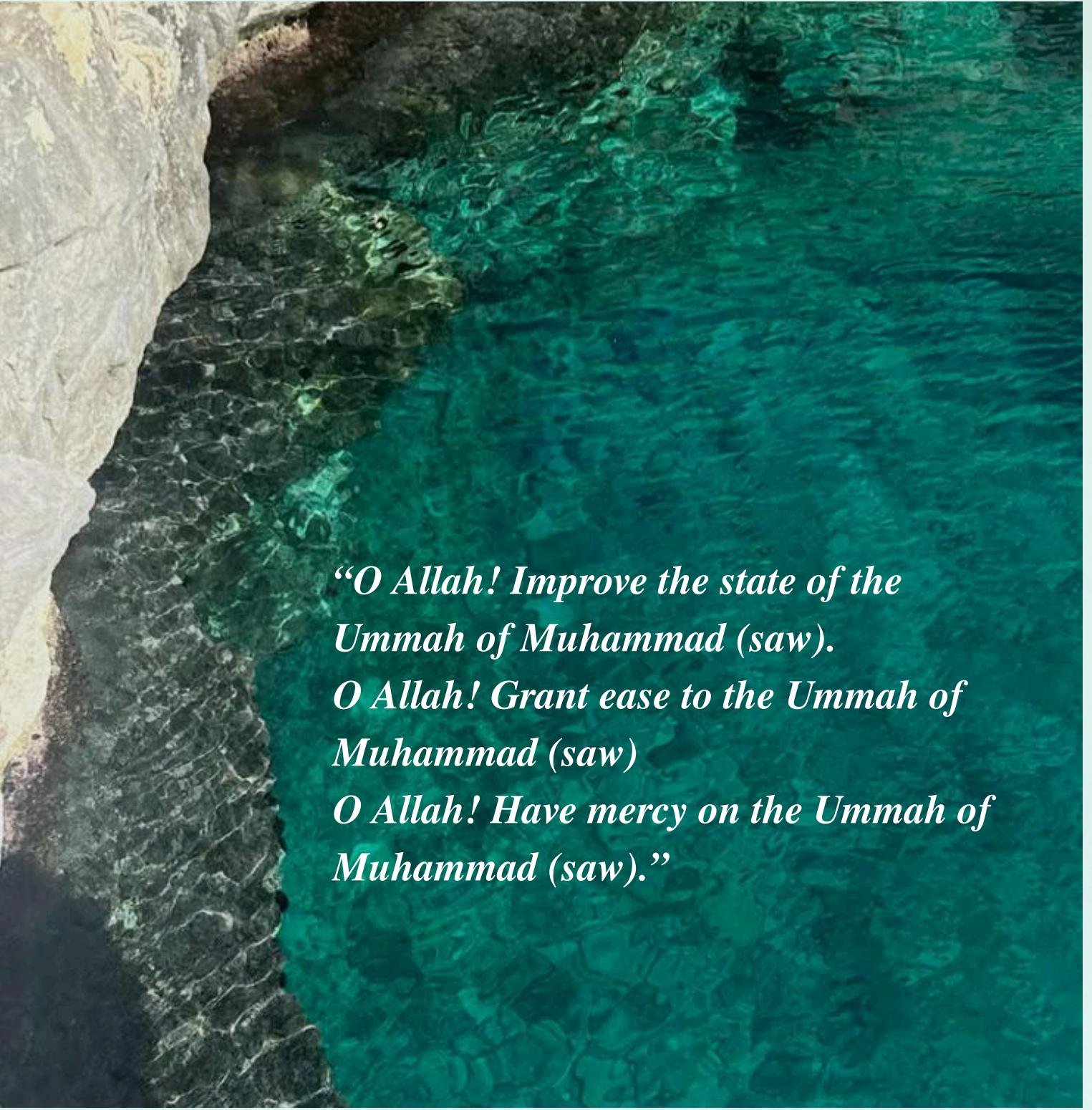


THE INTELLECTUAL MUSLIM

The word ‘Islam’ means ‘submission to the will of Allah.’ Followers of Islam are called Muslims. In today’s secular world, have we replaced the will of Allah (SWT) with the will of man? Let’s explore Islam in our newsletter and see.



*“O Allah! Improve the state of the Ummah of Muhammad (saw).
O Allah! Grant ease to the Ummah of Muhammad (saw)
O Allah! Have mercy on the Ummah of Muhammad (saw).”*

EDITORIAL

A consistent theme in our magazines is the obligation to always follow Islam. Also, to study our history, starting from the time of the Prophet (SAW) to understand the correct path forward for the re-establishment of a Khilafah State. Our history continues by covering the 1300 plus years we lived under the State, and this history has taught us that the Islamic State was not built and did not progress on compromise, but rather on steadfast conviction.

When the Messenger of Allah (SAW) received revelation, he did not dilute its message to appease the Quraysh, nor delay its implementation to “ease society in.” He rejected their offers of wealth, power, and compromise, choosing instead the certainty of Allah’s command. The Khaleefahs after followed this same path—implementing Islam in full, immediately, across lands newly entered into Islam. It was conviction, not compromise that built a civilization spanning continents.

Contrast this with today. We are told to accept weak reforms, to wait for “better conditions,” or to embrace “gradual change.” We are urged to compromise with systems rooted in kufr, as though Allah’s (SWT) commands are negotiable, and man’s ideas and laws are superior!

But where has this led us? Our rulers remain subservient to foreign masters, our lands are occupied, our resources plundered, and our brothers and sisters abandoned. Compromise has only prolonged our suffering and humiliation. Allah (SWT) warns us against this trap:

وَإِن تُطِعْ أَكْثَرَ مَن فِي الْأَرْضِ يُضْلُّوكَ عَن سَبِيلِ اللَّهِ إِن يَتَّبِعُونَ إِلَّا
الظَّنُّ وَإِن هُمْ إِلَّا يَخْرُصُونَ

‘O Prophet! If you were to obey most of those on earth, they would lead you away from Allah’s Way. They follow nothing but assumptions and do nothing but lie’ [TMQ Surah Al-An’am 6:116]
Revival will never come from watering down Allah’s law to fit man-made systems. It will not come from rulers who answer to Western powers. It will only come when we, as an Ummah, demand the full implementation of Islam as it was revealed—without delay, without excuses, without compromise.

The path of conviction is not easy, but it is clear. Just as the early Muslims endured hardship with steadfastness, we too must echo their strength today, and rely and trust in Allah (SWT) Lord of the Worlds.

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TAXATION

Fatima Iqbal



In 1789, Benjamin Franklin stated, “**In this world nothing can be said to be certain, except death and taxes.**” The phrase, which is commonly reduced to ‘death and taxes’, emphasises that while many things in life are uncertain, death and the obligation to pay taxes are unavoidable. In today’s world, governments are using a wide range of taxes to squeeze money out of their citizens. Paying taxes, who pays taxes, how much you pay, and how to avoid taxes have all become much-discussed topics.

What is Taxation?

According to the International Centre for Tax and Development (ICTD), taxes make up about 80% of the money that governments use in around half the countries in the world.

Taxes are one of the main sources of capitalist state revenue. The compulsory charges are the financial contributions that governments collect from individuals and organisations to fund public services and infrastructure.

Brazil and India are often cited as having the largest number of taxes, but when the consideration is the tax burden, countries like France, Denmark, and Belgium rank highest in tax-to-GDP ratios. Brazil has over 90 types of tax, India has over 50, but across the world, some of the most common types of taxation are as follows:

1. Income Tax
2. Corporate Tax
3. Property Tax
4. Capital Gains Tax
5. Sales Tax (or Value-Added Tax - VAT)
6. Inheritance (or Estate) Tax



The Compulsory Nature of Taxation in Capitalism

Governments do not need the direct consent of citizens to apply taxes; they have a constitutional right to decide how to tax the nation. Governments can increase tax rates or impose new taxes if they require more money. Residents and businesses are obliged to comply, and a failure to do so can result in penalties, fines, or legal enforcement by the state.

The Problem with Taxes

Taxes are a burden on the people who are struggling the most, as they often disproportionately burden middle- and lower-income households. Evidence shows the rich often pay less than their fair share, finding ways to protect their wealth through legal loopholes, tax havens and preferential rates, which minimise their liabilities. As an example, according to a 2021 White House study, the wealthiest 400 billionaire families in the U.S. paid an average federal individual tax rate of just 8.2 percent. In comparison, the average American taxpayer paid 13 percent that year.

Taxation also stagnates the economy. It doesn't allow for wealth distribution or help with public service payments. In fact, a large portion of the population actually loses a substantial amount of their income due to taxation, limiting their disposable income and purchasing power. In countries like the UK, Germany, and Canada, consumption and payroll taxes make up a significant portion of tax revenue, meaning that ordinary workers contribute proportionally more of their income than the wealthy. The OECD has warned that tax systems in advanced economies are increasingly failing to prevent wealth concentration, as capital income (from assets, shares, and inheritance) is often taxed at lower rates than wages. Also, vast wealth remains idle in offshore accounts where the wealthy hoard their wealth. The IMF estimates \$8.7

trillion in global private offshore wealth, much of it linked to residents of high-income countries. (IMF, 2022)

This current system of taxation is based on the Western capitalist model, and is completely different to the system designed by our Creator, which will be implemented in the Khilafah.

Taxation in the Islamic State

Allah (SWT) has revealed a comprehensive economic system that details all aspects of economic life, including government revenues and taxation.

The first and most important point to note is that the Khaleefah cannot put taxes on the people which have no basis in Islamic Shariah Law. This is unlike the current secular governments, who are able to create and impose taxes as they wish. In fact, the Shariah has forbidden the Sultan (authority) to impose a tax upon the Muslims based upon an order issued from him according to his own wishes.

The Messenger of Allah (SAW) said,

لَا يَدْخُلُ الْجَنَّةَ صَاحِبُ مَكْسٍ

“One who wrongfully takes an illegal non-Shariah tax will not enter Paradise” [Ahmad]

Secondly, Islam has a completely different perspective on the economy and tax as the Islamic basis is different to that of capitalism. Fundamentally, taxation in Islam and under the Khilafah puts the emphasis of taxation on surplus wealth rather than income. The Islamic taxation system does not tax income, but taxes wealth. This means that the average person will be left with more disposable income, and as an example, will only be liable for Zakah tax on whatever surplus wealth is left at the end of the year. This will have a significant effect on the economy. If we take figures from the British economy and incorporate them in an Islamic model, we can demonstrate the effect of this.

“In 2025, the average full-time UK salary is around £37,600 per year, based on average weekly earnings of £722 including bonuses.”
(Office for National Statistics)



The combined income tax and National Insurance liability on this salary is roughly £8,500 to £9,000, given current thresholds and rates. (PwC Tax Summaries)

When you add indirect taxes—such as council tax (which averages about £1,770 per household annually), VAT, stamp duty, and other charges—the real overall tax burden reaches 40–50% of earnings. In practical terms, the average person may be losing £10,000–12,000 per year to taxation.

In Islam, although simplified, the wealth tax falls at 2.5%. This means that within one year, the average person can save at least £10,000. And as such will have an extra £700 to spend each month, as he will not be taxed on his income.

Consider that the total UK workforce is around 34 million people in employment, aged 16 and over, with the average annual salary standing at approximately £37,600. If this income were not taxed at all, that £289 billion would instead remain in the hands of workers, potentially flowing back into the economy through spending, saving, and investment.

Therefore, people could easily enter into business contracts to supply some of the demand in the economy for consumer or manufactured goods, thereby creating more employment in the economy. The net effect of this is that it will increase demand for goods and services right across the economy, which will generate an increase in trade and, in turn, an increase in wealth for businesses.

Moreover, unlike within the current Capitalist system, there is no taxation of the poor. There are certain types of regular taxes levied from citizens who are able to pay:

1. Zakah: is levied on Muslims alone. It is not levied on the poor or those with severe debt. It is taken only on the surplus wealth, above a determined nisab amount, over which an entire year has passed. There is also a Zakah on surplus trading merchandise.

2. Jizyah: is a fixed tax on mature male non-Muslim citizens who are able to earn and pay. This is much less than Zakah on Muslim citizens.

3. Ushr: is a tax levied on agricultural land where people accepted Islamic governance, without the declaration of fighting and now live under the jurisdiction of the State. Ushr tax is the rate of one tenth of the produce if the land is irrigated by rain, or one twentieth if it is artificially irrigated.

4. Kharaj: is a tax levied on agricultural land where people made a treaty after fighting. The rate is fixed by the Khaleefah.

The permanent sources of revenue for the Bait ul-Mal (State Treasury) are enough to cover the obligatory expenditure of the Islamic State. These revenues that Shar'a (Islamic Law) has defined are: Zakah, Fa'i, Jizya, Kharaj, Ushur, and income from public properties, such as oil, gas and minerals.

The six areas of expenditure that the Bait ul-Mal is obliged to spend upon have also been outlined in the Sharaa. It is in these areas that, if funds are insufficient, then taxes will be imposed upon the Muslims to meet the expenditure.

These areas are:

1. The expenditure upon Jihad and what is necessary for it.
2. Expenditure on military industries.
3. Spending on the poor, needy, indebted and wayfarers.
4. Expenses such as the salaries of soldiers, civil servants, judges, teachers and the like who provide services for the benefit of the Ummah.
5. Expenses due in the form of services and caring for the Ummah.
6. Expenditure upon emergencies like famines, earthquakes, floods and enemy attacks.

Emergency taxation is only allowed for these areas if it is required, because Allah (SWT) has obliged the Muslims to spend on areas. If we fail to spend on them this will lead to the harming of Muslims, and Allah (SWT) obliged the State and the Ummah to remove any harm from the Muslims. This means action must be taken to prevent or remove the harm.

It was related on the authority of Abu Sa'id al-Khudri (RA) that the Messenger of Allah (SAW) said,

لَا ضررَ وَلَا ضُرَرٌ

“It is not allowed to do harm nor to allow being harmed.” [Ibn Majah, Al-Daraqutni]

Therefore, Allah (SWT) has obliged the Khilafah State to collect money from the Muslims in order to cover its obligatory expenditure. The State achieves this by only imposing taxes required to raise the exact funds that are needed. These taxes should only be taken from people's surplus wealth. This wealth is what is left after someone has spent on his basic needs and also his luxuries, according to the normal standard of living. The State cannot tax people's income because it is not allowed by Shariah, and the State implements only Islamic Shariah Law. It is important for us to understand how the State will function for us to comprehend how Islam can and will solve our problems.

ISSUE OF BOYCOTTING

As more time passes since October 7, 2023, we see the Ummah growing increasingly restless for change. As Muslim leaders and armies fail to protect our brothers and sisters, we find ourselves scrambling to do whatever we can to help. One of the main efforts many of us turn to is boycotting all ties with the Jewish Entity, in an attempt to cut off their funding.

During the time of Hajj, a question arose: ‘should Hajj itself be boycotted?’ Especially as the Saudi regime spoke about normalising ties with the Jewish State! The sentiment among Muslims is strong—we want to do everything possible to assist Palestine and stand against the Jewish State. But when it comes to matters like Hajj, which is fard (obligatory) upon us, we must look at the Shariah ruling. As we know, every action in Islam must be based on evidence.

Hajj is a clear Shariah obligation, and if a Muslim has the means to perform it, they must not neglect it. Allah (swt) says

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أَخْصَرْتُمْ فَمَا اشْتَيْسَرَ مِنَ الْهَدِيِّ

“Complete the Hajj and Umrah for Allah. However, if prevented from proceeding, then offer whatever sacrificial animals you can afford.” [TMQ Surah al-Baqarah 196]

At the same time, removing the rulers who collaborate with our enemies, and mobilising the Muslim armies to save our brothers and sisters in Palestine, is also a Shariah obligation. Our duty is to demand this from our armies—this work cannot and must not stop. Allah (swt) says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْخُذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَإِنَّمَا مِنْهُمْ إِنَّ اللَّهَ لَا يَهِدِي

الْقَوْمَ الظَّالِمِينَ

“O believers! Take neither Jews nor Christians as allies—they are only allies of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people.” [TMQ Surah al-Maidah 51]

We must understand that these obligations exist side by side—one cannot be ignored for the sake of the other. Boycotting is a good action and, Insha'Allah, we will be rewarded, but it is not the solution.

The reality is that the suffering and oppression, the dying Muslims across the world, will not be saved or protected until we establish an Islamic State—one that understands the Shariah obligation, and moves to defend and care for its people.

REVIVAL DOES NOT TREAD THE PATH OF GRADUALISM

Humera Saleh

We have prayed, wept, donated, boycotted and protested—and still, the Ummah bleeds. From the Arab Spring to endless Duas, our hopes have ascended while our condition remains chained. Tyranny endures, despite every appeal to power and patience. Could it be that what we await cannot come through what we've chosen? Revival does not tread the path of gradualism—it demands what we've long delayed: decisive, uncompromising submission to Allah's method for true change.

For over seventy years, Muslim thinkers, politicians, and activists have been told that revival comes step by step. They are advised to wait for the right opportunity, to build slowly, and to play within the rules of democracy and nationalism. This idea—known as gradualism—has become common in the Muslim world. Today, in the face of occupation, war, and deep political crises, gradualism is one of the dangerous concepts that must be dismantled—because it is the one of the deadly traps keeping the Ummah from true revival.

Origins¹: Gradualism is a political theory that advocates incremental reform over abrupt change. It emerged in the 19th-century Europe, particularly in Britain, as a reaction to the radicalism of the French Revolution. Thinkers like Edmund Burke² promoted it to preserve social order. Colonialist powers later employed gradualism to delay decolonisation, manage resistance, and maintain control under the guise of progressive reform.

How did it enter amongst Muslims?³ The concept entered Muslim political thought not from within the Shariah framework, but through a blend of European reform theory and modernist adaptation by some Muslims. Influenced by 19th-century liberalism and colonialist governance models, thinkers like Rashid Rida began promoting a phased approach to “Islamic reform,” arguing that society needed time to absorb change, and that some Western institutional forms could be reconciled with Islamic governance.

So, in the context of Islam today, it refers to the idea of applying Islamic rulings in stages rather than all at once. A person begins by practicing something close to the Shariah ruling, even if it's not fully compliant, and then moves step by step toward the full application. For example, a woman might start by wearing clothing that only partially covers her awrah, intending to fully adopt proper Islamic dress later. In essence, gradualism allows non-Shariah actions as temporary steps toward what is ultimately required by Islam.

Moreover, advocates of gradualism don't follow the proper method of istinbat (juristic deduction). Instead of starting with Shariah evidence and deriving Shariah rulings, they begin with the assumption that gradualism is necessary, then work backwards to find texts they believe support it. This is not juristic deduction—it is justification. This flawed approach stands in stark contrast to the Prophetic method, which offers a clear and uncompromising model of implementation. Indeed, in the Messenger of Allah (SAW), we have an excellent example: he (SAW) clearly implemented every Shariah ruling immediately upon revelation, without delay, stages, or exceptions. He never allowed what was forbidden, after it was made haram, nor applied what was abrogated after its abrogation. Seerah provides us with no evidence that he (SAW) instructed his Companions (RAA) to apply some rulings and postpone others. On the contrary, he firmly rejected any compromise. He rejected the calls of the Quraysh leaders to abandon even a few of the Shariah rulings. He refused the offers of Quraysh to abandon even a few of the Shariah rulings when they offered that to him (SAW). He declined political authority from Banu Amir ibn Sa'sa'ah when they asked that the authority be in their hands after him, despite his great need for someone to grant Nussrah for the Dawah at that time! The Khulafaa Rashidoon (RA) continued upon this Prophetic method, implementing the Islamic rulings in full, immediately, across newly conquered lands—without resorting to gradualism.

However, what do we see today? From Gaza to Kashmir, Sudan to Syria, the Ummah bleeds while injustice spreads unchecked. The enemy violates sanctities and sheds innocent blood, yet Muslim rulers distract Ummah with elections, entertainment, and trade deals with the very powers aiding our humiliation. Armies, capable of immediate support, remain locked in their barracks. This is the bitter fruit of gradualism, a method that delays Allah's command, dulls the Ummah's resolve, and shields regimes loyal to the West under the illusion of reform. Wherever this method has taken root, it has failed. In Egypt, power was gained, but Islam was shelved. Sudan remains fractured and starved. Turkey parades Islamic slogans but remains buried in secularism. Tunisia now legislates open defiance of clear Quranic rulings—equal inheritance laws and criminalising polygyny—while calling it progress. And all the while, these regimes still call themselves “Islamic.”

The Impact: This approach has helped rulers stay in power, backed by foreign regimes. Instead of challenging colonialist control, they act as their guardians. They tell us that Islam, in its entirety, cannot be applied yet—that the world is not ready. This implies that the current regimes in Muslim lands are already “Islamic” and simply need gradual reform, while they continue to implement kufr systems. The call for gradualism often stems from the belief that implementing all of Islam's rulings at once is too difficult, especially under the dominance of the kafir West and its agents in Muslim lands. This leads to a dangerous mindset: waiting for change, rather than working for it.

History, however, tells a different story. It took the Russian Bolshevik Revolution two defeats—1905 and February 1917—to finally reorganise, consolidate leadership, and launch a decisive revolution in October 1917. They didn't resort to gradualism. In less than twenty years, a false, atheist ideology—communism—went from theory to power, built the Soviet Union, challenged the West, and even launched the first space satellite in 1957. If a misguided ideology could achieve that, why is the Ummah—carrying the truth of Islam—still being told to wait?

Gradualism not only distorts the method of change—it distorts our standards. It leads some to excuse rulers and regimes simply because they appear personally pious or promise slow reform, even when they preside over systems of kufr and policies that harm millions. The answer lies not in external obstacles, but in our abandonment of the Prophetic path for change. Revival begins with clarity—spiritual, intellectual, and political—and requires principled leadership, bold thought, and sincere action. In a world that desperately needs justice, neutrality is not wisdom, and waiting is not progress. Allah (SWT) said,

وَمَنْ أَغْرَصَ عَنِ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً

“But whosoever turns away from My Reminder, verily, for him is a life of distress.” [TMQ Surah Taha 20:124]

Ibn Kathir commented regarding turning away,

خالف أمري وما أنزلته على رسولي أعرض عنه وتناساه وأخذ من غيره هداه

“Opposing my command and what I have revealed to My Messenger, then he has turned away from it, neglected it and taken his guidance from other than it.”

Ibn Kathir commented regarding turning away,

في الدنيا فلا طمأنينة له ولا انتراح لصدره بل صدره خرج لضلاله وإن تنعم ظاهره وليس ما شاء وأكل ما شاء وسكن حيث شاء فإن قلبه ما لم يخلص إلى اليقين والهدى فهو في قلق وحيرة وشك فلا يزال في ريبة يتردد فهذا من ضنك المعية

“It is in this world that he will have no tranquility and no expanding of his breast (ease). Instead, his chest will be constrained and in difficulty, due to his misguidance. Even if he appears to be in comfort outwardly and wearing whatever he likes, eating whatever he likes and living wherever he wants, he will not be happy. Indeed, his heart will not have pure certainty and guidance. He will be in agitation, bewilderment and doubt. He will always be in confusion and a state of uncertainty. This is from the distress in life.”

“FROM ECONOMY OF OCCUPATION TO ECONOMY OF GENOCIDE”

Fatima Iqbal

Direct quotes from: “From Economy of Occupation to Economy of Genocide.”

“While political leaders and governments shirk their obligations, far too many corporate entities have profited from ‘Israel’s’ economy of illegal occupation, apartheid and, now, genocide,” the report says.

“The complicity exposed by this report is just the tip of the iceberg; ending it will not happen without holding the private sector accountable, including its executives.”

Francesca Albanese, the United Nations Special Rapporteur on human rights in the Palestinian territories occupied since 1967, authored a landmark report titled “From Economy of Occupation to Economy of Genocide.” Released in July 2025, this report meticulously documents how corporate actors — multinational companies and their subsidiaries — are deeply complicit in supporting and profiting from ‘Israel’s’ occupation, apartheid regime, and what Albanese identifies as an ongoing genocide against Palestinians, particularly in Gaza.

The core argument of Albanese’s report is that the Zionist occupation has evolved into a genocidal enterprise, facilitated by a sprawling network of corporate entities across multiple sectors. These companies supply the military infrastructure, technology, financial services, and logistical support that enable and sustain violent displacement, destruction, and systemic control over Palestinian lives and lands. Rather than being neutral economic actors, these companies “entrench and expand ‘Israel’s’ settler-colonial logic of displacement and replacement,” thereby materially contributing to grave violations of international law, including war crimes and genocide.

The report identifies 48 major corporate actors and over 1,000 entities linked to the Zionist economy implicated in this system. It points to firms in arms manufacturing, such as Elbit Systems and ‘Israel’ Aerospace Industries. They supply weapons and drones instrumental in the bombardment of Gaza, including the use of F-35 fighter jets and unguided bombs, that dropped an estimated 85,000 tons of explosives—six times the amount dropped on Hiroshima during World War II. These weapons have fueled mass destruction of civilian infrastructure, including homes, schools, hospitals, and places of worship.

Technology companies also play a critical role. Giants like Microsoft, Alphabet Inc. (Google’s parent company), and Amazon have invested in research centres and cloud computing services in the Jewish State. They provide data analytics and artificial intelligence capabilities that support military targeting and surveillance, contributing to what Albanese terms a “livestreamed genocide” where Palestinian data is leveraged for warfare purposes. The report highlights how these technological contributions enable the extensive control and segregation of Palestinian communities.

In addition, the report underscores how financial institutions, construction companies, energy firms, and even entities involved in tourism and academia are enmeshed in an economy that profits from occupation and violence. Construction firms supply the machinery that demolishes Palestinian homes and obstructs reconstruction. Energy



companies support blockades that restrict the flow of goods and fuel into Gaza. Universities and academic institutions benefit from collaborations and funding tied to this system, often under the guise of neutrality, inadvertently endorsing systemic violence and settler-colonial control.

Albanese's report frames this corporate complicity within a broader context of racial capitalism and settler colonialism, arguing that business interests have historically driven genocides and colonialist conquests worldwide. The 'Israeli' settler-colonial project is sustained through a corporate economy that profits from ongoing dispossession, ethnic cleansing, and now genocidal violence.

A particularly sharp point Albanese makes is that companies have failed legal and ethical duties to cease their involvement in these crimes. Despite overwhelming evidence and international legal rulings, including the International Court of Justice's 2024 recognition of the risk of genocide, corporate actors continue to treat the Jewish entity's illegal enterprise as ordinary economic activity. The report calls for urgent corporate accountability, asserting that business entities and their executives must be held responsible for enabling and profiting from international crimes.

The report's release has provoked strong reactions, including attempts by some governments to discredit Albanese and calls for her removal, underscoring the contentious geopolitical context in which the report is situated. Supporters praise it as a landmark human rights document exposing grave corporate and state complicity in occupation-related violations. Opponents accuse it of antisemitism and bias, seeking to nullify its influence. The imposition of US sanctions on Albanese, and efforts to discredit her highlight the contentious and high-stakes nature of her findings in the current international arena.

It proves that in today's world, protecting and supporting your ally, even when they commit genocide, is more important than saving an innocent civilian population from starvation, torture, and bombing. It proves that profit is king in this secular Capitalist world.

Another clear example of profit at the expense of people is Donald Trump's plan for Gaza. He has spoken about transforming Gaza into the "Riviera of the Middle East" or a "freedom zone," his plan involves the United States taking long-term control or ownership" of the Gaza Strip with a vision of clearing the area of rubble and unexploded ordnance, and then redeveloping it entirely. Trump claimed this redevelopment would provide "unlimited jobs and housing," effectively transforming Gaza into a modern, prosperous zone.

However, a crucial and highly controversial aspect of the plan is the proposed displacement of the current Palestinian population. Trump has stated that the two million Palestinians living in Gaza would be relocated permanently to neighbouring countries or "safe communities" away from Gaza, and they would not be allowed to return. He suggested Palestinians would be resettled in what he described as "beautiful areas," while Gaza itself would be repopulated by "the world's people," implying a depopulation of Palestinians from their ancestral land.

This proposal breaks sharply with decades of international norms and raises serious legal and ethical issues under international law, particularly concerning forcible population transfer or potential ethnic cleansing. This directly relates to the concerns raised by Francesca Albanese's UN report.

While UN officials, many governments, and analysts have widely rejected Trump's plan as unworkable and illegal, it highlights the mentality of many of the Zionists' allies and the companies who are happy to continue making a profit despite the ongoing Genocide, and are looking for more business opportunities! It also highlights the failure of the current system to protect humanity.

The extent of the network supporting the Zionist State clearly points to the need to uproot the current system and to replace it with a new one. Only under the Khilafah State, which will unify the Ummah and replace the current system, will we bring true morality and justice back into this world.

DNA AND NAME CHANGES CAN NOT HIDE THE TRUTH

Nusaybah Bint Zubair

DNA testing is widely available in most countries, yet in 'Israel', it is extremely difficult to access. 'Israel's' Genetic Information Law blocks people from buying DNA test kits at local pharmacies; to purchase these kits, a court order is needed. Or one could go through the process of obtaining a doctor's letter and then going to a government-approved laboratory.

Due to the methodology of testing, and concerns over accuracy, DNA testing has faced its controversies. The 'Israeli' Ministry of Health claims the reason for their restriction is the questionable reliability of the commercially available kits, which they say could cause familial disputes. They also argue that limiting access protects the public from insurance companies and private entities misusing data.

But a question arises: if DNA testing is such a concern, why is 'Israel' allowing it as evidence in criminal cases? A study by the Hebrew University of Jerusalem explains how DNA evidence significantly influences prosecutors' decisions to move a case forward.

Why then, is 'Israel' going to such great lengths to restrict it when looking into people's origins? Let us look at the law passed by 'Israel' in 1950, 'The Law of Return.' 'Israel's' first Prime Minister David Ben-Gurion declared when introducing the law, "**This is not a Jewish privilege but a Jewish right. This right preceded the State; this right built the State; its source is to be found in the historic and never broken connection between the Jewish people and the homeland.**"

The original law did not define the meaning of 'Jew', but the 1970 amendment did. The amendment formally defined a Jew for the purpose of the Law as a person who was born of a Jewish mother or has become converted to Judaism and who is not a member of another religion. Zionists claim that Palestine is their promised homeland. This is where the controversies and weaknesses in their narrative arise. People point out that 'Jew' is a religious, not racial identity, as there is no Jewish gene. Therefore, the Zionists need to show that Jews have ancestors who are originally from this area; they need to find a genetic link to the area they have occupied and claimed as their own.

A study at Johns Hopkins proves the fallacy of this link. The genetic study shows 97.5% of Jews living in 'Israel'

have no ancient Hebrew DNA, whereas 80% of Palestinians carry ancient Hebrew DNA.

Another study (New York Genome Centre, 2021) revealed that the DNA of modern Palestinians matches that of Bronze Age people who lived in the Holy Land around 2500-1700 BCE.

The clear conclusion here is that the majority of 'Israelis' have no ancient blood ties to the land of Palestine, and most probably this is the motivation behind the restrictions on DNA testing by the 'Israeli' government.

We also see another strategy they have adopted to 'prove' they belong to this land that they have occupied. Name changes among 'Israelis' during and after migration. David Ben-Gurion insisted 'Israelis' needed Hebrew names. He was born as David Gruen. In 1910, he changed his name to the Hebrew name "Ben-Gurion" (son of a lion cub). By 1920, at the latest, he had become a preacher for Hebraizing names, and when he was in power, he insisted that leading military and political figures adopt Hebrew names.

Golda Meir was born Golda Mabovitch, she was encouraged by Ben-Gurion to adopt a Hebrew name. Shimon Peres was born Szymon Perski, he later became Shimon Peres. Yitzhak Shamir was born Icchak Jeziernicky, he also adopted a Hebrew name. Moshe Dayan was born Moshe Kitaigorodsky, he changed his surname to Dayan. Ariel Sharon was born Ariel Scheinerman, he adopted the name Sharon. Ehud Barak was born Ehud Brog, he changed his name to Barak. Benjamin Netanyahu's father, Benzion Mileikowsky, changed their name from Mileikowsky to Netanyahu. Benzion was born in Warsaw in partitioned Poland, which was under Russian control. In 1920, the Mileikowsky family immigrated to Mandatory Palestine and changed their surname to Netanyahu.

'Israelis' are going to great lengths to prove their claim to the land of Palestine. They restrict DNA testing. They encourage changing names. But someone with a true claim to the land would not need to go to such great efforts to validate it. The evidence proves that the majority are not native to this land, and shows their ongoing attempts to manipulate the narrative, framing it on lies.

MUSLIMS IN INDIA

Mehboob Jahan

India is officially home to the world's third-largest Muslim population, with over 200 million Muslims, approximately 14% of the country's total population. However, the real number of Muslims there is much higher, within the region of 400 million. While Islam in India has a rich and intertwined history, Muslims have consistently remained the target of communal violence and systemic marginalisation, particularly in the 21st century under the leadership of Prime Minister Narendra Modi and his Bharatiya Janata Party (BJP).

Islam arrived in India as early as the 7th century through Arab traders in Kerala, but it was during the 12th century that Muslim rule began to take deeper roots, with the establishment of the Delhi Sultanate, followed by the Mughal Empire. These centuries saw flourishing Islamic art, architecture, and administration. Despite periods of conflict, India under Muslim rule overall saw Indians of all faiths living together in relative stability and economic prosperity. Non-Muslims were loyal to Muslim rule. Hindus participated in the Jihad of 1857 against the British occupation, in order to install a Muslim ruler again. However, after the decline of the Mughal Empire and the British colonisation of India, divisions between religious communities were preyed upon and exacerbated by colonialist policies of "divide and rule." This tension culminated in the bloody Partition of 1947, which led to the creation of Pakistan and mass communal violence.

In post-independence India, Muslims have frequently found themselves marginalised in political representation, education, and employment, and the past two decades have witnessed a more systematic and violent form of Islamophobia, often politically mobilised.

The 2002 Gujarat Riots

One of the darkest episodes in recent Indian history occurred in 2002 in the state of Gujarat, where Narendra Modi was then Chief Minister. The burning of a train in Godhra, which killed 59 Hindu pilgrims, was followed by an accusation immediately that the culprits were a Muslim mob. State-wide riots erupted. Over 1,000 Muslims were brutally killed, with reports of mass rape, arson, and targeted killings. Investigations, including those by Human Rights Watch and the Concerned Citizens Tribunal, alleged state complicity and inaction, with Modi accused of enabling the violence by not deploying timely police intervention. Though the Indian Supreme Court eventually cleared him of any direct wrongdoing.

Modi's Rise and the BJP's Hindutva Agenda

Since Modi was elected as Prime Minister in 2014 and re-elected in 2019, India has witnessed a sharp increase in anti-Muslim sentiment, often under the guise of nationalism. The BJP, deeply aligned with the ideology of Hindutva, a belief in Hindu cultural dominance, has implemented policies and rhetoric that discriminate against Muslims both socially and politically.

This can be witnessed in the following forms:

- Citizenship Amendment Act (CAA), 2019: This law provides a path to citizenship for non-Muslim immigrants from neighbouring countries, sparking nationwide protests and fears of Muslims being excluded from the citizen registry.
- National Register of Citizens (NRC) in Assam: This process rendered nearly 2 million people stateless, many of them Muslims, prompting accusations of targeted disenfranchisement.
- Mob lynchings and vigilante violence: Since 2015, dozens of Muslims have been lynched by cow protection mobs, often under false accusations of eating beef or transporting cattle. In many cases, perpetrators have gone unpunished—or have even been celebrated by political figures.

The Revocation of Article 370 and the Kashmir Conflict

In August 2019, the Modi government unilaterally revoked Article 370 of the Indian Constitution, which granted special status to the Muslim-majority state of Jammu and Kashmir. This move was followed by a heavy military crackdown, communication blackouts, mass detentions, and severe restrictions on press and

movement. The government's narrative emphasised integration and national security, but the alienation and oppression of Kashmiris remains a blatant strike on Muslim freedom.

Additionally, media censorship in India further erodes the exposure of oppression. In 2023, the BBC released a documentary critically examining Modi's role in the 2002 Gujarat riots. The Indian government banned it, raided BBC offices, and seized journalists' data, citing "tax violations," further intensifying fears about press freedom and historical erasure.

Recent Escalations and the Pahalgam Attack

In the last five years, the targeting of Muslims in India has intensified, with state actions and nationalist rhetoric often fanning the flames of communal hostility. In 2022 and 2023, several BJP-ruled states witnessed large-scale violence against Muslim communities during Hindu religious processions, particularly around Ram Navami and Hanuman Jayanti. Mobs vandalised masjid, attacked Muslim-owned shops, and set homes ablaze, often followed by authorities demolishing Muslim properties under the guise of restoring order, while the instigators of violence faced little consequence.

The Kashmir conflict has also taken on renewed intensity. In April 2025, the hill town of Pahalgam was rocked by a deadly militant attack on a bus carrying Hindu pilgrims, killing at least 26 and injuring dozens. While the Indian government quickly blamed Pakistan-based groups and vowed retribution, the political fallout inside India was swift and severe. Hindu nationalist leaders used the tragedy to frame Indian Muslims as "Pakistani agents" and "traitors," fueling an immediate spike in hate speech, mob intimidation, and targeted assaults across multiple states.

Prime Minister Modi himself dedicated the military response, dubbed Operation Sindoor, to the Hindu Lord Mahadev, invoking explicitly Hindu religious symbolism in what should have been a matter of state security. In Kashmir, the crackdown deepened further: book bans targeting works by prominent critics, raids on bookstores, and tightened curfews became part of a broader effort to silence dissent. For many, the Pahalgam attack was not only a tragedy in itself, but a political accelerant. One that has further blurred the line between external conflict with Pakistan and the internal marginalisation of India's Muslims.

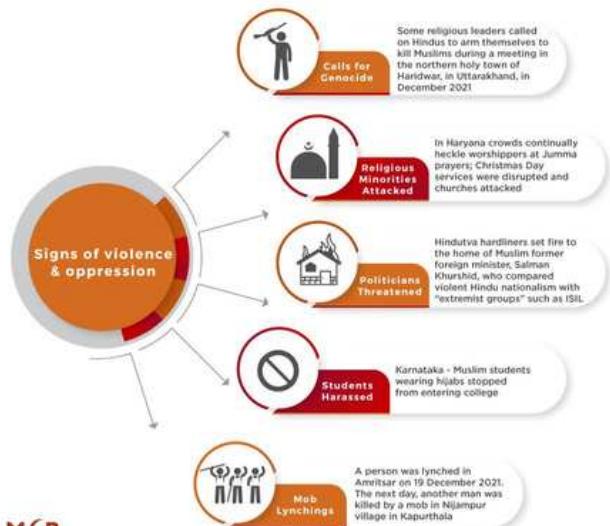
While India's Constitution promises secularism and equality, the lived experiences of many Indian Muslims tell a different story. From Gujarat in 2002 to Kashmir in 2019, and from the lynchings of recent years to the aftermath of Pahalgam in 2025, the trajectory under Narendra Modi's leadership and the rise of Hindutva extremism leave some pressing questions: What will become of our Muslim brothers and sisters if there is no immediate action? And why is the myth of secularism so widely perpetuated in our societies as a functioning system when it clearly fails as showcased by situations like this! Nu'man bin Bashir (RA) reported that the Messenger of Allah (SAW) said:

مَثُلُ الْمُؤْمِنِينَ فِي شَوَّادِهِمْ، وَثَرَاحِمِهِمْ، وَشَاعِرَفِهِمْ مَثَلُ الْجَسَدِ إِذَا
اشْتَكَى مِنْهُ عُضُوٌ تَدَاعَى لِهِ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى

"The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever." [Al-Bukhari and Muslim].



Persecution of Minorities in India



INDIA-PAKISTAN SKIRMISHES

Nur Musab

In May 2025, the Pakistan Air Force and Army collaborated to demonstrate their capabilities against India's advances. They shot down five fighter planes and captured and killed Indian soldiers. These events showcased the strength of Pakistan and the cowardice of the 'Indian elephant.'

It was a clear opportunity for Pakistan to press forward. However, despite India threatening to suspend the Indus Water Treaty, cutting off 80% of the water flowing into Pakistan, and despite its continued brutal occupation of Kashmir, Pakistan's leaders accepted a ceasefire. The ceasefire was a result of pressure from the United States, and soon after, on 21 June 2025, Islamabad nominated US President Donald Trump for the 2026 Nobel Peace Prize. They called him a "man of peace" for allegedly mediating between Pakistan and India.

This is something that was never confirmed by the military; in fact, they stayed silent on the matter when India's foreign ministry insisted the ceasefire was a joint military decision. This can be read as a sign of their acceptance of India's statement.

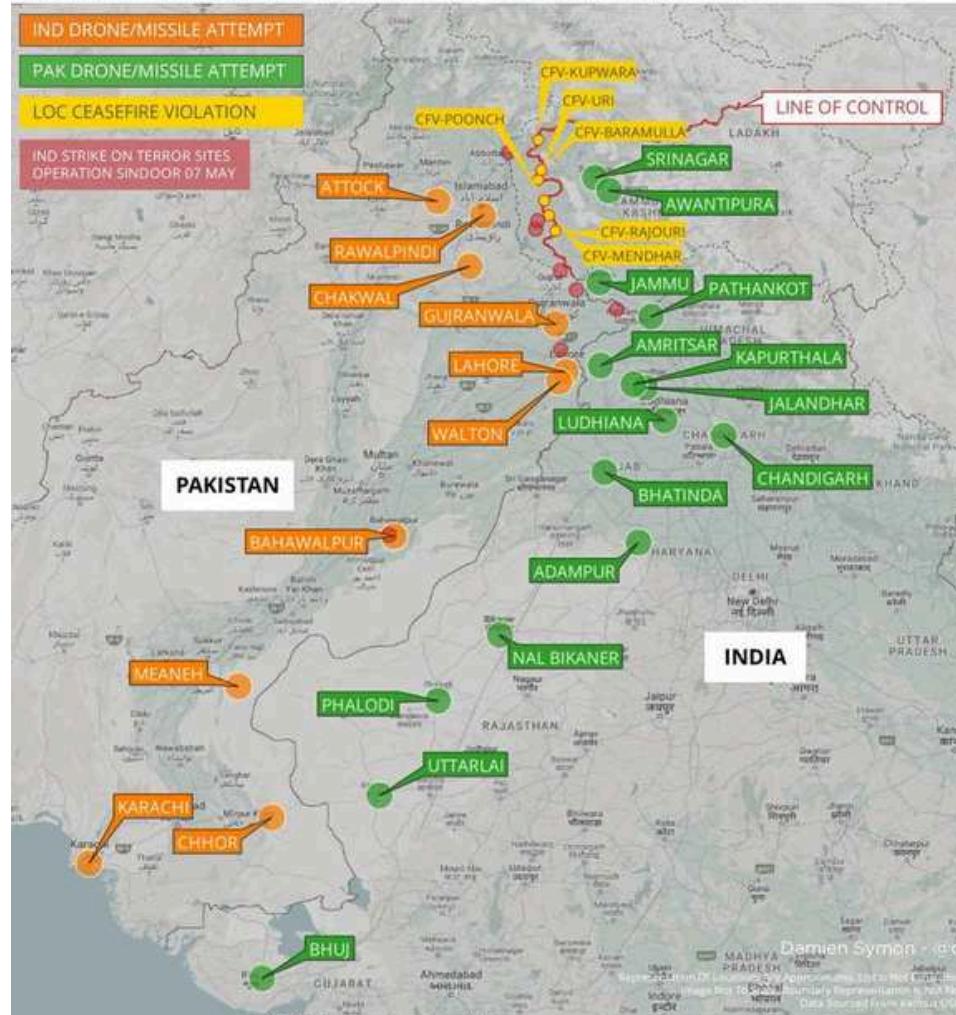
The Noble Peace Prize nomination happened just one day after Trump met Pakistan's Army Chief at the White House, and the very same day, the US and the Zionist State bombed Iran's nuclear facilities! How can a man whose hands are stained with the blood of Muslims in Palestine, Yemen, and Iran be praised as a "man of peace"?

In Pakistan, the reaction of the Muslims was swift and angry. Politicians, ulema, and the people condemned the award nomination. The government's excuse? To keep friendly ties with Trump and to "embarrass India," even though India clearly was not embarrassed. In reality, the only ones humiliated were Pakistan's rulers. Allah (swt) said,

INDIA PAKISTAN CONFLICT

08 MAY 2025 | ENGAGEMENT ACTIVITY

INDIA PAKISTAN CROSS BORDER ENGAGEMENTS POST OPERATION SINDOOR
DRONE/MISSILE ATTEMPTS REPORTED ALONG WITH HEAVY ARTILLERY SHELLING ON THE LINE OF CONTROL



مَا لَكُمْ كَيْفَ تَحْكُمُونَ + أَفَلَا تَذَكَّرُونَ

"What is the matter with you? How do you judge? Will you not then be mindful?" [TMQ Surat As-Saffat 154-5]

Under the Khilafah, such surrender would never happen. The Khaleefah is bound by the laws of Allah (SWT), not by the promises or threats of the West. He would:

- Never trade victory for foreign approval.
- Never honour a man who funds and supports the killing of Muslims.
- Never stop the armed forces when they must act to obey Allah (SWT) and liberate occupied lands.

Islam commands us to reject alliances with those who fight us. It commands us to fight until the occupied Muslim land is free. It commands us to protect the blood and honour of our Muslim brothers and sisters. A ceasefire that protects the occupier has no honour; it is a sin.

SYRIA UPDATE

Nur Musab

December 8, 2024, marks a historical moment for the Syrian population - the fall of the Asad Regime. Against staggering odds, and despite the years of bombardment, displacement, starvation, and relentless international scheming.

Yet in the months since, it is clear that this was not the end of their struggle. The new administration has drawn the attention of the world's powers. Washington, Ankara, and other capitals have wasted no time in extending "support" to the government, support that comes with conditions. America's special envoy declared complete confidence in Syria's new leadership, promising relief from sanctions in exchange for "constructive" changes. Statements from Turkish President Erdogan indicate a clear intention to link Syria's stability to the international world order. They want to make sure that the new Syria remains secular, nationalistic, and in the interest of foreign actors.

Domestically, the Syrian administration has not made any commitment to Islamic principles, instead promoting nationalism and secular governance. They are reintegrating former regime figures into sensitive positions, even those known for their crimes against the people. Conferences on "civil peace" are being used to account for the release of such individuals, framed as steps toward reconciliation.

On the economic front, reconstruction is being presented as impossible without foreign aid and investment, particularly from the West, Gulf States, and international organisations. These plans fit neatly into broader regional projects led by America, Europe, and the Jewish entity, linking Syria's economy to Eastern Mediterranean gas exports and the framework of the Abraham Accords. Such integration would give foreign actors leverage over Syria's political decisions and long-term direction.

The government appears willing to privatise public property, despite Islamic law classifying such resources as public ownership. This would hand control of key assets to private or foreign companies. While large-scale investments may bring short-term improvements in infrastructure and job opportunities, but they will also create deep dependency. Looking at the experiences faced by Lebanon and other countries shows how quickly such economies can collapse when foreign backers withdraw or apply pressure.

These economic plans also assume a state of lasting peace, which does not reflect Syria's reality. Ash-Sham remains a theatre of ongoing conflict, with parts of its land occupied and hostile forces such as 'Israel' active in the region.

The people of Syria had goals at the start of the revolution - to remove the corrupt regime and replace it with an Islamic State that would look after the affairs of the people according to Islamic Shariah law.

These goals were not met, one corrupt government was replaced by another, and the Islamic State was not established. To achieve real change they cannot depend on relations with foreign enemies, and they must follow the Islamic method to bring change, which is the establishment of the Khilafah Rashidah.



OBEDIENCE IN SIN: A DANGEROUS MISUNDERSTANDING

Noor Haider

From the crisis in Gaza to the confusion over moonsighting, one statement echoes across many of the conversations I have had: “**The rulers are responsible for their actions; and we just have to obey.**” Whether it’s following un-Islamic laws, tolerating alliances with hostile powers, normalizing ties with ‘Israel’ or America, or remaining silent in the face of oppression, many Muslims have come to believe that as long as we obey the authority, our hands are clean, even if those in charge are openly disobeying Allah (SWT).

This notion could not be more dangerous. This idea has been deliberately promoted within our societies to prevent the Ummah from mobilising and acting. The Prophet (SAW) said clearly,

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ

“There is no obedience to the created in disobedience to Allah.” (Ahmed)

This foundational principle reminds us that our ultimate loyalty is to Allah; not to any leader, state, or system that contradicts His (SWT) commands. Any obedience to people in Islam is never blind; it is always bound by the limits of the Shari'ah. When those in power defy those limits, following them is not a virtue; it becomes a sin.

Some believe that if a ruler sins, he alone is accountable for the sin. However, the Prophet (SAW) said,

سَتَكُونُ أَمْرَاءٌ فَتَغْرِفُونَ وَتُشَكِّرُونَ فَمَنْ عَرَفَ بِرِّيٍ وَمَنْ أَنْكَرَ سَلَمًا وَلَكُنْ مَنْ رَضِيَ وَتَابَعَ

“There will be Rulers, you will find some of their actions as ma’rouf and some as munkar. The one who recognizes these matters will be safe, the one who forbids it will be free of sin, but the one who agreed and followed these actions will neither be safe nor free of sin” [Muslim]

The command to obey rulers in Islam is not unconditional. It applies only to rulers who rule by what Allah (SWT) has revealed, who establish justice, and who have received legitimate authority through bay'ah.

Today, many rulers were never appointed through Islamic means, nor do they implement Islam as their system of governance. Their authority, in the sight of Allah (SWT), holds no weight, and obedience to them is conditional.

Additionally, another common sentiment in society is that Islam demands that the people should look after themselves and not become involved in political affairs, when in contrast, Islam says that part of looking after ourselves, saving ourselves from the anger of Allah (SWT) is to undertake the Islamic political action of enjoining the Ma’rouf and forbidding the Munkar by accounting them. Islam never told us to preserve stability by compromising truth. In fact, it warns us against being silent. The Prophet (SAW) said,

إِنَّ النَّاسَ إِذَا رَأَوُا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدِيهِ أُوْشَكَ أَنْ يَعْمَلُهُمُ اللَّهُ

“If the people witness an oppressor and they do not take him by his hands (to prevent him) then they are close to Allah covering them all with punishment.” [Abu Dawud, Tirmidhi, ibn Majah]

Our silence doesn’t protect us; it condemns us. The punishment is not only for the tyrant but for the one who enabled him, excused him, or ignored his wrongdoing.

A Test of Loyalty, To Allah (SWT) Alone

True obedience is worship and worship belongs to Allah (SWT) alone. When we obey a ruler in what Allah has forbidden, we misplace that obedience. It’s no longer an act of piety; it becomes an act of betrayal. And Islam does not reward betrayal, even if it is dressed up as loyalty.

Unfortunately, many rulers today use Islamic texts to confuse the people. They speak of unity, respect, and obedience while ruling with secular laws, aligning with enemies of Islam, and suppressing Islamic voices. They dismantle every aspect of Islamic governance while confusing people with superficial adherence to Islamic laws.

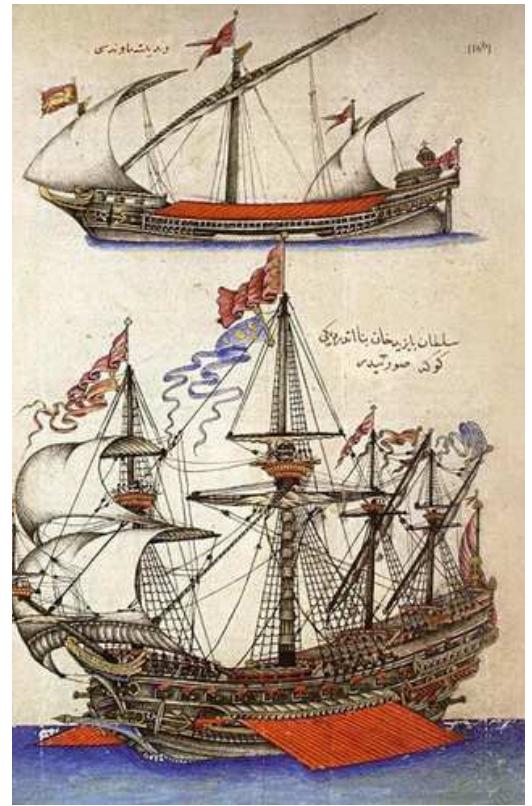
But Islam demands more from us. It teaches that enjoining the good and forbidding the evil is not optional—it is an obligation. The Prophet (SAW) commanded his Ummah to speak the truth to tyrants, to hold the oppressor accountable, and to never fear the blame of the blamers. He warned us that if we fail to do this, Allah’s curse could descend upon the entire society, not just the rulers! It is time to speak out!

THE MUSLIM WORLD AND NAVIGATION

Muhammad Zubayri

It is widely believed that the compass was invented in China during the Han dynasty between the 2nd century BC and 1st century AD, for feng shui. Feng shui is a traditional form of geomancy that originated in ancient China and claims to use energy forces to harmonise individuals with their surrounding environment. Later, it was developed by mariners for navigation during the Song dynasty in the 11th century.

The compass spread from China, possibly through trade routes, and the Europeans and the Muslims began to use it and both contributed to improving the design. The Muslims improved on its design, making it more accurate and suitable for their maritime voyages across vast oceans. Muslim navigators' improvements focused on engineering enhancements like enclosing and stabilising the needle, developing a sophisticated compass rose linked to celestial markers, integrating the compass with astronomical knowledge, and adapting it for religious navigation. These refinements made the compass more practical, accurate, and multifunctional. They used it for navigation to explore the seas, and also to find the Qibla for prayer.



In the Muslim World, the earliest evidence of the magnetic compass is found in a Persian work called "Collection of Stories" by Muhammad al-Awfi. In 1233, the compass was described as, "A float made of iron is rubbed with a magnetic stone, then put in a bowl filled with water; it rotates until it stops, pointing to the south." The first full description of the use of a magnetic compass in the Islamic world was by Baylak al-Qibjaqi in his book "The Book of Treasure for Merchants Who Seek Knowledge of Stones." It was written in Egypt in 1282. He described the use of a floating compass during a sea voyage from Tripoli in Syria to Alexandria in 1242. He wrote, "An iron needle is joined crosswise with a rush and put in a bowl filled with water. Then, a magnetic stone is brought close to this device, and the hand holding the magnetic stone describes a circle clockwise above it. The cross of the needle and the rush follows this move. When the magnetic stone is suddenly removed, the needle is supposed to be aligned with the meridian."

Wooden floats with magnetic needles were also mentioned. These were sealed with tar or wax to make them waterproof as they floated on the water. They were known as wet compasses, but there was also a dry compass. Here, two magnetised needles are on opposite sides of a disc of paper, and in the middle is something like a funnel. This funnel rotates on an axis, which is pivoted in the middle of a box sealed with a plate of glass to prevent the disc of paper from dropping.

There were many Muslim master navigators. Ibn Majid was such a person from Najd in the 15th century. Both his grandfather and father were Mu'allim or masters of navigation. He knew the Red Sea in detail. He knew almost all the sea routes from the Red Sea to East Africa, from East Africa to China. He wrote at least 38 treatises about those, some in prose, others in poetry, of which 25 are still available. These talk about astronomical and nautical subjects, including lunar mansions, sea routes, and the latitudes of harbours. But the most important navigator was the 16th-century admiral Piri Reis, whose 450-year-old book of sailing instructions, *Kitab-i-Bahriyye*, is known in translation by three names: The Book of the Mariner, The Naval Handbook, and The Book of Sea Lore. It was recently published in 1991 by the Turkish Ministry of Culture and Tourism, and this new printing includes a colour copy of the original manuscript, with the Ottoman text translated into Latin, modern Turkish, and English.

The book was a mariner's guide to the coasts and islands of the Mediterranean and paved the way for modern sea travel. It was also known as a portolan and was a comprehensive guide to nautical instructions for sailors, containing maps covering coastlines, waterways, ports, and distances of the Mediterranean coast. It gave sailors instructions and good knowledge of the Mediterranean coast, islands, passes, straits, and bays, where to shelter in the face of perilous seas, and how to approach ports and anchor. It also provided directions and precise distances between places. It is the only full and comprehensive manual covering the Mediterranean and Aegean Seas ever made. It had 219 detailed charts; it was the pinnacle of more than 200 years of development by Mediterranean mariners and scholars.

The development of the compass and maritime navigation owes much to early Chinese innovation, and also its profound refinement by Muslim scholars and navigators. Through their contributions, especially figures like Ibn Majid and Piri Reis, they laid the foundations for modern sea travel and nautical science.

The sheer extent of the contributions by the Muslims was made possible due to the support of the Islamic State. The support came because the State understood the importance of such inventions. The state and society were focused on ensuring scientific progress occurred within the boundaries of the shari'ah, and rather than standing as a barrier to progress, Islam was a great motivator.

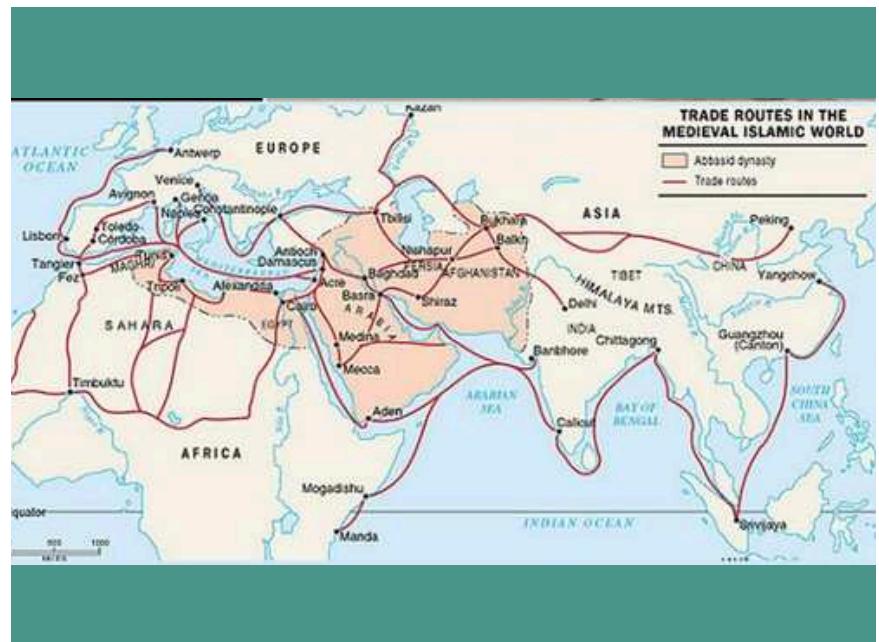
As a result, the State supported scholarly work that integrated navigation, astronomy, and geography. The Islamic State established intellectual hubs and libraries, which encouraged the study and dissemination of astronomical instruments and navigational techniques. It also provided patronage to scholars like Ibn Majid and Piri Reis to compile extensive nautical manuals, maps, and navigational charts, blending practical seamanship with scientific knowledge.

The State also actively invested in naval infrastructure and shipbuilding due to the ruler's understanding of the strategic and economic importance of controlling maritime routes. As an example, during the Umayyad period, Caliph Muawiya I invested in developing shipyards in key coastal cities such as Alexandria and Acre, expanding the naval fleet to secure trade routes and military dominance in the Mediterranean. State-established shipyards (dar al-sinâa) facilitated the construction and repair of ships, which were essential for sustained maritime activity.

These routes were protected by the powerful navies under the Islamic State. The security and protection from foreign naval powers fostered an environment where navigators and merchants could innovate and expand their reach across oceans.

By controlling key trading hubs and routes across the Mediterranean, Red Sea, and Indian Ocean, the Islamic State facilitated an interconnected trade network. This exchange of goods also enabled the transfer of scientific knowledge—including improved compass use and mapmaking—between Islamic mariners and other cultures.

All of this support helped to lay the foundation for the significant advancements in compass technology and maritime navigation during the Islamic Golden Age. It provides us with a valuable example of what the Muslim world is capable of if it is supported by a strong Muslim ruler who follows Islam and unifies the Islamic Ummah.



GEOPOLITICAL IMPORTANCE OF THE KHILAFAH STATE

The geopolitical importance of the Muslim world is vast, spanning strategic geography, abundant natural resources, and demographic significance. Encompassing the Middle East, North Africa, parts of Asia, and other regions dominated by Muslim populations, this area serves as a key factor in international politics and economics today. United under the Khilafah State, it would be a clear threat to the West's current global dominance.

Part of the competition between nations to hold the top spot of the most dominant and influential state includes the need to control areas of geopolitical importance. This competition is not new and goes back to the era of colonialism. Oyvind Osterud (1988) suggests that the term actually became important after the age of empires and colonialism. He explains that geopolitics usually means the connections and cause-and-effect relationships between political power and geographic areas. In simple terms, it is often understood as ideas or strategies that focus on how land power and sea power have played important roles in world history.

The current global 'superpower,' America, has made its need to control key regions very clear. US aims in the Middle East region in the post war era were made clear by Jimmy Carter in his State of the Union address in 1980 in what has come to be known as the Carter doctrine, "**Let our position be absolutely clear, an attempt by any outside force to gain control of the Persian Gulf region would be regarded as an assault on the vital interests of the United States and be repelled by any means necessary, including military force.**"

US policy makers spelt out their strategy to manage the threats from China initially in the Defence Planning Guidance (DPG) for fiscal years 1994-99. This was the first formal statement of US strategic goals in the post-Soviet era, stating clearly, "**we [must] endeavour to prevent any hostile power from dominating a region whose resources would, under consolidated control, be sufficient to generate global power.**"

5 Major Shipping Routes



Any nation attempting to take the spot of a global superpower needs to control critical centres of influence. Looking at both eco-political and strategic importance, the following places hold the key to control the world:

1. The Mediterranean, the Middle East and the Persian Gulf region.
2. The resourceful continent of Africa.
3. The South and South East Asia connected by the Malacca Strait.
4. The Area of the Caspian and Black Sea region.

Strategic Geographic Location

The Muslim world occupies some of the most critical geographic crossroads connecting Asia, Africa, and Europe. The Middle East, in particular, commands vital maritime chokepoints like the Suez Canal, the Strait of Hormuz, and the Bab el-Mandeb Strait. The Suez Canal connects the Mediterranean Sea to the Red Sea, serving as a critical artery for global trade, especially between Europe and Asia. The Strait of Hormuz is even more crucial as approximately 20% of the world's oil supply passes through this narrow waterway daily. Control and stability of these transit points have enormous implications for the world's energy security and economic stability. Countries in Central Asia and parts of Southeast Asia also form essential routes for energy and goods exchange.

Resource Richness

One of the undeniable pillars of the Muslim world's geopolitical importance is its immense reserves of oil and natural gas. Saudi Arabia, Iran, Iraq, Qatar, and the United Arab Emirates collectively hold some of the largest proven reserves of hydrocarbons globally.

Besides hydrocarbons, many Muslim countries have rich deposits of minerals critical for industries.

Copper: Essential for electrical wiring, renewable energy technologies, and electronics. Saudi Arabia, the UAE and Pakistan have significant deposits.

Phosphates: Used in fertiliser production, crucial for global agriculture. Morocco and Jordan are the top global producers.

Gold: Valued for investment and industry, mined in countries like Saudi Arabia, Indonesia, and Uzbekistan.

Zinc: Used to prevent corrosion and in batteries. Significant deposits found in Saudi Arabia.

Iron ore: Vital for steel production and construction, mined in several Muslim countries, including Saudi Arabia.

Uranium: Used for nuclear energy, with notable reserves in Kazakhstan and Niger.

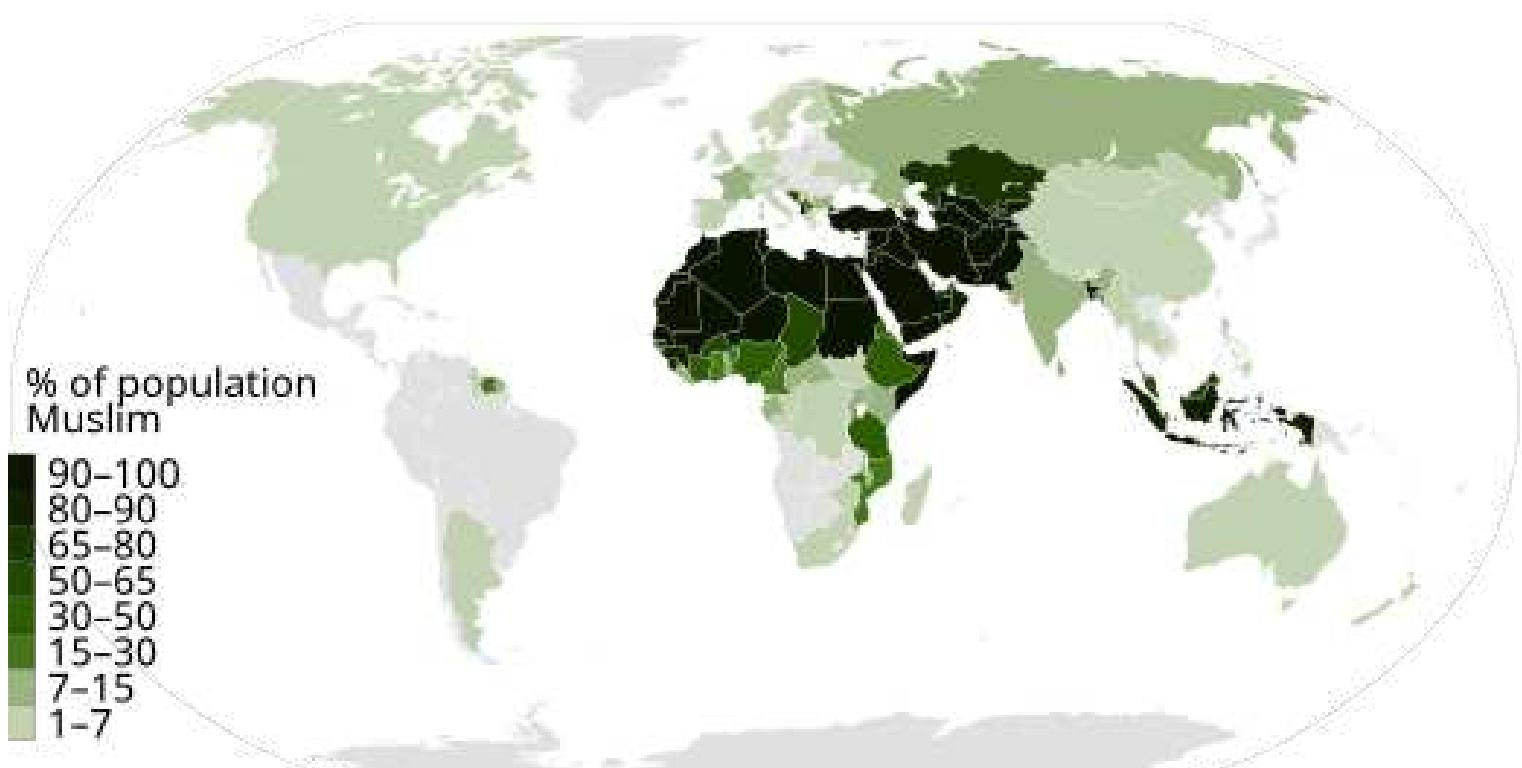
These minerals are in high demand due to their critical role in technology, energy transition, infrastructure, and defence industries in the Global North.

Demography

The Muslim world is home to more than 1.8 billion people, representing nearly a quarter of the global population, especially the youth. This is a great resource for the future of the coming Khilafah State.

In today's world, the Global North countries have control over these resources and geopolitical regions through treaties made with the relevant nations. With the re-establishment of the Khilafah we will see a significant change. The Muslim world will be reunited, and the shara legislates minerals as public property. In regards to control over strategic areas, the military bases and presence of these hostile countries will immediately be removed. The Khaleefah will act on the Islamic obligation of not allowing non-Muslims to have any strength or authority over the Muslims.

Therefore, the resourceful continent of Africa and the oil-rich Middle East, control over the Strait of Gibraltar, the Bosphorus, Black Sea, Central Asia, Caspian Sea, Suez Canal, Strait of Hormuz in the Persian Gulf, Indian Ocean, and Strait of Malacca will all be under the control of the Islamic Khilafah State. As a result, we will have control over the economic, strategic, and political destiny of Europe, Asia, Russia and the USA by emerging as the foremost leading state in the international political sphere.



THE PROPHETIC SUNNAH IS REVELATION AND A CLARIFIER OF THE NOBLE QUR'AN

Zuhra Khan

“Why do we need the Sunnah?” Some people today ask, “Isn’t the Qur'an enough for guidance? Why should we follow hadith or the Sunnah?” This question reflects a limited understanding of the nature of Islam and the very purpose of revelation. Islam is not just a set of principles; it is a way of life. The Qur'an lays the foundation, but it is the Sunnah of the Prophet Muhammad (SAW) that breathes life into that foundation, turning commands into real, lived practice.

The Sunnah refers to the sayings, actions, approvals, and the life example of the Prophet (SAW). It is not based on his personal desires or cultural inclinations; rather, it is guided by divine revelation. Allah Himself affirms this in the Qur'an, 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,

مَا يَقُولُ قَوْلًا عَنْ هَوَىٰ وَغَرَضٍ “nothing the Prophet says of speech is of his desire or wish.”

Imam Qurtubi stated in his Tafsir,

مَا يَخْرُجُ نَطْقَهُ عَنْ رَأْيِهِ، إِنَّمَا هُوَ يُوحَىٰ مِنَ اللَّهِ عَزَّ وَجَلَّ “nothing of what he speaks is of his own opinion. It is only what has been revealed by Allah the Exalted.”

Ibn Kathir refers to Imam Ahmad bin Hanbal in his Tafsir. Imam Ahmad narrated that 'Abdullah bin 'Amr said,

كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعْهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرِيدُ حَفْظَهُ، فَنَهَيْتَنِي قَرِيبُهُ فَقَالُوا إِنَّكَ تَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ مِنْ رَسُولِ اللَّهِ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَشَرٌ، يَتَكَلَّمُ فِي الغَضَبِ. فَأَمْسَكْتُ عَنِ الْكِتَابِ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اَكْتُبْ، فَوَاللَّهِ نَفْسِي بِيَدِهِ، مَا خَرَجَ مِنِّي إِلَّا حَقٌّ

“I used to record everything I heard from the Messenger of Allah (SAW) 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 (SAW) who said,

اَكْتُبْ فَوْلَدُ الَّذِي نَفْسِي بِيَدِهِ مَا خَرَجَ مِنِّي إِلَّا حَقٌّ

“Write! By He in Whose Hand is my soul, nothing emanates from me but the Truth.”

This clearly establishes that his teachings, when authenticated, are integral to the truth of Islam. Just as we accept the Qur'an as divine guidance, so too must we embrace the authentic Sunnah.

Obedience to the Messenger (SAW) is not a voluntary matter; it is an obligation directly commanded in the Qur'an. To reject the Sunnah is to reject a fundamental part of Allah's guidance. The Qur'an often provides general instructions, but it is the Sunnah that offers the practical details for implementing these commands. For example, the Qur'an commands believers to establish prayer, but it does not provide the number of daily prayers, the units (rak'āt), or the method. The Prophet said:

صَلُّوا كَمَا رَأَيْتُمْنِي أَصْلِي

“Do pray as you see me praying.” (Bukhari).

And through his practice, the entire method of prayer became clear. Similarly, while the Qur'an commands the giving of zakah, it is the Sunnah that outlines the required thresholds, percentages, and eligible categories of wealth. The same applies to Hajj, where the Qur'an enjoins the pilgrimage, but the Sunnah teaches us how to perform the rites, from the tawāf to the standing at 'Arafah. Clearly, the Qur'an and the

Sunnah are inseparable; the latter implements and explains the former.

The Prophet did not simply repeat what was in the Qur'an. Rather, he expanded, specified, restricted, and sometimes legislated rulings that completed the Islamic legal system. One way this happens is by specifying general rulings. For example, the Qur'an declares,

يُوصِّيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ

"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]

A general command applicable to sons and daughters. However, the Sunnah adds important exceptions. The Messenger of Allah (SAW) said,

وَلَا يرِثُ الْقاتِلُ شَيْئًا "And the murdered does not inherit anything." (Abu Dawood)

Another example is the ruling of 'Iddah (waiting period). The Qur'an states that widows must observe a waiting period of four months and ten days. Allah (SWT) said,

إِلَّا وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذْرُونَ أَزْوَاجًا يَتَرَبَّصُنَ بِأَنفُسِهِنَّ أَرْبَعَةً 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].

However, what if the widow is pregnant? 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 (SAW) told her that she was allowed to remarry, so the Sunnah clarified that the verse is specific for the non-pregnant widow. This shows that the Sunnah specifies the Qur'anic ruling, indicating that the mentioned period applies to non-pregnant widows. These examples show how the Prophetic Sunnah provides essential specifications to general Qur'anic commands, ensuring the correct application of Islamic law. The Sunnah also restricts general or absolute terms found in the Qur'an. For instance, in Hajj compensation, Allah (SWT) says,

وَلَا تَخْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدَىٰ مَحِلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذْىٰ مِنْ رَأْسِهِ فَفِدِيَةٌ مِّنْ 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]. This is open-ended. But the Prophet restricted it to three days of fasting, feeding six needy people, or sacrificing one sheep.

The Sunnah affixes a branch to the branches of rulings, whose origin is in the Quran. In the ayah of those women prohibited for marriage, Allah (SWT) included joining two sisters in marriage by saying,

وَأَنْ تَجْمِعُوا بَيْنَ الْأَخْتَيْنِ "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.

Furthermore, some laws exist only in the Sunnah, not in the Qur'an. For example, public ownership: The Messenger (SAW) said,

الْمُسْلِمُونَ شُرَكَاءٌ فِي ثَلَاثٍ: فِي الْكَلَّ وَالْمَاءِ وَالنَّارِ

"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 Qur'an; it is an original legislation from the Sunnah. Also, the ban on custom tax (maks): The Messenger (SAW) said, "Whoever imposes maks (custom tax) does not enter paradise." (Ahmad). It is a legislation that is not affixed in its origin to the Qur'an. These rulings, though not in the Qur'an, are still divine laws through the Sunnah. The Messenger of Allah (SAW) said,

تَرَكْتُ فِيْكُمْ أَمْرَيْنِ لَنْ تَضَلُّوْ مَا تَمَسَّكُمْ بِهِمَا: كِتَابُ اللَّهِ وَشَهَادَةُ نَبِيِّهِ

"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).

These are not separate sources, they are inseparable halves of one whole. Abandoning the Sunnah is a dangerous path. It separates us from the true understanding of the Qur'an and the practical model of Islam. In truth, the Sunnah is not only a reflection of the Prophet's life, it is divine revelation and the essential key that clarifies, completes, and brings to life the guidance of the Noble Qur'an.

THE ONGOING WAR IN SUDAN.

A STORY OF COLONIALISM, BETRAYAL AND DECEPTION

The brutal conflict in Sudan between the Sudanese Armed Forces (SAF) led by General Abdel Fattah al-Burhan, defacto ruler of Sudan, and the paramilitary group, the Rapid Support Force (RSF) headed by Mohamed Hamdan Dagalo ("Hemedti"), previously al-Burhan's deputy in the Sovereignty Council, has now entered its 3rd year. Some estimates put the death toll at 150,000 with heinous atrocities committed by both sides including cold-blooded executions, torture and mass rapes. Ethnic Cleansing has also been reported with massacres perpetrated in various towns, villages and displacement camps. The war has also triggered the largest global humanitarian crisis; the largest displacement crisis in the world with more than 16 million displaced; and the world's largest hunger crisis with half of the population of 50 million facing starvation. Hunger has also been used as a weapon of war.

However, this conflict has been described as the "Forgotten War" and "an invisible and hidden crisis" for it has not received the global attention and international media coverage that it deserves. The Ummah must respond, and the correct response to for us to reunite and re-establish the Khilafah so Islam can solve this conflict.

وعن النعمان بن بشير رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم " مثل المؤمنين في توادهم وتراحمهم وتعاطفهم، مثل الجسد إذا اشتكي منه عضو تداعى له سائر الجسد بالسهر والحمى

"The believers in their mutual mercy, love and compassion for each other is like a body. When any limb is in pain, the whole body reacts with sleeplessness and fever." (Muslim)



THE KHILAFAH IS THE ONLY WAY TO PREVENT “GREATER ISRAEL”

Netanyahu's open attack on the idea of the re-establishment of the Khilafah State is not surprising, as he believes in and follows a policy of 'Israeli' Expansion. The two ideas fundamentally conflict with each other.

The origins of "Greater Israel" are deeply rooted in Jewish religious texts, especially the Torah. In the book of Genesis (15:18-21), God promises Abraham's descendants a land "from the Wadi of Egypt to the great river, the Euphrates." This biblical boundary has been interpreted by some as defining "Greater Israel," extending beyond today's Jewish entity to include parts of Lebanon, Syria, Jordan, and even Iraq. Other scriptural passages like Exodus 23:31 further define territorial boundaries from the Red Sea to the Mediterranean and from Egypt to the Euphrates, reinforcing this biblical claim.



Historically, the idea was more theological and symbolic than a defined political ambition, but it gained significance during the rise of Zionism in the late 19th and early 20th centuries. The political vision of "Greater Israel" was developed by Zionist leaders such as Theodor Herzl, who is considered the father of modern Zionism. He wrote in his diary about a Jewish entity stretching "from the Brook of Egypt to the Euphrates," reflecting an expansive geographic vision.

After the Jewish entity's founding in 1948, the idea found proponents primarily among right-wing and religious nationalist groups. The Labour Zionist leadership initially accepted a more pragmatic partition plan, but revisionist Zionists, evolving into the Likud party, advocated for the entire biblical land or its modern equivalents. The 1967 Six-Day War, when the Jewish entity captured the West Bank, Gaza Strip, Sinai Peninsula, and Golan Heights, energised the Movement for "Greater Israel," pushing for retaining and settling these territories with Jewish populations. Key political figures such as Menachem Begin and Yitzhak Shamir supported the "Greater Israel" ideology, linking it to both security and ideological fulfilment.

Today, we can see how the idea remains influential, especially within right-wing 'Israeli' politics. The Likud party, dominant since 1977, embraces aspects of "Greater Israel" ideology. Politicians like Bezalel Smotrich have openly advocated for annexing the West Bank and potentially expanding even further to areas like Damascus. 'Israeli' settlement expansion in occupied territories is supported by many proponents, framing it as fulfilling biblical promises and national security requirements. The Netanyahu government and allied right-wing and religious parties continue to promote settlement expansion, effectively advancing a form of "Greater Israel." The Netanyahu cabinet has agreed on plans for the 'Israeli' settlement of Gaza, and it seems clear to many that they are extending their control over the West Bank and parts of East Jerusalem.

The Jewish entity was created as a colonialist project by the British; land that they had occupied and was not theirs to give, was handed over to the Zionists to create a State.

This illegitimate occupation of Islamic land must be removed, and with the failure to act by the current leaders of Muslim countries, the obligation and need for the re-establishment of the Khilafah State becomes clearer to all.

HISTORICAL COMMENTARY: FAMOUS WESTERN PERSONALITIES WHO DISAGREED WITH THE WEST'S POLICY ON PALESTINE.

The hypocrisy of the followers of the secular Capitalist system becomes clearer every day, as they ignore any beliefs or values they spent decades propagating, in exchange for benefiting a powerful minority. Human rights, freedom, and self-determination all lie in the dustbin as the Zionist State commits genocide with the full support of the world's governments. A look back at some of their heroes shows us how strong individuals may speak out, but cannot change or influence government policy.

Albert Einstein supported the idea of Palestine as a Jewish homeland, but he opposed the creation of a sovereign Jewish state with military power and exclusive control. He feared that such nationalism could damage Judaism and increase regional tensions. Einstein wanted peaceful coexistence between Jews and Arabs through a bi-national state with equal rights. He said, "**I am a convinced pacifist... I am therefore convinced that violence is inadmissible under any circumstance, whatever the moral justification**", and advocated for cooperation rather than domination. In 1946, before the Anglo-American Committee of Inquiry, he stated, "**I do not believe that the Jewish people can ever be restored to its own state.**" He emphasised that the majority Arab population in Palestine must have equal rights and that it was unrealistic to expect Jewish political control over an area where Jews were a minority.

Einstein warned against extremist nationalism and violence, condemning acts by militant Zionist groups that sought to displace Palestinian Arabs. He wrote, "**Nationalism is an infantile disease. It is the measles of mankind,**" warning that destructive nationalism and refusal to compromise could repeat historical tragedies for Jews and others.

He urged peaceful coexistence and mutual respect, stating, "**Peace cannot be kept by force; it can only be achieved by understanding.**" His stance was often at odds with mainstream Zionism, which pursued territorial sovereignty, and it makes us wonder what Einstein would have said if he saw what was happening today!

Bertrand Russell was a highly praised and influential British philosopher, logician, and public intellectual of the 20th century. He was also a social critic who openly criticised the occupation of Palestine and the consequences it had on its people. He condemned the forced displacement and suffering caused by the creation of the State of 'Israel', which he viewed as unjust and a source of ongoing conflict.

Russell famously stated, "**The tragedy of the people of Palestine is that their country was 'given' by a foreign power to another people for the creation of a new state.**" He highlighted the human cost of this decision, emphasising that "**many hundreds of thousands of innocent people were made permanently homeless.**" He questioned how the world could expect Palestinians to accept such a fate, saying, "**No people anywhere in the world would accept being expelled en masse from their own country; how can anyone require the people of Palestine to accept a punishment which nobody else would tolerate?**" Russell also condemned the 'Israeli' expansion after the 1967 war, arguing against the annexation of foreign territory. He saw these actions not only as an injustice to Palestinians but as a dangerous experiment to test how much aggression the world would tolerate. He warned that the ongoing military occupation and the plight of Palestinian refugees were central to the conflict's persistence and called for 'Israel's' withdrawal from occupied territories as a first step toward peace.

Beyond the immediate political critique, Russell was deeply concerned with the humanitarian consequences. He argued that suffering should not be perpetuated by invoking historical injustices experienced by Jews in Europe to justify new injustices inflicted on Palestinians. He stated, "What 'Israel' is doing today cannot be condoned, and to invoke the horrors of the past to justify those of the present is gross hypocrisy."

Western governments continue to ignore the calls to step in and stop 'Israel'. This call comes from their public, and their intellectuals, and those involved in humanitarian work. Bertrand Russell, despite his influence, would no doubt have found himself ignored if he were alive and speaking out today.

POLITICAL COMMENTARY - THE CASE OF FRANCESCA ALBANESE

Anyone who has followed the West's political actions over decades will know that they often break or ignore their own laws when it comes to their own benefit. However, this truth, was not apparent to many people who actually believed in the West's systems of law and so-called justice. Post October 7th 2023, the truth has become clearer to the masses.

Everyone is seeing an open, arrogant display from many governments. These governments and many politicians are ignoring their own value systems and laws, in their rush to support the Zionist State of 'Israel'. The latest in the long line of pro-Zionist actions is the US sanctions against UN Special Rapporteur, Francesca Albanese.

MiddleEast Monitor, "**...Albanese was sanctioned by the US on Wednesday (9 July 2025) in connection with her work as a UN expert scrutinising 'Israeli' and US actions in occupied Palestine. Albanese is the first mandate holder in the history of the UN to be the subject of sanctions."**

Francesca P. Albanese was born on 30 March 1977 in Ariano Irpino, Italy. She is an Italian international legal scholar specialising in human rights and the Middle East. Francesca earned her law degree with honours from the University of Pisa and a Master of Laws in Human Rights at SOAS (London), and has pursued doctoral research in international refugee law. From 2003 to 2013, she worked with UN agencies including OHCHR and UNRWA. Since 1 May 2022, she has served as the U.N. Special Rapporteur on human rights in the occupied Palestinian territories—the first woman in the role.

What is a special rapporteur?

A special rapporteur (SR) is an independent expert appointed by the UN Human Rights Council to monitor and report on specific human rights issues, either within a particular country or on a specific topic. They work in their personal capacity, not as UN staff, and are not paid for their services.

Francesca has been speaking and lecturing about the issue of Palestine for many years. According to the Tel Aviv Tribune, "**Her first memories of foreign affairs were images of the Sabra and Shatila massacre in Lebanon in 1982, and this was the first time she heard about Palestinian refugees"**

She worked in Jerusalem in 2010 with UNRWA's legal affairs office, allowing her firsthand experience of the lives of the Palestinians and how they were treated. Her advocacy for the Palestinians made her appointment as Special Rapporteur controversial, and she has a history of being attacked by the Zionist lobby and their supporters. This includes verbal attacks and threats of violence.

As UN Special Rapporteur, her 2023 UN Human Rights Council report described the West Bank as an

"open-air prison" and labelled 'Israeli' rule as apartheid by default. She urged UN member states to develop a plan to end the settler-colonial occupation and apartheid regime in the occupied Palestinian territories (Reuters).

In a September 2023 interview, she condemned the 'Israeli' military's 2023 assault on Jenin camp as collective punishment, noting civilian casualties, widespread destruction, and targeting of infrastructure, describing it as a mechanism to terrorise civilians and deter both peaceful and armed resistance ([JURIST](#)).

In her 2023 UN report, Albanese affirmed Palestinians' "right to resist" occupation, arguing that many convictions of Palestinian resistors are tainted by legal injustice and denying due process ([UN Watch](#)).

She rejected 'Israel's' use of "security" as justification for detention or control, framing it as perpetuation of occupation rather than genuine defense ([UN Watch](#)).

She expressed frustration at the ICC's slow pace, stating that adequate grounds existed for investigation and prosecution before October 7, 2023, and that delay reinforced 'Israeli' impunity ([DAWN](#)).

Albanese urged stronger political will from the international community, criticising superficial or inconsistent criticism of ‘Israel’ without substantive legal action ([DAWN](#)).

In early 2024, Albanese presented her UN report titled “Anatomy of a Genocide” before the Human Rights Council (March 2024), arguing that ‘Israeli’ actions in Gaza met legal thresholds for genocide: killing, displacement, and living conditions intended to destroy Palestinians as a group—and recommending an arms embargo on ‘Israel’ ([The Guardian](#)).

In June 2025, the UN published a report by Albanese stating that the Gaza genocide was continuing because it is lucrative for several business corporations. The report lists 48 corporations, including Microsoft, Alphabet Inc. and Amazon, which it says are helping ‘Israel’ displace Palestinians in breach of international law.

In a letter addressed to the UN Secretary-General on 20 June 2025, the Trump administration called to remove Francesca Albanese due to her alleged support for terrorism and antisemitism. On July 9, 2025, the United States, under Executive Order 14203, imposed sanctions on her, designating her as a “special designated national” and prohibiting U.S. persons and firms from engaging with her. The sanctions include asset freezes and visa restrictions, reportedly tied to her calls for ICC prosecutions of ‘Israelis’, U.S. executives, and companies over alleged Gaza-related crimes ([The Washington Post](#)).

Albanese publicly condemned the sanctions as “a sign of guilt, rather than strength” and “obscene retaliation” for exposing human rights abuses in Gaza. She confirmed her intent to continue her work for justice despite the punitive measures ([Al Jazeera](#), [The Guardian](#)).

She also warned that the decision may have a negative effect on human rights advocacy, which is a major concern. Many human rights organisations and advocates are demanding the UN step in to protect her to prevent this from becoming a precedent.

The European Union issued a statement expressing “deep regret,” reaffirming support for the UN human rights system and opposing punitive action against UN experts ([Reuters](#)). Volker Türk (UN High Commissioner for Human Rights) called for the “prompt reversal” of the sanctions, emphasising dialogue over punitive measures (OHCHR). UN Spokesperson Stéphane Dujarric and UN Human Rights Council President Jürg Lauber described the move as a “dangerous precedent” and urged member states to refrain from intimidation of mandate holders ([The Guardian](#)). The 1946 Convention on the Privileges and Immunities of the United Nations, to which the United States is a signatory, guarantees legal immunity for UN special rapporteurs. This protection ensures they can conduct their duties independently and without interference. The US is once again ignoring international conventions that were put in place with the stated objective to protect human rights.

There have been calls for legal action at the International Court of Justice (ICJ) by member states to protect these protections. The ICJ, the UN’s highest court, does not have jurisdiction over the US in contentious inter-state disputes without its consent. However, other states can request the UN General Assembly or other authorised UN organs to seek an advisory opinion from the court, which would constitute an authoritative legal decision.

“The UN Secretary-General [Antonio Guterres] could protest such violations to the US directly to attempt to have them removed, or the UN General Assembly could request an advisory opinion from the ICJ,” Ben Saul, international law professor and the UN special rapporteur on counterterrorism and human rights, told Middle East Eye.

The sanctions have led to calls for Francesca to receive the Nobel Peace Prize across social media. There is a continuing shock and disbelief at the attack on institutions and people who were once seen as the moral representatives of Western Civilisation.

What we can see is an exposure of the true values which Western Civilisation is built on: materialism, greed, and utilitarianism. Western governments, for decades, have used human rights abuses as an excuse to interfere in resource-rich and strategic geopolitical countries for their own benefit, but with their allies, they are willing to ignore war crimes and genocide. Their hypocrisy and blatant disregard for their own laws are now apparent to everyone. Allah (SWT) is preparing the world for a great change.

SEEK THE PLEASURE OF ALLAH IN EVERY ACTION, FULFILLING ITS AIM AS ALLAH COMMANDED

Haya Sheikh

A major problem today is the confusion about the true aim behind our actions. Should Muslims be focused only on achieving worldly pleasures and desires? The Muslim must not forget that the ultimate goal of every action must be to seek Allah's Pleasure. Allah (SWT) said,

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“The only reply of the (true) believers, when they are summoned to Allah and His messenger that he (the Messenger) may judge between them, is that they say, “We listen and obey.” Such people are the successful.” [TMQ Surah An-Nur 24:51]

Allah created in us natural urges—such as the need to earn, marry, and have a family, and also the need to worship something greater than ourselves. Fulfilling these urges according to the hukm shari'ah allows us to fulfil the aim of pleasing Allah in all aspects of our lives. Our acts of worship, like prayer and fasting and gaining knowledge, are not empty routines, but means to build awe and taqwa. Allah (SWT) said,

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعَلَمُؤْمِنُونَ

“Of all of Allah’s servants, the ulema are in awe of Him.” [TMQ Surah Fatir 35:28]

As for economic transactions, while our goal is the pleasure of Allah, our aim in such actions is to secure the material value—profit, wages, or ownership—through obedience to His commands. The Prophet (SAW) warned,

قَالَ اللَّهُ تَلَاهُ أَنَا حَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ أَعْظَى بِي ثُمَّ غَدَرَ وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ شَمَنَهُ وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَرْفَى مِثْنَهُ وَلَمْ يُعْطِ أَجْرَهُ

“Allah, the Exalted, says, ‘I will contend on the Day of Resurrection against... one who hires a workman and having taken full work from him, does not pay him his wages.” [Bukhari]

When we engage in trade, we strive for the material value without laziness, for Rizq is surely from Allah—but striving for it is a command. Allah (SWT) said,

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

“And when the Salah is ended, then disperse in the land and seek of Allah’s bounty.” [TMQ Surah Al-Jumu'ah 62:10]

When material aims are pursued within Allah’s commands, Muslims become productive and self-reliant, building a society marked by prosperity—just as seen under the Khilafah. Similarly, Islam directs us to uphold the humanitarian value through care, mercy, and preservation of life. Allah (SWT) said,

وَمَنْ أَحْيَاهَا فَكَانَمَا أَحْيَا النَّاسَ جَمِيعًا

“And whoever saves a life, it will be as if they saved all of humanity.” [TMQ Surah Al-Ma'idah 5:32]

This care extends to the family unit as well. Regarding marriage, Allah (SWT) said,

وَمِنْ آيَاتِهِ أَنَّ حَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

“And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy.” [TMQ Surah Ar-Rum 30:21]

Islam also enjoins us to uphold ties of kinship in the best manner. The Prophet (SAW) said,

لَيْسَ الْوَالِصْلُ بِالْمُكَافِئِ وَلَكِنَ الْوَالِصْلُ الَّذِي إِذَا قُطِعَتْ رَحْمُهُ وَصَلَهَا

“The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed, but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him.” [Bukhari]

Upholding the humanitarian value builds a caring society that protects families and bonds—unlike the neglect seen in secular individualism. Alongside these values, Islam also obliges us to seek the moral value—acting with honesty, trustworthiness, and noble character purely to please Allah. The Prophet (SAW) said,

إِنَّ مِنْ خَيْرِكُمْ أَخْسَنَكُمْ أَخْلَاقًا

“The best amongst you are those who have the best manners and character.” [Bukhari]

A believer is honest—not to gain customers or public approval, but because Allah (SWT) has commanded it—even if it leads to material loss, such as in reporting defects. The Prophet (SAW) warned,

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَرَأُ الرَّجُلُ يَصُدُّقُ وَيَتَحَرَّى
الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِيقًا وَإِنَّ الْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي
إِلَى النَّارِ وَمَا يَرَأُ الْعَبْدُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا

“Abide by truthfulness. For indeed truthfulness leads to righteousness. And indeed righteousness leads to Paradise. A man continues telling the truth and trying hard to tell the truth until he is recorded with Allah as a truthful person. Refrain from falsehood. For indeed falsehood leads to wickedness, and wickedness leads to the Fire. A slave (of Allah) continues lying and trying hard to lie, until he is recorded with Allah as a liar.” [Tirmidhi]

It is true that moral conduct shapes sincere individuals and builds a society of trust. As we strive to fulfil every action with its intended purpose—seeking Allah’s pleasure—let us remain mindful, for no deed escapes His (SWT) account. Allah said,

إِنَّمَا يَعْمَلُ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ + وَمَنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

“So whoever does an atom’s weight of good shall see it, and whoever does an atom’s weight of evil shall see it.” [TMQ Surah Al-Zalzalah 99:7–8]

When material aims are pursued within Allah’s commands, Muslims become productive and self-reliant, building a society marked by prosperity—just as seen under the Khilafah. Similarly, Islam directs us to uphold the humanitarian value through care, mercy, and preservation of life. So let every act be precise, intentional, and for Allah (SWT) alone. It is important that we avoid Riyaa’ (showing off in worship). This is a dangerous disease that ruins our purpose. When the aim is to impress people, the act becomes void. It can affect all our actions, including our Salah, Tahajjud, and even Hajj. Such care for the spiritual value, i.e carrying out the action with the knowledge that it has been legislated by our Creator, draws the Muslim closer to Allah and nurtures a society filled with His (SWT) remembrance—unlike secular societies that suffer under the void of a spiritual vacuum.

QURANIC VERSE

Alaya bint Sulayman

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“And Allah is fully dominant over His affair, but most of the people do not know.” (TMQ Surah Yusuf 12:21)

Ibn Kathir stated in his Tafseer

أَيْ إِذَا أَرَادَ شَيْئاً فَلَا يَرِدُ وَلَا يَمْانِعُ وَلَا يَخَالِفُ بَلْ هُوَ الْغَالِبُ لِمَا سَواهُ

“If He wills something, then there is no averting His decision, nor can it ever be stopped or contradicted. Instead, Allah is fully dominant over everything and everyone else.”

Allah does what He (SWT) wills for He is All-Powerful. It is what we do with our knowledge and understanding of this aspect of our belief that determines our actions and accountability.

Our conviction in this belief manifests in the way we apply it to our actions. We must believe that when we take steps towards the truth and towards fulfilling our obligations, that no one could stop us if Allah cleared our path and made it possible for us.

The policies and actions of our present rulers show a lack of conviction in this belief. Their policies and beliefs are based on pragmatism, on their limited understanding of reality. They make excuses for not helping the Palestinians, for continuing to rely on America and other States who actually harm and oppress us. They fear the wrath of people over the wrath of Allah (SWT). Victory, hardships, blessings and sustenance are all from Allah (SWT), they will come and go as He (SWT) pleases, no matter how hard we try to control them.

If we truly want to act upon this belief, we should call for the implementation of all of Allah's (SWT) commands, no matter how difficult they may seem to practice. The difficulty lies in the attempt to implement them in a secular society as opposed to within the Islamic State.

Allah is All-Powerful. He (SWT) can do it all. We just have to believe in His Power, be grateful for what we already have, and take steps towards fulfilling all our Islamic obligations.

