

AL-WAIE MAGAZINE

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The Syrian Problem: The Dilemma and the Solution

[\(Translated\)](#)

Muhammad Saeed Al-Aboud

After Allah ﷺ blessed us with the overthrow of Bashar, following the steadfastness of the sincere revolutionaries and their rejection of all attempts at normalization with him, a new political and security vacuum was imposed on America and the international system. This vacuum is an attempt to bring in a new regime that they can make capable of filling this vacuum, and through which they can deceive the Islamic Ummah for another period of time.

America dealt with the new reality with malicious flexibility, announcing its support for the leader of Hayat Tahrir al-Sham as an alternative to Bashar al-Assad, given that he was the strongest force in the revolution, the most organized, and the most capable of controlling the new Syrian situation. He had previously experimented with mini-government through the Salvation Government in Idlib, established after the elimination of factions and repeated infighting that claimed the lives of thousands.

This is what pleases America and gives it confidence in someone who represents a model for realist, pragmatic regimes as well, especially after he announced his abandonment of global Jihad and the universalism of Islam for a nationalistic cause, and after he showed his willingness to implement a realist, pragmatic system of government that keeps pace with the international

order and meets the requirements of the surrounding reality of warring Arab states and the greedy Jewish entity. He is also prepared to accommodate internal contradictions of sectarianism, ethnicity, secular and religious factions, with different doctrines and orientations, and the demands of the revolutionaries and their aspirations to implement Islamic Shariah Law. All this contradictory scene around and within Syria, which cannot be reconciled in any way between these contradictions, which Ahmed al-Sharaa thought he was able to play on and keep pace with its followers, similar to the government in Turkey, despite the fundamental difference in the reality between Turkey and Syria, which has put Syria in a very complex predicament.

What drove the Syrian president of the transitional phase to this wrong and crisis-ridden choice was his choice to seek the approval of the countries that conspired against the revolution in Syria, and those that supported the criminal Bashar before his fall, led by America, and to submit to their dictates and directives at a time when he turned his back on the popular base of the revolution, the strong natural support, and also turned against the principles of the revolution, foremost of which is the establishment of Islamic rule after the fall of the criminal regime.

Ahmad al-Sharaa's lack of principles and his reliance on a policy based on rationalized, utilitarian interest, which is the very essence of pragmatism, his administration's lack of a vision for an Islamic solution, and his lack of certainty in the promise Allah ﷺ of victory (nasr) and empowerment (tamkeen) are also reasons for his policy in Syria.

The lack of a complete and clear Islamic project that provides the solution, both in terms of its thought and method, and ignorance of the political reality of the world in general, and of the Islamic Ummah in particular, and the failure to understand the strength of the Islamic Ummah and its ability to confront challenges and use this ability to confront the enemies of Islam, makes politicians prey to feelings of weakness and impotence. It makes them squander the strengths of the Ummah, which makes them fall into the quagmire of absolute dependence on foreign countries that they believe are capable of supporting and protecting them. In doing so, they fall into the quagmire of subservience and lose the natural support that sustains them in times of adversity.

Limiting thinking to the nationalistic level has wasted the Islamic Ummah's energies in solving its problems and has hindered Syria's role as a support point for establishing the Khilafah (Caliphate) on the Method of Prophethood.

The radical solution in Syria and elsewhere lies in implementing the Shariah Law of Allah ﷺ and establishing His rule. This is an easy matter, and its foundations are readily available. It includes a political project spearheaded by a political party, Hizb ut-Tahrir, capable and qualified to lead the Ummah, shoulder its responsibility, and make the courageous and sound decisions that will extricate Syria and the entire Ummah from this predicament and its dependence on the West.

Among the components of this is the Islamic Ummah and its huge masses seeking to please their Lord, yearning for glory, and within which the flame of Jihad burns, as well as its great

capabilities and sufficient military resources to confront the enemy. It also includes a vast country with abundant material resources and capabilities in the form of energy, food, water, and wealth.

The uprising of the people of ash-Sham revolution, when the remnants of the regime on the coast betrayed the Mujahideen, and the uprising of the Arab tribes in Syria, and even in Iraq, Jordan and the Gulf, in defense of their Muslim Bedouin brothers in Suwayda when some Druze betrayed them, clearly indicates the possibility of mobilizing the forces of the Islamic Ummah and seeking their support. It clearly indicates the possibility of opening nationalistic borders and even eliminating them with neighboring countries, and bringing in millions of Mujahideen to confront America and its protégé, the Jewish entity, and its tools in the region, by taking the initiative to eliminate internal tools, entering into a comprehensive war with the Jewish entity that initiated the aggression when it destroyed the weapons of the Syrian army, and mobilizing the people of Palestine from within and the Muslims of Egypt, Jordan and Lebanon, each from its own side. This will collapse the hands of the agent regimes, and lead to their actual downfall.

Some who are weak in Iman, in tawwakul (reliance) upon Allah ﷺ and in His promise of victory, may consider this argument to be a figment of the imagination, but there have been many similar battles and confrontations throughout the history of the Islamic Ummah in which Muslims were victorious over their enemies, the Romans and the Persians

However, if we do not rely on our capabilities and potential, making reliance upon Allah ﷺ alone, America and the Jewish entity will not leave us, and their aggressive demands will not end until they paralyze us, causing the loss of our will and decision-making. Confronting them is inevitable, and it is the best solution, guided by the method of the Prophet ﷺ and his Khulafaa Rashideen (Rightly-Guided Caliphs), applying the Shariah Law of our Lord and establishing the Deen by establishing the great Islamic state, in which is our success and prosperity in this world and the hereafter, and our deliverance from the yoke of dependence on the kuffar. Allah ﷺ said, ﴿يَأَيُّهَا الَّذِينَ ءامَنُوا إِذَا دَعَكُمْ لِمَا يُحِبِّيكُمْ وَآعْلَمُوْا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءَةِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾ ٢٤ “O you who have believed, respond to Allah and the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.” [TMQ Surah al-Anfaal 24]

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

(Translated)

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Year Thirty-Nine, Safar 1447 AH / August 2025 CE

A study in political fiqh (Shariah jurisprudence) on the transitional phase of the Syrian revolution into a state, between the justifications of inability and the requirements of the Shariah obligation.

By Thaer Ahmad Salama

Capability, meaning power and possibility, is one of the central concepts in Islamic Shariah Law, as Shariah obligation and its application depend upon it. Allah ﷺ has decreed that He does not burden a soul beyond its capacity, as He says, ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ “Allah does not burden a soul beyond its capacity” [TMQ Surah al-Baqarah 286]. This principle is affirmed in the Sunnah by the Prophet ﷺ when he said, «مَا نهِيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمْرَتُكُمْ بِهِ فَأَقْنِوْمِنْهُ مَا اسْتَطَعْتُمْ» «What I have forbidden you, avoid it. What I have ordered you to do, do as much of it as you are capable of.” Thus, Shariah obligation is bound by capacity and

ability. There is no blame on the incapable. There is also no excuse for the able who refrains.

The importance of this concept is evident across all areas of Shariah obligation, from individual acts of worship and rituals, to transactions and, ultimately, the major collective Shariah obligations of sufficiency, like Jihad and the establishment of the state.

Herein lies the dilemma: How do we determine that capability exists, thus necessitating the immediate declaration of a state, or whether there remains a valid Shariah excuse, and what is the Shariah obligation in such a case? Does it mean, for example, that if we are excused, we should declare a secular state, and hand over leadership to America?

In this investigative study, we will analyse the meaning of capability (*istita'ah*) in the Noble Qur'an and Blessed Sunnah, and distinguish between individual capability and that of the group, the state, and the Ummah. Our aim is to understand its impact on political fiqh (Shariah jurisprudence) and the ruling on establishing a state and implementing Shariah. We will present a critical and objective examination of how inability is sometimes used as a pretext for inaction, emphasizing that Islam does not demand the impossible, but it does command the pursuit of attainable strength and means.

On the ground, we will examine a contemporary example, which is the transition of the Syrian revolution into a state entity under the leadership of Ahmad al-Shar'a, amid the devastation caused by long years of conflict, the destruction of cities, and a legacy of

entrenched tyranny. Then came the Zionist entity's strikes on weapons depots and war industries to deprive the leadership of its sources of power.

Despite this, a deeply significant positive effect emerged. The masses rallied around the project of change and were determined not to allow a return to the old regime. This gave the new state a massive popular backing, making it very difficult to penetrate or topple it through conspiracies.

This contrast between crushing material pressure and overwhelming popular support reveals that capability is not merely a matter of physical or military strength. At its core, it is the fruit of collective awareness and a unifying ideology that consolidates ranks, and builds the domestic resilience of the state before any foreign threats.

When studying the issue of capability, it is essential not to reduce it to individual power, or confine it to material military might, as if the individual believer is the one who must wage war against a superpower! Or as if the opposing force will only confront the emerging state through all out war. The capability that carries legal weight in Shariah has a broader scope. It includes evaluating the sum of the Ummah's or state's power elements, the nature of the conflict and its forms, and the possibilities and scenarios of responses.

Foundational Concept Document in the Methodology of Establishing the Islamic State

Introduction

Establishing the Islamic state is neither an impulsive act, nor an experimental step taken under the influence of political emotions or revolutionary waves. Instead, it is an elaborate, Shariah process governed by fixed societal laws and consistent historical patterns. At the same time, it is subject to definitive Shariah rulings in Islamic Law that cannot be bypassed or manipulated.

Any attempt that neglects these societal norms or disregards these Shariah rulings is doomed to fail, or to deviate from its intended goal, even if it succeeds in toppling an existing authority or regime.

First Concept: The Societal Laws of Change and Their Impact on State Building

Historical events and Shariah have both shown that the transformation of societies and systems of governance follows fixed, divinely created societal laws that do not change or shift. Allah says, ﴿وَلَن تَجِدَ لِسْنَةً اللَّهِ تَبَدِّي لَا﴾ “**And you will never find in Allah’s Sunnah any change.**” [TMQ Surah Al-Ahzab 62]. These laws do not operate randomly. They follow objective principles. They include that the emerging state is a natural extension of the social entity in which it was born, and that its authority (sultah) reflects the people’s authority (sultan), convictions, thoughts, and values. Moreover, these Shariah Laws take into account the real state of societies, observing their interaction with the Dawah for change.

For example, societies that were shaped by colonialist powers over decades, where the colonialist built their culture and political relationships, have power centres in specific places, with

specific thoughts. Such societies will require a particular intellectual and ideological struggle, to be addressed with the necessary thoughts, means, and methods. This process leads to the natural emergence of a state with a strong community backing.

Therefore, any attempt to circumvent these laws, such as taking power through a military coup, foreign intervention, or without preparing the society intellectually and ideologically, will produce a fragile state, dependent on the military or foreign forces. This state will not survive a siege, war, or difficult living conditions, without making fundamental concessions that undermine its identity, and prevent it from developing into an Islamic state in the future.

Second Concept: No Compromise on the Issue of Governance

The definitive rulings of Shariah concerning governance and politics necessitate the exclusive application of Allah's Shariah Law. They do not allow for gradualism, compromise, or selecting some Shariah rulings over others. The ruling that governs with something other than what Allah ﷺ has revealed is categorically prohibited in Islam.

Allah has placed this prohibition in three consecutive verses in Surah Al-Ma'idah, describing those who rule by other than Allah's law as being among the disbelievers, the oppressors, and the immoral based on the status of the actor. Allah says, ﴿وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكُفَّارُ﴾ “And whoever does not rule by all that Allah has revealed those are the disbelievers.” [TMQ Surah Al-Ma'idah 44], ﴿فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ “... those are the

فَأُولَئِكَ هُمُ الْفَسِيْقُونَ ﴿٤٧﴾ [TMQ Surah Al-Ma'idah: 47] “... those are the evil doers.” [TMQ Surah Al-Ma'idah: 45] and **فَأُولَئِكَ هُمُ الْفَسِيْقُونَ** ﴿٤٥﴾ [TMQ Surah Al-Ma'idah: 47]

These Shariah texts are definitive (qat'iyyah) in condemning those who govern by other than Allah's Shariah Law, accepting that state of affairs or attempting to change the Shariah Law.

Even more alarming is what Allah ﷺ says in the following verse, ﴿۶۰﴾ **أَلَمْ تَرَ إِلَى الَّذِينَ يَرْعَمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاَكَمُوا إِلَى الظَّغْوَتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَنُ أَنْ يُضْلِلُهُمْ ضَلَالًا بَعِيْدًا** “Have you not seen those who claim to believe in what was revealed to you and what was revealed before you, yet they wish to refer to Taghut for judgment, even though they were commanded to reject it? And Satan desires to lead them far astray.” [TMQ Surah An-Nisa: 60]

The point here is that this Quranic verse clearly shows that even the desire to refer to Taghut, non-Islamic authorities, for judgment, which means referring to something other than Allah's Shariah Law, invalidates their claim of Iman. Allah ﷺ has made their belief a mere claim because their desiring to refer to anything other than Allah's Shariah Law breaks the very foundation of submitting to Shariah. How, then, can anyone want to make Taghut the constitution of a state or its governing systems? Such an act is further removed from Iman!

In fact, Allah ﷺ has called all laws that differ from His Shariah the laws of Jahiliyyah (the Age of Ignorance), saying, **أَفَحُكْمُ الْجَاهِلِيَّةِ** ﴿٤٥﴾ **يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقَنُونَ** “Do they seek the judgment of Jahiliyyah? And who is better than Allah in

judgment for a people who are certain in faith?” [TMQ Surah Al-Ma’idah: 50]. This ayah evidences that any legislation not based on Allah’s revelation is considered Jahiliyyah (pre-Islamic) law, and participating in a political system that produces and enables such laws is participating in glorifying and accepting it. A true believer, however, is commanded to both reject it and disbelieve in it.

Allah ﷺ has connected true Iman with the act of judging by His law alone, saying, ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ ٦٥ “Certainly, no, by your Lord, they will not believe until they make you, O Muhammad, judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in full submission.” [TMQ Surah An-Nisa: 65]

The implication here is that true Iman cannot be completed unless the judgment of the Prophet ﷺ, meaning his Sunnah and the Shariah, is applied. Judging by anything other than this contradicts the very essence of Iman.

The notion that gradual implementation of Shariah is permissible after the establishment of the state, or assuming political power implies, in reality, temporary acceptance of ruling by something other than all that Allah ﷺ has revealed. This is prohibited by explicit Shariah texts that cannot be misinterpreted. These texts are absolute and not limited by time, circumstances, or political interests.

Some have cited the gradual prohibition of alcohol or other similar rulings as evidence for gradualism, but this was during the Prophetic period before the Deen was completed. Once Allah completed the Deen, with the death of the Prophet ﷺ, all rulings from the Shariah must be implemented immediately, without delay or suspension.

The Companions (ra) of the Prophet ﷺ had a Unanimous Consensus (Ijma'a) over applying Islam in its entirety and without delay in the regions they opened to Islam. They did not retain any of the laws or practices of Jahiliyyah (pre-Islam). Allowing false laws to remain temporarily under the pretext of gradualism only reinforces them in the people's awareness, and prolongs their existence, ultimately weakening the Ummah's drive for change. It also makes temporary matters appear permanent.

There is no Shariah interest in Islam that contradicts a categorical text. True public interest in Islam is precisely what Allah ﷺ and His Messenger ﷺ have decreed.

The Prophet ﷺ set the highest example by rejecting any compromise with non-Islamic governance. When he ﷺ was offered to rule in Makkah, to be given some authority in exchange for compromising on some aspects of the Dawah to Islam, or postponing certain Shariah rulings, or even allowing some elements of shirk (polytheism) to remain, he rejected categorically. A whole verse of the Noble Quran was revealed as a constitutional declaration on this matter, rejecting ruling by anything other than Allah's Shariah Law, regardless of the temptations or price. Allah ﷺ said, ﴿قُلْ يَأَيُّهَا الْكُفَّارُونَ ۚ لَا أَعْبُدُ مَاۚ وَلَا أَنْتُۚ عَبْدُوۚنَ مَاۚ تَعْبُدُوۚنَ ۚ وَلَا أَنْتُمْ عَبْدُوۚنَ مَاۚ أَعْبُدُۚ مَاۚ وَلَا أَنَاۚ عَابِدٌۚ مَاۚ تَعْبُدُوۚنَ ۚ وَلَا أَنْتُمْ عَابِدُوۚنَ مَاۚ تَعْبُدُوۚنَ ۚ﴾

﴿أَعْبُدُ هُنَّكُمْ دِينُكُمْ وَلَيَ دِينِ﴾ “Say, O disbelievers * I do not worship what you worship * Nor do you worship what I worship * And I will not worship what you have worshiped * Nor will you worship what I worship. * For you is your religion, and for me is my Deen.” [TMQ Surah Al-Kafirun: 1-6] This is a complete and final declaration of the separation between Iman and Shariah on the one hand, and kufr (disbelief), its laws, and systems on the other. The matter was concluded with the declaration, ﴿لَكُمْ دِينُكُمْ وَلَيَ دِينِ﴾ “For you is your religion, and for me is my Deen” evidencing the prohibition of ruling by anything other than what Allah ﷺ has revealed and prohibiting any compromise on that principle.

Despite the extremely difficult conditions faced by the kuffar at that time, enduring severe torture day and night from the disbelievers, the Shariah rulings related to ability and capacity are only tied to the required actions in Islamic Shariah Law, not to the actions that are forbidden. The prohibited actions cannot be justified by claiming a lack of ability or capacity. In the hadith narrated by Bukhari and Muslim from Abu Huraira, the Prophet ﷺ said, «مَا نهيتُكُمْ عَنْهُ فاجتنبوه، وَمَا أَمْرُتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا أَسْتَطعْتُمْ» “What I have forbidden for you, avoid it; and what I have commanded you, do as much of it as you can.” In another hadith, he ﷺ said, «إِذَا أَمْرُتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا أَسْتَطعْتُمْ، وَإِذَا نهيتُكُمْ عَنْ شَيْءٍ فاجتنبوه» “If I command you with something, do of it what you can. And if I forbid something to you, then avoid it.” Here, compliance with commands is linked to ability, whereas the prohibition must be abstained from absolutely, with no exceptions.

This clearly shows that all justifications for ruling by anything other than all that Allah has revealed are invalid, even in a single matter. The abandonment of the haram (forbidden) is part of the ability to act, whilst the Shariah has not tied the abandonment of forbidden actions to one's capability (istita'ah) in origin. The Prophet ﷺ and his Companions (ra) endured far more difficult conditions but never violated the prohibited out of necessity, or perceived inability.

The Prophet ﷺ also rejected the military support (nussrah) of the Banu Shayban when they made a condition that was in conflict with the general nature of the Dawah to Islam and the establishment of Deen in all aspects. They wanted to limit the Risaalah message to the Arabs and exclude the Persians. This clearly indicates that accepting compromised governance based on man-made laws is invalid, even if it is claimed as a first step toward change. In reality, it serves only to affirm falsehood and distracts from the Divine Right of Allah ﷺ in governance.

The claim that gradualism means applying some of the Shariah rulings today, and others later, actually justifies applying certain elements of kufr (disbelief) gradually. This approach paints falsehood in a more palatable light, discourages people from rejecting it, and presents it as temporary, which it is not and never is. Moreover, they apply only a few aspects of personal status laws in Islam, and this is an extension of the Western attempts to put the majority of rulings in the hands of the regular courts that operate on man-made laws. This leaves Islamic judicial authority confined to personal matters, while Muslims are compelled to resort to secular courts that follow man-made

laws to resolve their disputes, preventing them from resolving issues based on Islam. This ultimately reinforces the supremacy of secular law in Islamic countries and undermines the foundational Islamic principle that disputes should be judged by Shari'ah and not by the taaghut (tyrannical laws).

This is a major principle that doctrinal and legislative compromises are never permissible, even if rejecting them leads to delays in the establishment of the state or difficulties along the path. Some Islamic movements have promoted the slogan of gradualism for over fifty years, and all we've seen is a gradual acceptance of Jahiliyyah (pre-Islamic ignorance) and its laws, a slow disconnection from Islam and its Shariah rulings, under the guise of difficult circumstances, wisdom, and patience. We have not seen a single step in the opposite direction, that brings us closer to the implementation of Shariah.

Third Concept: The Method of the Prophet ﷺ for Change is a Shariah Obligation, Not a Choice

After the fall of the regime in Egypt, the Muslim Brotherhood found themselves lacking the foundations to demonstrate readiness for implementing Shariah. This forced them into a media dilemma, where they had to assert that they did not wish to rule by Shariah. Similarly, we saw the trajectory of the Ennahda Movement in Tunisia, which separated political Islam from the Dawah to Islam, focusing on a democratic national state and rejecting any move toward the Khilafah (Caliphate) or the implementation of Shariah. These pivotal moments in contemporary history show that bypassing the method of the Prophet ﷺ for change places movements in the whirlwind of

confusion, steering them away from a natural, inevitable state-building process that would have its societal foundation and community support.

The Prophetic method for change starts with culturing and the building of a guiding structure for change and lea, followed by intellectual conflict and political struggle to create public opinion supporting Islam in society. This shift in public opinion must then spread to sufficient centres of military power in society, which would grant nussrah (military support) to the Islamic political project for establishing the Islamic state. These steps are essential for change, directly derived from the Noble Quran and Prophetic Sunnah, not simply a tactical option but obligations rooted in Shariah.

The Noble Quran and Prophetic Sunnah provide precise details for the steps of change. The intellectual conflict was guided by the divine revelations, which led the Prophet ﷺ in his struggle between truth and falsehood in Makkah. The Noble Quran's verses provided the foundation for this intellectual conflict and political struggle. Allah ﷺ commanded the Prophet ﷺ to seek authority through nussrah, and declared the Prophet's method to be clear, unwavering, and not deviating. Allah ﷺ says in Surah Yusuf, ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُوكُمْ إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ ١٠٨ “Say, This is my way. I call to Allah with insight, I and whoever follows me.” (TMQ Surah Yusuf, 108)

This verse clearly shows that deviating from the Prophet's ﷺ method in the Dawah to Islam and establishing an Islamic state is prohibited. If we fail to follow his ﷺ method, we have transgressed and deviated from the authentic Islamic approach.

The Sunnah also supports this method, showing that any alternative to the Prophet's ﷺ method is not acceptable. The Seerah (biography) of the Prophet ﷺ further confirms his insistence on adhering to this method, even in the face of hardships, rejecting any compromises. By following this method, a state can be built on an aware popular base, which is less likely to be infiltrated or collapsed during a crisis.

The approach taken by Hizb al-Tahrir in promoting this method has had a significant impact in creating public opinion in favour of the Islamic state across the Muslim World, especially in Sham (Levant). In the context of Syria, for example, there was a natural belief among the people in the necessity of applying Shariah. The foundation for building the state must be laid on this belief, capitalizing on the existing popular base for the application of Shariah.

Fourth Concept: The Necessity of Material and Political Preparation for Facing Siege and Hegemony

Contemporary reality confirms that colonialist powers surround any independent entity, economically and politically, from the moment it is established, forcing it to integrate into their order. Any emerging Islamic state that does not have clear plans to secure its resources, protect its infrastructure, and control its energy and transport resources, will fall prey to conditional loans, restrictive agreements, and cultural and educational dependency.

An Islamic state must be prepared for these challenges from the outset, ensuring its economic sovereignty and political independence, and resisting any foreign pressures to

compromise its integrity. Without this preparation, it risks being reduced to dependency, just like many former colonialized states that failed to establish true independence after gaining sovereignty.

Fifth Concept: Overthrowing the Regime is Not Enough Without a Complete Alternative

Overthrowing the ruler or regime is not considered a real victory unless there is a ready, complete, and Shariah alternative from day one, an alternative that includes a constitution, systems of governance, economics, and politics based on Shariah. Otherwise, the resulting vacuum will either be filled by a new autocratic regime, international guardianship, or the reproduction of the previous system with new faces. The old secular capitalist system has confirmed its failure in managing the affairs of the Ummah, leaving it in hardship, with its failed economic, judicial, and penal systems. It has also shown its ties to the global colonialist order. Therefore, merely reviving it with new faces will change nothing in reality, except for superficial touches that do not move us an inch closer to the implementation of Shariah.

Sixth Concept: “Incomplete Capability” and Its Effect on Cementing Mistakes

When an Islamic movement comes to power without having the full ability to implement Shariah, due to a lack of preparation or strategic plans to face attempts to thwart it, or neglecting to activate a supportive public opinion to ensure cohesion between the leadership and the Ummah, or failing to prepare for natural

expansion throughout the entire Muslim World by engaging in Dawah and reform activities across all Islamic countries, and preparing public opinion to support the Khilafah (Caliphate) when it is established, and creating a sound practical plan to activate that popular support in a way that pressures colonialist powers trying to undermine the state, then it falls into the trap of “incomplete capability.” This justifies continuing to rule by secularism under the guise of necessity or gradualism. In reality, this is simply moving the Ummah from one mistake to a bigger mistake, and unjustifiably delaying the establishment of the Shariah rule of Allah ﷺ. Those in power bear responsibility for the disasters that result from the failure to implement Islam in life and its impact on society, as they are the ruling authorities. Failing to rule by Islam results in the establishment of a secular constitution and systems in the state, which means that they have made themselves, or those who enacted these laws, lords besides Allah, thus sharing in His exclusive right to sovereignty.

It is not permissible under Shariah to justify the call for or implementation of kufr (disbelief) and its systems by invoking local or international circumstances, necessity, or incapacity. This is one of the greatest prohibitions, and even worse is the false claim that Islam permits applying disbelief (kufr) due to necessity or inability. What kind of necessity are we speaking of here? How do we understand the necessity of those who could end a tyrannical regime that lasted for decades, defeating its army, militias, and tribal forces by the hundreds of thousands, only to find themselves, once they attain power, incapable of implementing Islam? Then, they declare that they are “forced to implement disbelief (kufr)” and pass legislation based on that,

seeking approval from the enemies of the Ummah, so that they may receive a certificate of good conduct and be accepted by them!

As for the meaning of al-iddirar (compelling necessity),¹ Ibn Abidin said in his Hashiyah (5/45), (المراد بالاضطرار، أن يخاف هلاك) “Necessity means fearing for one’s life, or an organ, if the prohibited act is not undertaken.” Additionally, as for the condition of عدم المخرج “absence of escape”, Al-Qarafi said in “Anwar al-Buruq” (4/200), (لا يجوز ارتكاب) أخفّ الضررين إلا إذا تعذر الخروج من الضرر بالكلية، فلو أمكن الخلاص من الضررين معًا، لم يجز ارتكاب شيءٍ منهما “It is not permissible to commit the lesser of two harms unless it is impossible to avoid both harms entirely. If it is possible to avoid both harms, neither should be pursued.” The majority of jurists have decided that harm cannot be removed by an equal or greater harm. What harm could be greater than legitimizing the rule of kufr (disbelief), changing it from a “foreign imposition,” forced on society, into a “domestic choice,” after cloaking it in legitimacy and deceiving the people who previously fought against it?

Moreover, Shariah compelling necessity (al-idtirar) is never communal and collective but is instead individual and personalized, such as eating carrion through fear of death. Imam al-Shatibi said, “الضرورات لا تبيح المحظورات إلا بقدرها” (“Compelled necessities do not make prohibitions permissible except to the extent of the necessity,”) and he also said, “لا يجوز أن تتحول الرخصة إلى أصل دائم” (“It is not permissible for a Rukhsah (Shariah concession) to become a permanent principle.”)

Seventh Concept: Aware Public Opinion as a Guarantee for the Stability of the Islamic State

A state that is established on the basis of temporary popular enthusiasm, without solidifying Islamic thoughts and concepts within the Ummah, will quickly lose both its political and Shariah legitimacy. It will then rely on coercive mechanisms, rather than fostering aware interaction between the leadership and the Ummah. In other words, it will depend on laws to impose change, which weakens its domestic cohesion and makes it more vulnerable to infiltration. This is because the methodology of Islam is based on changing convictions from the very beginning, so that the source of change originates from within the people themselves.

Eighth Concept: Reproducing Colonialism from Within the New Leadership

When the new leadership lacks vision and planning, major colonialist powers can lure it into their international order. They bind its economy and infrastructure to Western interests, by signing entangling agreements and loans, imposing security and cultural policies that contradict Islam. As a result, what appears to be a “victory” turns into a series of strategic concessions, emptying the change of its real content.

Conclusion

Any project to establish the Islamic state that is not based on understanding these concepts and adhering to their Deen and Sunnah-based necessity will remain fragile, no matter how strong it seems in the initial stage of its momentum. The only

guarantees for the establishment of a firmly rooted state, resistant to hegemony and capable of carrying its Risaalah message to the world, are adherence to the method of the Prophet ﷺ, engage in comprehensive intellectual, societal, and material preparation, and reject any compromise on ruling by Shariah.

Prerequisites for Political Understanding and Policymaking (4): The History of Nations, Their Characteristics, Alliances, and Conflicts

(Translated)

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Luqman Herzallah – Palestine

When history is studied, the student must distinguish what benefits him from what does not. This distinction is made by linking the study of history, to the purpose for which it is studied. If one seeks literature and eloquence, he delves into the history of his nation's writers. If one seeks entertainment, he engages in the myths of nations. If driven by curiosity, he pursues matters in history that have no answers. However, the politician does not take these paths. Instead, he proceeds in the direction dictated by his goal, the study of the politics, guardianship of the affairs, of yesterday.

History:

The history of nations, states, and leaders consists of reports about conditions that took place, related to managing affairs and changing situations. At the time, these were political events, and

today they have become history. Studying the history of nations, states, and leaders is beneficial in many aspects. The history of leaders enlightens the insights of the active politician engaged in politics, as he reflects on the actions of leaders who changed the course of events, rescued their countries from crises, spared their nations from calamities, or elevated their nations to the ranks of global powers. This confirms to him that what is possible in politics is reality itself, and it is also what reality can become when handled by the hand of a politician.

The history of states benefits the politician by providing real experience of the development of the international balance of power, the emergence of international customs and laws, and the effective tools that have been used throughout time to enforce political orientations and achieve planned policies.

The study of the history of nations gives the politician insight into nations and peoples, their traits, and how events related to them are connected to the qualities carried by those nations.

Current leaders in the world often draw inspiration from historical leaders of their nations. The leaders of the Islamic Ummah derived their contributions from the Prophet ﷺ, from the Khulafaa' Rashidun (Rightly-Guided Caliphs) after him—Abu Bakr, Umar, Uthman, and Ali (may Allah be pleased with them)—and from Khulafaa' (Caliphs) who excelled in caring for the Ummah and the state, such as Harun al-Rashid and Suleiman the Magnificent (may Allah have mercy on them).

In America, its leaders draw their determination and direction from the founding fathers who built America, preserved its unity,

and established it to become the foremost state in the world, such as George Washington and Abraham Lincoln.

In Russia, its leaders derive their vigor and even their political orientations from their historical figures like Peter the Great and Catherine the Great.

Thus, the study of history is essential for shaping role models for young leaders and motivating them to emulate their predecessors in contribution and capability.

What concerns us in our discussion here, is what can be gained from history in terms of political understanding and policy-making. Therefore, it is necessary for us to study the history of our Ummah and the history of the active nations in the world. This study requires focusing on the pivotal points in the history of nations, not on the entire detailed history of those nations. This must be approached as follows:

Firstly: A general study of the history of any nation from its inception, which leads to a clear picture of the characteristics that have accompanied this nation since its beginning. This is something that influences our view of that nation both in times of its rise and its decline. If a nation possesses the qualities of leadership, resilience, the fulfillment of its responsibilities, and the ability to bear responsibility for others, then that nation will not perish. If it stumbles, it will quickly return, gather its strength, and once again shape the world according to its own way.

However, if a nation possesses traits of wickedness, cunning, strong networking with others, or ease in winning friends and neutralizing enemies, then such a nation becomes a calamity for

the world, bringing nothing but misery and war in pursuit of its own interests. If a people combine deceit with cowardice and a habit of intrigue, then that people becomes a source of unrest for any state that they control, and they must be prevented from taking any leadership position in any country that they can rule over, and so on.

Secondly: It is necessary to study the pivotal moments in the history of nations, that brought about fundamental changes in their course, as well as to study the state of the world at those turning points, when the change occurred in favor of the nation or against it. In this way, the politician understands the fluctuations of the international scenario, and foresees the rise of one nation and the decline of another.

For example, the Treaty of Hudaybiyyah was a pivotal moment in the history of the Islamic Ummah, followed by the sending of letters to the kings and emperors of the world. The battles of Qadisiyyah and Yarmouk were also pivotal in the state's emergence onto the global stage, as was the conquest of Constantinople. Conversely, Peter the Great's war against the Uthmani Khilafah (Ottoman Caliphate) in the region of the Sea of Azov, after he had established a port there to block sea supplies to the Crimean Tatars, was one of the decisive wars in the history of Tsarist Russia. Likewise, the American Revolution, which led to the birth of the United States of America, and the two World Wars, were also such turning points.

These junctures provide a picture of the international scenario, its transformations, the causes of its shifts, the reasons behind the weakening of some states and the strengthening of

others, and the political intrigues and traps woven by some nations against others. History repeats itself, though each time in a different form.

Thirdly: It is necessary to study the dangers that surrounded nations, and the major wars waged against them, to identify their historical adversaries and the vulnerabilities through which they were breached in their wars.

Russia views Europe as nothing but an enemy, and this is historically confirmed: Europe invaded Russia significantly three times, the Great Northern War led by the Kingdom of Sweden, the Battle of Borodino led by Napoleon, and when Hitler invaded them during World War II. This highlights the fact that Russia was invaded all three times through its western gateway, which made the protection of its western frontier a matter of life and death. For this reason, Russia took an extremely fierce stance when Ukraine requested NATO membership, a move encouraged by America to ignite this hotspot, which indeed erupted in 2022.

Fourthly: It is necessary to study recent history, due to its connection with current issues, by examining the political projects undertaken by states and whether they are still pursuing them or have abandoned them due to failure or success.

If the history of a given issue, around which current events are unfolding, is not known, then any analysis of the present circumstances without looking into its history is incomplete. The different dimensions of the issue cannot be fully revealed without understanding its past. For example, when examining the Palestinian issue, one must know its history from the time it was

targeted by the British, through its occupation, to its being handed over to the Jews, and the granting of authority over parts of it to Jordan and Egypt. Then come the related projects of a one-state or two-state solution, the relationship between the Jews and Jordan, the Jewish view of Jordan throughout the issue's history, and the plans drawn up by the Americans to reach the two-state solution, starting with encouraging the partition of Palestine into two states in 1950, then adopting the two-state project in 1959, then steering the Oslo Accords of 1993 to their advantage, leading up to the Deal of the Century in 2020. This also includes the shift from the Arab Peace Initiative to normalization and then "peace," the changes in Jewish orientations between Jordan and Saudi Arabia, the shifts in Jewish loyalties between Britain and America, America's eventual control of the entire stage, and the division within the two American parties, with each supporting different factions among the Jews. Thus, whenever a new event occurs, its context becomes understandable.

It is also necessary to observe a very important matter: history is a mixture of events and facts. There are events that happened to a nation or state tied to specific circumstances, and there are historical facts independent of circumstances. One must adopt the facts, and set aside the events tied to temporary conditions. For example, the Islamic Ummah is not a bloodthirsty nation, even if in its history blood was shed due to domestic disputes. Looking closely at those disputes, their roots are found in circumstances that arose, or in external groups that confused the Ummah while it was off guard. An example of this is the

events with the Khawarij, the establishment of the Fatimid State, and the Qarmatians' control of the Sacred Masjid. However, these did not take the history of the Ummah out of its true context, namely, carrying the responsibility of spreading its ideology to the world. The Ummah remained on this course until its state was brought down, and now it has returned to work for the rebuilding of its state once again.

So, the event tied to circumstances was the bloodshed in the Ummah's disputes, and this is not to be taken as its essence. The historical fact is the Ummah's responsibility to spread its ideology, and this is what must be taken.

Thus, forming a historical picture of the active nations and those that were, or could become, active is essential for the politician whether he seeks to engage in political understanding or in shaping policies.

The characteristics of peoples

The study of the characteristics of peoples is essential for political analysis, as well as for those formulating policies related to a people or a nation.

The policies decided by political leaders in a given country are not separate from the traits they carry, and these traits stem from the nature of the people from whom they emerge. The choice of objectives is inseparable from the characteristics of peoples: a people aspiring to dominance over others will choose different goals than a people concerned only with themselves, whilst a people who feel responsible for others will adopt political objectives, unlike those whose nature is selfishness.

The characteristics of peoples influence the plans and methods employed to reach a goal. A people that detests injustice will not follow the same course as a people accustomed to it, even if both peoples are pursuing the same objective.

The policy drawn by the leading state in the world, toward peoples and nations, must take into account the characteristics of those peoples. For example, the expansion of the Islamic state into Al-Sham and Africa involved a military form, while Islam reached Indonesia and spread widely there through Muslim traders without war. Thus, if a state employs the same approach toward two different peoples without considering their natures, it will not achieve the same results with both, and may even face failure.

Similarly, there is a difference between the German people and the Afghan people: America occupied Germany for many years, yet the Germans never even threw a single stone at them. However, when America occupied Afghanistan, it found no peace until it withdrew after twenty years in a humiliating manner. Therefore, a policymaker must take into account the characteristics of peoples when devising policies concerning them.

The Messenger of Allah ﷺ teaches us this. When Quraysh sent negotiators to him at Hudaybiyyah, he adopted a different approach for each one according to what suited him. When Quraysh sent the Ahabeesh, led by Hulays ibn Alqamah al-Kinani, the chief of the Ahabeesh who were allies of Quraysh, the Prophet ﷺ said, «إِنْ هَذَا مِنْ قَوْمٍ يَتَأَلَّهُونَ، فَابْعُثُوا الْهَدِيَّ فِي وِجْهِهِ حَتَّىٰ يَرَاهُ» **“This man is from a people who revere the sacred. Send the**

sacrificial animals to pass in front of him so that he may see them.” When Hulays saw the sacrificial animals flowing toward him in their garlands, their hair worn out from long restraint away from their place of sacrifice, he was deeply moved and returned to Quraysh without meeting the Prophet ﷺ, out of reverence for what he had witnessed. He told them what he saw, but they said to him, “Sit down, you are just a Bedouin and have no knowledge.” At this, Hulays became angry and said, “O people of Quraysh, by Allah, this is not what we pledged to you, nor what we agreed upon with you! Is one who comes to honor the House of Allah to be turned away from it? By Him in whose hand is Hulays’s soul, you will either let Muhammad proceed with what he came for, or I will march with the Ahabeesh against you as one man!” [Al-Sirah al-Nabawiyyah, Ibn Hisham].

The characteristics of peoples can be discerned by tracing their history. What is meant is not a detailed reading of their history, but rather looking at the pivotal moments within it, and that is sufficient.

It is necessary to examine the history of their rise, the history of their decline, their dealings with their enemies, as well as their response to crises that befall them. From studying these stages, general characteristics of these peoples can be derived.

The characteristics of peoples can also be discerned from the nature of their lands. Peoples who live in regions open to the seas, trade routes, transportation, and fishing develop traits that suit the nature of their land and their common occupation. For this reason, the English were among the most capable peoples in

dealing with others and communicating with them, and among the most cunning and deceitful.

By contrast, the Arabs lived in harsh lands, between deserts and high mountains. Their life was difficult, their food dry, and they were unbothered by hardship in their living. In fact, the vastness of their deserts broadened their horizons, so Allah ﷺ guided them to trade as a way out of their difficult livelihood. Thus, they combined the ability to connect with others with the strength of their toughness. They did not take to hypocrisy nor did they like lying.

The Prophet ﷺ described their traits when he left the gathering of Banu Shayban after asking them for support, saying, «يَا أَبَا بَكْرَ أُمَّةٌ أَخْلَاقُهَا فِي الْجَاهْلِيَّةِ مَا أَشْرَفَهَا بِهَا يَدْفَعُ اللَّهُ عَزَّ وَجَلَّ بِأَسْبَابِهِمْ عَنْ بَعْضِهِمْ، وَبِهَا يَتَحَاجِزُونَ فِيمَا بَيْنَهُمْ» «O Abu Bakr, what noble morals in the Days of Ignorance! By them Allah ﷺ repels the violence of some of them against others, and by them they restrain themselves among one another.” [Dala'il al-Nubuwwah, Al-Bayhaqi].

Thus, the nature of the land and its common occupation are among the causes of a people's collective traits, and history bears witness to this.

Agreement and Conflict

Historically, communities and later states did not live isolated from one another. If this was not the case for communities and states in the past, then it is even more evident today that states cannot live in isolation from others, especially those that have a motive to engage with the outside world.

We exclude from this discussion those tribes and groups that still live in remote jungles, even though they themselves are not completely isolated from their surroundings, as they wage wars and secure interests among neighboring tribes. However, they are excluded on the grounds that they have no influence whatsoever on the international arena.

The states of this world are either influential or influenced. Therefore, any community that decides to withdraw from the world will inevitably be affected by the ambitions of those states that choose to be influential.

The states of the world engage with others either out of a drive for dominance or a drive for colonialism. The drive for dominance may stem from the desire for the supremacy of race, the supremacy of nation, or the supremacy of an ideology, all of which fall under this framework. The drive for colonialism encompasses every form of exploitation of other states' resources and wealth, whether through military occupation or through political or economic agreements.

These two drives push the players on the international stage toward either conflict or agreement. The drive for racial supremacy was Hitler's tool in rallying the Aryan race to wage wars for control over Europe. Although he moved toward Denmark and Norway to secure the iron shipments coming from Sweden, the broader direction he displayed was driven by the superiority of his race, and thus, this drive led toward conflict.

As for the Islamic state, it swept across lands, opening them up, driven by the supremacy of its ideology, Islam, without regard

to wealth or resources. The conquest of Egypt and Al-Sham was carried out in the same manner as the conquest of the poor lands of the Arabian Peninsula.

The drive for supremacy cannot reconcile with the drive for supremacy of another, except through temporary truces, after which it resumes working for the dominance of its principle, race, or nation.

As for the drive of colonialism, it is a vile motive that pushes the strong to consume the weak by humiliating and even enslaving them, in order to exploit the resources of their land for the benefit of their enemy. For this reason, the Western capitalist states prioritized conflict for the sake of colonialism above every other motive during the period in which they colonialized the Islamic world and Africa.

It reached the point where France colonialised Niger and employed Nigerien children to extract uranium from its mines, which was then shipped to France to fuel its nuclear reactors that light up France with electricity, while the people of Niger died in the mines and had no light when night fell upon them.

The drive of colonialism was also what drove King Leopold II of Belgium, who controlled the African Congo, to cause the death of ten million Africans, not to mention the slave trade, which was treated as a commodity by Europeans in past times.

Conflict arises between those driven by motives of dominance. Two countries then clash in a struggle that sweeps across their borders and pushes them into a state of actual war,

until one side yields and surrenders, and the stronger prevails in dominance over both countries.

However, since nationalistic borders were sanctified, this type of conflict has become internationally condemned. Thus, states resorted to circumventing this international stance through popular referendums. For instance, in Austria there was already popular sentiment in favor of unification with Germany, before the Anschluss process (Anschluß Österreichs) that annexed Austria to Germany. Likewise, Russia encouraged separatist movements in eastern Ukraine, then recognized the separatist republics, Donetsk and Luhansk. These republics then requested Russia's protection against Ukrainian aggression, and this staging was important for Russia, so as not to appear in violation of international law.

Conflict also occurs among those with the same orientation, stemming from a state's drive for dominance within its own sphere and, consequently, in the world, as well as from competition over resources. The Western capitalist states clashed violently in Muslim lands, leading America to pull the rug out from under England's feet in its former colonies by igniting regions and eliminating agents. For example, America set Yemen ablaze through the strikes led by "Saudi Arabia" against Yemen in 2015, thereby providing the Houthis who at that time aligned with America an opportunity to enter the political arena in Yemen and to pull the rug out from under Ali Abdullah Saleh and those who stood behind him after his assassination.

Indeed, America ignited Iraq in order to end its subordination to England and to take control of its resources.

On the other hand, the same interests that drive states into conflict also drive them into agreement. In 1961, America saw it in its interest to enter a phase of détente with the Soviet Union, in order to curb the ambitions of other major powers. However, once it had exhausted its benefit, it abandoned détente in 1979.

It is necessary to note the difference between conflict based on hostility and conflict based on competition. When the European states clash with America, their conflict is in the realm of competition over the spoils of the world, since Europe sees that it and America share the same values and civilizational orientation, and that America is in fact the offspring of Europe. Thus, they form a single front, unifying against others while competing among themselves.

In contrast, the conflict between Russia and Europe is not driven by competition, but by hostility and this hostility is historical between these two fronts.

The study of conflict and agreement is only necessary with regard to the states that are active in the world, or issues connected to them. It is also necessary for nations and peoples that possess the elements required to become major powers. As for others, examining them is of no importance at all.

Historically, conflict and agreement have driven states to agree upon customs, and then laws respected by all. They have also driven states to form alliances and hold international conferences. [To be continued]

Trump's Method of Managing Foreign Conflicts

(Translated)

<https://www.al-waie.org/archives/article/19934>

By Ustadh Ahmad Al-Khatwani

The Trump administration focuses in its handling of foreign conflicts on the idea that it does not need external partners to resolve such crises. From the slogans adopted by Trump and the MAGA movement, “Make America Great Again” and “America First,” it follows that the U.S. does not need international partners and can resolve issues on its own. In other words, it seeks to monopolize solutions without the help or participation of others. Thus, its approach to conflict resolution has taken on an exclusionary nature, dismissing the involvement of partners.

This is something new in U.S. foreign policy that was not present even during Trump’s first term. For example, the current Trump administration officially canceled the role of the Quartet Committee in Sudan, which included Britain and Norway, even though it had existed since Trump’s first administration and continued under Biden. It also disabled the Minsk Group, which had been responsible for resolving issues between Armenia and Azerbaijan, for more than five years, and included Russia and France. Instead, America sponsored peace talks between the two

countries alone, without consulting the group even out of courtesy.

In recent external conflicts, Trump's administration insisted on completely ignoring international partners. In the Russia–Ukraine conflict, it ignored European states entirely. Trump met with Putin in Alaska privately, without consulting the Europeans. France and Britain tried to rally key European countries along with the European Commission to stand by Ukraine and join America in negotiations with Russia, but Trump excluded them and insisted on negotiating with Putin alone.

Some Russian officials even expressed dissatisfaction with European interference, especially by Britain, openly describing its role as an attempt to sabotage the ongoing negotiations between Russia and the U.S.

It was also reported that British Prime Minister Starmer coached Ukrainian President Zelensky on how to meet and deal with Trump, even on formalities. Afterward, Zelensky appeared before Trump in an elegant black suit, instead of a military uniform as before, and he thanked Trump six times in two minutes.

It is thus clear from these examples that the first characteristic of U.S. foreign policy under Trump in conflict management is exclusivity, resolving issues alone, without

involving international powers, based on the conviction that America can handle them alone without partners.

The second feature of this policy is achieving the greatest possible material gain through extortion and pressure on disputing parties, in exchange for managing their conflicts. For example, in managing the conflict between Rwanda and Congo, American companies gained access rights to rare earth metals in eastern Congo, essential for the manufacture of microelectronics.

In the management of the India–Pakistan conflict, after the signing of an agreement, American companies were enabled to develop and extract Pakistan’s massive oil reserves. Intelligence cooperation between the U.S. and Pakistan was also strengthened, with the Pakistani Army rather than the government becoming responsible for managing U.S.–Pakistani political relations, while the government’s role was reduced to nominating Trump for a Nobel Prize.

As for the Thai–Cambodian conflict, whose agreement was signed in Malaysia with Malaysian mediation, Trump declared that he had stopped the war between the two countries. In return, major trade agreements were announced that benefited U.S. companies in both countries, while Cambodia announced its nomination of Trump for the Nobel Peace Prize.

Regarding the Armenian-Azerbaijani conflict, the peace agreement signed between the two presidents was accompanied

by the announcement that the Zangezur Corridor would be renamed the “Trump Corridor.” Originally planned by Turkey to link Azerbaijan with the Azerbaijani exclave of Nakhchiva, inside Armenian territory, bordering Iran, and connecting to Turkey, a plan opposed by Iran and Russia, Armenia agreed to lease the corridor to the U.S. for 100 years. It was turned into one of the world’s most important trade routes, blocking Russia, China, and Iran from building their own corridors and projects in the region. America then reduced Turkey, the originator of the idea, to merely an instrument for implementing this massive U.S. commercial and geopolitical project. Azerbaijani President Ilham Aliyev commented, “Trump achieved a miracle in less than six months.”

In addition to these vast material gains, the agreement pulled Armenia entirely out of Russian influence and out of the Russian–Chinese Shanghai Cooperation Organisation (SCO). Azerbaijan was also firmly anchored under American influence.

In the Russia-Ukraine war, the U.S. had previously secured Ukraine’s agreement to grant American companies half the profits from the extraction of rare minerals across all Ukrainian territories.

Thus, the American approach of exclusivity in resolving crises, and the pursuit of material gains, have become the most prominent features of U.S. foreign policy under the current

Trump administration. They have contributed to dismantling international blocs, encircling and isolating China from Russia, weakening Europe, and leaving America as the sole dominant power on the international stage.

The U.S. has also come to understand well that Russia is not the Soviet Union, and poses no real threat to the West. Its quagmire in Ukraine for three years confirms its military weakness compared to the U.S. America no longer needs NATO to confront it, so there is no reason to maintain an alliance funded by U.S. money that serves no real purpose. The U.S. realized that Europeans are very weak, dragging America into conflict with Russia, to serve their own interests by proxy, and that they no longer deserve so much spending from the U.S. treasury. They are no longer an international power to be reckoned with, and thus should be dropped from the international equation.

This became evident at the Washington Conference held on 18/08/2025, attended by the leaders of Britain, France, Germany, Italy, the European Commission, NATO, and Ukrainian President Zelensky. They all appeared like schoolchildren before their teacher. Trump did not treat them as equals, but instead scorned them, seating them in rows of wooden chairs as listeners. He interrupted his meeting with them to call Russian President Putin

in their presence, letting them hear what he wanted, and showing them their worthlessness, impotence, and insignificance.

Thus, this meeting amounted to a decisive American declaration that they were no longer main players in the international arena. Their reliance on the American umbrella for the past hundred years has led to their weakness and humiliation. They cannot even provide security guarantees for Ukraine on their own.

The world today, therefore, has come to consist of three globally influential military powers: America, Russia, and China. However, in terms of combined military and economic power, it is composed only of two world powers: America and China.

The Ummah is an Entity of Vitality that Never Dies... and Before Birth, There Are Labor Pains

Abdul Mahmoud Al-Amiri – Wilayah Yemen

The rift and fragmentation that befell the Islamic Ummah was no coincidence. Rather, it was the result of a violent shock that decapitated the Ummah's head, the Khilafah (Caliphate). The political system collapsed, the governing apparatus was paralyzed, and its joints were shattered. The Ummah fell like a giant, its eyes staring blankly at the ground, its temples sunk in. Many ignorant and traitorous people believed that this giant had died forever. However, the truth is that the heart of the Ummah continues to beat. It has not stopped or died.

The destruction of the Khilafah (Caliphate) was not a passing event in history. Instead, it was the most serious political catastrophe to befall the Islamic Ummah since the mission of our Prophet Muhammad ﷺ. Its absence meant the suspension of Islamic Shariah rulings, the exclusion of Shariah from governance, the fragmentation of the Ummah's unity, and the surrender of its necks to the kafir colonialists.

How was the Destruction carried out ?

The Ottoman Khilafah, despite its weakness in the latter part of its era, was the last political umbrella unifying Muslims under one Rayah banner, governing them according to Allah's Shariah Law and defending their lands. With the arrival of the Twentieth Century, the forces of kuffar, led by Britain and France and supported by their domestic agents, conspired to dismantle this state. Their most dangerous agent was Mustafa Kemal, may Allah ﷺ and all people curse him, who implemented the abolition project after World War I. After declaring himself commander of the Turkish army and leading a "fake liberation" campaign, he turned against the Khalifah and officially abolished the Khilafah on March 3, 1924, by decree of the Turkish parliament. All those who opposed him were imprisoned and expelled.

Among the Reasons for the Collapse of the Ottoman Khilafah (Caliphate):

We say that the official abolition of the Khilafah (Caliphate) at the hands of the British agent Mustafa Kemal was not merely a political decision, but rather a civilizational earthquake that shook the very fabric of the Ummah. This was achieved after the forces of kuffar conspired against it, exploiting deadly defects within the Muslim body, the domestic weakness of the state and the disintegration of its institutions, the spread of administrative corruption, the absence of political and Shariah ijtihad, and the

state's reliance on personal loyalties, rather than merits and competencies.

Perhaps the most prominent of these reasons are:

1- The weakness of understanding Islam: Muslims' understanding of their Deen weakened when concepts became disconnected from reality. Islam became rituals without a system of life, sermons without practical application. People lost their sense of Islam as a complete Deen, and as a state. Shariah jurisprudence (fiqh) was limited to purity and worship, whilst governance, economics, and society were left to whims, desires and imitation of foreigners. In the eyes of the people, Islam became a dream, and shortcomings arose. In the lives of Muslims, Islam became a mere collection of individual rituals, rather than a political, economic, and social system that governed life. The Shariah rulings disappeared, and the application of Shariah diminished.

2- The Western cultural invasion into Muslim countries: The West didn't fire bullets, but rather launched books, concepts, and curricula that tore apart the Muslim mind. The West promoted that its Western civilization was rational and derived from Islam itself, and that democracy does not contradict Islam! Some thinkers were deceived, and the Ummah began to shed its Deen, believing it was evolving. The West entered with its mind and values, deluding the Ummah that its revival was derived from its

civilization, and promoted the values of nationalism, democracy, and secularism, until many Muslims began to defend the tools of their colonialism without realizing it. The most prominent of these Western countries, Britain, France and Russia, planned and incited the dismantling of the Ottoman Khilafah (Caliphate), supported separatist movements, and exploited any defect to strike the Caliphate from within.

3- The role of agents and spies: The most prominent of these was Mustafa Kemal, who was used to officially destroy the Caliphate in 1924 AD under the name of “reform and modernization,” while in reality he was the West’s agent in implementing the destruction project.

4- Militarizing Politics: Instead of working with the people, some groups and leaders used military force to take control. This broke the Shariah rulings of legitimate leadership and caused more division. The concept of Bay’ah (pledge of allegiance to a Khaleefah (Caliph)) lost its meaning, proper leadership conditions were not met, and matters started to go downhill as the people became weaker, and were pushed away from holding leaders accountable.

5- The Khaleefahs (Caliphs)’ tolerance and disregard for the walis (governers) of wilayat (governates) to become independent from the centre of the Khilafah, as happened in ash-Sham and Andalusia, which gradually led to the removal of the sanctity of

Islamic political unity, and paved the way for the culture of the “regional state,” allowing the West to complete its consolidation, after the official destruction of the Khilafah (Caliphate) in 1924 CE. Thus, the Ummah became fragmented without a shepherd, nor a state to unify it, nor an army to support it.

6- Granting excessive powers to walis (governors) and expanding their authority: Giving governors broad, unchecked authority fuelled their desire for sovereignty, leading them to exercise independent decision-making and rebel against the Khilafah (Caliphate). The wilayat (governates) were transformed into small states. Thus, the unity of the state collapsed, paving the way for the enemies of Islam to intervene, control, and ultimately destroy it. Their ambitions for power and expansion led them to act as independent rulers, thus undermining the prestige of the Khaleefah (Caliph).

7- Using Islamic concepts related to military leadership while ignoring intellectual concepts, especially in the Ottoman conquests. Here, the focus was on military expansion without culturing the Ummah on the intellectual and political project of Islam. Thus the purpose of the message and carrying the Islamic call was lost.

8- Closing the door to ijtihad: Ijtihad was frozen in matters of state and society, and the mind stopped being creative within the framework of Islam.

9- Scientific and Industrial Backwardness: While Europe advanced, the Ottoman Khilafah fell behind, deepening feelings of inferiority and internal defeat.

10- Loss of territory without response: The enemies dared to seize territory from the Islamic State, such as Iran, the Balkans, and the Arabian Peninsula, without any significant response, thus shaking its image internally and externally.

11- Distorting the Ummah's public awareness and facilitating Christian conquest: Under the slogans of "humanity, education, and aid," Christian missionaries infiltrated, spreading discord and recruiting the Ummah's children against its Deen and Ummah by spreading Western ideas, European education, and liberal and democratic concepts. The Khilafah (Caliphate) was portrayed as "backward and unjust."

12- The rise of nationalist sentiments: Nationalist sentiments were aroused, including Arab, Turkish, Kurdish and Armenian, and separatist movements were established, carrying the slogan of "independence" and "liberation" for Muslims. The bond of aqeedah was replaced by a nationalistic bond, with the aim of breaking up the Khilafah (Caliphate).

13- Jewish and Zionist penetration: The Jews played an effective role in supporting the fragmentation project with full European funding, planning, and support, and exploiting them as tools for internal destruction.

14- The absence of a principled political party based on Islam at that time: Muslims were without a aware political structure working to prevent collapse or rebuild directly.

15- Treachery by some local leaders: the most prominent of whom was Sharif Hussein, who allied with Britain in the so-called Great Arab Revolt, in exchange for false promises to establish an “Arab Kingdom.” He was one of the tools used to destroy the Khilafah (Caliphate).

16- World War I: The Ottoman Khilafah entered the war on the side of Germany and was defeated. This was the main pretext for dividing its inheritance and then eliminating what remained of the Khilafah (Caliphate). Britain’s direct role was the most prominent in destroying the Khilafah (Caliphate), as it supported nationalist movements, planted agents, and promoted Western ideas about nationalism and the civil state.

After the abolition of the Caliphate... Who betrayed and who led astray?

After the Khilafah (Caliphate) was overthrown, the door was opened for kafir colonialism to spread corruption in the Ummah and reshape its political map to serve its interests. History and documents have proven that nationalist and patriotic movements spearheaded this crime. Instead of defending the unity and dignity of the ummah, they served foreign powers, divided the

Ummah, and fought Islam in the name of “liberation” and “independence”!

It has been proven through political consensus that these movements, including Arab, Persian, and Turkish nationalists, and advocates of “national independence,” were nothing more than tools in the hands of colonialism, implementing its plans, sowing division, and conferring legitimacy on regimes that had nothing to do with Islam. The hidden secrets behind the abolition of the Khilafah (Caliphate) reveal the extent of the international and local conspiracy against Islam and Muslims, and demonstrate that what happened was not merely a political transition, but a deliberate process to destroy Islam from its roots. Among the most important of these secrets:

1- Creating agents pretending to be nationalist: . The West, led by Britain, did not abolish the Khilafah (Caliphate) itself. Instead it created “nationalist” figures, such as Mustafa Kemal, whom they cloaked as champions of liberation and independence, while they implemented the project of abolishing Islamic rule. Britain was behind the scenes, and Kemal and his followers were its tools. British documents prove his coordination with them and the full support he received. Even today, some Western politicians admit that they abolished the Caliphate at the hands of Muslims.

2- The West’s alliance with nationalist and secular movements: Turkish and Arab nationalism were promoted to

destroy Islamic unity. Nationalism divided, while the Khilafah (Caliphate) unified. These movements were supported with money, media, and training. The greatest catastrophe in the history of the Islamic Ummah was nothing but the result of a wicked plot executed by malicious agents, disguised with patriotism and nationalism, tearing the Ummah apart into small states and transforming the unified state into fragmented entities, without leadership, without a project, and without dignity.

3- The intellectual attack before the political one: The concept of the Khilafah (Caliphate) was undermined in the minds of Muslims before it was abolished. The separation of Deen and state was promoted, and the meanings of Jihad, Shura, and the Khilafah (Caliphate) were distorted to the point that Muslims no longer understood their value.

4- The timing of the abolition was deliberate: After the Ottoman Khilafah (Caliphate) was exhausted in World War I, its lands were occupied, and the humiliating Treaty of Lausanne was imposed, they announced the abolition of the Khilafah (Caliphate) on March 3, 1924, taking advantage of the weakness of the Muslims.

5- The silence and failure of ulema: Many ulema remained silent, gave their blessing, or engaged in minor branches while the head of Islam was being severed. A few ulema denounced the destruction of the Khilafah (Caliphate) and were exiled or killed.

6- The suppression of Islam and the drying up of its sources after the abolition: Mustafa Kemal closed religious schools, converted masajid into museums, banned the call to Salah (Shariah prayer) in Arabic, wrote the Quran in Latin script, publicly abolished the hijab, and replaced Shariah with Swiss law!

7- The fear of a renewed revival of the Ummah : The West realizes that Islam will not die, so it was necessary to abolish the Khilafah (Caliphate) and combat those who worked for it so that it would not become a new starting point. Today, they still tremble at the mere mention of the Khilafah (Caliphate).

Several movements have sought to restore the Khilafah (Caliphate), but they have failed. They have attempted to revive the Ummah far removed from the Islamic method, whether through nationalism, patriotism, secularism, or democracy. These attempts have all proved futile, like those who seek to divide the inheritance of a living man who has not yet died!

The fundamental principle is that the Shariah method comes first. Actions not based on the command of Allah ﷺ are worthless. In the authentic hadith of the Mother of the Believers, Aisha (ra), she said, the Messenger of Allah ﷺ said, «**كُلُّ عَمَلٍ لَّيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ**» «**Every action that is not based on our command is rejected.**» (Narrated by Muslim) This explicit Prophetic principle closes the door to any action that is not based on the Islamic method and Shariah Law, no matter how beneficial or impressive

it may appear. It is an impartial scale by which the Ummah weighs its actions, movements, projects, and even its intentions.

If we take an honest look at what national, regional, and nationalist change movements have done, and are doing, we find that the deviation lies not only in the results, but also in the premises and methodology itself. These movements were not sincere to Allah ﷺ, as they appear, nor did they spring from the Islamic faith, but rather from an alien Western ideology, created by the colonizers and decorated by Westernizers.

They stood and settled in the swamp, wanting to change it while drowning in it themselves. This is not about respecting another opinion or judging someone's efforts, but rather to show the clear deviation, the error of their method, and the danger of an evil end in this world and the Hereafter. This is so that those followers who are confused may realize the truth, return to the right path, and repent before it's too late. For it is they who supported, and still support, this capitalist system to prolong its life.

For some members of the Islamic movements, despite good intentions and some effort, the methodological flaws, the slide toward systems of government based on ignorance, or integration into the tools of the kafir international order, have caused many of them to lose their compass. These movements emerged, differing in methodology and vision:

- Reform movements that seek to improve reality without radically changing it.
- Sufi and devotional movements that have isolated themselves from politics.
- Jihadist movements that have confronted errors, but lacked a complete political project.
- Constitutional movements that have joined forces with tyrannical regimes.
- Coup movements that have failed to achieve the desired change, due to the absence of an aware political vision.
- Traditional movements, such as Salafism and the Heritage Revival Society.

This reality we live in today requires nothing less than radical change. In fact, there is only Hizb ut-Tahrir operating in the Ummah in this way. It was founded in the 1950s by the Al-Azhar Sheikh and Alim Taqiuddin al-Nabhani (may Allah have mercy on him). The Hizb adopted the Prophet's ﷺ method of establishing an Islamic state, focusing on building political awareness, culturing of its cadres and the masses, and seeking military support (nussrah) from the people of military power, force and protection, without resorting to violence or entering into existing systems of kufr (disbelief). It rejected any compromise or concession, adopting the Prophet's ﷺ saying, **يَا عَمْ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي وَالْقَمَرَ فِي شِمَالِي عَلَى أَنْ أَنْزِلَكُ هَذَا الْأَمْرَ حَتَّى يُظْهِرَهُ اللَّهُ أَوْ أَهْلُكُهُ** «**O uncle, if they were to place the sun in my right**

hand and the moon in my left on the condition that I abandon this matter until Allah makes it prevail or I perish in it, I would not abandon it,” as a practical guide for its path. Although agent regimes have sought to distort the image of serious Islamic action, creating tame movements under the guise of religion that promote the regimes, prevent real change, and even fight those who advocate for truth, Hizb ut-Tahrir has remained steadfast in its principles. It has not changed or shifted, and it has not succumbed to the winds, no matter how strong they may be. It has not derived its legitimacy from the ruling regimes, but rather from Islam alone.

Therefore, any action that is not in accordance with the command of Allah ﷺ and His Messenger ﷺ is rejected. Let the pure Islamic approach be the starting point, the compass, and the path. Enough floundering and following a crooked path, as attempts at revival have been entangled in confusion and colonialist oversight. The catastrophe that befell the Islamic Ummah with the destruction of the Khilafah (Caliphate) was not a sudden event. Instead, it was preceded by numerous attempts to halt the decline.

However, all of these attempts failed for a fundamental reason: the absence of a sound thought, a correct method, and Shariah political awareness. Sheikh Taqiuddin al-Nabhani, may Alah have mercy on him, says in the Party Structuring book,

"Since the Thirteenth Century AH (Nineteenth Century CE), numerous reform movements have emerged... but they have not succeeded, even if they left an impact on those who came after them."

The reason for their failure, he explained, was:

- They were not based on a clear, specific thought.
- They did not follow an upright method.
- They were not led by aware individuals.
- Their individuals were not gathered upon a strong, Shariah bond.

Some Islamist movements have attempted to interpret Islam to fit corrupt realities, and adapt it to justify the continuation of man-made regimes, rather than changing it with truth. Therefore, a radical review of the entirety of Islamic work has become a necessity, not a luxury. The true enemy of Islam has become aware of the return of the Khilafah (Caliphate) to the platform of government, as Netanyahu declared when he said, "We do not want a Caliphate on the shores of the Mediterranean," as did the enemies of Islam before him. In light of these repeated statements by Western leaders, led by this stinking Netanyahu, regarding their categorical rejection of the establishment of the caliphate, their deep fear of the return of Islam as a unified political force is clearly evident. Netanyahu's recent repeated

statement that “Israel will not allow the establishment of an Islamic Caliphate on its northern or southern borders, or in the West Bank,” emphasizing that his government “will not back down or submit” to this matter, is not the first of its kind, as Western leaders have previously expressed their fears of the return of the Islamic Caliphate. For example, on 16 July 2005, former British Prime Minister Tony Blair warned that “They demand the elimination of Israel; the withdrawal of all westerners from Muslim countries, irrespective of the wishes of people and Government; the establishment of effectively Taliban states and Sharia law in the Arab world en route to one Caliphate of all Muslim nations.” On 11 December 2002, Russian President Vladimir Putin expressed concern that “They are religious extremists and international terrorists. By the way, I want to draw your attention to the fact that the creation of a caliphate on the territory of the Russian Federation is only the first part of their plan. Actually, if you follow the situation in this sphere, you cannot but know that the radicals have set themselves much more far-reaching goals. They speak of creating a world-wide caliphate.”

These repeated statements reflect these leaders' awareness that the Islamic Khilafah (Caliphate) represents a real threat to their interests in the region and that it could reunify the Islamic

Ummah under one Rayah banner, thus strengthening its power and influence on the international stage.

Conversely, these Western fears confirm that the idea of the Islamic Khilafah (Caliphate) is not merely a distant dream, but rather a realistic project and a divine Shariah obligation that Muslims strive to achieve, based on their glorious history and the teachings of their true Deen. Allah ﷺ has promised victory to His believing servants, saying, ﴿وَعَدَ اللَّهُ الَّذِينَ ءامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ﴾ ﴿لَيَسْتَخْلِفُنَّهُمْ فِي الْأَرْضِ﴾ “Allah has promised those among you who believe and do righteous deeds that He will surely make them successors in authority upon the earth” (TMQ Surah An-Nur: 55).

Therefore, the West’s attempts to abort the Khilafah (Caliphate) project will fail, because Allah’s Will is above all will, and because the Islamic Ummah has begun to regain its awareness and rise from its slumber, moving towards achieving its unification and restoring its glory and dignity.

The Ummah will not succeed in its revival unless it understands the Islamic thought, the method, and the bond, and works to establish Islam as a state, with insight and awareness. Our revival can only be achieved through Islam and the method of the Prophet ﷺ in establishing the state, not through nationalist regimes or misleading calls. It is no secret that nationalist and patriotic movements are tools of colonialism, and a dagger in the

side of the Ummah. Since the abolition of the Khilafah (Caliphate), the sword of division has been gnawing at the body of the Ummah . This was neither a coincidence nor an inevitable fate. Instead, it was the result of a deliberate conspiracy, executed by the colonialist powers through nationalist and patriotic movements, which played the most prominent role in dismantling the unification of Muslims, and tearing apart their unifying state.

Many fair-minded researchers with insight into the background of history have pointed out that these movements were nothing more than a colonialist creation, aimed at eliminating political Islam and presenting a distorted alternative based on nationalism and artificial nationalistic borders. These people did not establish homelands. Instead, they planted functional entities that served the enemy and harmed the Islamic Ummah. These movements, which claimed to liberate and lead the Ummah, accepted the rule imposed by the kafir West. They were nothing but daggers in their side. They strayed from Muslim unification and fought all those working for the return of the Khilafah (Caliphate), according to the dictates of their unjust rulers. Moreover, ignorance, corruption, and subservience spread...

After a century of absolute control over lands of Muslims, while they were fed from the cultures of the kafir West, how does the kafir West view the Muslims? What have they offered the

Ummah? What have the Muslims lost after the loss of their nurturing mother?

The short answer:

1- Classifying them as “the bottom of the world:” The kafir West has categorized all these artificial nationalistic states as “Third World countries,” incapable of progress, economically collapsed, scientifically or industrially unproductive, and without a civilizational horizon or revival project. That is, they have been afflicted with weakness and humiliation, remaining incapable of progress, orbiting in the orbit of dependency, without a genuine revival project.

2- The Great Treason: The regimes of Muslims never fought the enemies of the Ummah. Instead, they protected the Jewish entity, supported it with the Ummah's wealth, and fought every resistance fighter and every carrier of the Dawah that followed the Book of Allah ﷺ and the Sunnah of His Messenger ﷺ, instead of fighting the invaders. Not one of these artificial states entered into a serious war with the enemies of the Ummah. If their armies did mobilize, it was either to protect their thrones, to suppress their people, or in staged wars that ended in the expansion of the kuffar' influence and the further division of Muslims. This is what we see before our eyes, and the greatest evidence of this is their shameful silence regarding the total siege and genocide perpetrated by the Jewish entity in Gaza.

3- Drying up the sources of Islam: They have all stood as an impregnable barrier against advocates of genuine change, demonizing every Islamic effort aimed at establishing Shariah, and legitimizing political and social corruption, such as the dissolution of morals and Deen. The number of those who abandon Salah (Shariah prayer) and refuse to pay zakat has increased, and rates of immodesty and evil have soared. Corruption of all kinds has spread, to the point that Islam has become a stranger in its own land, and has been fought under the banner of moderation, moderation and balance.

4- Economic collapse and financial corruption: their economy destroyed usurious debts, unemployment was enlarged, the Ummah's wealth was stolen and deposited in Western banks irreversibly, with no production, no self-sufficiency, no real industry. Only humiliating and shameful dependency. The currencies collapsed, unemployment spread, the debts rose, and public funds were stolen, while the Ummah's resources were looted in the interest of colonialism.

And the ummah will not return to its rightful position, unless these rulers are rejected and these movements returned to the project of Islam, under a sincere, aware leadership, carrying Islam on insight, as our Rabb has commanded. Allah ﷺ said, ﴿قُلْ هَذِهِ أَدْعُو إِلَيْهِ اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي﴾ سَيِّلَيْ أَدْعُوا إِلَيْهِ اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ﴾

invite to Allah with insight, I and whoever follows me.”” [TMQ
Surah Yusuf 108]

5- Show the societal fabric: they ignited the sectarian and regionalist fires of division, and spread suspicion and distrust between the Ummah’s segments, through repressive security services that work to protect the system, not the Ummah.

6- Absolute submission to the West: The rulers of Muslims all worked under the umbrella of Western colonialism, and they complied with its decisions and orders, and they linked the fate of the Ummah with kafir organizations, such as the United Nations and the International Monetary Fund. Today, Muslims are humiliated and controlled by Ruwaibadah rulers who divided their countries, ruled them with an iron fist, and subjected them to terrible torture. They persecuted their nobles, arrested the honest and those who worked to support the Deen, and made the country a stage for the kafir states. Muslims became numbers that are recited among the dead and displaced, and were classified as part of the Third World. They were controlled by the International Monetary Fund and the unified law of the tyrant under the leadership of the head of kufr, America. They no longer have a place among nations and states, while the state of Muslims was the leading state in the world for many centuries.

These parties and entities created by the West after the abolition of the Khilafah (Caliphate) are destructive states, unfit to be the

nucleus of a revival or a haven for Islamic rule. Instead, they must be uprooted and the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood established on their ruins. Only this Khilafah (Caliphate) can unify the Ummah, restore dignity, achieve justice, and support the oppressed. The disastrous consequences of the abolition of the Khilafah (Caliphate) are well known, most notably,

1. The fragmentation of the Ummah into more than 50 weak national entities subject to the Sykes-Picot Agreement. The disintegration of the Islamic Ummah's unification weakened its strength and made it vulnerable to foreign intervention.
2. The absence of Islamic rule, the supremacy of Western man-made laws, and the suspension of all Shariah rulings, led to the spread of injustice, corruption, and bloodshed without accountability or oversight.
- 3- Plundering the wealth of Muslims and the violation of their lands, including from Palestine to Iraq, Syria, and Yemen, especially oil and minerals. These resources were used to finance their projects, while the people of the Ummah continued to suffer from poverty and deprivation.
- 4- Loss of Islamic identity and the dominance of a secular nationalistic and patriotic ideology that tore apart Islamic loyalty and disavowal.

5- Failure to adhere to the Rope of Allah ﷺ led Muslims to become divided, even though Allah ﷺ calls and urges us, ﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ “And hold fast to the rope of Allah all together and do not be divided.” [TMQ Surah aali Imran 103]

6- Loss of political sovereignty: The agent states in Muslim lands became subservient to the West in their political and economic decisions, and lost the ability to make independent decisions that serve the interests of their people.

7- Palestine was lost.

8- Muslim women lost the rights guaranteed by Islam and became vulnerable to exploitation, discrimination, and a commodity for trade.

9- Marginalizing the role of genuine uleam and Dawah carriers and elevating the status of the government scholars, which led to the Ummah’s misguidance.

10- The Islamic Ummah lost its role in spreading and calling to Islam, becoming a recipient to foreign callers, rather than a carrier of a Dawah.

There are many other matters we lost after the destruction of the Islamic state, and there is no room here to list them all. Allah ﷺ said, ﴿إِنَّهُمْ يَكْيِنُونَ كَيْنًا ١٥ وَأَكِيدُ كَيْدًا ١٦ فَمَهْلِكُ الْكُفَّارِ أَمْهَلُهُمْ زُوْيَّدًا ١٧﴾ “Indeed, they plan a plan * and I too plan a plan * So give

respite to the disbelievers; leave them for a little while.” (TMQ Surah At-Tariq 15–17)

It is not permissible for a Muslim to trust these ruling regimes, or to be deceived by their slogans. Instead he must put them in the dock, and reject them, and commit to the only project of Islam, the project of the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood. Allah ﷺ said, ﴿وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ﴾ “And for Allah ﷺ to be victorious of those who support it.” [TMQ Surah Hajj 40]

The Shariah and political obligation is for every Muslim to work hard to restore the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood, about whose return the Prophet ﷺ gave glad tidings.

The awakening that the Ummah is going through today is a prelude to the birth of the Khilafah (Caliphate), and this suffering that we suffer is part of the Sunnah of Allah ﷺ for change. O sons and daughters of the Ummah of Islam, do not despair from the Magnificence of Allah ﷺ, and do not believe those who declare your death. Arise and join those who perform righteous deeds to return the head to the body, so the Khilafah (Caliphate) will rise, the glory will come back, and the promise of Allah ﷺ is achieved. Allah ﷺ said, ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ “Allah has promised those among you who believe and do righteous deeds that He will surely grant them succession to

authority in the land..." (TMQ Surah An-Nur 24:55). Allah ﷺ said, ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا﴾ “Indeed, We will surely support Our messengers and those who believe...” (TMQ Surah Ghaafir 40:51). And Allah ﷺ said, ﴿وَإِنَّ جُنَاحَنَا لَهُمْ أَلْغَلِبُونَ﴾ ١٧٣ “And indeed, Our soldiers (followers) will surely be the victors.” (TMQ Surah As-Saaffaat 37:173)

How Did the Ameer of Jihad Turn into a Foreign Minister?

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The Ministry of Foreign Affairs, as an institution for organizing foreign policy, is a modern phenomenon that dates back to Seventeenth Century CE (Christian Era) Europe. This institution entered the political structure of the Muslim World during the period of decline of the Uthmani Khilafah (Ottoman Caliphate), and caused a fundamental shift in the Muslims' view of foreign policy.

This article aims to clarify that the objectives of foreign policy in Islam, such as carrying the Dawah and supporting the oppressed cannot be achieved through the Ministry of Foreign Affairs in its contemporary form, because this institution was originally established to serve the secular system of the nation-state and to secure what is called “national interests.”

The modern Ministry of Foreign Affairs was first established in France in 1626. Before that, foreign affairs in Europe were managed by the royal court or the Church, driven by personal, religious, or authoritarian motives. However, with the rise of nation-states and the spread of nationalist and secular ideas,

governments became in need of an official, stable, and organized body to manage their foreign relations. Thus, the Ministry of Foreign Affairs was established with the purpose of serving “national interests,” dealing with the international system, concluding treaties, and securing political and economic interests.

In contrast, foreign policy in the Islamic State was based on the Islamic Aqeedah (doctrine) and the universal Risaalah message of Islam. Foreign policy was an essential part of the Khaleefah’s (Caliph’s) duties. The aim of this policy was not to protect colonialist nationalistic borders, but instead to expand the scope of the Islamic Dawah, remove obstacles in its path, and establish the authority of Islam in the world.

As for the modern system of the nation-state, it restricted political concepts within geographical borders, and it also limited the concept of war to what is called “defense of the land.” For this reason, the one responsible for war was named the “Minister of Defense” instead of the “Amir of Jihad.” In Islam, however, Jihad is not limited to reactive defense alone. Instead, in its essence, it is an initiatory Shariah obligation to make the Deen dominant, remove oppression, and establish truth. This was the mission of the Prophet ﷺ, and it was inherited by the Islamic Ummah. The Prophet ﷺ made carrying the Dawah the foundation of his foreign policy, and adopted Jihad as the

method for that, as Allah ﷺ said, ﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةً﴾ “And fight them until there is no more fitnah” [TMQ Surah Al-Baqarah: 193].

The policy of the Prophet ﷺ in the state, his expeditions, his letters to kings and emperors, and the policies of the Khalifah Rashidun (Rightly-Guided Caliphs) and those after them all clearly establish this fixed and unchanging principle: that the Islamic Ummah must establish the Khilafah (Caliphate) and conduct its foreign policy on the basis of spreading Islam through Dawah and Jihad, so as to lead and guide humanity.

In the Sixteenth Century CE, the Uthmani Khilafah (Ottoman Caliphate) established the first official body for foreign affairs, under the name “Reis ul-Kuttab” or “Reis Efendi.” This coincided with the beginning of the decline of the Ottoman Caliphate. The body was managed by Greek Christian elites, who were protected citizens of the Khilafah (Caliphate), but not committed to Islam. It did not hold central importance initially. Instead, it was concerned only with foreign correspondence, yet it gradually began to expand in the Seventeenth Century CE.

In the Nineteenth Century CE, influenced by the European Enlightenment, a new elite emerged in the Uhtmani Khilafah made up of Westernized intellectuals such as Mustafa Resid Pasha, Ali Pasha, Fuad Pasha, and Midhat Pasha. They established a Ministry of Foreign Affairs modeled after the European system

and borrowed from Western institutions, thereby launching the period known as the “Tanzimat Era” (1839–1876). During this era, the first official Ministry of Foreign Affairs in the Uhtmani Khilafah (Ottoman Caliphate) was established in 1836, under the name “Ministry of Foreign Affairs” (Nizaret-i Hariciye), with Mustafa Resid Pasha as its first head. He was not only a minister but also played the central role in drafting the “Gulhane Edict,” which laid the foundations for the Tanzimat period. Resid Pasha held reformist inclinations and, during his diplomatic service in France and Britain, was influenced by Western liberal ideas.

Midhat Pasha is considered one of the most prominent figures of this movement. He was among the first to call for constitutionalism and one of the founders of the Ottoman Constitution of 1876. These “reformists” sought to introduce Western liberal values into the structure of the Uthmani Khilafah (Ottoman Caliphate). One of the most notable features of the “Tanzimat Era” was that it effectively removed Jihad from the state’s foreign policy, and replaced it with diplomacy and engagement with the West, on the basis of national interests.

During the same period, other ministries were established following the Western model, such as the Ministries of Interior, Justice, Education, and Finance, and the modern bureaucratic structure was introduced, one that still exists today in Muslim lands.

Although Sultan Abdul Hamid II, who assumed the Khilafah (Caliphate) from 1876 to 1909, strongly opposed these “reforms,” and sought to revive the role of Islam in the state, the traditional ulema did not possess a radical solution to this decline. Instead, the ulema opposed any change. On the other hand, foreign influence and external support for the constitutional movement helped sustain this course.

It is worth noting that these reforms, outwardly presented as a means to save the Uthmani Khilafah (Ottoman Caliphate), in reality did not save it. Instead these reforms paved the way for the downfall of the Khilafah and its replacement with the secular republic.

The constitutionalist movement reached its peak with the emergence of the “Committee of Union and Progress” and figures such as Mustafa Kemal, known as “Ataturk (Father of the Turks)” who abolished the Khilafah (Caliphate) completely in 1924, and declared the establishment of the secular Turkish Republic. The impact of this transformation was not limited to Turkey alone but extended to other Muslim lands, such as Iran and Afghanistan.

In Iran, the Iranian constitutionalists, influenced by the Ottoman Constitution and Westernized intellectuals, drafted a constitution and a parliament in 1906. Reza Shah Pahlavi, who began as a military officer loyal to constitutionalism, became one

of the leading advocates of modernizing the state after coming to power. He continued Iran's modernization policy on the basis of authoritarianism, centralization of the state, Persian nationalism, and the exclusion of ulema from politics. He reorganized the state institutions along European lines and steered Iran toward becoming a secular state, supported by Britain and the Westernized elite. This movement, with all its Western influences, is what led Iranian society to sink into the quagmire of Western values up to this very day.

In Afghanistan, Amanullah Khan in the 1920s, inspired by the Turkish experience, attempted to reform the monarchy and replace it with modern laws. Mahmoud Tarzi was one of the most influential figures in this direction. He was greatly influenced by the Ottoman reformist movement after residing for years in the lands of the Khilafah (Caliphate). Upon his return to Afghanistan, he established journals and published reformist ideas, playing a pivotal role in shaping the thinking of Amanullah Khan and some leaders. Mahmoud Tarzi is considered the intellectual founder of the constitutionalist movement in Afghanistan, and through him began the process of establishing state institutions along Western lines, including the Ministry of Foreign Affairs.

In 1919, Tarzi was appointed as Afghanistan's first official Minister of Foreign Affairs, marking the beginning of the systematic "secularization" of the country's foreign policy.

The Ministry of Foreign Affairs, in its modern structure, is a secular institution whose purpose is to protect the interests of the nation-state, organize international relations, and engage with global powers, whether hostile or non-hostile. This institution was designed to serve the global system of nation-states, within the framework of liberal values. Therefore, it is not surprising that Ministries of Foreign Affairs in Muslim countries, in crises such as the Gaza issue, are limited to issuing verbal statements of condemnation only, without any practical action.

Given that the modern Ministry of Foreign Affairs was built on Western concepts, it is natural that its leadership is composed of figures inclined toward Western values, lacking Islamic depth, and dominated by the logic of compromise and self-interest. This trajectory is not new: the first foreign affairs body in the Uthmani Khilafah (Ottoman Caliphate) was managed by Greek Christian elites unconnected to Islam. Then, in the Nineteenth Century CE, it was led by Westernizing figures such as Resid Pasha. Today, Ministries of Foreign Affairs in the Muslim World are run by individuals who do not adhere to Islamic Shariah rulings, prioritize interests over principles, and view Islamic objectives as mere fanciful slogans or political obstacles.

The Ministry of Foreign Affairs in the states of the Muslim lands is a product of the decline of the Uthmani Khilafah (Ottoman Caliphate), and a direct outcome of Western secular

thought. It has replaced the Islamic foreign policy, which was based on making the Deen dominant through Dawah and Jihad. As a result, the nation's foreign policy has shifted from a global mission to a defeated diplomacy, economically oriented and confined within the borders of nation-states.

Unless the Ummah returns to the original basis of its Islamic foreign policy, and revives the role of Jihad within the framework of the Khilafah (Caliphate), the Ministry of Foreign Affairs will neither be able nor willing to implement the Islamic approach even if its officials adorn themselves with beards, turbans, and Islamic titles!

The Development Road Project and the TIR System: An Economic Colonial Project with an Investment Façade

By Bahá Al-Husseini

(Translated)

The Iraqi government today is rushing to implement what is called the “Development Road Project,” which links the Al-Faw port on the Gulf through Iraq to Turkey and Europe, simultaneously with the application of the international road transport system “TIR.” The project is presented as an economic renaissance, and a commercial hub that restores Iraq’s civilizational role. However, in reality, this project is nothing but part of the Western-Turkish-Gulf domination scheme over Iraq’s resources, and geographical position, within an international division of roles, corridors, and energy, far from the will of the Ummah and its true interests.

Firstly: What is the Development Road Project and the TIR System?

- **Development Road Project:** A land route and railway starting from Al-Faw Port, passing through southern and central provinces, Basra, Dhi Qar, Babylon and Baghdad, and ending northward through Nineveh to Zakho, then to Turkey and from there to Europe.
- **TIR System:** An international customs system applied under the supervision of the United Nations and the International Road Transport Union (IRU). It speeds up

cargo transit and prevents inspection in every country through a unified seal and electronic tracking.

- **Monitoring Tools:** The TIR-EPD platform to send data in advance to customs, the Iraqi Uruk platform to track trucks, and satellite-based tracking devices.

Secondly: The Reality of the Project and Its Colonial Dimensions

On the surface:

- Reduces shipping time from Europe to the Gulf by 60–80%.
- Cuts shipping costs by 38%.
- Promises investments, job opportunities, and infrastructure development.

In reality:

- **Placing Iraq's sovereignty at the service of foreign powers:**
 - Turkey gains geopolitically by channeling shipments to Europe through its territory.
 - The Gulf ends its reliance on Iran and the Suez Canal.
 - The West secures a fast land route for resources without relying on maritime security.
- **Iraq as a corridor, not a center:**
 - The project does not revive industry or agriculture but turns Iraq into a mere transit route.
 - No national vision exists to develop the state's productive capacity.

- **Domination by foreign companies:**
 - Implementing companies and road and service operators are Turkish, Chinese, and Gulf firms.
 - Operating contracts extend for decades under the umbrella of the World Bank and Western organizations.
- **Exclusion of popular and national will:**
 - The project was never presented to the Ummah.
 - It is not subject to legitimate oversight or genuine political accountability.

Thirdly: Security and Political Loopholes

- **Security-vulnerable areas (Nineveh – Anbar – border regions):**
 - Risks of arms smuggling, militant groups, and instability.
 - Weak central government control over some provinces.
- **External control over sovereignty:**
 - Turkey may exploit the project as leverage in Nineveh and border crossings.
 - The Gulf seeks economic penetration under the guise of investment.
- **Lack of transparency:**
 - No contracts published for public review.
 - Revenues' fate is unknown, with expectations of looting through deep-state tools.

Fourthly: Who Controls the Revenues?

Transit fees, customs, and insurance go to the Ministry of Finance, the Customs Authority, and the Border Crossings Authority. Yet they are managed in a political and administrative corruption environment well known in Iraq. There are no guarantees the funds will be invested in the people's interest or national infrastructure.

Fifthly: The Shariah Stance Regarding the Project

- The TIR system and its agreements are subject to Western and UN dominance, stripping the state of its ability to regulate trade according to Shari'ah rulings in the event of the expected Islamic State's establishment.
- The project makes Iraq economically dependent, not self-reliant, contradicting the Islamic principle of economic and political independence.
- The Ummah is not a party to decision-making. Real authority lies with foreigners and corporations, not the Ummah, contradicting the principle that sovereignty belongs to the Ummah.

The Shariah Solution: The Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood

True economic revival and the guarantee of utilizing Iraq's resources and geography cannot come through colonialist projects but through:

- Establishing the Khilafah Rashidah (Rightly-Guided Caliphate), which employs resources and location in the service of Islam, not the colonial kafir.

- Building a system of transport, industry, and agriculture within a self-sufficiency plan, to free the Ummah from dependence on foreigners.
- Liberating political and economic will from Western dependency, and subjecting every project to Shariah framing.
- Making the project a project of the Ummah carrying its divine Risaalah message, not a agents state that merely passes trucks and submits to foreign domination.

O Muslims in Iraq:

Do not be deceived by the glitter of economic slogans.

Do not accept your country being sold in the name of development and investment.

Demand that your resources and location serve your Islamic project.

Hold accountable the rulers and agents who compromise sovereignty, and collude with the West, Turkey, and the Gulf at your expense.

There is no true revival, no sovereignty, no dignity... except through the Khilafah (Caliphate) state that rules by Allah's Shariah Law and protects the Ummah from all exploitation, humiliation, and dependency.

﴿إِنَّ الْحُكْمَ إِلَّا لِيَّ﴾

“The rule is for none but Allah.” [TMQ Surah Yusuf 40]

Behavior Changes with the Changing of Concepts: Al-Khansa (ra) as an Example

<https://www.al-waie.org/archives/article/19946>

(Translated)

By: Rayan Issa – Mosul

The great Deen of Islam is full of rulings, lessons, organization, legislation, and transformation that elevate people from a state of misery and decline to one of dignity, pride, and nobility, raising them above trivial matters. In today's discussion, we will address just one of the many examples from the reality of Muslims in the early days of Islam.

The call of Islam, which was revealed to the heart of our master, our Prophet, and our beloved Muhammad ﷺ, was not limited to men without women. Women were central to this blessed call, sacrificing themselves for the sake of raising Allah's word high. The martyr Sumayyah bint Khayyat (ra) is not far from us, she was the first martyr to ascend in the path of Islam, despite the short time she had been honored with it. From this, we recognize the greatness of this Deen and its comprehensiveness for all people. When anyone enters Islam, they bear responsibility for it just like the best of the Companions, Abu Bakr Al-Siddiq, Umar Al-Faruq, Uthman Dhun-Nurayn, and Ali Al-Karrar (ra).

From this perspective, we look at the life of a noble Companion who had a great impact in Islamic history: Al-Khansa (ra) (Tamaḍir bint Amr ibn al-Harith), described by the Messenger

of Allah ﷺ as the finest poet among the Arabs. Umar ibn al-Khattab (ra) used to ask her to recite poetry whenever he saw her. So beautiful and smooth was her verse, flowing into the heart like a cool stream of water. It is said that in the language, “al-Khansa” means “the gazelle.”

Al-Khansa (ra) embraced Islam in the eighth year of Hijrah, after the Conquest of Makkah, coming with a delegation from her tribe Banu Sulaym. Her Islam was good by the grace of Allah ﷺ. The Prophet ﷺ would listen to her poetry and say to her, ﴿هَيْهَا يَا حَنْسَاءٍ﴾ «**Хنساء، Continue, O Khansa.**”

She was known for her intense weeping over her two brothers, Sakhr and Muawiyah, who were killed in the pre-Islamic era. She composed many elegies for them, and this theme dominated her poetry even after she became Muslim. From her verses mourning her brother Sakhr:

“Has dust entered your eye, or is it weeping,
Or do your eyes overflow when the house feels empty?
It is as if my eyes, when his memory comes,
Are a stream flowing endlessly down my cheeks.
Khansa weeps for Sakhr, overcome with longing,
Though he is veiled beneath layers of fresh earth.
She weeps and will not cease for as long as she lives,
Her sighs forever echoing in grief.
Khansa weeps for Sakhr and rightly so,
For time has struck her, and time is harsh.”

Some people from her tribe complained about her excessive mourning to Umar ibn al-Khattab, the Khalifah (Caliph) of the Messenger of Allah ﷺ, saying her elegies showed lack of patience with Allah's Decree.

It was mentioned that she once came to Madina for a need, accompanied by people from her tribe. They told Umar, "This is Al-Khansa. If only you would admonish her, for her crying has lasted long in the time of ignorance and in Islam." Umar went to her and said, "O Khansa." She raised her head and replied, "What do you wish? What do you want?" He said, "What makes your eyes so sore with weeping?" She said, "Crying for the leaders of Mudar." He said, "They perished in the time of ignorance; they are now fuel for Hellfire." She said, "May my father and mother be sacrificed for you, that only deepens my pain." He said, "Recite to me what you have composed." She replied, "I will not recite to you what I composed before, but I will recite what I have just said now." So she recited verses of poetry. Umar then said, "Leave her, for she will always remain sorrowful." He neither forbade nor scolded her, showing kindness and gentleness toward her.

This was Al-Khansa's (ra) state regarding her brothers in the pre-Islamic era (Jahiliyya) and for part of her early Islam. However, Islam penetrated deep into her soul. She came to understand her Iman, Deen and her purpose in this life, so she hastened to participate in the first Muslim conquests outside Arabia. She went with her sons to the conquest of Iraq under the command of one of Islam's lions, Sa'd ibn Abi Waqqas (ra). On the night before battle, she addressed her four sons, "O my sons, you embraced Islam willingly, and you migrated by choice. By

Allah, besides Whom there is no god, you are the sons of one man just as you are the sons of one woman. I have never betrayed your father, nor disgraced your uncle, nor stained your lineage, nor defiled your honor. You know what great reward Allah ﷺ has prepared for Muslims who fight the disbelievers. And know that the eternal abode is better than this fleeting world. Allah ﷺ says, ﴿يَأَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا وَاتَّقُوْا اللَّهَ لَعَلَّكُمْ تُفْلِحُوْنَ﴾ “O believers! Patiently endure, persevere, stand on guard, and be mindful of Allah, so you may be successful” [TMQ Surah Aal-i Imran: 200]. Tomorrow, if Allah ﷺ wills and you are safe, go forth to fight your enemy with insight, seeking Allah’s ﷺ help against His foes. When you see the battle blaze fiercely and its flames rise high, then plunge into its heat and fight their leader at the height of combat. You will attain victory, booty, and honor in the eternal abode of Paradise.”

Her sons listened to her will, went forth into battle, and were all martyred at al-Qadisiyyah. None of them returned. When Al-Khansa (ra) received the news, she did not panic nor grieve for them as she had for her brother, Sakhr. Instead, she bore it with patience and said her famous words, ﴿الْحَمْدُ لِلَّهِ الَّذِي شَرَفَنِي بِقَتْلِهِمْ، وَأَرْجُو مِنْ رَبِّي أَنْ يَجْمِعَنِي بِهِمْ فِي مَسْتَقْرِرِ رَحْمَتِهِ﴾ “Praise be to Allah who honored me with their martyrdom. I hope from my Lord to gather me with them in the abode of His mercy.”

Umar ibn al-Khattab used to grant her the stipends of her four sons, each of whom had an allotment of 200 dirhams, until she passed away (ra).

Thus, Islam changed her concepts, her thinking, and her behavior toward death which no one can escape. It was never

reported that she composed even a single verse of poetry mourning her sons, though she had lost all four in one day.

Therefore, we say: a Muslim whose convictions, behavior, and life stances are not transformed by the thoughts and concepts of Islam has not truly understood his Deen, nor treated Islam as a complete way of life and the path to Allah's ﷺ Pleasure, and thereafter to Paradise by Allah's ﷺ Mercy. And that is indeed the supreme success.

O Allah ﷺ, by Your Mercy that encompasses all things, and by Your generosity and favor, have mercy on us and gather us with our master and Prophet Muhammad ﷺ and his Companions (ra) in the place of Your pardon and mercy, O Most Merciful of the merciful.

The Noble Companion Mus'ab ibn Umair, may Allah ﷺ be Pleased with him

Mu'nis Hamid, Iraq

In the crowd of shining names of the noble companions, the name of Mus'ab bin Umair (ra) stands out as a symbol of sacrifice and steadfastness. Mus'ab was the torchbearer of the Dawah in all its stages, as he was a young man from the best young men of Makkah, known for his handsomeness, pleasant scent, and luxurious living, so much so that the Companions, may Allah ﷺ be pleased with them all, said about him, ما رأينا بمكة أحداً نعم عيشاً من مصعب بن عمر “We have not seen anyone in Makkah who lived more comfortably than Mus'ab bin Umair.”

This noble Companion embraced Islam at the beginning of the secret Dawah, influenced by the Dawah of the Prophet Muhammad ﷺ, despite his social status and privilege. When his mother, Khunas bint Malik, found out that he converted to Islam, she strongly opposed his embracing Islam, and she even imprisoned him in her house in an attempt to prevent him from meeting the Prophet ﷺ. However, he remained steadfast in his religion and came out with more faith, strength, and determination. After the First Bayah (Pledge of Allegiance) at Aqabah, the Prophet ﷺ chose him to be the first Daee (dawah carrier) and ambassador of Islam to Madinah. He had the honor of being the first to establish the first nucleus of the Muslim community (jamaa'ah) there. Among the most prominent of those who embraced Islam at his hands in Madinah were, As'ad ibn Zararah, Sa`d ibn Mu`adh, and Asid ibn Hudayr, may Allah ﷺ be pleased with all of them. They all became pillars in building the first Islamic state. This Companion participated in the Battle

of Badr and was the standard-bearer of the Muslims at Uhud, where he fought well until he was martyred, while defending the Messenger of Allah ﷺ. His hands were cut off while holding the standard, so the standard fell and was raised by the noble Companions. When he was found, they did not find a complete shroud for his pure body, so if they covered his head, his feet would be uncovered, and if they covered his feet, his head would be uncovered.

Yes, Iman can change a person's path from a life of luxury to a path of sacrifice for the sake of principles. Young people are capable of bearing the great responsibilities of calling to Islam, for the resumption of the Islamic way of life. Mus'ab, may Allah ﷺ be pleased with him, is a shining example and a role model of how a kind word can open hearts, and bring about change for those who want change.

Mus'ab's biography is not just a story of any Companion alone, but rather a profound lesson in steadfastness, honesty and sincerity. He lived a short life but it was full of good influence. Yes, he was truly the first ambassador of Islam, one of the pioneers of true change at the beginning of this Deen. Let us light the flame of Iman in our hearts, and carry the Rayah (banner) as Mus'ab carried it, and let us make our lives a message, not rest, and our days beacons for the Dawah, not seats for resting... Be the Mus'ab of this time... for the Ummah is still waiting...

Reflections Upon Surah Al-Asr

(Translated)

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﴿وَالْعَصْرِ ۚ إِنَّ الْإِنْسَنَ لَفِي خُسْرٍ ۗ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُواۚ﴾ says, Allah ﷺ “By Time * Indeed mankind is in loss * Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.” (TMQ Surah Al-Asr 103:1-3)

Rasim Abu Mamoon Khater

This Surah is Makkan, revealed before the Hijrah (migration). It contains three verses, making it one of the shortest chapters in the Qur'an, similar to Surah Al-Kawthar and Surah Al-Nasr. It is named Al-Asr (The Time) because Allah swears by Al-Asr, which refers to time or part of it.

Although this Surah consists of only a few verses, with short passages, it contains deep meanings, powerful indications, and eloquent expressions. It encapsulates the path of Islam, its fundamentals, and the pillars of the Deen. It includes the bodies of knowledge and purposes of the Noble Quran in the most concise manner and with the finest expression. It outlines the happiness or misery of humanity, pointing out the reasons for success and failure. Imam Al-Shafi'i, may Allah have mercy on him, said, لو ما أنزل الله حجة على خلقه إلا هذه السورة لكتفهم “If Allah

had revealed no evidence to His creation except this Surah, it would have been sufficient for them.”

Reflecting on this Surah, we derive the following insights:

1. ﴿وَالْعَصْر﴾ “By Time” this is an oath, but why does our Lord swear an oath? Is it to make us believe Him? The answer is, of course, no, because Allah is al-Haq (the Truth) and only speaks the truth. He swears to draw our attention to the importance of what He ﷺ is saying and to emphasize the significance of the message. This is an evocative introduction to the Surah, where Allah ﷺ begins with an oath, a form of confirmation, indicating the importance of what follows. So, an oath indicates the significance of what is to come, drawing attention to and highlighting its importance. Allah ﷺ swears by time because of its significance, to clarify its standing, and to exalt its value. Time holds many wonders: one nation rises while another falls, fate unfolds, and signs appear, yet Allah ﷺ remains unchanged, the night follows the day, and the day follows the night.

2: The definite article “Al” in “al-Insan” refers to universality, meaning, every human is in loss. This applies to all people, including the ruddy and the dark skinned, the rich and the poor, the Arab and the non-Arab. All are in loss, and the Surah confirms the complete loss for every individual. The Surah then presents two groups, one that is doomed to loss, and another that is exempt from this general loss. These are those whom Allah has exempted in the Surah.

3. Allah ﷺ says, ﴿إِنَّ الْإِنْسَنَ لَفِي خُسْرٍ﴾ “Indeed all humans are in loss.” This means that each person is deeply immersed in loss,

surrounded by it from every direction. This is more eloquent than simply saying, “The human has losses.” Loss is the opposite of profit and means destruction and decline. The loss here refers to entering Hell, earning the Wrath of the Almighty, being excluded from Paradise, and not receiving Allah’s Pleasure. The emphatic لَفِي “indeed in” implies being drowned in loss that surrounds him from all sides. Thus, the person must seek the way of salvation. The disbeliever, the munafiq, the mushrik, and the murtad (apostate) are all losers. Allah ﷺ said, ﴿وَمَن يَتَّخِذُ السَّيْطَنَ وَلِيًّا مِّن﴾ “And whoever takes Satan as an ally instead of Allah has certainly lost a clear loss.” (TMQ Surah An-Nisa: 119). He also says, ﴿وَخَسِيرٌ هُنَالِكَ الْكَافِرُونَ﴾ “And there, the disbelievers will be the ones who lose” (TMQ Surah Ghafir: 85) ﴿وَمَن يَبْتَغِ غَيْرَ إِلَّا سَلَمٌ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِيرِينَ ۚ﴾ “And whoever seeks a religion other than the Deen of Islam, it will never be accepted from him, and he, in the Hereafter, will be among the losers.” (TMQ Surah Aal-e-Imran: 85).

4. Then Allah ﷺ says, ﴿إِلَّا الَّذِينَ ءامَنُوا وَعَمِلُوا الصَّلِحَاتِ وَتَوَاصَوْا بِالْحَقِّ﴾ “Except those who believe and do righteous deeds and advise one another to truth and advise one another to patience” (TMQ Surah Al-Asr 3). This is an exception from the general loss that affects every human, and none are safe from it except those who possess the qualities of faith, righteous actions, mutual advising to truth, and mutual advising to patience. The word ﴿إِلَّا﴾ “except” here is the means of salvation from loss. It involves,

a. Belief in everything that Allah has commanded, ﴿يَأَيُّهَا الَّذِينَ ءامَنُوا ۖ إِيمَانًا بِاللَّهِ وَرَسُولِهِ وَالْكِتَبِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَبِ الَّذِي أَنْزَلَ مِنْ قَبْلِهِ﴾

وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكِتْبِهِ وَرَسُولِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ بَعْدًا بَعِيدًا ١٣٦ ﴿
“O you who have believed, believe in Allah and His Messenger and the Book which He sent down upon His Messenger and the Scriptures which He sent down before. And whoever denies Allah, His angels, His Books, His Messengers (as), and the Last Day has certainly gone far astray” (TMQ Surah An-Nisa 136).

b. Righteous deeds: This includes all actions of goodness related to the rights of Allah ﷺ and His servants, whether obligatory (wajib) or recommended (mustahab). Righteous deeds are those actions that follow the commands and avoid the prohibitions of the Shariah. The term ﴿الصَّالِحَاتِ﴾ “righteous deeds” refers to deeds of goodness in their totality. It covers three realms, i. The relationship between the servant and his Lord, including beliefs and acts of worship like prayer, fasting, and supplication. ii. The relationship of a person with themselves, such as clothing and food. iii. The relationship between a person and others, including transactions and punishments.

Righteous deeds are the fruit of Iman, inseparable from it, and they are the beautiful and sweet results of that Iman.

For righteous deeds to be accepted by Allah, two conditions must be met:

i. The deed must be performed sincerely for the sake of Allah ﷺ alone, as the Prophet ﷺ said, «إِنَّمَا الْأَعْمَالَ بِالنِّيَاتِ، وَإِنَّمَا لَكُمْ مَا أَمْرَى مَا» نُوِيَّ “Actions are judged by intentions, and everyone will be rewarded according to what they intended” (Sahih Bukhari and Sahih Muslim). And he ﷺ also said, «إِنَّ اللَّهَ لَا يَقْبِلُ مِنْ الْعَمَلِ إِلَّا مَا كَانَ» لَهُ خَالِصًا وَابْتُغِيهِ بِهِ وَجْهُهُ» “Indeed, Allah does not accept any deed

except that which is done sincerely for His sake and in accordance with His commands” (Narrated by An-Nasa'i).

ii. The deed must be consistent with the Sunnah, ﴿لِيَبْلُوَكُمْ أَيْمَنَّ﴾ ﴿أَحْسَنُ عَمَلاً﴾ “**To test you to see which of you is best in deed**” (TMQ Surah Al-Mulk: 2).

«أن يكون أخلص الأعمال وأصوبها؛ لأن العمل إذا كان خالصاً غير صواب لم يقبل، وكذلك إذا كان صواباً غير خالص، فالخالص أن يكون لوجه الله تعالى، والصواب أن يكون على السنة» Imam Al-Razi explains, “The best deeds are the most sincere and the most correct. If an action is sincere but not correct, it will not be accepted. If it is correct but not sincere, it will also not be accepted. Sincerity means performing it for the sake of Allah ﷺ Alone. Correctness means it must be in accordance with the Sunnah.”

c. Allah ﷺ says, ﴿وَتَوَاصُوا بِالْحَقِّ﴾ “**And they encouraged one another to the truth.**” Tawaasee (mutual exhortation) means giving sincere advice. Deen is sincere advice, as the Prophet ﷺ informed us when he said, «الدين النصيحة»، “**Deen is sincere advice.**” They asked, “To whom, O Messenger of Allah?” He ﷺ replied, «للله ولكتابه ولرسوله ولائمة المسلمين وعامتهم» “**From Allah, from His Book, from His Messenger, to the leaders of the Muslims, and to their common folk.**” (Reported by al-Bukhari and Muslim.) Ali ibn Abi Talib (ra) said, «المؤمنون نصحة والمنافقون غشة» “**The believers are sincere advisors, and the hypocrites are deceivers.**” Encouraging one another to the truth is part of righteous deeds. However, Allah ﷺ mentioned it specifically due to its importance and to draw attention to it, since some people might assume that it is enough for salvation to merely have Iman

and perform righteousness deeds, and that what happens to others does not concern them.

d. Allah ﷺ says, ﴿وَتَوَاصُّوا بِالصَّبْرِ﴾ “**And they advised one another to patience**” Just as we need mutual encouragement toward the truth, we also need mutual encouragement toward patience in upholding that truth. That includes patience in obeying Allah, patience in refraining from disobedience, and patience in enduring the painful trials and decree of Allah ﷺ. Although encouraging one another to patience is part of encouraging one another to the truth, Allah ﷺ mentioned it separately to highlight its importance and the great impact it has on achieving salvation and avoiding loss. Mentioning patience after truth indicates that calling to the truth requires endurance and perseverance, and that callers to the truth and reformers are likely to face harm from tyrants and their followers. Therefore, they must be patient in carrying the message and enduring the harm they may face. The path of truth is not paved with roses and flowers, but surrounded by hardships, thorns, and barriers. Staying firm on the path of Truth requires beautiful patience and strong determination.

Surah Al-'Asr also indicates the importance of enjoining good and forbidding evil, and that those who do so often face harm from others. Hence the necessity of encouraging one another to be patient. As Luqman (as) said to his son in advising him, as mentioned in the Quran, ﴿يَأَيُّهَا أَيُّهَا الْمُرْسَلُونَ إِذْ قِيلَ لَهُ أَقِمْ الصَّلَاةَ وَأَمْرُ بِالْمَعْرُوفِ وَنَهَا عَنِ الْمُنْكَرِ وَإِذْ يَأْتِكَ أَصْبَابُكَ إِنَّ ذَلِكَ مِنْ عَرْمَ الْأُمُورِ﴾ “O my son, establish prayer, enjoin what is right, forbid what is wrong, and be

patient over what befalls you. Indeed, that is of the matters [requiring] determination.” (TMQ Surah Luqman: 17)

So, through the first two aspects, Iman and righteous deeds a person perfects themselves. Through the last two, encouraging to truth and encouraging to patience, they help perfect others. By fulfilling all four, a person is saved from loss and attains great success.

News of Muslims Around the World

Official Meetings between the Syrian Authority and the Jewish Entity

Al Jazeera, 29/7/2025 The French capital hosted on 24 July a meeting between a Syrian government delegation and another “Israeli” delegation, considered the first and highest-level of its kind since 2000, under American auspices. This came following a significant escalation of tension in southern Syria due to the ongoing and increasing “Israeli” intervention. The Syrian delegation was headed by Foreign Minister, Asaad al-Shaibani, and included officials from the Foreign Ministry and intelligence, while the “Israeli” delegation was headed by Minister of Strategic Affairs, Ron Dermer.

According to these sources, this is the first meeting at this level since former Syrian Foreign Minister Farouk al-Sharaa met with his “Israeli” counterpart Ehud Barak in the United States, as part of peace talks sponsored by Washington, similar to the recent meeting.

Prior to the Paris meeting, there were indirect contacts between Syria and the occupying entity, followed by a direct meeting held in the Azerbaijani capital on 12 July, according to “Israeli” media sources.

Al-Waie: Through those it claimed led a Jihadi faction in the revolution, America has achieved more than it was able to achieve through its previous creations, Bashar and Hafez.

Sheikh Bilal al-Rifai, son of the Syrian Grand Mufti, calls from the Friday minbar to follow Jean-Jacques Rousseau's theory and shift loyalty from the Ummah to the “nation”!

Sheikh Bilal Osama al-Rifai said in one of his Friday sermons that the Islamic political project has failed to achieve its goals, due to the intense hostility and scheming of the countries of the world. He argued that we must adopt the best possible alternative, namely the project of citizenship, in which “loyalty is to the nation,” in his words, under which Syria will enter. He stated that the people of Al-Sham do not favor extremism, but prefer to approach matters gradually or participate in the citizenship project until Allah ﷺ wills otherwise. He then proceeded to explain to the congregation in his Friday khutba about Jean-Jacques Rousseau, the details of his project, and Islam’s view on his ideas and the concept of citizenship.

He called for the establishment of a political-legal Shariah commission to re-examine the concept of citizenship, and see whether it is possible to reconcile Islam with citizenship, so that the outcome would please Allah ﷺ within what is feasible, in his view. He added that “entrenching the concept of citizenship,

approved by the major powers, in our country will stop this bleeding wound.”

Al-Waie: The promotion of the foundations of Western civilization, which created the misguided Western way of life, from masjid minbars and Friday sermons, by individuals regarded as guides teaching people Islam and its rulings, is clear evidence of the deep influence of Western intellectual and cultural invasion on the children of the Islamic Ummah. This model also reflects the intellectual bankruptcy of those who assumed power in Syria after the fall of the criminal regime.

Aoun to Larijani: “We reject any interference in our internal affairs from any party”

France 24 – 13/8/2025

Lebanese President Joseph Aoun warned Iranian Supreme National Security Council Secretary, Ali Larijani, that his country rejects “any interference” in its domestic affairs, describing Iranian statements opposing the government’s decision to disarm “Hezbollah” as “unhelpful.”

Larijani’s visit to Beirut followed the government’s decision last week to task the army with developing an implementation plan to disarm the Shia group, which is supplied with money and weapons by its ally Tehran, before the end of the year. This

comes amid US pressure and fears that “Israel” might launch a new large-scale military campaign in Lebanon, after months of a destructive conflict with Hezbollah that left the group exhausted.

Aoun: “It is not permitted to bear arms and rely on external support”

In this context, the Lebanese presidency stated that Aoun told the Iranian official during their meeting, “We reject any interference in our internal affairs from any party,” explaining that “Lebanon, which does not intervene in the affairs of any other country and respects their privacy, including Iran, will not allow anyone to interfere in its internal matters.”

Al-Waie: As usual, America does not care about those in its orbit. Despite the significant services Iran provided to America in Afghanistan, Iraq, and in Al-Sham, and its participation in the bloodshed of millions of Muslims, America did not hesitate to destroy its influence and return it to its former size, after it had exhausted its purposes in the region, so much so that even yesterday’s powerful ally dared to defy it.

Fistfight inside the Iraqi Parliament

Al-Ain News – 5/8/2025

A session of the Iraqi Council of Representatives witnessed significant tension that escalated into a physical altercation between several MPs during a vote to appoint members of the

“Federal Service Council,” prompting the session to be abruptly adjourned.

According to Al-Ain News’ correspondent in Baghdad, a heated verbal dispute broke out between Coordination Framework (Shia) MP, Alaa al-Haidari, and the Azm Alliance (Sunni) MP, Raad al-Dahlaki, over disagreements regarding the voting mechanism and nominations, before turning into a physical clash.

Informed parliamentary sources told Al-Ain News that the First Deputy Speaker of Parliament and Shiite Coordination Framework leader Mohsen al-Mandalawi had to adjourn the session due to the altercation, as the session witnessed a dispute between two MPs that caused organizational confusion, and chaos in the chamber.

Sources added that a security force from the Kurdish Peshmerga stationed in the parliament intervened to break up the conflict between Haidari and Dahlaki.

Al-Waie: Since America occupied Iraq in 2003, it has been manipulating its components, and most of its political currents are caught in a struggle for influence between Washington and Iran. The bottom line is that these parties, knowingly or unknowingly, implement American plans sometimes under the banner of “Shia rights,” sometimes in defense of “Sunni rights.” These political groups make themselves subservient instruments of colonialism and excel at nothing but “boxing” each other.

Sisi regime doubles gas imports from the Jewish entity

Egyptian Prime Minister, Mostafa Madbouly, said that the agreement reached with “NewMed Energy,” partner in the “Israeli” Leviathan gas field, is an extension of the 2019 agreement until 2040. Madbouly emphasized that this will not affect his country’s supportive stance toward Palestine.

This is the first official Egyptian comment on what Hebrew media and the “Israeli” Energy Minister mentioned a few days ago regarding Cairo signing a \$35 billion gas supply agreement with NewMed Energy (Israeli). At the time, “Israeli” Energy Minister, Eli Cohen, described the deal as “the largest in his country’s history.”

Madbouly said, “There has been debate and confusion regarding the announcement about extending the agreement with NewMed Energy, partner in the “Israeli” Leviathan field, which is the existing agreement with Egypt, in place since 2019.”

He added, “All we agreed on is to extend this agreement until 2040, with their expectations of increased production. Therefore, they requested that this increase be integrated into Egypt’s gas system, given that Egypt is a regional energy hub.”

He stressed that the agreement has not affected “Egypt’s strong and clear position since the Gaza crisis,” and its rejection of all

attempts to “settle the Palestinian issue or displace our Palestinian brothers from their lands.”

Egypt uses these supplies to cover part of domestic demand, while some quantities are re-exported as liquefied gas through the Idku and Damietta LNG plants to European and Asian markets.

Al-Waie: Prime Minister Madbouly is futilely trying to deceive the people, deceiving only himself. The betrayal of Islam and the people of Palestine by the Egyptian regime is immeasurable. At its core is the recognition of the Jewish entity instead of working to eliminate it.

Two brave young men detain officers at a security center in Egypt demanding the lifting of the Gaza blockade

Cairo – Al-Quds Al-Arabi. Hours separated the circulation on social media of a video showing two young men, claiming to have stormed a police station and detained officers to demand the opening of the Rafah Border Crossing, and the denial issued by the Ministry of Interior regarding the incident.

In the video, the two young men, Mohsen Mohamed Mostafa, from the Fifteenth May District in Helwan, a former detainee who spent six months in prison before being released, and his cousin, Ahmed Al-Sharif, are seen speaking about storming the

National Security headquarters located on the fourth floor of the Al-Ma'sara police station.

The young men claimed to have held several National Security personnel for nearly five hours, demanding that authorities immediately open the Rafah Border Crossing to save Gaza's residents from the life-threatening famine.

In the footage, one of the youths speaks to a person detained behind an iron door, telling him he knows he will not return home, while someone behind the door asks to be allowed out, and is reassured that he will not be harmed.

Hours after the video circulated, a security source said the footage was fabricated. The Ministry of Interior's official page published statements from the unnamed source, saying that the circulated documents had no relation to reality, and that security forces had arrested those responsible for creating and promoting them. The source accused the Muslim Brotherhood of consistently falsifying facts and spreading rumors, to undermine the stability enjoyed by the country, which the Egyptian people are aware of.

Following the Ministry's denial, platforms on Telegram shared a video in which the perpetrators claimed responsibility for the operation in a voice statement, affirming that they do not belong to any political party or organization, but represent, in their

words, “the descendants of Umar ibn al-Khattab and Amr ibn al-As.”

One of them said the operation aimed to “revive the dormant spirit of the generous people of Egypt, and stop the genocide of our people in Gaza.” The video appears to have been recorded before the operation, stating that it would be carried out on Friday 25 July 2025, and that by publishing the video, they would be arrested.

The operation was named “**Iron 17**,” and its claim of responsibility was published through supportive social media accounts.

Al-Waie: Goodness still exists in the Ummah despite all the cover-ups, betrayals, and traitors. For every act of treachery, there are many sincere individuals who believe in the unity of the Islamic Ummah despite all obstacles, but they need a framework and project to organize their efforts and channel their energy to bring about a comprehensive and radical change that restores the Ummah’s authority under the rule of Allah’s law.

Saudi Foreign Minister: No relations with the Jewish entity before the establishment of a Palestinian state

Saudi Foreign Minister, Prince Faisal bin Farhan, affirmed that his country will not establish relations with “Israel” before the

establishment of a Palestinian state, stressing that “the time has come to end the conflict and realize the Palestinian state,” and considering that “peace between “Israel” and Palestine represents a key gateway to achieving comprehensive regional peace.”

This statement came during a press conference held on the sidelines of the high-level international conference on the peaceful settlement of the Palestinian issue, and the implementation of the two-state solution, at the United Nations headquarters in New York, according to Saudi channel Al-Akhbaariyya.

Al-Waie: Al Saud fear the rise of awareness in the Islamic Ummah, which no longer accepts anything less than all of Palestine and the liberation (tahrir) of all Muslim lands from the grip of the Jews and Western collaborators like the Al Saud and others. They rush to seek Western approval for a pseudo-“Palestinian” state on a small part of Palestine, politically and militarily subordinate to the Jewish entity.

Death of Syrian detainee Osama al-Jaour in Roumieh Prison, Lebanon

On Wednesday 13 August, Syrian detainee Osama al-Jaour, originally from the city of Al-Qusayr in rural Homs, died inside

Roumieh Prison in Lebanon. According to prison sources, al-Jaour endured harsh detention conditions, and deliberate medical neglect, which led to the deterioration of his health and ultimately his death.

Al-Jaour had been arrested in Lebanon due to his support for and participation in the Syrian revolution, despite not engaging in any activity in Lebanon, the country he sought refuge in after his hometown Al-Qusayr in Homs was captured in 2012, its residents fully displaced, and occupied by Lebanese Hezbollah.

Following his arrest, he was transferred between multiple security branches in Lebanon, where he was subjected to severe torture. In 2019, a Lebanese judge sentenced him to life imprisonment. Subsequently, he was tortured to the point of losing his mental faculties, placed in solitary confinement, left untreated as his health deteriorated, and eventually died.

Al-Waie: This is the fate of the oppressed, who find no protector among the people in states that neither fear Allah ﷺ nor value human dignity or moral principles, and do not even respect their own laws, nor the human rights charters and prisoner rights conventions they have signed. Adding to this is the sectarian discrimination of Lebanon's abhorrent sectarian system, where sectarian loyalties dictate the decisions of politicians, security officials, and judges. The only escape from this is the implementation of Allah's Shariah Law, which does not

discriminate in protection or justice among people based on their religion, sect, or ethnicity.

China deepens the genocide against the Uyghurs!

China recently held a meeting to discuss strengthening its occupation in East Turkestan and intensifying research related to the so-called “Xinjiang Management Measures” that have been implemented in recent years. The meeting took place this week in Urumqi, organized by the “Social Sciences Association of the Uyghur Autonomous Region” and Xinjiang University.

According to a report from the Chinese media agency Tanritag in East Turkestan, the annual theoretical meeting on the so-called “Xinjiang Management Measures” was held on 20 August in Urumqi, organized by the Central Committee of the Chinese Communist Party. Deputy Director of the Eighth Office of the United Front Work Department of the CCP Central Committee, Hu Lianhe, presented a report on the Chinese regime’s activities in managing and monitoring East Turkestan. Several Chinese experts also spoke on topics such as “cultural nourishment” and others.

The report noted that during the preparation period for this meeting, universities, party schools, and research centers in China and East Turkestan received open scientific papers. A total

of 590 scientific papers related to the so-called “Xinjiang Management Measures” were submitted, of which 57 were selected for discussion at the meeting, and certificates of appreciation were awarded to the authors.

Recently, China has been working more seriously to strengthen the theoretical foundations of its occupation, and its undertaking of genocide in East Turkestan, having established several consecutive research centers in recent months. Among these, on 1st of August, Shuanghe City of the Fifth Production and Construction Corps in Xinjiang signed a strategic cooperation agreement with the Xinjiang Academy of Social Sciences, announcing the establishment of the “Border Area Management Institute of the Fifth Corps of the Xinjiang Academy of Social Sciences.” In April of this year, the Politics and Law University affiliated with the Xinjiang Police established the “Xinjiang Law Management Institute” at the Xinjiang Police Training Center.

Al-Waie: China gives its systematic crimes of exterminating the Uyghur Muslims in East Turkestan a scientific and academic façade. If Muslims had a state of their own that defended their causes, would China dare to commit such atrocities, acts rarely matched in history?!

The Tribulation of Gaza

اللَّمْ ۚ أَحَسِبَ الْنَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا أَنَّهُمْ لَا يُفْتَنُونَ ۗ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿١﴾ “Alif, Lam, Meem. (1) Do people think that they will be left alone to say, “We believe” and they will not be tested? (2) And We have certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars. (3)” [TMQ Surah Al-Ankabut: 1-3].

Ibn Kathir says in his interpretation of this noble verse, “As for His Speech, “**Do people think that they will be left alone to say, “We believe” and they will not be tested?**” Regarding, “And they will not be tested?” This is a questioning in the style of negation and its meaning is that Allah, glory be to Him, the Most High, will inevitably test His believing servants according to the level of Iman they have, as stated in the authentic hadith, «أَشَدُّ النَّاسِ بَلَاءً الْأَتْيَاءُ ثُمَّ الْأَمْثَلُ، ثُمَّ الْأَمْمَلُ فَالْأَمْمَلُ عَلَى حَسِيبِ الْأَنَّاسِ بَلَاءً الْأَتْيَاءُ ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْمَلُ فَالْأَمْمَلُ، يُبَتَّلِي الرَّجُلُ عَلَى حَسِيبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ ضَلَالَةً زِيدَ فِي الْبَلَاءِ» “The people most severely tested are the Prophets (as), then the righteous, then the next best and the next best. A man is tested according to his commitment to Deen. If his commitment to Deen is firm, it will be increased in the affliction.””

Allah ﷺ did not create a human being without placing before him trials according to the extent of his Iman and commitment to the Deen, so that Allah ﷺ might know who would be patient in the face of those trials and put his reliance (tawwakul) in Allah ﷺ . This is so that Allah ﷺ might then save him from the trials. As

for those who would fall in failure within the trials, they would fall only because of their poor judgment, their negligence of the Commands of Allah ﷺ, and their weak Iman.

Among these tribulations that have afflicted the entire Ummah today is the tribulation of Gaza, including what is happening there, and the stance of Muslims towards it in the East and West. Many Muslims, and here we mean Muslims, not munafiqs, normalizers, neglectful, or those who follow the path of the kuffar, say, ‘If Hamas had not done what it did, what happened would not have happened, and this great massacre of its people would not have occurred in Gaza, along with the destruction of its homes and the hunger of its people.’ They then add, ‘The people of Gaza had lives.’

It is as if the Muslim human being was created only to eat and reproduce as animals do, may Allah ﷺ protect all of us. This is certainly not the reality of Muslims, nor is it one of their goals, except for those who accept to live the life of animals. We cannot consider such people to be aware Muslims striving to snatch their pride and dignity from the harmful sights of their enemies. Allah ﷺ gave us two recent examples, before and during the events in Gaza, as a lesson to people. On February 6, 2023, areas in Turkey and Syria, namely Kahramanmaraş and Maraş, were almost completely destroyed by a massive earthquake that caused hundreds of residential buildings to collapse on the heads of their owners in both regions. The victims numbered in the tens of thousands, with 44,212 dead on the Turkish side and 5,914 dead on the Syrian side, for a total of

more than fifty thousand deaths in a matter of seconds! Seven months later, on the night of September 10 and 11, two dams in the Libyan region of Derna collapsed in the wake of Hurricane Daniel. This caused approximately 30 million cubic meters of water to flow toward people's homes along the river, resulting in the deaths of approximately 4,333 people. This is a preliminary toll from this painful disaster. We ask Allah ﷺ to have mercy on them all.

From here we understand that people, individually and collectively, are exposed at any moment to death in various ways. Those who died in the earthquake and the flood were not on the battlefield, nor were they raising their weapons against their enemies. Instead, they were sleeping soundly, dreaming of a beautiful tomorrow. So why did they die all at once? That is the Will of Allah ﷺ. Allah ﷺ manages the affairs of His servants as He wishes and in the manner He wishes. Therefore, the large number of our martyrs in Gaza is not a reason for us to blame the mujahideen there for what they did in humiliating the enemy, destroying all their defensive levels, forcibly taking them captive, killing a large number of their cowardly soldiers, and exposing the shame of the fragile state of those who angered Allah, which would not have existed and survived were it not for the conspiracy and treachery of the rulers of Muslims in the region, and the traitorous rulers beyond them who control the rest of the Muslim countries.

Whoever among the Muslims who died in Gaza, died at the end of the lifespan (ajl) ordained for them by Allah ﷺ, without

any increase or decrease, while attaining the honor of martyrdom at the hands of a cowardly and treacherous enemy. To those who condemn the actions of the mujahideen on the basis of the large number of dead, we say, all of these people could have died in an earthquake like the one in Turkey, or drowned in a terrifying tsunami like what happened years ago in Indonesia, where around 227,000 people were killed. The number of martyrs in Gaza is no justification for us to object to Allah's ﷺ command to guard the affairs of His servants in this world. From here, we must examine ourselves in this great calamity. Am I concerned with Gaza and stand with it, or am I concerned with it and neglectful of it, blaming its people, attacking them and their actions, and belittling what they have done?

O Allah ﷺ, show us the truth as truth and enable us to follow it, and show us falsehood as falsehood and enable us to avoid it.

A Call to the Ummah and its Armies: Gaza is Calling, so Who will Answer and Defend the Sanctities of Allah ﷺ?

(Translated)

The newspaper “Israel Hayom” revealed that the criminal Trump ordered Netanyahu to accelerate military operations in Gaza, and gave him the green light to occupy it completely. This American approval is nothing but further evidence that America is a direct partner in the bloodshed of our people in Gaza. America is the Ummah’s primary enemy, the protector of the occupying entity, and the sponsor of its crimes.

Two years of brutal aggression, systematic destruction of infrastructure, deliberate siege and starvation, mass massacres, and forced displacement. Despite this, the enemy failed to subjugate Gaza, but it did not stop. Instead, the Jewish entity received American support to continue the killing and displacement, alongside traitorous regimes guarding its borders and normalizing relations with it, led by the rulers of Egypt and Jordan.

O Muslims:

Allah ﷺ said, ﴿إِلَّا تَنفِرُوا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا وَيَسْتَدِلُّ فَوْمًا غَيْرُكُمْ﴾ “If you do not go forth, He will punish you with a painful punishment and will replace you with another people.” (TMQ Surah At-Tawbah: 39)

The Shariah obligation today is:

To sever all ties with America: no embassies, no bases, no companies, no interests.

To mobilize armies immediately to liberate Gaza and Palestine from the river to the sea.

To overthrow the agent regimes that protect the Jewish entity and shackle the Ummah.

To establish the Khilafah Rashidah (Rightly-Guided Caliphate), which will unify Muslims under one Rayah banner and fight the enemy of the Ummah with a battle that will only be halted by victory or martyrdom.

O Officers and Soldiers:

The betrayal of the rulers does not absolve you of responsibility. Instead, it will burden you if you remain silent. You are the people most deserving of action to uproot the occupation and bring down its agents.

O ulema, carriers of Dawah, and people of opinion:

Mobilize the Ummah, mobilize it, and incite it to Jihad. Do not fear the blame of any critic for the sake of Allah ﷺ.

O peoples of the Ummah:

Fill the squares, besiege the palaces, close the embassies of the American and Zionist enemies, and expel all their influence from your lands.

Gaza today calls to you, Al-Masjid Al-Aqsa is crying out for help, and blood is crying out. So answer the call of Allah ﷺ and do not

delay. Whoever rises up will be honored, and whoever lags behind will be humiliated. Allah ﷺ will surely support those who support Him. Indeed, Allah ﷺ is Powerful and Exalted in Might.

Allah ﷺ said, **“وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الَّذِينُ كُلُّهُمْ لِلَّهِ”** [TMQ Surah Al-Anfal: 39]

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