, **ولعلمنا بأنك أفضل** **“And to let us know that you are the best of creation and the master of the progeny of Adam, so that you detail for them that which is concise and you clarify for them all that is ambiguous.”** It is indeed the Prophetic Sunnah that is a clarifier for the Noble Quran. The Prophetic Sunnah details the concise in the Noble Quran. The Prophetic Sunnah specifies the general in the Noble Quran. The Prophetic Sunnah restricts the absolute in the Noble Quran. The Prophetic Sunnah affixes a branch of legislation to its origin in the Noble Quran. There are even a minority of cases, wherein the Prophetic Sunnah brings forth new legislation, for which no origin is in the Noble Quran. Accordingly, the Prophetic Sunnah is a Shariah evidence like the Noble Quran. The Messenger of Allah ﷺ said, **تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ** **“I have left with you two things you will never stray if you adhere to them: the Book of Allah and the Sunnah of His Prophet.”** (Imam Maalik in Muwatta).

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Prerequisites for Political Understanding and Policymaking (Part 3): The Role of the Map in Political Understanding

Luqman Harzallah – Palestine

It has been said that a politician who does not know the world map does not know politics; the world map and its knowledge are essential to political understanding.

Map-related information is not limited to knowing the location of the country to which the particular event under investigation relates. Instead, it extends to understanding the country's location on the map, the nature of the geography related to the country, the nature of its borders, its connection to oceans, its connection to important geographical features, and understanding the demographic situation in terms of population number, population density, the nature and characteristics of the population, and its possession of energy and technology.

It is worth noting that there is an intersection between the political and strategic features of a country's location. Political features help a country to carve out an important international position, and help the analyst understand the political issues and events related to the country. Understanding the strategic features of a country's location on the map is useful in military analysis, and for the country's military position to be strong. The intersection is due to the fact that the political strength of a country is linked to its military strength.

Understanding a country's location requires several factors, including whether it is a continental state, an oceanic state, or a combination of both. A continental state is one whose geographical location is on land, with its borders surrounded by land, land-locked, with no access to the sea. An oceanic state is one located in the ocean, and therefore its borders are surrounded by ocean waters. A country that combines both is one that has a continental mass, that is, a large portion of land, and coasts open to oceans or seas.

A continental state's strength is continental, meaning its power is linked to the strengths of the land, in terms of terrain, transportation and trade routes, and land power. An oceanic state's strength is oceanic, due to its openness to sea routes, the ability of its fleets to transport and wage war, its broad trade horizons, and its extensive ability to communicate with other peoples. Therefore, the continental state lacks peripheral projective power, and its ability to carve out an influential international position remains less than that of more peripheral states. As for those states that possess both characteristics, having a continental mass and an oceanic mass, their ability to carve out an advanced global position is high.

Continental countries include those located in the centers of continents, such as Afghanistan, Chad, Niger, Bolivia, and Paraguay. Oceanic countries include Britain, Australia, Japan, the Philippines, and Indonesia. Countries with both characteristics include the United States, Spain, Turkey, India, Egypt, Libya, Algeria, Yemen, ash-Sham, Iran, Pakistan, France, Italy, Germany, and China. Russia's continental mass is large, but it is connected to frozen waters, making its use of the oceanic aspect very costly. Therefore, it has made tremendous efforts throughout its history to reach warm waters, and continues to do so, in order to take on the oceanic dimension.

A country's location on the map remains a decisive factor in determining its global weight, whether through its ability to connect to other countries, or its location on key international communication routes. Not all oceanic countries are made equal; those connected to important geographic features are more likely to assume a high global weight. Important geographic features include islands, straits, isthmuses, and locations overlooking international shipping lanes.

Islands are of great importance in several respects. If a country's borders extend to include an archipelago of islands in a significant region, and it controls the surrounding sea, it gains global influence. Therefore, Japan sought to control the Pacific Ocean, and its attack on Pearl Harbor was perhaps motivated by its desire to control the Pacific Ocean. Had it

achieved this, it could have easily assumed the position of the number one country. If the islands are not on trade routes, their location can be considered if it is important for influencing other countries. They can be controlled and used as military bases, such as the Solomon Islands in northeastern Australia, and the Socotra Islands in southern Yemen opposite the Horn of Africa. Peninsulas, such as Crimea, are also included in the list of islands.

International maritime transport takes routes across the high oceans, and if a situation compels it to change its route, this is not at all difficult. However, when shipping routes pass through straits, they are indispensable routes, as the route is often restricted through these straits. Britain's control of Gibraltar and the Bab al-Mandab made this a tool for its global influence when it was the leading power there. The Taiwan Strait, through which 500,000 commercial sea voyages pass annually (Asharq Al-Awsat, 21 August, 2023), prompted America to turn it into a zone of influence and friction with China, by winning over the ruling regime in Taiwan to its side. The Bosphorus Strait made Istanbul an internationally influential region, prompting the Allies to grant it special status in the Treaty of Lausanne, which stipulated the demilitarization of the Strait, along with the Dardanelles, the Sea of Marmara, the Turkish islands, and some Greek islands.

An isthmus is a thin strip of land connecting two larger areas of land. Its location on international shipping routes makes it a port and embarkation point for ships at either end, or it may prompt the country administering it to dig a canal connecting the two ends of the isthmus. Examples of these are the Suez Canal, the Panama Canal, and the Kiel Canal. Prior to the opening of the Panama Canal, the Isthmus of Tehuantepec was the shortest route between the Gulf of Mexico and the Pacific Ocean.

It is clear that if continental countries do not have access to the oceans, they will be forced to rely on intermediary, more peripheral states that occupy a place between the continent and the sea. Even those countries

with little global influence are viewing this issue with concern. Ethiopia, for example, concluded an agreement with the breakaway Republic of Somaliland in 2023 to grant it access to the Red Sea.

The nature of geography related to a state encompasses several fundamental elements, including its area, the nature of its borders, its domestic, internal terrain, and its natural structure. As for the nature of a state's borders, there is no specific law governing the nature of borders, whether chosen or imposed by a state. It is natural for a state to have defined itself by natural boundaries, such as mountain ranges, river courses, and seashores. Borders may have been drawn pursuant to agreements with neighboring countries, or as a result of expansion or contraction due to wars. However, since the emergence of the new world order, nationalistic borders have taken on a sacred character, and the issue of expansion has become a matter of global abhorrence, or in need of justification that reflects a popular will for annexation or secession. Among the geography related to borders is the type of population centers located on the border. Some borders border two countries and separate two peoples, while others border two countries and separate a single people into two parts, each part belonging to a separate state. This helps us understand the stability and permeability of borders due to the connection or separation of the two peoples on either side of the border. Border geography includes knowing the countries bordering the border and knowing their international status, which opens the door to competition, dispute, war, dependency, or taking over vital territory.

The natural structure is related to the nature of the country's environment and the resources contained within its geography. A country's surplus water resources are vital to its water security, and the depletion of groundwater reservoirs is a risk indicator. Oil and mineral wealth is an important factor in countries, enabling them to achieve self-sufficiency in energy and industry, and even enhancing their ability to influence others through these resources. Marine mineral and fish resources are an important factor in their wealth and food security. The nature of the soil, in terms of the vastness of fertile land, and the

contrasting expanse of deserts, influences a country's position in terms of the true strength of its economy, or in other words, its productive capacity. This even influences the nature of its people.

The area of a country, as in the vastness of the area, has a value in several aspects — one of which is the connection between the vastness of the area and the population, another through the connection between the area and the wealth, and another through the strategic depth of the country. This last aspect is very important, especially in the event of its exposure to invasion, as the large area makes the control of the invaders slow, and perhaps faltering if their invasion is an invasion of the territory, and not an invasion of the centers of power.

Domestic terrain grants natural internal defensive lines for a country if it contains rugged terrain, or vice versa if it contains flat terrain. The diversity of terrain also contributes to the diversity of production in a country. The Ural Mountains in Russia were a natural barrier, behind which a vast extension to the east protected Russia from collapse, in the event that invaders took control of its western part, the part in which the Russian capital, Moscow, is located. In contrast, the European Plain in Eastern Europe made its countries a corridor for wars and an arena of cultural conflict.

It is important for countries to be located on land ports and transportation routes. Turkey's location makes it a major land link between Asia and Europe, and thus, land trade routes between Asia and Europe pass through it. The same applies to countries located along the ancient Silk Road and the Belt and Road Initiative, including China, Kazakhstan, Russia, Belarus, Poland, and Germany. This has prompted the implementation of major projects along these routes, including railways, land ports, and oil and gas pipelines.

Population, on the other hand, is a very important factor in a state's strength. Research into it takes several approaches, one of which is population size and growth rate. Another links population to area, thus studying population density. Another relates to the age density of the

population, and another relates to the nature of the people. Countries that aspire to assume international status push toward increasing their population. This is achieved by encouraging the population to reproduce, and providing benefits for each additional family member, thus increasing birth rates in the country. Another approach is to compensate for the population deficit by immigration, thus increasing the incentives that drive people to immigrate into the country, thus increasing the population. This stimulates the economy, provides protection from extinction, and provides the potential to pursue major projects that may require waging costly wars in terms of manpower, whether in terms of preparation or in terms of bearing losses. Population density, on the other hand, is an indicator of a state's human and economic strength, as you will see that the largest cities in the world are those that provide abundant economic opportunities, abundant resources, financial activity, or political centers. Population density indicates the ageing or youthfulness of societies. Young societies have a high capacity for production and fighting, unlike aging societies.

Energy and technology have become key issues in shaping the strength of nations, especially those that have, or seek to achieve, a prominent international position. Energy and technology are interconnected. While energy can be classified as a nation's resource, it can also be given a separate classification. It can be viewed in terms of the availability of raw materials for fossil fuels and nuclear energy within a nation. It can also be viewed in terms of the nation's investment in its existing energy resources, such as the presence of oil wells, refineries, nuclear reactors, and the level of enrichment in nuclear reactors. These resources and associated facilities are extracted and operated by the nation, or the nation has granted concessions for other nations to do so. Conversely, some technologies are relatively common within a nation and do not significantly impact its weight, while others are a key factor in its strength. These include iron and steel technology, heavy industries, electronics technology, and the microchip industry. Others include artificial intelligence, which is used in military industries and espionage operations, and aviation and satellite technology. There are many examples of this. Taiwan's "monopoly" over

the microchip industry has given it global influence. In other words, America has influenced the world because the Taiwanese government is subordinate to America, and because the operating system for Taiwanese chips is American. Indeed, America provides subsidies to companies operating in this field in America, including Intel, which has chip projects in Arizona, Ohio, New Mexico, and Oregon, and the Taiwanese company, TSMC, which has two factories under construction near Phoenix (Al Jazeera Net, January 28, 2024). This is to ensure the industry remains under its control. Furthermore, America excels in the software aspect of microchips, and has been ahead of the rest of the world in this field, which has helped strengthen its global influence. On the other hand, the development of the missile industry in Russia has made it a reality in wars. The Kinzhal missile and the hypersonic Oreshnik missile have distinguished Russia's strength. As for the espionage industry, America developed it to the point of producing aircraft during the Soviet era that fly at high altitudes beyond radar detection, equipped with high-resolution cameras that accurately capture the desired locations. It then developed into the manufacture of spy satellites with ultra-high-resolution cameras. Let's not forget modern technologies in image analysis, facial recognition, and network security, to the point where its armies wage wars as electronic hackers. Although these things haven't been captured on modern maps, they must be observed in countries, just as raw material and oil resources are observed.

This is a brief overview of a collective of issues that are important to consider when looking at a map, noting that some are more influential in highlighting a state's power than others. There is no single law that determines whether a state possesses certain characteristics that make it more powerful than another. Instead, it examines the overall geopolitical situation of the state and the sum of its characteristics.

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Asim Munir's Hardline Policy: Enabling Other States to Achieve Greatness

Abdul Majeed Bhatti – Pakistan

Pakistan and Afghanistan are once again teetering on the brink of all-out war, undermining the ceasefire heavily promoted by China. Pakistan has long accused Afghanistan of harboring the Tehrik-i-Taliban Pakistan (TTP) and elements linked to Pakistani intelligence that carry out attacks within its territory—a claim the Taliban government vehemently denies. Conversely, Kabul has accused Islamabad of launching unjustified military operations that kill Afghan civilians, while Pakistan maintains in its defense that it targets only militants.

However, the stakes extend beyond mere border skirmishes; under US oversight, Islamabad seeks to position itself as a cornerstone of a new regional security architecture linked to Iran, Egypt, Türkiye, and the Gulf States, alongside broader connectivity across Eurasia. Such ambitions require credibility, stable borders, and reliable regional relations—not a deteriorating western front. The recent escalation raises a fundamental question: Has Pakistan lost the ability to manage its neighborhood politically, leaving coercion, mistrust, and geopolitical rivalry to dictate the course of events?

Much of this deterioration has occurred during General Asim Munir's tenure. Since succeeding Army Chief Qamar Javed Bajwa in November 2022, Munir has adopted an increasingly security-first approach toward Afghanistan. Measures such as the mass deportation of Afghan refugees, tightened border controls along the 2,670-kilometer Durand Line, and repeated military operations against the infrastructure of the Tehrik-i-Taliban Pakistan (TTP) reflect a preference for coercive solutions over political diplomacy.

Munir's security-centric approach is not limited to Pakistan's western neighbor. In May 2025, Pakistan engaged in a conflict with India following unprovoked attacks within its territory; it managed to achieve air superiority

over its traditional adversary, prompting India to seek a ceasefire through U.S. mediation. This implicit victory encouraged Trump to assign Munir a greater role in transforming America's failed war against Iran into a political success—facilitated by a new regional security and economic framework that would allow the U.S. to retain its influence in the Middle East.

Pakistan has applied this same security logic domestically as well, with security crackdowns intensifying in Baluchistan, Khyber Pakhtunkhwa, and—more recently—in Pakistan-administered Kashmir. While these challenges did not originate under the current military leadership, Pakistan's increasingly violent response to genuine dissent has exacerbated existing grievances rather than addressing them.

Pakistan's use of violence to suppress domestic opponents does not signify a strengthening of its power under Munir; instead, it indicates that the state's legitimacy in the eyes of its citizens has reached an all-time low. These same attitudes now prevail across the border in Kabul, where Afghanistan—once considered Pakistan's "strategic depth"—has turned against it with a spirit of vengeance.

These developments have not gone unnoticed by Pakistan's adversaries and allies alike. In its pursuit of an "Akhund Bharat (Greater India)," India has intensified its ties with Afghanistan. It seeks not only to deepen rifts between Kabul and Islamabad but also aims to use Afghan territory to undermine Pakistan's control over Balochistan, Khyber Pakhtunkhwa, and Pakistan-administered Kashmir. India views Pakistan as a renegade territory that must be severely weakened and reintegrated into "Mother India." Another party seeking to dismantle Pakistan is the Jewish entity, which views Pakistan as a major threat to its regional ambitions in the Middle East; both it and India share the concern that Pakistan's strength poses an existential threat to them.

As for Russia, it has officially recognized the Taliban government in Afghanistan and recently signed a military partnership with it. It seeks to keep armed Islamist groups away from its southern borders to safeguard its hegemony over Central Asian states and to restore a form of "Greater

Russia” stretching from Central Asia to eastern Ukraine. Russia also strongly opposes Munir’s efforts to establish a new security architecture in the Middle East that would reinforce continued American hegemony.

Washington publicly supports Munir’s efforts to craft a peace settlement that would grant Trump a political victory over Iran, and it has condemned cross-border attacks launched from Afghanistan against Pakistani security forces. However, the political relationship between Washington and Munir is based on short-term interests; its long-term objective is to ensure that Pakistan remains a useful regional partner without posing a threat to “Greater India” or the ambitions of the Jewish entity. When the opportune moment arrives, the United States might sacrifice a weakened Pakistan to bolster India in countering China and to safeguard its own interests in the Asia-Pacific region.

China is arguably the only major power with a genuine strategic interest in the long-term security and survival of the Pakistani state. Pakistan’s stability and capability are essential for safeguarding the Belt and Road Initiative (BRI) —particularly the China-Pakistan Economic Corridor, the initiative’s flagship project. Beyond economics, China views Pakistan as a crucial bulwark against the spread of extremism from Afghanistan into the East Turkestan region, as well as a strategic counterweight to India’s growing influence. Consequently, China’s support for Pakistan is not rooted in sentiment or the strength of bilateral ties, but instead in pragmatic power-balance calculations driven by its long-term geopolitical interests.

Munir may believe that his security-centric approach—both domestic and foreign—lays the foundation for his own enduring greatness. Yet, reality suggests that his hardline stance has merely paved the way for other states to achieve greatness at Pakistan’s expense. He would have been better served by adopting the approach of the Seljuks, Ghaznavids, and Mughals—and the Afghan rulers who followed them—by skillfully managing domestic affairs while keeping foreign powers at bay, thereby ensuring the greatness of Islam in the region.

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The Conformity of Islamic Belief With Innate Human Nature (الفطرة Al-Fitrah)

Khalifah Muhammad – Jordan

Allah ﷻ says, ﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ “So direct your face self toward the Deen, inclining to truth. Adhere to the fitrah of Allah upon which He has created mankind. No change should there be in the creation of Allah. That is the correct Deen, but most of the people do not know” [TMQ Surah Ar-Rum: 30].

This noble verse came after mentioning many of the signs of Allah ﷻ, including bringing forth the living from the dead, and bringing forth the dead from the living, reviving the earth after its death, creating man from dust, creating spouses for them to dwell with, creating affection and mercy between spouses, creating the heavens and the earth, the diversity of languages and colors, people sleeping at night and seeking His bounty during the day, and that He ﷻ shows us lightning out of fear and hope, and sends down water from the sky to revive the earth after its death, and the heavens and the earth standing by His command, and His ﷻ power to revive us after the resurrection, and that He ﷻ owns whatever is in the heavens and the earth, all are obedient to Him, and that He ﷻ begins creation and then repeats it; This noble verse we are discussing begins with the explanatory conjunction “fa” (الفاء then), which connects what follows to the meaning understood from the preceding context. The implied meaning is, “If you have come to know the power and greatness of Allah ﷻ in the preceding verses, then set your face towards the Deen, inclining towards truth.” This is both eloquent and concise, as Allah ﷻ suffices with this “fa” (الفاء then) which indicates the implied meaning understood from the context of several preceding verses.

Then came Allah ﷻ’s command to His Messenger ﷺ to turn his face towards the true Deen. Allah ﷻ’s address to His Prophet ﷺ is an address to his Ummah unless there is evidence making it specified to the Prophet ﷺ. Here, there is no evidence for specification, so the command to turn

one's face towards the true Deen is general, encompassing both the Messenger ﷺ and his Ummah. This is further emphasized by the verse that immediately follows, ﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾ **“Adhere to it, turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah”** [TMQ Surah Ar-Rum: 31]. Here the phrase ﴿مُنِيبِينَ﴾ **“turning to Him in repentance”** is in the plural, and the two commands and prohibitions that follow are addressed to the community (جماعة jamaa’ah), ﴿وَاتَّقُوهُ﴾ **“and fear Him”** ﴿وَأَقِيمُوا الصَّلَاةَ﴾ **“establish Salah”** and ﴿وَلَا تَكُونُوا﴾ **“do not be of those (who associate partners with Allah).”**

The establishment of the face that is commanded means straightening and adjusting the face to what it is looking at without turning to the right or left. It is a metaphor for complete and pure devotion to the Deen. The establishment of the face and its direction is mentioned more than once in the Noble Quran, such as Allah’s ﷻ saying, relating the words of Ibrahim (as), ﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ﴾ **“Indeed, I have turned my face [self] toward He who created the heavens and the earth”** [Surah Al-An’am: 79], and His ﷻ saying, ﴿وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ﴾ **“and that you direct yourselves to the Qiblah at every place or time of prostration, and invoke Him, sincere to Him in Deen”** [Surah Al-A’raf, 29], and others.

The definite article Al (ال the) attached to Ad-Deen (الدين the Religion) is the established, ordained Deen commanded by Allah ﷻ, that is, the Deen of Allah ﷻ revealed to His Messenger ﷺ.

As for ﴿حَنِيفًا﴾ **“upright”** the word Al-Haneef (الحنيف the inclining) means inclination, i.e., inclining away from falsehood towards truth. Truth and falsehood cannot coexist, nor can belief and disbelief coexist, because belief in Allah ﷻ as the Creator and Sustainer necessitates disbelief in all else.

Allah ﷻ said, ﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾ **“So whoever disbelieves in taghut (false deities) and believes in Allah has grasped the most trustworthy handhold”** [TMQ Surah Al-Baqarah: 256]

and ﴿فَظَرَّتْ أَلَلَهُ أَلَّتِي فَطَرَ أَلْنَّاسَ عَلَیْهَا﴾ **“Adhere to the fitrah of Allah upon which He has created mankind”** [TMQ Surah Ar-Rum: 30]. The word Innate Human Nature (الفِطْرَة Al-Fitrah) is from the verb fatara (فطر) which means “created,” and from it is His ﷻ saying, ﴿أَلْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ﴾ **“All Praise is due to Allah, Creator of the heavens and the earth”** [TMQ Surah Fatir: 1], meaning: Creator of the heavens and the earth. The nature is added to the name of Allah ﷻ to magnify it because it is one of the signs of Allah ﷻ. Therefore, Allah ﷻ swore by the soul that contains this nature and its formation in this form, so He ﷻ said, ﴿وَنَفْسٍ وَمَا سَوَّاهَا * فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا﴾ **“And by the soul and He who proportioned it and inspired it with discernment of its wickedness and its righteousness”** [TMQ Surah Ash-Shams: 7-8]. Then, Allah ﷻ affirmed this by describing the innate human nature (fitrah) as that upon which He created mankind, using the preposition ‘ala (على upon), which denotes superiority, due to the profound influence this innate human nature has on people, as if it were above them, dominant and firmly established within them.

The verb is understood as an implied verb, meaning: Follow or adhere to what your innate nature, upon which Allah created you, dictates, namely, directing your face towards the Deen of Allah. Then, Allah ﷻ affirmed the steadfastness, continuity, and unchanging nature of this innate nature in people by saying, ﴿لَا تُبْدِلُ لِحَلْقِ أَلَلَّهِ﴾ **“There is no altering the creation of Allah”** [TMQ Surah Ar-Rum: 30]. Thus, from Aadam (as) until the last human being on Earth, all people are created with this innate human nature, which never deviates. This innate human nature is the inherent disposition with which humankind was created and formed, characterized by a natural sense of helplessness and imperfection, which necessitates the glorification of the Creator alone, Allah ﷻ.

As for ﴿ذَلِكَ أَلْدِّينُ أَلْقَيِّمُ﴾ **“That is the upright Deen”** [TMQ Surah Ar-Rum: 30], the demonstrative pronoun “that” (ذلك dhalika) is used to further distinguish and emphasize this Deen. Al-Qayyim (القَيِّم Upright) is an adjective (وصف wasaf) on the pattern fee’il (فَعِيل) like hayyin (هَيِّن easy) and jayyid (جَيِّد good). This pattern indicates the strength of the quality it embodies, which is Al-Qayyim (القَيِّم Upright), metaphorically used to mean

the absence of crookedness, as in the verses, ﴿وَلَمْ يَجْعَلْ لَهُ عِوَجًا * قَيِّمًا﴾ **“And has not made therein any crookedness * upright”** [TMQ Surah Al-Kahf: 1-2], and the verse, ﴿ذَٰلِكَ الدِّينُ الْقَيِّمُ﴾ **“That is the upright Deen”** [TMQ Surah At-Tawbah: 36].

As for ﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ **“But most of the people do not know”** [TMQ Surah Ar-Rum: 30], this is a clarification to explain the reality of most people, the disbelievers and polytheists, who are preoccupied with their worldly affairs and neglect the knowledge that leads to understanding the true Deen. This aligns with the description of the majority of people as lacking knowledge, belief, and gratitude in many places in the Noble Quran.

The term innate human nature (الفطرة Al-Fitrah) in this context refers to the innate drives for behavior that have been placed in man, including organic needs such as the need for food, drink, sleep, and others, and the three instincts: spiritual, survival, and procreation, with their various manifestations, and the feelings and inclinations related to them.

The Prophet ﷺ said, «كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجَّسَانِهِ» **“Every child is born upon Al-Fitrah but his parents convert him to Judaism or Christianity or Magianism”** [Sahih Ibn Hibban, and it was narrated by Al-Bukhari and Muslim]. Muslim narrated in his Sahih that the Messenger of Allah ﷺ said, «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلِّهُمْ، وَأَمَرْتُهُمْ أَنْ يَتَّبِعُوا الشَّيَاطِينَ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَمْتُ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أُنْزِلْ بِهِ سُلْطَانًا» **“Allah, the Exalted and Glorified, said: “I have created My servants as ones inclined to the worship of Allah but the Satans came to them and turned them away from their Deen and he makes unlawful what has been declared lawful for them, and he commands them to ascribe partnership with Me, although he has no justification for that.”**

Thus, the innate human nature (الفطرة Al-Fitrah) aligns with the pure monotheism and with submitting oneself to Allah ﷻ meaning acknowledging the inherent limitations and imperfections of humankind, and the necessity of venerating (تقديس taqdees) the Creator and Sustainer alone. Therefore, what aligns with the Fitrah is the foundation of belief: the

Oneness of Allah ﷻ and dedicating worship and governance solely to Him. This is the common principle in the Risaalaat (messages) of all the Prophets (as).

The Shariah rulings came to regulate the satisfaction of the manifestations of organic needs and instincts in the correct way that achieves happiness for man. They do not unleash satisfaction nor suppress it. Instead, the philosophy of Islam is based on mixing the material with the spiritual, so man performs his material actions while adhering to the commands and prohibitions of Allah ﷻ, so the spiritual aspect is achieved for him, even if those Shariah rulings contradict his desires, temperaments, and inclinations.

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The Conflict and Relationship between the Artesh (Islamic Republic of Iran Armed Forces) and the Islamic Revolutionary Guard Corps (IRGC), and Their Weaknesses

Hassan Hamdan

The Islamic Revolutionary Guard Corps (IRGC) was established in 1979 by decree of Ayatollah Khomeini, shortly after the Islamists came to power following the revolution, to serve as an instrument for protecting the new political system from its domestic and foreign adversaries. The Iranian Constitution stipulated that “the IRGC shall remain firmly established to fulfill its role in safeguarding the revolution and its gains.” The Constitution also made “Iman and creed the foundation and basis” for equipping the armed forces, emphasizing that the latter are bound not only “by the responsibility of protecting and guarding the borders, but also bear the burdens of their Iman-based mission, which is Jihad.”

The IRGC has evolved from an ideological militia into one of the state’s most powerful institutions; it possesses immense military capabilities, and its networks of influence extend into the economy, intelligence, and regional politics. In this context, David Khalfa, a researcher at the Jean Jaurès Foundation in France, describes the IRGC as an “empire within an empire,” according to Agence France-Presse.

Khalifa adds that the IRGC “practically controls the Iranian economy,” estimating its annual budget at between 6 and 9 billion dollars, representing about 40% of Iran’s official military budget. Journalistic analyses go further, asserting that the IRGC is not merely an armed force but an economy in its own right, led by its most prominent engineering and investment arm, Khatam al-Anbiya Headquarters, alongside networks of semi-governmental companies estimated to be worth half of the Gross Domestic Product. These entities capture more than half of the oil export revenues allocated to security forces in the budget of the year 1404 (Iranian

Solar Hijri), corresponding to March 2025 to March 2026, in addition to its connection to conglomerates affiliated with the Supreme Leader's office, valued at approximately 200 billion dollars.

The primary reason for the establishment of the IRGC was Khomeini's distrust of Artesh (Islamic Republic of Iran Armed Forces), which had been significantly weakened and purged after the revolution. According to historical reports, the Shah left the country on January 16, 1979, and appointed Shapour Bakhtiar as Prime Minister. Despite Khomeini's return from exile on February 1, 1979, senior army officers remained loyal to the Shah and maintained their absolute hostility toward the revolution in its early days.

Declassified documents reveal that Khomeini at the height of the revolutionary movement and amid his public rhetoric against Washington secretly communicated with the United States in January 1979, sending a message that the people listened to him while the army obeyed America. Khomeini promised Washington that if it persuaded the army to remain neutral and allow him to assume power, he would preserve regional stability and guarantee American interests.

Kurdish Iranian political activist Aso Qadri, based in Europe, points out that the tension between the IRGC and the army is not a dispute over reform or a desire to change the political structure, but instead a, "fierce competition for power and influence." Qadri added in a statement to Al-Hurra TV, "Theoretically, Mojtaba Khamenei is considered a prominent figure in the decision-making of the Islamic Republic, but practically, he does not play the same decisive individual role as his father. This has led to the transfer of actual centers of power to a security and military network in which multiple spheres of influence compete and collaborate simultaneously, as the IRGC seeks to tighten its grip on all state apparatuses."

The Iranian daily newspaper, Jomhuri-e Eslami, had previously raised a question that was considered taboo for decades, “Is the state still able to bear the cost of two armies – the Artesh and the IRGC?”

The newspaper pointed out that the IRGC's expansion into the economy, politics, diplomacy, and media has turned it into a factional institution that sparks internal controversy and a persistent pretext for international pressure externally. The existence of two armies was never a matter of military sufficiency. Instead, it was an explicit strategy for the regime's survival: a conventional army to defend borders, and a parallel ideological force to monitor that army, control society, and balance power among political factions. Although Khomeini historically acknowledged the idea of eventually merging the two forces, and despite former President Hashemi Rafsanjani's attempt to merge their ministries into a single Ministry of Defense, the actual merger on the ground was aborted and remains stalled.

The IRGC is described as a state within a state, yet deeper analytical readings break it down into three conflicting factions wearing a single uniform:

1. The Ideological-Doctrinal Body: directly subordinate to the Wilayat ul-Faqeeh (Guardianship of the Jurist), which has relatively weakened with domestic political changes.
2. The Professional Military Apparatus: ideologically built on the philosophy of martyrdom and armed confrontation.
3. The Financial Oligarchy: based on networks of interests and a culture of survival and political maneuvering.

This composition creates a structural contradiction; while the military doctrine pushes toward confrontation and fighting to the end, the financial oligarchy leans toward a survival culture that accepts negotiation, adaptation, and concession to protect its network of economic interests.

This duality is clearly reflected in the current scene, where media reports such as Iran International indicate sharp disagreements between the executive governmental wing led by Masoud Pezeshkian, and the influential military and security leaders of the IRGC and their allies, such as Ahmad Vahidi and senior military commanders. The dispute centers on the economic and social repercussions of the ongoing regional escalation with the Jewish entity and the United States.

While the civilian wing under Pezeshkian calls for returning administrative and executive powers to the government to alleviate the severity of the livelihood crises, the security leadership of the IRGC insists on retaining management of strategic and financial files linked to the axis of escalation.

This multiplicity of decision-making and command centers represents a fundamental vulnerability in the structure of the Iranian regime, particularly with the success of Western and Jewish intelligence in carrying out extensive security penetrations, exemplified by the series of successive assassinations of first-rank leaders of the IRGC. This reveals a clear security exposure that reinforces the domestic division between a rigid ideological current, and a pragmatic, realist current seeking compromises that ensure the regime's survival and continuity.

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Is the US National Debt Leading to the End of the Global Hegemony of the US Dollar?

Nabil Abdel Karim

For over eight decades, the dollar has not merely been America's national currency; it has become the backbone of the global financial system. Through it, most oil and commodity trades are priced, a large proportion of central bank reserves are managed, international payments are settled, and the value of assets in global markets is measured.

This has granted the United States an exceptional privilege that no economic power in modern history has enjoyed, namely, the ability to finance its deficits and issue its debt in its national currency, amid continuous global demand for the dollar and U.S. Treasury bonds.

However, economic history teaches us that currency hegemony is not ever-lasting. The pound sterling preceded the dollar in leading the global monetary system, before gradually losing its position, as the economic and financial power of the British Empire declined. Although sterling's hegemony never reached the level that the dollar attained after World War II, the experience confirms that the strength of any currency ultimately remains tied to the strength of the economy behind it.

So far, there are no definitive indicators of an imminent collapse of the dollar, but it faces challenges unlike any it has seen since the end of World War II. The continued expansion of U.S. public debt, chronic fiscal deficits, and the rapidly rising cost of servicing that debt—all these factors have begun to push a growing number of countries to reconsider their level of reliance on the American currency.

IMF data indicates that the dollar's share of global foreign exchange reserves has fallen from over 70% at the turn of the millennium to about 57% in recent years. Although it still maintains the top position by a wide margin over all other currencies, this decline reflects a gradual shift in central bank policies toward diversifying their reserves.

In the same direction, central banks around the world have intensified their purchases of gold. Data from the World Gold Council indicates that 2022 and 2023 saw the highest official gold buying levels since modern records began, and this trend continued through 2024 and 2025.

The data shows the following:

- 2022: 1,082 tons (a historical record).
- 2023: 1,037 tons (the second highest annual level).
- 2024: About 1,045 tons, with some estimates raising the figure to 1,089 tons.
- 2025: About 1,025 tons, making it the fourth consecutive year in which official purchases have exceeded one thousand tons.
- 2026: Data from the first half showed the trend continuing, with net purchases in the first quarter reaching about 85 tons.

This demand is not driven by investment considerations alone, but also by strategic ones. Western financial sanctions, particularly the freezing of part of Russia's reserves in 2022, have prompted many countries to bolster their holdings of assets not subject to any single state's control, alongside a desire to diversify reserves and hedge against inflation and geopolitical risks. Thus, gold has returned to its traditional role as a store of value and a tool for protecting financial sovereignty.

At the same time, the BRICS group has emerged as one of the most prominent challenges to the traditional financial system. Member states have expanded the use of local currencies in their bilateral trade and are seeking to reduce reliance on the dollar in a growing number of transactions, although there are reservations about BRICS' origins. Nevertheless, the group does not yet possess a unified currency or a financial system capable of competing with the US dollar on a global level.

With all these developments, the strength of the US dollar is not based solely on the size of the US economy, but rather on an integrated system

that includes the depth of US financial markets, the massive liquidity of Treasury bonds, the rule of law, the independence of monetary institutions, and global confidence in dollar-denominated assets. To this day, there is no other currency that combines all these elements together.

However, the decisive factor remains within America itself. If federal debt continues to rise at a pace exceeding the economic growth rate, and debt interest payments begin to consume an increasing portion of the federal budget, then global confidence in the dollar may face growing pressures, not because of the emergence of a superior competitor, but instead as a result of the erosion of the financial foundations upon which the dominant currency rests.

Why might the US dollar's influence erode?

There is a set of structural factors that could accelerate this trajectory, most notably:

- The continued expansion of public debt, which has exceeded \$38 trillion, alongside persistent fiscal and trade deficits, which increases America's dependence on borrowing.
- The increasing use of the dollar as a tool in geopolitical conflicts, which has prompted some countries to seek alternatives that reduce their exposure to financial sanctions.
- Declining confidence in the stability of US economic policies due to political polarization and recurring disputes over the debt ceiling and public spending.
- The expansion of using local currencies in international trade, particularly among emerging economies.

How could the dollar's hegemony decline?

If these trends continue, the decline is likely to be gradual rather than sudden, and it may go through several stages:

- A gradual decline in the dollar's share of global reserves and trade transactions.

- Increased reliance on gold and local currencies in settling international trade.
- Expansion of the use of the yuan, the euro, and sovereign digital currencies in some regional markets.
- The global monetary system gradually transitions to a multi-currency system, instead of near-complete reliance on the dollar.

As for the scenario of a complete collapse of the dollar, it would require a widespread loss of confidence in the US economy and its financial institutions, which current indicators do not suggest, even though the persistence of fiscal imbalances may increase its likelihood in both the short and long term.

Is there an alternative to the US dollar?

So far, there is no single alternative that possesses all the attributes enjoyed by the dollar, but the global landscape is trying to bring forward several options, most notably:

- The euro, which is the closest competitor, but it faces political and economic challenges within the European Union and could collapse before the dollar does.
- The Chinese yuan, backed by the weight of the second-largest economy in the world, yet the restrictions imposed on Chinese capital movements limit its global spread.
- Central bank digital currencies (CBDCs), which may facilitate cross-border payments away from the dollar's dominance, but they are not secure if they are not adopted by states.
- New financial arrangements within the BRICS group, whether through expanding the use of national currencies or developing joint settlement instruments.
- Gold, which has regained its status as a strategic asset and safe haven amid escalating geopolitical risks.

The end of the dollar's hegemony, if it happens, will not be the result of a political decision by a single state or alliance, nor will it come through the announcement of a new currency that replaces it overnight. Instead, it will be the outcome of a long trajectory during which fiscal imbalances accumulate, the risk calculations of states and investors shift, and reliance on the dollar gradually declines in favor of a more multipolar monetary system.

Moreover, the return to real assets is the only salvation from the misery, tension, collapses, and financial crises produced by capitalism, by replacing the current monetary system based on fiat currencies, such as the US dollar, and returning to the bimetallic gold and silver standard, as they represent the solution to these problems, through:

Curbing monetary inflation and irresponsible spending: Gold and silver cannot be printed, which limits the ability of states to create money without controls, and thus curbs runaway monetary inflation and excessive government spending.

Long-term financial stability: Pegging the currency to a precious metal prevents sharp fluctuations and grants the financial system greater stability.

Justice and transparency: The bimetallic system ensures the independence of money from political decisions.

However, no one will be able to impose a return to the bimetallic system except a strong state that possesses its own political decision-making, and the metallic system must be tied to its principles. There is no ideology other than Islam that mandates the use of the bimetallic system, or a representative currency whose basis is fully backed 100% by gold, silver, or both. Therefore, we find that the Islamic economic system is far removed from the crises, collapses, disarray, and instability created by the capitalist system.

O people of Islam, the correct and radical solutions for this world exist in your ideology, but they must be applied on the ground, and no one will

be able to implement them except the Khilafah (Caliphate) state. Therefore, it is incumbent upon every adult Muslim who is aware of his or her Ummah's fate and aware of what Allah ﷻ has obligated upon him or her, to advance with Hizb ut Tahrir to resume the Islamic way of life and implement the Shariah into practice, so that the Rayah banner of Islam may be raised, and we return as the best Ummah brought forth for all of humanity. For if we do not change what is within ourselves and take action, Allah ﷻ will not change our reality. Allah ﷻ says, **﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ﴾** “Indeed, Allah would never change the situation of a people, until they change what is within themselves.” [TMQ Surah Ar-Ra’d: 11].

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The Rulers of Pakistan Are Preparing to Deploy Pakistan's Muslim Army, Under the Guise of Security Agreements with the Gulf States, to Protect American Military Bases and Installations in the Middle East

Media Office of Hizb ut Tahrir in Wilayah Pakistan

Reuters news agency reported on 17 July that Pakistan and Kuwait are negotiating a broad defence agreement modeled on the Saudi Arabia-Pakistan arrangement. According to media reports, Pakistan has already transferred thousands of troops and military equipment to Saudi Arabia. Reports of similar agreements with Qatar, Bahrain, and other Arab countries have also appeared in the media. However, these defence agreements are not for the protection of Muslim lands. Instead, they are agreements to use Pakistan's military strength to protect American military bases, American military installations, and the forces of the Crusader disbelievers stationed in the region, in order to guarantee the survival of America's crumbling security architecture in this region. Thus, Pakistan's treacherous political and military leadership, like their predecessors, has once again become active in preserving American influence in the region in exchange for certain economic benefits.

Hizb ut Tahrir / Wilayah Pakistan asks: After the security guarantees being provided by the Pakistan Army to the Gulf States, will the American bases and military installations in the region be dismantled and America expelled from the Middle East? Do these agreements include a commitment that these Arab countries will prevent America from launching attacks on Iran from their territory? Do these agreements mean that when Iran responds to American attacks by targeting American installations in the region, Pakistan, under the banner of a joint defence agreement, will fight Iran like an ally of America and the Jewish entity? Why are these agreements being concluded only after America's failure to subdue Iran and following Iranian attacks on American installations? Why do these defence agreements enjoy American support, and why is General Asim Munir, who is providing Muslim armed forces through these

agreements, America's favorite Field Marshal? Thus, the reality is absolutely clear: the purpose of these agreements is not the protection of the Sacred Masajid but rather the protection of the disbelieving Crusader American master, for whose sake our Muslim armed forces are being deployed.

O Officers of Military Power and Protection in the Armed Forces of Pakistan! America continues to launch attacks on Iran from its military bases across the Arab countries and has thus far killed thousands of Muslims, including innocent young schoolgirls. These bases include Qatar's Al Udeid Air Base, which serves as the headquarters of the U.S. CENTCOM in the region; the headquarters of the U.S. Navy's Fifth Fleet in Bahrain; Camp Arifjan, Ali Al Salem Air Base, and Camp Buehring in Kuwait; Al Dhafra Air Base in the United Arab Emirates, which serves as a centre for intelligence, surveillance, and air operations; and Jordan's Muwaffaq Al Salti Air Base. Iraq's Ain al-Asad Air Base and Erbil Air Base, as well as Saudi Arabia's Prince Sultan Air Base, are also key American bases used in attacks against Iran. On what basis can Iranian attacks on these evil bases be considered attacks on the security of Muslim countries, when only in the past few days Iranian strikes on these bases have sent hostile American Crusader soldiers to Hell and destroyed American military equipment? Indeed, Iran's attacks on American bases are entirely legitimate and, in fact, an obligation according to the Shariah.

O Armed Forces! In this clear situation, will you merely remain spectators, or will you seize this golden opportunity to expel America from the region, by removing these usurping rulers?

O Officers of Military Power and Protection in the Armed Forces of Pakistan! These agent rulers of Muslims collectively collaborate with America against every Muslim resistance force, whether it is Hamas's Al-Qassam Brigades, the Afghan Taliban, or the faction within the Islamic Revolutionary Guard Corps (IRGC) in Iran, which is fighting for freedom from American influence, in order to prove that attempts to resist the American world order are futile and that we should be content with

subjugation under the current international order. These rulers are the true disease and cancer of this Ummah; otherwise, defeating the disbelievers is by no means a difficult task. These defence agreements with the Gulf States are yet another scheme of these rulers. It is imperative to remove these American agent rulers so that, through the establishment of the Khilafah (Caliphate) on the Method of the Prophethood, the Middle East may be unified under one state, which will drown America's New Middle East project in the Strait of Hormuz. So come forward and grant Nussrah (military support) to Hizb ut Tahrir for the establishment of the Khilafah (Caliphate), with the Iman that Allah ﷻ has said, **﴿ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ﴾** **"This is because Allah is the Protector of those who believe, while the disbelievers have no protector."** [TMQ Surah Muhammad, 47:11] And the Messenger of Allah ﷺ said, **«قُولُوا لِلَّهِ مُوَلَّاتًا وَلَا مَوْلَا لَكُمْ»** **"Say: 'Allah is our Protector, and you (the disbelievers) have no protector.'"** [Sahih al-Bukhari]

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Structural Causes of the Global Financial Collapse

Nabeel Abdul Kareem

Global financial crises are not isolated incidents arising from a vacuum, nor are they merely fleeting market disturbances. Instead, they are the culmination of long-standing structural imbalances that erode the very foundations of the global financial and economic system. When wealth is built more on debt than on production, when markets become arenas for speculation instead of genuine investment, and when money becomes detached from the productive economy, collapse becomes a natural consequence. Its occurrence is only a matter of time.

Over the past few decades, the world has witnessed a series of financial crises that have exposed the fragility of the international financial order, and demonstrated that the solutions implemented have not addressed the root causes of the problem, but instead have only postponed its explosion and amplified its scope. Each crisis has been met with further expansion of credit, injections of liquidity, and a deepening of reliance on financial instruments, until the system itself has become inherently unstable.

Therefore, the crises the world is witnessing today are not the product of exceptional events or fleeting errors, but instead the result of structural imbalances that have accumulated over decades, becoming inherent to the nature of the financial system itself. These imbalances are what cause crises to recur periodically, even if their immediate causes or timing differ.

First: Unprecedented Debt Inflation

Debt inflation is one of the most serious challenges facing the global economy. Debt is no longer limited to governments; it has extended to companies, individuals, and financial institutions, becoming an increasing burden on the global economy. The continued low interest rates for many years, coupled with the massive expansion in borrowing, have led to an unprecedented inflation in the volume of debt, without any corresponding real growth in production or the real economy. When debt servicing

becomes more difficult, countries resort to borrowing to repay previous debts, entering a vicious cycle of indebtedness from which it is difficult to escape.

Second: Money Issuance Expansion

Since abandoning the gold standard, central banks have been able to issue enormous amounts of money, without a direct link to production or gold reserves. The use of this policy expanded after the 2008 global financial crisis, and even more so during the COVID-19 pandemic, when trillions of dollars were injected into the markets in what became known as "quantitative easing." While these measures helped postpone the collapse in the short term, they led to higher inflation rates, the formation of financial bubbles, and a weakening of currency purchasing power.

Third: The Inflation of the Financial Economy at the Expense of the Real Economy

The majority of global capital flows now circulate within financial markets, instead of being channeled towards productive investment. Speculation in stocks, bonds, futures contracts, and financial derivatives has expanded to the point where the value of financial transactions far exceeds the value of goods and services produced by the real economy. When money becomes detached from production, markets become more susceptible to sharp fluctuations and sudden collapses, because prices no longer reflect the true value of assets, but rather investor expectations and speculative waves.

Fourth: The Fragility of the Banking System

The modern banking system is based on the concept of fractional reserve banking, whereby banks hold a limited portion of depositors' funds while lending out the majority as loans. This system functions normally as long as confidence exists, but it becomes extremely fragile when confidence is shaken. A single withdrawal of funds by a large number of depositors can render some banks unable to meet their obligations, as

witnessed in several banking crises in recent years, and worse is yet to come.

Fifth: Hyper-Globalization and the Interconnectedness of Economies

Globalization has contributed to the expansion of trade and investment, but it has also made economies more interconnected than ever before, such that any local crisis can quickly spread to all parts of the world. A disruption in one of the major financial centers, a breakdown in supply chains, or the outbreak of a geopolitical conflict can cause widespread turmoil in global markets, as happened during the COVID-19 pandemic, the energy crisis, and regional wars, and as is happening today with the unprecedented market turmoil.

Sixth: The Politicization of the Global Financial System

The global financial order is no longer merely a means of regulating trade and investment, but has gradually transformed into an instrument of political influence. Economic sanctions, freezing of assets, restrictions on financial transfers, and the barring of some countries from using international payment systems have been used, prompting a growing number of countries to seek alternatives that reduce their dependence on the US-dominated financial system. This has led to a decline in confidence in the neutrality of the global financial system and an acceleration of efforts to create alternatives in the areas of payments, trade, and monetary reserves.

Seventh: The Widening Gap Between the Real and Financial Economy

One of the most prominent manifestations of structural imbalance is that global financial wealth has grown at a much faster pace than real production. While many economies suffer from slowing growth, high unemployment, and declining productivity, financial asset prices have continued to rise due to expansionary monetary policies. This has led to a concentration of wealth in the hands of a limited number of people and a widening of the economic and social gap, increasing the fragility of the system and weakening its ability to survive.

The inevitability of the collapse of the global financial system is undeniable, and current events confirm that the world is approaching a pivotal moment where everyone may experience the bitter consequences of a system built on unsustainable foundations.

The true solution lies in an economic system that achieves happiness and prosperity for humanity, free from the crises, collapses, inflation, and recessions inherent in the capitalist system. Furthermore, the Islamic system, as a comprehensive framework, fulfills the needs of humanity because its Shariah rulings originate from the Creator of humankind, who knows what is best for them. These Shariah rulings were revealed to prevent fraud, usury, monopolies, and all other forms of economic corruption.

The true solution is the implementation of Islam, and this can only be achieved by establishing the Khilafah Rashidah (Rightly Guided Caliphate), which has been absent since 1924 CE. We ask Allah ﷻ that its return be soon, and that it be restored as it was in the era of the Messenger of Allah ﷺ, through Allah's nasr (support) and the efforts of those striving to establish it.

O People of Islam, the solution is in your hands. Do not let it remain confined to books, but instead translate it into reality by establishing the Khilafah Rashidah on the Method of the Prophethood, by the Permission of Allah ﷻ, as the Messenger of Allah ﷺ gave glad tidings of. Let us return to being the best Ummah brought forth for mankind, for Allah ﷻ has promised the believers victory if they adhere to His ﷻ Laws and follow His Messenger ﷺ. Allah ﷻ says, **﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَاَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾** "Indeed, We sent before you, O Prophet, messengers, each to their own people, and they came to them with clear proofs. Then We inflicted punishment upon those who persisted in wickedness. For it is Our duty to help the believers" [TMQ Surah Ar-Rum, 30:47].

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Answer to Question: Iraq and the Fate of Pro-Iranian Factions

Question:

Asharq Al-Awsat published on its website on 4 August 2026: "The Iraqi government finds itself facing a highly sensitive equation, experiencing political and security paralysis between Washington's demands to disarm the factions and the deeply entrenched Iranian influence within Iraqi political, security, and economic institutions. The Popular Mobilization Forces (PMF) had announced on 29/7/2026, that at least 20 PMF members were killed and 32 others wounded in attacks launched by American and Saudi fighter jets targeting official PMF headquarters in several Iraqi provinces." (Asharq Al-Awsat, 4/8/2026). "The United States and Saudi Arabia had launched a joint attack on what they claimed were sites belonging to Iranian-backed militias in Iraq." (Al-Hurra, 31/7/2026). This was carried out after Prime Minister Ali Faleh al-Zaidi returned from an official visit to the United States! What is behind all of the above at this particular time? Has America's grip on Iraq tightened even further?

Answer:

To clarify these questions, let's examine the following:

1- With the American occupation of Saddam Hussein's Iraq, America dealt a decisive blow to the Iraqi regime / Ba'athist regime and those behind it, namely British influence in the entire region. However, British influence continued to thrive through Saudi Arabia. Former Saudi Foreign Minister Saud al-Faisal was outspoken in his criticism of American policy in Iraq, stating that the areas occupied by America were being handed over to Iran. But with the death of the British agent King Abdullah in 2015 and the ascension of American agents Salman and his son Mohammed (MBS) to power in Saudi Arabia, America dealt a fatal blow to British influence in the region. All that remained for the British were the Gulf States and Jordan. They are all small states with no power to oppose the

American influence, and incapable of even causing disruption! Thus, America became the de facto power in the region.

2- American policy in its war on Islam under the pretext of terrorism necessitated the sectarian division of the Muslim world. In line with this policy, Iran became a sectarian center, mirroring the other sectarian center, Saudi Arabia. This policy also required expanding Iran's role in the region, a role that included penetrating Iraq and building influence there under the shadow of the American occupation, as well as its influence through sectarian groups in Yemen and Lebanon, and its sectarian extension into Syria and elsewhere. America remained in dire need of this Iranian role.

3- With the end of America's need for Iran in Syria, Iran's role as defined by American policy came to an end, and it was asked to withdraw. Indeed, Iran began to withdraw from Syria and immediately pulled its forces out. It did not participate in the war against the Jewish entity, despite the assassination of its party leaders in Lebanon. However, it refused to back down on its nuclear program. Then, the Jewish entity launched a war against it in 2025, and Iran found itself biting its lip in regret for not fighting "when the white bull was eaten"—that is, immediately after the events of October 7th, 2023—but rather contenting itself with the role of its party in Lebanon. Therefore, the war in 2025, and the subsequent rounds led by America and its close ally the Jewish entity, represented a policy of eliminating the Iranian role in the region. Iraqi groups loyal to Tehran began fighting alongside it, launching missiles and drones against American targets in Iraq and some Gulf States. Here, America insisted on eliminating the Iranian role in Iraq as part of the new Trump administration's policy to reduce Iran to a subordinate state and diminish its regional role if possible. Therefore, the driving force behind the current political developments in Iraq is Trump's policy of eliminating the Iranian influence in Iraq.

4- America, which occupied Iraq in 2003 and established a sectarian political system that granted Iran significant influence, now seeks to end

this situation. It wants Iraqi governments to reorient themselves as an Arab state, not sectarian one, meaning severing ties with Iran and normalizing relations with the Gulf States and other Arab countries. All of this is part of a broader effort to counter Iranian influence in Iraq or eliminate its presence altogether. The US has imposed sanctions on Iranian gas supplies to Iraq, urging Baghdad to seek non-Iranian alternatives. Since Iraq's proposed alternative was Turkmen gas, which would have to transit through Iran, America rejected it. The US also refused to allow Iraq to import electricity from Iran: [The United States ended the sanctions waiver that allowed Iraq to purchase electricity from neighboring Iran, in line with President Donald Trump's "maximum pressure" policy on Tehran. (Al Jazeera Net, 9/3/2025)]. Prior to this, the US also imposed sanctions on any Iraqi entity conducting dollar transactions with Iran: [The Wall Street Journal reported on Wednesday, citing US officials, that the United States has banned 14 Iraqi banks from conducting dollar transactions. The newspaper report stated that the ban, imposed by the Treasury Department and the Federal Reserve Bank of New York, is part of a broader campaign against the transfer of US currency to Iran. (Al-Quds Al-Arabi, 19/7/2023)].

5- On the other hand, the United States is demanding that the Iraqi government clamp down on pro-Iranian groups and exclude them from the government: [Sources revealed that the United States threatened senior Iraqi politicians with sanctions that could affect the Iraqi state itself, including the potential targeting of its most important financial lifeline—oil revenues deposited in the Federal Reserve Bank of New York—if armed groups supported by Iran are included in the next Iraqi government. According to four sources who spoke to Reuters, this warning is one of the strongest examples so far of US President Donald Trump's campaign to reduce the influence of groups linked to Iran within Iraq. (Sky News Arabia, 23/1/2026)]. In a move indicating the Iraqi government's compliance with US directives, it announced its neutrality in the ongoing conflict with Iran. This neutrality means that it does not side with Iran; otherwise, the US military would be using Iraqi territory to strike Iran and Iraqi groups loyal

to Iran, as well as to encourage the Jewish entity to establish military bases, as revealed by some newspapers: [Following previous reports about the existence of an Israeli base on Iraqi soil, a report in The New York Times revealed that “Israel” had established a second secret military base in the western desert of Iraq. (Deutsche Welle, 18/5/2026)].

6- Then America began to openly interfere in who heads the government. Despite Maliki being a loyal American agent and ruled Iraq with a firm American grip during the occupation, the Trump administration openly opposed his re-election as Prime Minister of Iraq. Trump said: "Last time Maliki was in power, the Country descended into poverty and total chaos. That should not be allowed to happen again. Because of his insane policies and ideologies, if elected, the United States of America will no longer help Iraq." (Sky News Arabia, 29/1/2026). [Maliki had been nominated by the largest political bloc in the Iraqi parliament to head the government. (Al Arabiya, 14/2/2026)]. Despite his protests, Maliki, along with other Iraqis, was unable to overcome Trump's insistence: [In response to threats from US President Donald Trump, former Iraqi Prime Minister Nouri al-Maliki affirmed on Wednesday his rejection of “blatant American interference in Iraq’s internal affairs,” considering it a “violation of his country’s sovereignty.” In protest against Trump’s statements, hundreds demonstrated in Baghdad near the Green Zone, where the US embassy is located. (France 24, 28/1/2026)]. Thus, Trump’s statements unequivocally revealed the true nature of America’s dealings with agent states and its agents. Indeed, Maliki was rejected, and on 27/4/2026, the appointment of a figure acceptable to America took place, Ali al-Zaidi. This reveals that Iranian influence in Iraq is extremely fragile, not even reaching the level of influence itself. Rather, it was America that provided Iran with space and facilitated its actions in Iraq to implement its policies.

7- When America sought to end this role, it began demanding that the Iraqi government disarm these groups and set deadlines for doing so, just as it was demanding of Lebanon regarding the Lebanese-Iranian party. Indeed, two Iraqi groups agreed to disarm: [In early June, fighters from the Peace Brigades (Saraya al-Salam), militias loyal to the Iraqi Shiite

cleric Muqtada al-Sadr, gathered in Samarra to hand over their weapons to the Iraqi government. This disarmament process represented the group's withdrawal from the Popular Mobilization Forces (PMF), a powerful alliance comprised mostly of Shiite militias, operating both inside and outside the Iraqi state. Thousands of Peace Brigades fighters were the first to withdraw from this alliance, and they were not the last: Asa'ib Ahl al-Haq, another powerful militia, also announced their withdrawal from the PMF. Several prominent Iranian-backed militias remain firmly committed to serving Tehran's interests in Iraq and the wider region. However, the split of the PMF constitutes a real blow to Iran. (Independent Arabia 12/7/2026)]. The state sets a deadline for the surrender of weapons: [Iraqi Prime Minister Ali al-Zaidi said on Tuesday that his country would not allow any entity to bear arms outside the framework of the state after the end of September. During his meeting with US President Donald Trump at the White House, al-Zaidi emphasized that his government's approach is based on restricting weapons to official security forces. (Sky News Arabia,14/7/2026)]. Therefore, the political developments in Iraq today are linked to the US policy of eliminating Iran's former role and influence in Iraq. America's success in this regard appears significant, not only in terms of military and political pressure on Iraq but also in the financial situation. Iraqi oil revenues are transferred to an account in the US Treasury, so the Iraqi government cannot pay its employees' salaries without the US Treasury's approval!

8- One issue remains: the campaign to expose corruption and corrupt individuals in Iraq. This campaign can only be directed against those linked to Iran in Iraq, threatening them with it. Although it has affected others, the Iraqi regime, which America built to be a model of democracy in the region, is riddled with corruption from top to bottom, making it the most corrupt of all these regimes. [The Iraqi government, in its latest statements, says that it has arrested 21 officials so far, accused of involvement in cases of financial and administrative corruption, while a number of other wanted individuals remain at large... Iraqi Prime Minister Ali al-Zaidi confirmed, during a cabinet meeting, that the

government is continuing to combat corruption and recover public funds... Economist Abdul Rahman al-Mashhadani, in an interview with Al Jazeera Net, estimates the economic cost of financial and political corruption in Iraq at more than one trillion dollars, noting that a large portion of the looted funds has been integrated into foreign economies. (Al Jazeera Net, 3/7/2026)].

9- Thus, after the Iraqi president appointed Ali al-Zaidi as prime minister, the list of American demands, according to Al-Sharq TV on 10/5/2026, included taking practical measures to remove Iranian influence from the Iraqi government and disarming armed factions. Indeed, al-Zaidi began implementing the American demands: [The dismissals and extensive changes made by Iraqi Prime Minister Ali al-Zaidi in sensitive security and economic institutions, after his meeting with US envoy Tom Barrack and prior to his anticipated visit to Washington, sparked controversy regarding whether his "measures" were a step to reassert state authority or a response to pressure targeting the influence of factions close to Iran. (Al Jazeera Net, 19/6/2026)]. Then, political developments in Iraq accelerated: [The Iraqi capital, Baghdad, witnessed an unprecedented security operation in the Green Zone, where Iraqi elite forces arrested 47 officials, including 12 current members of parliament, on corruption charges, on the orders of Prime Minister Ali al-Zaidi. The campaign ousted the Deputy Oil Minister, Ali Maarij, who was subject to US sanctions. (BBC 30/6/2026)].

10- Thus, it becomes clear that political influence in Iraq is purely American influence. America rejected the nomination of the Coordination Framework, which is described as loyal to Iran, of Nouri al-Maliki, and imposed on it the nomination of Ali al-Zaidi. The Coordination Framework did so. Then it ordered al-Zaidi to remove these groups and disarm them, even though only a few days had passed since his appointment. He actually began to do so, and then he launched an anti-corruption campaign. Therefore, the anti-corruption campaign is a sword hanging over the loyalists of Iran in Iraq, even if it affects other officials, as it is difficult to find an official in Iraq who is free from corruption. It is as if al-Zaidi's government, and behind it America, is threatening the armed factions, the

groups loyal to Iran, and the officials with the necessity of implementing the state's orders quickly, and in case of delay, corruption files await them, and these are large files. Without this connection, the anti-corruption campaign cannot be understood in a political system that America built corrupt in all its aspects.

11- As for what some believe—that Iraq is trying to balance American and Iranian influence, citing Ali al-Zaidi's visit to the White House on 13/7/2026, where he was warmly received by President Trump, followed by his visit to Tehran on 23/7/2026—and also: [According to a report published by Axios, al-Zaidi insisted on proceeding with his official visit to the United States despite Iranian attempts to cancel it, before meeting with President Donald Trump at the White House. The report also noted that the Iraqi Prime Minister attended the funeral of Iranian Supreme Leader Ali Khamenei a few days prior, before traveling to Washington, in a scene reflecting the balance Baghdad is trying to maintain in its relations with both Tehran and Washington. (Al-Arabiya,16/7/2026)], this balancing act is far from reality. Nothing demonstrates the reality of American influence in Iraq more clearly than the American military presence since 2003. Many officials speak of the withdrawal of American forces, only to discover later that they are still present and capable of striking even Iraqi factions, as they have been doing with helicopters. During the war on Iran, this indicates the proximity of the airports from which the attacks originated, as well as America's facilitation of the establishment of temporary military bases by the Jewish entity in Iraq to launch attacks on Iran. Furthermore, Iraqi oil revenues are deposited into a special account in the US Treasury by various importing countries. America then funds the Iraqi government to the level of its compliance with US policy. Today, the US demands that the Iraqi government respond quickly by removing Iranian influence from the government and dismissing officials with ties to Iran, even those considered loyal US agents, such as Nouri al-Maliki. The US also pressured the Coordination Framework, described as loyal to Iran, to nominate al-Zaidi, only to then incite al-Zaidi to turn against them (the Coordination Factions). What the US urgently demands of al-Zaidi's

government today is the disarmament of armed factions linked to the Revolutionary Guard who carry out operations against the US. The Iraqi government has set a deadline of 30/9/2026, for these factions to surrender their weapons. This means the government will be using its security forces to attack Iraqis according to instructions issued by Washington! Trump boasts of influence and plunder in Iraq, claiming the government is sufficient to protect his country's interests. [Trump said during his meeting with al-Zaidi in the Oval Office: “We don't think we need the military there anymore,” adding, “The oil companies are all going in now and they're doing partnerships with Iraq, and they're getting along very well.” (AP News, Independent Arabia, 15/7/2026)]. Thus, America uses its proxies to advance its interests!

12- In conclusion, it is truly painful that Iraq, once the center of the Khilafah (Caliphate), whose Caliph said to the Roman Emperor “The answer is what you see, not what you hear” and then mobilized the Muslim armies and taught him a lesson that brought him back to his senses. This country is now run by America, not only politically, but also because America holds Iraq's money. The Iraqi government cannot pay its employees' salaries unless America agrees to release some of its funds! Truly, this is a great sin and a grave crime. Allah ﷻ has spoken the truth regarding these regimes: ﴿سَيَصِيبُ الَّذِينَ أَجْرُمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾ **“The wicked will soon be overwhelmed by humiliation from Allah and a severe punishment for their evil plots”** [Al-An'am: 124].

The Ummah will not be saved from this humiliation unless it restores its Khilafah Rashidah (rightly guided Caliphate) by giving support to Hizb ut Tahrir, the pioneer that does not lie to its people. Only then will Allah's promise be fulfilled. ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا 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”** [An-Nur: 55]. And then the glad tidings of the Messenger of Allah ﷺ will be fulfilled after this oppressive rule under which we live. Hudhayfah said: The Messenger of Allah ﷺ said: **«... ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوَّةِ ثُمَّ سَكَتَ»** **“... Then there will be**

oppressive rule (ملكا جبرية) for as long as Allah wills, then he will remove it when He wills, and then there will be *Khilafah* on the method of Prophethood.’ Then he ﷺ was silent.” Then Allah's victory will be achieved.

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

“And on that day the believers will rejoice * at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful” [Ar-Rum: 4-5]

22 Safar 1448 AH

5 August 2026 CE

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Four Lessons From the U.S.–Iran War

Muhammad Seljuk – Wilayah Pakistan

The defeat of the combined US-Zionist military campaign against Iran has shaken militaries around the world. It is a watershed moment forcing military planners to rethink established doctrines of wars, deterrence and power projection. The military commanders and military institutions of Muslims are also grappling with an ‘unexpected’ outcome of the US-Iran war, where the projections depicted Iranian capitulation as a *fait accompli*. The symbolic reaction of the Iranian regime against US and Zionist provocations in the past also strengthened this perception within Muslim armies that defeat is inevitable in any conflict with US or the Jewish entity.

Notwithstanding the unfortunate reality that much of contemporary military culture amongst Muslims is corrupted due to pragmatism and Western theories of war and statecraft, the outcome of the US-Iran war should prompt a serious rethinking within the armies of Muslims. It should encourage them to reject their existing paradigms and replace them with the Shariah obligation of Jihad and the institution of the Khilafah (Caliphate) that implements it. The Muslim World stands at the cusp of a historic change, as the US and the West are in steep decline and there is an ideological and political vacuum ready to be filled. The only challenge that remains is the decision of sincere military commanders within the armies of Muslims, particularly those that are strong and capable, to put their weight behind the Ummah in support of Islam.

This article lays out four key lessons from the US-Iran war for Muslim armies to contemplate.

Lesson 1: The United States Is Not Invincible

For decades, American military power has been presented as nearly irresistible by agent rulers of the Muslim World. The wars in Afghanistan and Iraq, however, had already shown that damaging an opponent’s conventional forces does not lead to a desired political outcome. The resistance that followed American occupation of these countries signifies

the criticality of political will in shaping the outcome of wars. Although Iran was never occupied, the recent war has reinforced the value of will to resist despite having top tier leadership eliminated.

Iran has singlehandedly disrupted decades long US security architecture in the Middle East. This is a feat that regional Muslim commanders deem unachievable. Iran entered the conflict without a viable air force. Yet, it relied on ballistic missiles, cruise missiles, drones, dispersed launchers and asymmetric operations to successfully target the bases of the US and the Jewish entity across the region. These bases once regarded as secure rear areas became exposed front-line targets.

Reporting in outlets such as the Wall Street Journal, Financial Times, and New York Times has described significant disruption, damage assessments, and a broader reassessment of the vulnerability of Gulf infrastructure hosting U.S. forces. This has prompted contingency planning in Washington to further disperse assets, strengthen reliance on alternative hubs such as Jordan and the Jewish entity, and reduce operational concentration in the Gulf. Their vulnerability has therefore forced dispersal, defensive deployments and operational caution.

The larger lesson is that the US military presence in the Muslim World only exists because of agent rulers. These bases and the rulers hosting them are snakes in our backyard, whose head needs to be cutoff for the security of Muslims. These are bases from where attacks on Muslim Lands are launched or managed. These bases are vulnerable in reality and can be easily removed or destroyed as Iranian strategy exemplifies. That it is the decision of few free men in our armies who refuse to believe in fake images of superiority of our enemies and strike them hard boldly and intelligently.

Lesson 2: American Power Depends on Local Agent Rulers and Commanders

The United States projects power into the Middle East from thousands of kilometres away. It cannot sustain that presence through aircraft carriers and long-range bombers alone. It requires airfields, ports, intelligence facilities, overflight permissions, fuel supplies,

communications networks and political protection provided by regional puppet governments.

This dependence is not unique to the current Iran conflict. Pakistan's logistical, intelligence and transit cooperation was central to the American campaign in Afghanistan. Similarly, the invasion and subsequent occupation of Iraq depended heavily on access to Gulf bases and regional infrastructure. Türkiye refused to permit a major northern invasion route in 2003, illustrating how the decision of one strategically located state could significantly complicate American planning. Iran later exercised influence in post-invasion Iraq to help America stabilize the country.

The US-Iran war has again revealed this structural reality. American facilities across Qatar, Bahrain, Kuwait, Jordan, Saudi Arabia and the UAE provide Washington with strategic depth, but they also make host countries vulnerable to retaliation. Gulf governments therefore face a dilemma: they rely on American protection while fearing that American operations could turn their territories into battlefields. President Trump's repeated hesitation over further escalation, including his cancellation of planned strikes following desperate appeals, shows that American freedom of action is constrained by the interests and fears of its regional agents.

The lesson is clear: American dominance in the region rests solely on regional consent. Sincere Muslim military commanders in Iran, Pakistan and other Muslim regional states must join hands and remove American presence which already stands at its weakest due to Iranian strikes. Greater coordination among armies of Muslims is required to build a new regional security order centered on Khilafah, instead of artificial nation-states. The Gulf countries do not need a defense pact with Pakistan. They need a collective security framework in the form of the Khilafah which will unify our strength to act against the Jewish entity and remove its cancerous existence once and for all.

Lesson 3: The Advantage of Geography

Iran's greatest strategic asset is its geography. The same holds true for the wider Muslim World. Iran sits beside the Strait of Hormuz, through which a major share of the world's traded oil and liquefied natural gas normally passes.

By threatening shipping and disrupting energy flows, Iran transformed a regional military confrontation into a global economic problem. Traffic through the strait fell sharply, vessels changed routes and oil markets reacted repeatedly to signs of escalation or diplomacy. Recent talks involving Iran and Oman have focused heavily on navigation arrangements, while President Trump has linked possible negotiations to reopening the waterway.

Iran has therefore demonstrated how a regional power can use a vital maritime chokepoint to impose costs on United States far beyond the immediate battlefield. Geography is leverage that can be used to subdue our enemies. The wider Muslim World possesses several important strategic corridors, including the Strait of Hormuz, Bab al-Mandab, the Suez Canal, the Turkish Straits and major land and energy routes connecting Asia, Europe and Africa. A sincere and an aware Islamic leadership can deliver diplomatic victories in favor of Islam and Muslims by exploiting strategic geography which the current rulers don't have the will and vision to do so.

Lesson 4: Lessons From Islamic History

Islamic history offers examples of military commanders who combined Iman, courage, preparation and political purpose. Khalid ibn al-Walid (ra) was known for mobility and battlefield adaptability. Salahuddin understood that political unity of the Ummah had to precede lasting military success. Saif al-Din Qutuz confronted an apparently unstoppable Mongol advance at Ayn Jalut. Sultan Mehmed II combined ambition with engineering, logistics, intelligence and careful preparation before the conquest of Constantinople.

These historic achievements should not be reduced to romantic slogans as is the case in the current military education policies in the

Muslim World. These heroic commanders succeeded because conviction was supported by organisation, patience, unity of command, knowledge of the adversary and above all an unwavering trust on Allah (swt) and his support. Sincere Muslim military commanders today need to emulate our heroes and change the course of history like their predecessors.

The United States and its protégé the Jewish entity failed to subdue Iran and received military punishment in return. If our enemies cannot contain one powerful Muslim region, how can it confront combined armies of Pakistan, Türkiye, the Gulf statelets, Egypt and others?

Conclusion

The US-Iran war has exposed American vulnerability and its arrogance. The task before decision-makers with the lands of the Arab and the Ajm (non-Arab), whether Egypt, Sudan, Syria, Tunisia, Türkiye, Iran or Pakistan, now is not to exchange one form of domination for another. It is to build an independent regional order in the form of Khilafah as our enemies are at their weakest. Sincere Muslim commanders must recognize the limitations of great powers and believe in the strength of Muslims and their massive resources. They must no longer subscribe to the destructive idea of nation-state that has only brought ruin and division to the Muslim world. The Muslim military mind must adopt the framework of Islam and Jihad and displace corrupt Western notions of war and politics. It is time for a final coordinated push to upend the pro-West regional security, economic and political order and usher a new era of victories under the shade of Khilafah.

O Officers of the Armed Forces of Muslims! Grant your nussrah (military support) for the establishment of the Khilafah Rashidah, which will unify the entire Islamic Ummah, its immense resources and strong armies, as a mighty state under a single Khaleefah (caliph), who will wage Jihad in the Path of Allah and defeat the disbelievers. Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ (10) تُوْمِنُونَ بِاللّٰهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللّٰهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾ **“O you who have believed, shall I guide you to a transaction that will save you from a**

painful punishment? (10) It is that you believe in Allah and His Messenger and wage Jihad in the Path of Allah with your wealth and your lives. That is best for you, if you should know” [TMQ Surah As-Saff 61:10, 11].

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The Turkish-Pakistani-Saudi Alliance

Ahmed Al-Khatwani

A trilateral military alliance was signed between Pakistan, Turkey, and Saudi Arabia on August 7th in the city of Makkah. Key provisions of this agreement stipulate that any aggression against a member state is considered an act of aggression against the alliance itself—and against every individual state within it. Furthermore, the agreement defines this as a defensive alliance not directed against any specific nation.

Undoubtedly, this alliance is the fruit of a new military-security strategy carefully crafted by the Trump administration earlier this year. It operates under the framework of “increased burden-sharing with America’s allies and partners”—a new U.S. policy requiring partners and agent states to assume greater responsibility for their own regional security. It represents a new model in U.S. foreign policy wherein America leads a network of regional powers that safeguard security in their respective areas under American supervision. This spares the U.S. the need to deploy troops or expend funds directly, while it remains the true leader and director of the cooperating or allied nations, operating under new rubrics such as “strategic deterrence” and “burden-sharing.”

Thus, by forming these alliances, America sets the overarching strategies and controls the technological and intelligence aspects, while regional states shoulder the bulk of the burden regarding security patrols, regional deterrence, and—if necessary—waging local internecine wars to protect border regions and maritime corridors. From the American perspective, this type of alliance fosters regional stability, establishes a regional balance of power as the foundation for that stability, and helps de-escalate tensions in volatile areas—thereby serving U.S. interests at minimal cost.

The Pakistan-Turkey-Saudi alliance serves as a standard model—indeed, a tangible manifestation—of this new U.S. foreign policy within the Middle East and its surrounding regions. By combining Pakistan’s nuclear

capabilities, Turkey's military manufacturing prowess, and Saudi Arabia's oil wealth, this alliance is being forged to maintain regional security, counterbalance expansionist powers like the Jewish entity, and deter forces that operate outside the U.S. orbit, such as Iran.

Furthermore, this alliance offers another significant benefit: establishing a robust bulwark against China to halt its westward expansion, while steering Pakistan away from ties with China and toward total dependence on the United States. This new alliance may well be met and balanced by potential future alliances—which the Jewish entity has already begun discussing—such as a coalition involving the entity, India, and the UAE, or one uniting it with Greece and Cyprus.

According to this new U.S. security strategy, these opposing regional alliances are intended to generate stability and prevent states from dominating one another, all while the U.S. retains the ability to rein them in should they stray from the prescribed path. The very concept of such alliances instills a fear of launching major wars among competing regional powers, or dissuades them from disrupting the regional order—particularly given the overarching international leadership guiding that order. The ease with which this tripartite alliance was brought about stems from the fact that the leaderships of Turkey, Pakistan, and Saudi Arabia are subservient to America; thus, from an American perspective, it was preferable to initiate this alliance, rather than one involving other states that harbor greater ambitions and aspirations.

Muslims must reject this alliance, as it represents a new form of subservience to America. Instead, they must strive towards establishing the Khilafah (Caliphate)—a state that unifies Muslims under a single leadership of a single state beholden to no one's dictates. This leadership would guide all Muslim peoples based on ideological politics, spearheaded by a great Islamic state that would permanently topple America and all colonialist powers from their position of global dominance.

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U.S. Embassies Are Centers of Espionage and Discord; Inviting the United States to Reopen Its Embassy in Afghanistan Is a Betrayal of the Sacrifices of the Muslim Ummah and an Insult to the Blood of the Martyrs

Media Office of Hizb ut Tahrir - Wilayah Afghanistan

In a recent interview with The New York Times in Kabul, Afghanistan's foreign minister formally invited the United States to reopen its embassy and invest in Afghanistan's infrastructure and mineral sectors, stating: "We consider the chapter of war to have come to an end, and from now on, we want relations based on mutual respect and the beginning of a new chapter of positive engagement."

Speaking of the "end of the chapter of war" with a state that is engaged in a broad and hostile war against the Islamic Ummah is a strategic error and an act of turning a blind eye to an undeniable reality. The United States is the leader of global kufr (disbelief) and the principal enemy of the Muslims. Although the United States is not currently waging a military war in Afghanistan, an Ummah-centric perspective makes it clear that America is, at this very moment, fighting Muslims on several fronts and is at the forefront of those conflicts. The United States plays a role in the war in Yemen and the bloody crisis in Sudan; it provides the Jewish entity with unlimited military, political, and arms support in the genocide of the people of Palestine and Lebanon; it has also pursued policies of pressure, sanctions, and confrontation against Iran. Alongside these developments, it supports the Indian government's policies of occupation and repression against Muslims, the escalation of tensions by Pakistan against Afghanistan, and the imposition of political, economic, and security pressures on Afghanistan.

In the scale of Islam, the criterion of al-walā' wa al-barā' is not determined by colonial borders or nationalist concepts. Hostility toward the United States is rooted in the fundamental confrontation between kufr and Islam. Ignoring the crimes of this colonial power across the Muslim

lands under the pretext of national interests constitutes a departure from the principles of the Islamic creed and a disregard for the unified political outlook of Islam. Moreover, America's hostility toward Afghanistan has never ended. The absence of a physical U.S. military presence does not mean that the war has ended or that peace has been established; rather, the United States has shifted its approach from direct military warfare to economic and political pressure and intelligence operations. The freezing and seizure of billions of dollars in central-bank reserves, the imposition of economic sanctions, violations of Afghanistan's airspace sovereignty, and an extensive propaganda campaign against Islamic values all continue with full force. Therefore, from the Islamic legal perspective, establishing any diplomatic, political, or economic relationship with an "actively belligerent state" whose hands are stained with Muslim blood is invalid and prohibited.

On the other hand, inviting American companies and the U.S. government to extract Afghanistan's minerals and gain control over its infrastructure carries a twofold disaster.

First, Western capitalist states have always viewed weaker lands as prey to be plundered. This predatory policy was made fully evident in the recent agreements concerning Ukraine, where U.S. assistance was tied to gaining control over and managing mineral resources, oil, and gas, effectively amounting to a form of "colonial-style asset seizure."

Second, the minerals and natural resources of Muslim lands are the public property of the Ummah and must be utilized for the interests and strength of the Muslims and for making the Deen manifest. Since strategic minerals play a vital role in missile industries, radar systems, and defense and military technologies, handing over these vital resources amounts to helping sustain America's colonial power, weakening the Muslims, and strengthening the sword of an enemy that uses them to manufacture missiles and bombs which are then dropped upon the oppressed people of Gaza, Lebanon, and other Muslim lands.

Afghanistan's foreign minister had also previously stated that: "I believe President Trump's ability to make deals, his pragmatic approach, and his decisiveness are factors that can facilitate constructive engagement with his administration." Such a perception of American politicians, particularly Donald Trump, stands in complete contradiction to the Islamic perspective. Trump's view of the world is thoroughly possessive and colonial in nature. He continues to harbor ambitions of taking control of Bagram Air Base, supports the complete usurpation of Palestine, and now brazenly speaks of declaring the Strait of Hormuz part of U.S. territory.

Do you insist on pursuing close engagement with someone who not only fights Islam in practice, but openly proclaims his hostility in words as well? During his first presidential term, Trump explicitly declared: "We will unite the civilized world against radical Islamic terrorism, which we will eradicate completely from the face of the Earth."

Therefore, instead of placing your hopes in Western colonial powers and entering into deals with them, extend the hand of brotherhood to the Muslims—your true friends - who call you toward the source of genuine honor: the re-establishment of the Second Rightly Guided Caliphate (Khilafah Rashidah) upon the Method of the Prophethood. This true call, unlike Western pragmatic politics, is not a commercial or economic transaction; rather, it is a great transaction with Allah ﷻ. Granting support to this dawah will lead you to honor, power, and a position of leadership in the world, just as Islam once raised the divided and ignorant Arabs from the margins of history to a position of leadership and command over the world. Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا﴾ **"O you who believe! Do not take the disbelievers as allies instead of the believers. Do you wish to give Allah a clear proof against yourselves?"** [Surah An-Nisa: 144].

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Answer to Question: The Saudi-Turkish-Pakistani Tripartite Alliance

Question:

On August 18, 2026, Al Arabiya.net reported that Trump welcomed the tripartite agreement between Turkey, Pakistan, and Saudi Arabia: “US President Donald Trump welcomed the signing of the Mecca Agreement for Joint Defense by Saudi Arabia, Turkey, and Pakistan, describing the move as significant, bold, and extremely important, while also praising the security coordination between Middle Eastern countries and their move towards strengthening their joint defense capabilities...” Al Arabiya.net had published on 17/8/2026: “Trump added via the Truth Social platform that he was “Very happy to see that Saudi Arabia, Turkey, and Pakistan have recently, and finally, signed the Mecca Joint Defence Agreement. It shows how the Middle East is coming together...” Prior to that, on Friday, 7/8/2026, the Saudi Press Agency (SPA) announced on its website: “HRH the Crown Prince, the President of Türkiye, and the Prime Minister of Pakistan signed the Makkah Joint Defence Agreement, reflecting the three states' shared commitment to further strengthening their collective security and to promoting peace, security, and stability in the region and beyond, in pursuit of a secure and prosperous future.”

The question now is: What are the dimensions and implications of this agreement signed by these three countries? Is it an alliance to fight aggressors against Muslim lands, such as the Jewish entity? Or is it simply to support Saudi Arabia against Iran, especially given the tense situation in the Gulf? Furthermore, why did America not announce its support for this agreement until ten days later, even though these three countries are loyal to America, and it is unlikely they would have agreed without its approval? In short, what is the purpose of this agreement? May Allah reward you with the good.

Answer:

To clarify the answer, let us review the following:

1- The Saudi Press Agency (SPA) published on Friday, 7/8/2026: “HRH the Crown Prince, the President of Türkiye, and the Prime Minister of Pakistan signed the Makkah Joint Defence Agreement, reflecting the three states' shared commitment to further strengthening their collective security and to promoting peace, security, and stability in the region and beyond, in pursuit of a secure and prosperous future.” The agency stated that the joint statement signed after the meeting held in Makkah on Friday stipulates that: “The agreement is intended to strengthen collective deterrence against any act of aggression, and stipulates that any armed attack against any one of the three states shall be regarded as an attack against them all. It further provides for the enhancement of all aspects of defense cooperation among the three states.” This agreement stipulates that it is a joint military alliance between major regional powers to deter any aggression against any of them. However, it implicitly declares that it has no connection to any aggression against other Muslim countries and will not intervene to repel it!

2- This is why, the Jewish entity has not shown any reaction, because it realizes that this agreement or this alliance does not threaten it. It should be noted that each of the three countries that signed the agreement, if they were sincere, would know that they are capable of threatening this entity and eliminating it, not standing idly by while it destroys Gaza, killing and wounding hundreds of thousands of its inhabitants, displacing millions after demolishing their homes, committing the most heinous crimes, and leaving its people to die of hunger and thirst, ravaged by disease and torn apart by wounds. And it continues its crimes, yet these countries have not taken any action, neither collectively nor individually, to stop these crimes. Furthermore, similar crimes have been committed in the West Bank, where hordes of settlers, protected by their soldiers, spread corruption throughout the land, destroying crops and livestock, killing, wounding, imprisoning, seizing land, expelling its inhabitants, and demolishing their homes. Indeed, the content of this tripartite alliance is open to the Jewish entity, according to its text! Turkish

President Erdoğan stated "The agreement does not target any country and is open to the participation of all brotherly countries seeking peace, prosperity and stability in our region." He did not explicitly exclude the Jewish entity, leaving the matter ambiguous—a clear reassurance to the Jewish entity. Turkey recognizes this entity and has not severed diplomatic or trade relations with it, even as it perpetrates brutal massacres in Gaza and occupies areas under the pretext of security areas!

3- Similar to the Turkish president's statement, Saudi Arabia's Deputy Foreign Minister for Public Diplomacy, Dr. Rayed Krimly [Qarmali], stated on the X platform on 7/8/2026: "It does not constitute a threat to the security of any country in the region, nor does it represent an escalation of tensions between any two states." Saudi Arabia calls for the establishment of a Palestinian state alongside the Jewish state and explicitly declares its support for the two-state solution! In other words, the Saudi official wants to convey that this alliance is not directed against the Jewish entity. Likewise, Pakistani Prime Minister Shehbaz Sharif wrote on the X platform on 7/8/2026, describing the agreement as "historic" and stating that it "will be a shield of peace for future generations and will bring prosperity to the three countries." This implies that the agreement is not for war against aggressors but rather a peace initiative! Furthermore, the Pakistani Foreign Ministry confirmed that "the Mecca Agreement aims to strengthen collective deterrence against any aggression and stipulates that any armed attack on one of the three countries is considered an attack on all three." (Euronews, 7/8/2026). That is, the goal of America's agents and followers in Saudi Arabia, Pakistan and Turkey signing this agreement has nothing to do with fighting the Jews, despite their occupation of the Blessed Land and their perpetration of successive crimes in the first of the two Qiblas!

4- The summit's final statement declared that "the agreement aims to strengthen joint deterrence and develop defense cooperation among the three countries," stipulating that any armed attack on one of the signatory states is considered an attack on all. The statement added that the agreement is based on "historical ties" and shared strategic interests among the three countries and aims to enhance security and stability in

the region and the world (BBC, 7/8/2026). However, the only country among the three currently under attack is Saudi Arabia, and these attacks originate from Iran. Considering this, the true meaning behind the three countries' statements becomes clear. Turkish Foreign Minister Fidan hinted at the agreement's objective, stating that "no common threat was identified within the Mecca Agreement, while emphasizing that 'any country that does not attack us will not be a target for us'" (CNN Arabic, 9/8/2026). The meaning of his statement is that if Iran attacks—which it is indeed doing—it will become a target for Turkey, according to what is understood from his statement. In another statement, Fidan attempted to improve the agreement's objectives by claiming it aims to ensure stability in the region, but he misspoke, and said: ["Saudi Arabia, Pakistan, and Turkey are not expansionist states, considering the agreement "the most important step that will bring lasting stability to this region, whose name has been associated with instability for the past hundred years since the Ottoman State withdrew from it." (CNN Arabic, 8/8/2026)]. However, this official is afraid to speak the truth as it is. His statement that the Ottoman Empire withdrew from the region is merely a way of avoiding angering the kafir (disbelieving) states by revealing the truth: that the kafir states, along with their Arab and Turkish agents, conspired against the Ottoman Empire in World War I to overthrow the Khilafah (Caliphate). These states then began to wreak havoc in the Islamic world, seeking out their agents and installing them as kings and presidents, and targeting the elite, labeling them as extremists and terrorists, and imprisoning them. Chaos and instability prevailed because the Islamic Ummah rejects and resists the actions of the kafir states. Thus, Fidan said, "...since the withdrawal of the Ottoman Empire," instead of saying, "...since the conspiring of the kafir states and the traitorous Arabs and Turks against the Ottoman Caliphate to overthrow it." He did not say that for fear of angering those countries! May Allah fight them, how they are deluded.

5- As for why America didn't announce any reaction to this agreement until ten days later, if it were not in its interest, it would have opposed it immediately. It seems that America did not want to appear to

be behind the agreement by immediately endorsing it, as this would diminish its political appeal. It would appear that the agreement was dictated by America, thus undermining the position of its three agents. It is worth noting that these three countries tried to use the agreement to demonstrate their concern for their sovereignty and their freedom to stand up to those who attack them. This is why America bided time... and then Trump began endorsing the agreement, expressing his happiness with it, and praising the leaders of the three countries!

Therefore, it was states as reported by Al Arabiya Net on 18/8/2026, that, (US President Donald Trump welcomed the signing of the Mecca Agreement for Joint Defense by Saudi Arabia, Turkey, and Pakistan, describing the move as significant, bold, and extremely important. He also praised the security coordination among Middle Eastern countries and their move towards strengthening their joint defense capabilities). Al Arabiya Net had previously reported on 17/8/2026, that (Trump added via Truth Social that he was “Very happy to see that Saudi Arabia, Turkey, and Pakistan have recently, and finally, signed the Mecca Joint Defence Agreement. It shows how the Middle East is coming together, and how Countries will finally be able to defend themselves in a more meaningful way.”)

This explains Trump's delay in offering praise and support. Otherwise, the three countries are loyal to America, whether they are agent states like Saudi Arabia and Pakistan, which are strategic partners of America outside of NATO, or countries orbiting America like Turkey, which is a NATO member alongside it.

6- America wants these three countries, allied to it, to play a specific role in the region, particularly against Iran and the Muslim populations of the region. After the signing of a memorandum of understanding between Iranian President Pezeshkian and his American counterpart Trump on 18/6/2026, via video conference, America has thus far been unable to achieve its objectives, and negotiations remain stalled. America wants to use these major regional powers as tools against Iran! Thereby

encircling it with neighbouring countries allied with the US. Trump assumes that this will force Iran to soften its stance and accept his terms, thus ensuring his party's survival in the upcoming midterm elections. In this context, Republican Congressman Joe Wilson commented on his X platform on 8/8/2026, regarding this agreement, stating: "The mutual defense pact of Saudi Arabia, Türkiye, and Pakistan is another achievement of @POTUS promoting stability, peace, and prosperity in the Middle East..." Michael Ratney, the former US ambassador to Riyadh, also believes that, [America views the agreement as enhancing regional security and enabling it to address Iran's ongoing aggression. He argues that the Mecca Agreement helps protect the entire region, believing that US President Trump sees the tripartite alliance as a means to support him and promote stability (Al-Arabiya.net, 18/8/2026)]. All of this indicates that America is behind this agreement and that it represents a success for its president, Trump. Therefore, America mobilized these three allied countries to the agreement, to use them as a tool of indirect pressure against Iran.

7- Turkey, as a NATO member, is committed to defending its members, including the United States. Can it act against its commitments? On the contrary, it would act in accordance to its loyalty to America. This is why its President, Erdoğan, was keen to mend the rift within the alliance, particularly between America and Europe, and worked to strengthen it. He hosted its leaders, at the top was Trump, in Ankara on July 7th and 8th, 2026. He welcomed Trump at the airport and then hosted him at the presidential palace in Ankara, holding a bilateral meeting before the NATO summit. The reception demonstrated the depth of the friendship and affection between the two. During this visit, Trump stated: "And frankly, if it (NATO) weren't held in Turkey, where my friend happens to be a very strong leader, a very strong, uh, person, uh, it's possible that I wouldn't have attended." He praised Turkey's stance of not aligning with Iran. Therefore, Erdoğan's participation in an alliance with Saudi Arabia and Pakistan is part of his loyalty to America and his commitment to NATO.

8- From a contrasting perspective, statements emanating from

Tehran indicate that Iran has understood that it is the target of the new defense agreement between Turkey, Pakistan, and Saudi Arabia. In the first Iranian comment on the agreement, [Ebrahim Rezaei, a member of the National Security and Foreign Policy Committee in the Iranian Parliament, stated on X: "The Saudis must realize that a 'paper agreement' with Turkey and Pakistan will not bring them security, just as decades of unilateral reliance on the Americans failed to achieve it." He added, addressing the Saudis: "Change your policies so you don't have to beg others for security." (CNN Arabic, 7/8/2026)]. Then, as reported by Al-Quds Al-Arabi Newspaper on 9/8/2026, Iranian newspapers strongly attacked this agreement. Kayhan Newspaper, affiliated with the office of the Iranian Supreme Leader, considered that the goal of this tripartite agreement was (to confront the Yemeni resistance, Ansar Allah, Iran, and the axis of resistance). Similarly, Tasnim News Agency, close to the Revolutionary Guard, said, "that Saudi Arabia, after realizing the futility of relying on the United States to guarantee its security, resorted, instead of changing its strategy, to expanding its policy of "buying security" by pumping money into Turkey and Pakistan through the tripartite agreement in Mecca, to secure itself against the responses of the Resistance Front"". This clarifies what Iran sees as the goals of this agreement between the three countries, and that it is a tool of pressure used by America against Iran.

9- In origin is for the three countries—Turkey, Saudi Arabia, and Pakistan—and the rest of the Muslim world to be one nation in one state, under the rule of a single Khaleefah (caliph) who rules according to the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ, not separate, independent states forming alliances on behalf of colonial powers and joining coalitions established by them. Allah ﷻ has commanded in clear verses to hold fast to His rope, and He ﷻ has forbidden division and the fragmentation of the land into separate states. He ﷻ has categorically forbidden allegiance to the kuffar (disbelievers) and working on their behalf, and He has forbidden ruling by anything other than what He ﷻ has revealed, considering such actions to be kufr (disbelief), injustice, transgression, or all of these combined. Allah ﷻ has promised in His Noble

Book the return of the Khilafah Rashidah (rightly guided Caliphate). ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ "Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security—"provided that" they worship Me, associating nothing with Me. But whoever disbelieves after this 'promise', it is they who will be the rebellious" [An-Nur: 55].

Likewise, the Messenger of Allah ﷺ gave glad tidings of the end of this oppressive rule that exists in these three countries and all other Islamic countries, and then the return of the Khilafah (Caliphate). He ﷺ said: «...ثُمَّ تَكُونُ مُلَكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً (ملكا جبرية) for as long as Allah wills, then he will remove it when He wills, and then there will be *Khilafah* upon the Prophetic method.' Then he ﷺ was silent." [Narrated by Ahmad]

The Khilafah will return, Allah willing. However, Allah ﷻ has decreed that angels will not descend from heaven to establish the Khilafah for us while we sit idly by. Rather, we must work, strive, and exert ourselves, seeking truthfulness and sincerity in all our actions. Then be assured of the fulfillment of the promise of Allah ﷻ and the glad tidings of His Messenger ﷺ. All of this is evident in the life of the Messenger of Allah ﷺ. This is what the Messenger of Allah ﷺ did, and this is how his Companions (may Allah be pleased with them) followed his example. This is how we must be, and Allah's victory will undoubtedly come, by His permission.

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بَنَصَرَ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

"And on that day the believers will rejoice * at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful" [Ar-Rum: 4-5]

5 Rabi Al Awwal 1448 AH

18 August 2026 CE

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Why Are Our Rulers Providing Crutches to a Crippled America in its War Against our Ummah?

Central Media Office of Hizb ut Tahrir

The US is tightening the noose around the necks of the Muslims of Iran, using the styles of sanctions, economic siege and military deterrence. On 20 August 2026, Thomas "Tommy" Pigott, the Spokesperson of the US Department of State, released a press statement declaring, "For decades, the Iranian regime has used Hezbollah to spread terror throughout the Middle East. Today, the U.S. Department of the Treasury is renewing its designation of Hizballah for its actions in support of Iran's Islamic Revolutionary Guard Corps-Qods Force (IRGC-QF)."

As always, it is the rulers of the Muslims that assist the US in its attacks on Muslims. On 7 August, the rulers of Pakistan, Turkey and Hijaz signed the Mecca Joint Defence Agreement, with which Trump declared he is "very happy," and which exploits the nuclear capabilities of Pakistan as deterrence against Iran. On 15 August, the commander of U.S. Central Command (CENTCOM) completed a 10-day trip to the Middle East, to instruct the armies of Bahrain, Iraq, Jordan, Saudi Arabia, and the United Arab Emirates. On 18 August, the Multinational Maritime Defense Alliance was activated, in a session chaired by King Salman bin Abdulaziz Al Saud in Jeddah, which is an alliance of navies of Muslims to separate Iran from its proxies in Yemen. All this is in addition to the rulers of Iraq using an anti-corruption drive to separate Iran from its proxies in Iraq, and the rulers of Lebanon separating Iran from its Hezb in Lebanon. It is only a matter of time before the US mobilizes the armies of Muslims against Iran, whilst testing the waters of global public opinion for deploying its nuclear weapons, whether tactical or strategic.

What pains the heart and then fills it with rage for the sake of Allah (swt) is that were it not for the rulers of the Muslims, America would never be able to harm any Muslim state, let alone harm Muslim lands one after another, with others waiting their turn. Oceans separate the US from the Muslim states, from Indonesia to Morocco, and its warships depend on

long and fragile Sea Lines of Communication (SLOCs) to strike any Muslim state. Its military bases, including its advanced base, the Jewish entity, are within the lands of Muslims, and depend on highly exposed Ground Lines of Communication (GLOCs) for water, food, clothing, shelter, security and weapons.

Moreover, America is not at the height of its power, but within its period of prominent decline, in which it can only limp, dependent on the crutches of support from its agents and followers amongst Muslims. America's economic decline is evident in its astronomical debt crisis, where the capitalist banks and corporations suck the life of the common American to fill their bellies with *riba* (interest). Its military decline is evident in its inability to impose its will on a faction within the Islamic Revolutionary Guard Corps of Iran that refused subordination to the US, and it is also evident in the inability of its cowardly troops to launch a ground offensive to achieve victory over Iran. Its political decline is evident in the deep cracks within its own deep state, with the Democrats gouging out the eyes of the Republicans, and its global allies seething in anger at its arrogance and abandonment of them.

O Ummah of Islam and Its Armies!

What fills the heart with grief is that had the sincere officers of our armies seized the opportunity, overthrown the crutches of America, and unified the Muslim lands under a single Khilafah Rashidah (rightly guided Caliphate), it would have forced America to flee from our lands, after its bases were stormed and its ship sunk in the seas of the Muslims.

If only the resisting faction of the Islamic Revolutionary Guard Corps of Iran answered the call of Hizb ut Tahrir, granting it *nussrah* (military support) for establishing the Khilafah, Iran would have been a strong support point for the unification of the Muslim states.

However, in the absence of the Khilafah, using the strength of the Islamic Ummah against it, it is not unlikely that Iran will sooner or later be compelled to submit to America. Unless the Khilafah stops America's tyranny, it will continue to extend its aggressions beyond Iran to all Muslim

states, aided by the rulers of Muslims. Thus, the sincere officers within the most powerful armies of Muslims, the armies of Pakistan, the Hejaz, Turkey, and Egypt, must act immediately to overthrow the treacherous rulers and give their support to Hizb ut Tahrir to establish the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of the Prophethood that will end alliance with the disbelievers and unite the Muslim lands. Which of the armies of the Muslims will seize the honor of being the first to give their support to empower the true Deen?

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NUSSRAH

Nussrah is the Hukm Shar'i upon which the political future of the Muslim Ummah depends. It is through Nussrah that a state will be established which will end the chain of treacheries faced by the Ummah, beginning ruling by all that Allah ﷻ has revealed, unifying the entire Ummah under a single state and spreading the message of Islam to the world through Dawah and Jihad.

The divine evidence of Nussrah is established in the Seerah of RasulAllah ﷺ. When the society of Makkah became rigid before the message of Islam, Allah ﷻ ordered RasulAllah ﷺ to present himself to various tribes, to seek their Nussrah. After the death of his ﷺ uncle Abu Talib, RasulAllah ﷺ started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him ﷺ.

Through the Nussrah of the Second Pledge of Aqabah, the first Islamic State was established. So, the leaders of Aus and Khazraj were named as Ansar, to be remembered by this honored title until the end of the life of this world.

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah ﷻ has revealed. They must uproot the Kufr capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah ﷺ when he ﷺ said, **نُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ نُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا** ﷺ said, **“Then there will be a forceful rule and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the the Method of Prophethood.”** Then he ﷺ became silent.” (Ahmad).