

Al-Waie
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Global,
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(Translated
from Arabic)

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Issue 468

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Steadfastness Upon the Truth...

Munis Hamid - Iraq

Amidst tribulations and trials, and in times when injustice prevails and the voice of truth is silenced, people of ideology emerge, bearing the noblest and most radiant image of Iman.

Persevering steadfastness on the truth does not occur in times of comfort. Instead, it occurs when adherence to it becomes costly, either in life or suffering. There, the truthful are tested, the ranks are separated, and the resolute are distinguished from the vain.

Truth is not an opinion to be merely discussed, or a deal to be concluded. Instead, it is a light from Allah (swt), unchanging with the passage of time and unaltered by pressure from authority. Those who persevere in the truth do so because they know that this life is fleeting and that Allah (swt) is more deserving of obedience. In the Book of Allah (swt), we have many lessons and morals. Our master Ibraheem (as) confronted Nimrod, the tyrant who claimed divinity. He did not hesitate to argue with him, nor was he afraid to declare his belief despite the threat of fire. Instead, he said «*حسبي الله ونعم الوكيل*» “Allah is sufficient for me, and He is the best Disposer of affairs.” He did not see the fire as a punishment, but instead as a test, so Allah, the Most High, made it cool and peaceful for him.

Likewise, the Ashaab ul Ukhdoon (People of the Trenches) were an entire people that refused to bow down and faced the brutality of a king who wanted them to return to kufr or be

burned in the fire. They chose Iman and death over humiliation and submission. Women, children, men, and the elderly chose the fire of this world over the Fire of the Hereafter. They were not Prophets (as). Instead, they were ordinary believers, but their steadfastness made mention of them immortal in the Book of Allah (swt).

Life is not rigid stagnancy. Instead, it is awareness and steadfastness in the truth, based on a deep understanding that what one believes is the truth that pleases Allah (swt). One will not compromise on the Truth, even if the world conspires against it. It is a stance generated by the heart and mind together; it is not merely rebellion, but a refusal to submit to what contradicts one's fitrah (created nature).

In our time, tyranny is rampant, and there are many attempts to distort awareness, dilute the truth, and distort the truth. Today, we are in dire need of steadfastness and taking a stand against tyrants. Steadfastness is in speaking a word of truth to an unjust ruler, or in defending the oppressed, or in being patient in the face of harm, because you do not want to surrender or compromise your principles. Truth in the face of tyranny is the legacy of the Prophets (as), the stance of the believers, and the secret of the survival of free peoples. Whoever is steadfast in the truth writes his history with his blood, his patience, or his word.

No matter how strong injustice seems, only truth remains because Allah (swt) is with truth, ﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَطْلَ إِنَّ الْبَطْلَ كَانَ رَهْوًا﴾ “And declare, “The truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish.”” [TMQ Surah Al-Isra: 81].

People of ideology are those who continue on the path, not because it is easy, but because they carry certainty in their hearts, steadfastness in their depths, and awareness in their minds. What is built on truth cannot be destroyed by injustice or shaken by false emotions.

When we say that people of ideology, the Deen, are those who complete the path, Gaza is the living definition of this saying. Gaza is where the battle between truth and tyranny is decided. Gaza is not just a besieged city, but an open conscience in the face of a closed world where a person is not measured by merely the number of breaths they take, but by the number of times they say “no” to the most brutal tyrants of evil. In Gaza, people have nothing to lose but their Deen, and they have decided not to give it up, even if they lose everything. In every destroyed home, and in every glance of a child looking up at the sky from his destroyed home, there is a renewed meaning of sayings such as, “Principles are more precious than the body,” and “Dignity cannot be traded for a loaf of bread.” Gaza is not just under bombardment; It is under a huge test of Iman. They watch the bodies of their loved ones being pulled from under the rubble, and they are patient and content, steadfast in their Iman, believing that the Promise of Allah (swt) is true and that His Promise does not fail. Allah (swt) said, ﴿مَنِ الْمُؤْمِنُونَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَأُوا تَبْدِيلًا﴾ “Among the believers are men who have confirmed true to what they pledged to Allah. Some of them have fulfilled their pledge with their lives, others are waiting their turn. They have

never changed their commitment in the least.” [TMQ Surah Al-Ahzab: 23].

Gaza is the image of this Ummah. Gaza does not need anyone to mourn it. Instead, Gaza needs someone to understand its secret: it will not die, because its cause is its Iman, and because its Iman remains alive in the hearts of its children.

In Gaza, where pain rages, mothers shroud their slain sons with their own hands, then raise their heads and say, “O Allah, accept.” What kind of certainty in Iman is this? It is an Iman that is more precious than one’s life, and for which one sacrifices the most precious and valuable matters.

Every destroyed home in Gaza is a lesson to the world that tyranny, no matter how powerful, cannot triumph over those whose hearts are filled with Iman in its ‘Aqeedah (doctrine), no matter how weak they may appear. Gaza may be burdened by defeats, beset by sedition, and be suppressed by the forces of evil, but it will not die, for at its core lies an unbreakable divine promise. Allah (swt) said, ﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾ “**For it is Our duty to help the believers”** [TMQ Surah Ar-Rum: 47].

We can say that the Islamic Ummah becomes ill when it strays from the truth, when it forgets its message, and when it neglects its Shariah obligation. However, it quickly regains its health when it sees the path of salvation with which Allah (swt) has crowned it with — this trust that will save humanity and rescue it from the rottenness of Western civilization. This is so that the Islamic Ummah may once again become the best of all nations, ascending to the heights of glory, and rise again, a

promise that Allah (swt) has made to it of succession in authority (istikhlaaf) and empowerment within authority (tamkeen). Allah (swt) said, ﴿وَعَدَ اللَّهُ الَّذِينَ ظَاهَرُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا أَسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ﴾ “Allah has promised those of you who believe and do good that He will certainly make them successors to authority in the land.” [TMQ Surah An-Nur 55].

Every pain the Ummah is experiencing today, and every drop of blood shed for the sake of Allah (swt), is part of the labor pains of an Ummah that will return to its rightful place, in shaa Allah... and that is not difficult for Allah (swt).

Navigating the New Triad of Challenges: Why Pakistan's Security Community Must Innovate in the Face of Crisis

Abdul Majeed Bhatti - Pakistan

In the past month, three security challenges have emerged that gravely threaten the territorial integrity of Pakistan. While the recent conflict with India stands as the most significant, current tensions with Iran and Afghanistan, and the dogged low-intensity insurgencies in Baluchistan and Khyber Pakhtunkhwa do not count among these challenges. The other two major security challenges originate from the Jewish entity and the United States. Collectively, this axis of challenges poses an existential threat to Pakistan's security.

The Indian Threat: Traditional and Composite

India presents a longstanding but multifaceted security threat to Pakistan. Since 1948, the Kashmir dispute remains the core issue, with frequent escalations and cross-border hostilities, including recent missile and drone strikes by India in May 2025 targeting Pakistan-administered Kashmir and Punjab. Persistent tensions along the Line of Control (LoC) and the brutal repression of Muslims in Kashmir have necessitated a massive deployment of troops on both sides of the border to maintain a fragile balance.

Complicating matters further is India's covert support for Baloch separatist movements, which undermines the viability of critical infrastructure projects such as the China-Pakistan Economic Corridor (CPEC). To make matters worse, the suspension of the Indus Waters Treaty (IWT) has raised serious

concerns about Pakistan's water security and its broader economic implications. The combined impact of India's threats severely undermines Pakistan's security, sovereignty, and economic stability.

The threat of the Jewish entity: Aggressive expansion supported by the United States

The second security concern for Pakistan is the mounting threat posed by the Jewish entity in the Middle East, which has escalated sharply following the Jewish entity's recent strikes on Iranian nuclear and military facilities. Pakistan has condemned these attacks as a "unjustified and illegitimate" and a "serious threat" to regional and global security, warning that such actions destabilize the entire region and could have far-reaching consequences. The conflict has already led to surging oil prices, intensifying economic pressures on Pakistan, which relies heavily on energy imports.

The Jewish entity's territorial enlargement, always undertaken under the protection of America's military might, now outspreads beyond Palestinian lands to encompass substantial portions of Syria and southern Lebanon, further destabilizing the region. With Iraq weakened and Iran facing a strategic setback, The Jewish entity is evolving into the de facto policeman for the United States in the region, placing Pakistan within its strategic reach, an influence further accentuated by the Jewish entity's rapidly increasing security and defense relations with India.

This expansion is widely viewed as part of the Jewish entity's pursuit of a "Greater Jewish entity" vision, which seeks to extend its influence and control over neighboring territories. Combined with the genocide in Gaza and the vicious settlement expansions

in West Bank, these actions amplify tensions, fuel resentment across the Muslim World, and raise serious concerns about regional sovereignty and security, particularly for Pakistan.

The American Threat: The Greatest Danger

Nonetheless, the greatest security challenge to Pakistan originates from the United States. In recent years, the U.S. has shifted its strategic partnership from Pakistan to India, designating India as its principal ally in the Indian Subcontinent to counter China's meteoric rise. This realignment is compounded by pervasive Islamophobia in the Trump administration, and a shared perspective between Washington, Tel Aviv and New Delhi, that the Muslim World must be crushed and dominated.

Additionally, the U.S. has consistently proven to be an untrustworthy ally for Pakistan: America failed to intervene during the 1971 crisis that led to the separation of East Pakistan (Bangladesh), abandoned Pakistan after the Afghan Jihad, rallied against Pakistan in the aftermath of 9/11, and pressured Islamabad to relinquish its strategic depth in Afghanistan.

In stark contrast, the U.S. granted India major nuclear concessions through the Indo-U.S. Civil Nuclear Agreement and Nuclear Suppliers Group (NSG) waiver, advancing India's nuclear and energy sectors while barring Pakistan from similar deals, thereby tilting the regional balance in India's favor and deepening Pakistan's strategic vulnerability.

Paralysis in the strategic thinking of Pakistan

When confronting this complex triad of security challenges, Pakistan's leadership and strategic community remain faithful in their commitment to operate under U.S. leadership and adhere strictly to international law. This unwavering devotion persists

even as the U.S., the Jewish entity, and India regularly violate international norms to advance their interests.

By rigidly upholding international law while these adversaries disregard it, Pakistan's leadership exposes the nation to greater vulnerability and risks, navigating the country toward political self-destruction, much like Iraq, Libya and Iran.

Therefore, Pakistan's strategic community must undertake a radical rethink, and free itself from American hegemony and the constraints of international law. Otherwise, the outcome will be merely a postponement of the state's collapse until the moment America, in collaboration with India and the Jewish entity, decides to launch a direct military attack.

The international environment has changed... and the opportunity is there

Pakistan must recognize that the international environment has changed radically over the past two decades. Countries today are forcibly annexing territory without fear of a meaningful Western response: Russia annexed parts of Georgia, Crimea, and parts of Ukraine; the Jewish entity occupied Syrian and Lebanese territory; Azerbaijan seized Armenian territory; Turkey seized northern Syria; China seized Ladakh; Saudi Arabia seized parts of Yemen; and even the United States discussed forcibly annexing Canada, Greenland, and the Panama Canal.

The West's unequivocal support for the massacre of the Jewish entity in Gaza has undermined the effectiveness of international law and stripped the West of its moral legitimacy. America's defeats in Iraq and Afghanistan, its inability to impose a settlement on Russia in Ukraine, and its failure to stop the Houthis demonstrate the limits of its power to shape the

international order. America is increasingly forced to rely on the major Muslim powers, including Egypt, Turkey, Pakistan, and Indonesia to protect its interests, indicating that it no longer sees itself as an indispensable power, but rather views these countries as tools for its survival.

Practical proposals

Firstly: Annexation of Kashmir:

In light of this changing international situation, Pakistan is no longer constrained as it was. It can annex Kashmir, secure the sources of the rivers, and liberate the Muslims there.

Secondly: Activating Nuclear Deterrence as a Regional Tool

Pakistan must reconsider the use of its nuclear weapons. They should be viewed not only as a defensive measure, but as a tool to reshape the regional balance against the new axis of evil: America, the Jewish entity, and India. This includes extending Pakistan's "nuclear umbrella" to Muslim countries:

The Gulf Cooperation Council (GCC): in exchange for canceling Pakistan's debts and providing free energy for 20 years.

Iran and Azerbaijan: in exchange for free energy and arms deals for Pakistan.

Turkey: in exchange for a mutual defense agreement, exchange of weapons technology, and withdrawal from NATO.

Egypt, Morocco, Bangladesh, Malaysia, and Indonesia: To enhance strategic and military cooperation, for example, Bangladesh could block the Siliguri Corridor ("Chicken's Neck") in the event of Indian aggression, or Malaysia and Indonesia could control the Strait of Malacca when necessary.

All of these agreements could be combined into a Muslim defense pact, obligating everyone to respond jointly if one of them is attacked, even with the use of nuclear weapons. Therefore, Pakistan's strategic community must think seriously and courageously, taking advantage of the disintegration of the international order, and using its nuclear arsenal to build new security frameworks that deter the axis of evil and preserve Pakistan's territorial integrity and sovereignty.

This seriousness in thinking, assuming responsibility for the Islamic Ummah, and taking the aforementioned measures is inconceivable from the strategic community in Pakistan, for it is not an independent society in its thinking and will, but instead is subject in its loyalty and subservience to America and the kafir colonialist. As for the Khilafah Rashidah (Rightly-Guided Caliphate), which will soon be established, inshaaAllah, in Pakistan, it will make the most of the current international situation and the Ummah's vast capabilities, so that the Khilafah (Caliphate) state may dominate the region, and then expand to all Muslim countries and beyond.

Prerequisites for Political Understanding and Policymaking (Part 3)

The Role of the Map in Political Understanding

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

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

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

intersection is due to the fact that the political strength of a country is linked to its military strength.

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

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

Continental countries include those located in the centers of continents, such as Afghanistan, Chad, Niger, Bolivia, and Paraguay. Oceanic countries include Britain, Australia, Japan, the Philippines, and Indonesia. Countries with both characteristics include the United States, Spain, Turkey, India, Egypt, Libya,

Algeria, Yemen, ash-Sham, Iran, Pakistan, France, Italy, Germany, and China. Russia's continental mass is large, but it is connected to frozen waters, making its use of the oceanic aspect very costly. Therefore, it has made tremendous efforts throughout its history to reach warm waters, and continues to do so, in order to take on the oceanic dimension.

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

Islands are of great importance in several respects. If a country's borders extend to include an archipelago of islands in a significant region, and it controls the surrounding sea, it gains global influence. Therefore, Japan sought to control the Pacific Ocean, and its attack on Pearl Harbor was perhaps motivated by its desire to control the Pacific Ocean. Had it achieved this, it could have easily assumed the position of the number one country. If the islands are not on trade routes, their location can be considered if it is important for influencing other countries. They can be controlled and used as military bases, such as the Solomon Islands in northeastern Australia, and the Socotra Islands in southern Yemen opposite the Horn of Africa. Peninsulas, such as Crimea, are also included in the list of islands.

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

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

It is clear that if continental countries do not have access to the oceans, they will be forced to rely on intermediary, more peripheral states that occupy a place between the continent and the sea. Even those countries with little global influence are viewing this issue with concern. Ethiopia, for example, concluded

an agreement with the breakaway Republic of Somaliland in 2023 to grant it access to the Red Sea.

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

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

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

Domestic terrain grants natural internal defensive lines for a country if it contains rugged terrain, or vice versa if it contains flat terrain. The diversity of terrain also contributes to the diversity of production in a country. The Ural Mountains in Russia were a natural barrier, behind which a vast extension to the east protected Russia from collapse, in the event that invaders took

control of its western part, the part in which the Russian capital, Moscow, is located. In contrast, the European Plain in Eastern Europe made its countries a corridor for wars and an arena of cultural conflict.

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

Population, on the other hand, is a very important factor in a state's strength. Research into it takes several approaches, one of which is population size and growth rate. Another links population to area, thus studying population density. Another relates to the age density of the population, and another relates to the nature of the people. Countries that aspire to assume international status push toward increasing their population. This is achieved by encouraging the population to reproduce, and providing benefits for each additional family member, thus increasing birth rates in the country. Another approach is to compensate for the population deficit by immigration, thus increasing the incentives that drive people to immigrate into the country, thus increasing the population. This stimulates the economy, provides protection from extinction, and provides the potential to pursue major projects that may require waging costly

wars in terms of manpower, whether in terms of preparation or in terms of bearing losses. Population density, on the other hand, is an indicator of a state's human and economic strength, as you will see that the largest cities in the world are those that provide abundant economic opportunities, abundant resources, financial activity, or political centers. Population density indicates the ageing or youthfulness of societies. Young societies have a high capacity for production and fighting, unlike aging societies.

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

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

This is a brief overview of a collective of issues that are important to consider when looking at a map, noting that some are more influential in highlighting a state's power than others.

There is no single law that determines whether a state possesses certain characteristics that make it more powerful than another. Instead, it examines the overall geopolitical situation of the state and the sum of its characteristics.

Islamic Financial Thought Compared to Capitalist and Socialist Financial Thought (Part 2)

In the previous two sections, we discussed socialist and capitalist financial thought and clarified the foundations upon which each is based. In this section, we will address Islamic financial thought and the principles on which it is founded.

The tTird Requirement

Islam is the only Deen that has provided solutions encompassing all aspects of human life, not just the material dimension. It organizes the spiritual, moral, social, political, and economic dimensions in an integrated and interconnected manner, ensuring that a society which follows the Islamic approach in belief and behaviour attains happiness, peace of mind, and the desired economic and social progress.

In the economic sphere, Islam has established Shariah rulings and guaranteed Shariah rights, linking them with regulations and boundaries. It ensures that every individual, as a human being, has their basic needs met, namely, food, clothing, and shelter. Moreover, it encourages individuals to enjoy the good things in life and to participate in the adornments of the world as they

desire. Thus, Islam guarantees the right to live for every individual and provides for their well-being.

At the same time, however, Islam has specified certain lawful ways for an individual to earn money in order to satisfy their needs. For example, Islam forbids the production and consumption of alcohol for every Muslim, and prohibits the consumption of usury (riba) and dealing in it for everyone living under the ruling of an Islamic state.

The Islamic economic system is characterized by the fact that all economic activities are governed by the commands and prohibitions of Allah (swt). All economic transactions must align with the provisions of Islamic Shariah Law, as Islam is a Deen whose followers adhere to its Shariah rulings out of reverence and piety toward Allah (swt).

The foundations of the economic system in Islam are as follows:

1. Ownership in Islam:

In Islam, ownership ultimately belongs to Allah (swt). He is the Sovereign Owner of all, as stated in the Quran, ﴿وَاللهُ مُلْكٌ﴾ ﴿آلَسَمْوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ “To Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah has power over everything.” [TMQ Surah Aali Imran: 189].

Moreover, Allah (swt) has explicitly stated that He is the Owner of wealth in another verse, ﴿وَاعْتُوهُم مِّنْ مَالِ اللَّهِ الَّذِي أَنْتُمْ﴾ “And give them from the wealth of Allah which He has given you.” [TMQ Surah An-Nur: 33]. Therefore, all wealth belongs to Allah Alone, but He has entrusted humans with wealth, making them His successor vicegerents. This means that humans are granted the right to own wealth, under the condition that they follow the guidance of the Shariah Law of Allah (swt). Allah (swt) says, ﴿عَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنفَقُوا مِمَّا جَعَلَكُمْ مُسْتَحْلِفِينَ فِيهِ قَالَذِينَ ءامَنُوا﴾ “Believe in Allah and His Messenger and spend from what He has made you successors over. For those who have believed among you and spent, there will be a great reward.” [TMQ Surah Al-Hadeed 57:7]. The concept of succession in wealth is universal, and it implies that the ownership of wealth is not absolute but entrusted to humans conditionally.

Islam's concept of ownership is not about absolute possession, but a form of trusteeship or vicegerency or succession. Allah has allowed humans to own wealth through legal means, as outlined by the Islamic Shariah Law. For example, the acquisition of barren land and its cultivation is a form of ownership, as indicated by the Hadith of the Prophet Muhammad (saw), «من أحاط حائطاً على أرضٍ فهي له» «Whoever cultivates barren land, it belongs to him.” (Sunan Abu Dawood).

Ownership in the Islamic system is not unrestricted but is governed by principles and regulations laid out by Shariah Law.

Additionally, in Islam, there is public, collective ownership, which refers to the resources and utilities that are shared by the entire community. Such resources are not to be monopolized or exploited by a few individuals to the detriment of the larger society. The Prophet Muhammad (saw) said, «**المسلمون شرکاء في ثلاث الكلأ والماء والنار**» “**Muslims are partners in three things: the water, the pastures, and the fire.**” (Sunan Abu Dawood). This framework ensures that wealth is distributed justly and fairly in the community, and no one can monopolize essential resources that should be available to all.

There is also state ownership. For example, if a Muslim dies and has no heirs, his money belongs to the Baytul Maal, a state treasury. Whatever is collected as land tax and jizya belongs to the public treasury, and the state has the right to spend the money that is its property wherever it wants according to the Islamic Shariah rulings.

The third type of ownership is individual ownership, as every individual has the right to own money for one of the causes for ownership specified by Islamic Shariah Law. Islamic Shariah Law prohibits acquiring ownership through unlawful means, such as fraud, deception, or monopoly , as Allah (swt) said, ﴿يَعِيشُوا لَا تَكُلُوا أَمْوَالَكُمْ بِإِنْبَطِلِ إِلَّا أَنْ تَكُونَ تِجَرَّةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا﴾

﴿أَنفَسْكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ “O you who have believed, do not consume one another’s wealth unjustly but only in lawful business by mutual consent. And do not kill yourselves. Indeed, Allah is to you ever Merciful.” [TMQ Surah An-Nisaa 4:29].

Islamic Shariah Law has made the preservation of private property a Shariah obligation upon the state. It mandates sanctity for private property and non-violation of it, and it has set strict penalties for anyone who tampers with this right in any illegal way, such as fraud or theft, for example.

2. Disposal of property:

Since man is a trustee of wealth and he is not the original owner because the property belongs to Allah (swt), it is the right of the original owner to determine for the person he has entrusted the manner of disposal of the property and money, in terms of acquisition and spending. This means that Allah (swt) Alone has the right to determine the method, way and areas of acquisition, as well as the method, way and areas of spending in a manner, that is consistent with the purpose of man being a trustee of property. Allah (swt) said, ﴿وَإِنَّمَا أَمْوَالُهُمْ وَلَا تَتَبَدَّلُوا﴾ “And give to the orphans their property and do not substitute the defective of your own, for the good of theirs. And do not consume their property into your own. Indeed, that is ever a great sin.” [TMQ Surah An-Nisaa 2], and Allah (swt) said, ﴿وَفِي﴾

﴿أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومُ﴾ “And in their wealth is a right for the beggar and the deprived.” [TMQ Surah Az-Zaariyaat 51:19].

Therefore, a person's possession of wealth is more like a function he performs to benefit from wealth, and increase the wealth than mere ownership alone. This is because when an individual owns wealth, he only owns it to benefit from the wealth to satisfy his needs. However, he is restricted in this by the limits of the Shariah rulings, and he is not free to dispose of it freely. Among these restrictions, for example, is the necessity that a person does not exploit others, due to the power over wealth. Likewise, the usury of society and individuals must be taken into consideration when spending money, as well as not hoarding it without investing it, because investing it is in the usury of society. Among the restrictions also are the prohibition of monopoly and usury (riba). After observing the Shariah restrictions, the individual has the right to dispose of his wealth in all the manners of disposal permitted by the Shariah Law, such as selling, loaning, giving as a gift, and other types of permissible disposal.

3. Distribution of Wealth and Economic Balance in Islam

Islam has obligated the state to distribute wealth and income in accordance with the Shariah rulings of Islamic Law to achieve economic balance in society, so that members of society do not suffer due to economic crises, and to ensure a satisfactory

standard of living. This is achieved by distributing wealth to all citizens, as individuals. Islam has obligated the circulation of wealth among all members of society and prohibited its confinement to a specific group of people, as Allah (swt) says, ﴿وَابْنُ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَعْنَيَاءِ مِنْكُمْ﴾ “and the stranded traveller so that it does not become a wealth that circulates solely amongst the rich among you.” [TMQ Surah Al-Hashr 59:7].

If there is a large and unfair disparity gap between people in society in getting their needs, and in the sharing of wealth, then the state must work to bring balance, reduce this disparity, and make sure needs are provided more equally. Islam has determined Shariah rulings for fair distribution by elaborating how ownership works, and how people can use their wealth. Islam also made sure that the poor and needy, who may not have the same abilities as others, are given enough to live close to the standard of the rest of society. Islam made it a Shariah obligation upon the Muslim community (jamaa’ah) that no one from within the community remains poor or helpless. Both the jamaa’ah (community) and the ruler are responsible for making sure every person has enough to cover the cost of living. Allah (swt) said, ﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۚ ۲۴ لِّسَائِلٍ وَالْمَحْرُومُونَ﴾ “And in their wealth is a known share (24) for the one who asks and for the one who is deprived.” [TMQ Surah Al-Maarij 24–25].

Islam recognizes the differences in people's abilities and talents, and therefore the differences in their incomes and wealth. Allah (swt) said, ﴿وَهُوَ خَلِيفُ الْأَرْضِ وَرَفِعَ بَعْضَكُمْ فَوْقَ بَعْضٍ﴾ ﴿وَهُوَ خَلِيفُ الْأَرْضِ وَرَفِعَ بَعْضَكُمْ فَوْقَ بَعْضٍ فِي مَا أَتَنَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾ “And it is He who has made you successors upon the earth, and has raised some of you above others in degrees, that He may test you through what He has given you. Indeed, your Lord is swift in punishment, and indeed, He is Forgiving, Merciful.” (TMQ Surah Al-Anaam 6:165] and Allah (swt) said, ﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا أَلَّدِينَ فُضِّلُوا بِرِزْقِهِمْ عَلَى مَا مَلَكُتُ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَقْبَلْنَاهُمْ أَوْ أَبْعَدْنَاهُمْ﴾ “And Allah has favored some of you over others in rizq (provision). However, those who were favoured will not hand over their rizq to those whom their right hands possess, so they would be equal to them therein. Then is it the favour of Allah they reject?” [TMQ Surah An-Nahl 71].

This means that those whom Allah (swt) has granted abundant provision do not provide for those dependents under them of their own accord. Instead, Allah (swt) extends His Mercy and rizq to all. Thus, all people are equal, all of them are servants of Allah (swt), and each is given responsibilities according to the capacity that Allah (swt) has prepared for him. This difference in abilities and talents must remain within limits that encourage work and promote cooperation, not conflict for conflict between a wealthy, extravagant class that monopolizes all the blessings of

wealth, and a deprived class, leads to envy, hatred, and hostility in society. It also disrupts economic balance. Allah (swt) said, ﴿وَتَعَاوُنُوا عَلَى الْإِلْحَمِ وَالْعُدُونِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ “And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.” [TMQ Surah Al-Ma’idah 5:2]. And the Messenger of Allah (saw) said, « لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ » « None of you truly believes until he loves for his brother what he loves for himself.”

As for the fundamentals of the financial system in Islam:

Through its economic system, Islam has established the foundations of public finance, which aim to achieve an Islamic society in which societal financial stability is widespread and prosperity prevails.

During the era of the Prophet (saw) in Makkah, before Revelation was completed, there was no defined financial system of revenues, expenditures, or a Baytul Maal. Instead, the Companions (ra) would generously donate their wealth to the poor Muslims. However, when the Prophet (saw) made Hijrah migration to Madinah, the situation began to develop toward the formation of the State of Madinah. The features of the Islamic state began to take shape, following the successive revelation of Quranic verses that obligated Muslims to pay Zakat and specified

the methods for its disbursement. These verses also specified other forms of revenue and their disbursement methods. The revenues of the Islamic state include zakat, kharaj, ‘ushur, fay’, spoils of war, jizya, and treasure.

1. Zakat: It is one of the pillars of Islam, and is obligatory on every Muslim who meets the conditions for paying it. It is the prescribed portion of money that Allah Almighty has imposed on those who deserve it. It was imposed in the second year of the blessed Prophet’s Hijrah migration. Allah (swt) said, ﴿إِذْ مِنْ أَمْوَالِهِمْ صَدَقَةٌ تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ إِنَّ صَلَاتَكَ سَكُنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلَيْمٌ﴾ “Take from their wealth to purify them and sanctify them with it, and invoke blessings upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.” [TMQ Surah At-Tawba 9:103]. Allah (swt) also said, ﴿وَأَقِيمُوا الصَّلَاةَ وَاعْتَدُوا الزَّكُوْةَ وَمَا تُقْدِمُوا لَأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ “And establish Salah and give Zakah. Whatever good you send ahead for yourselves, you will find it with Allah (swt). Surely, Allah is All-Seeing of what you do.” [TMQ Surah Al-Baqarah 2:110].

The basic principle is that the Khalifah, or his representative collects it. The conditions that must be met by a person in order for Zakat to be obligatory on him differ according to the types of Zakat, which are Zakat on livestock, camels, cows, buffalo, sheep, and goats, Zakat on crops, Zakat on cash, and Zakat on gold and

silver. Zakat is not waived for a Muslim if its conditions are met, such as the minimum amount (nisaab) required and the completion of a full year. It is not obligatory for a non-Muslim. It is a special type of money that must be spent for its intended purposes, whether there is a need for it or not. It has a specific amount, and it cannot increase or decrease. As for the expenditures of Zakat and the ways in which it is spent, they are also specified by categories. It is only spent on the eight categories mentioned by Allah (swt) in the Noble Quran in Surat At-Tawbah, when He (swt) says,

﴿إِنَّمَا الصَّدَقَاتُ لِلْفَقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤْلَفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

“Zakat is only for: the poor, the needy, those appointed to collect it, those whose hearts are to be drawn closer to Islam, for freeing slaves, for those in debt, for the cause of Allah, and for travellers in need. This is a duty from Allah. And Allah is All-Knowing, All-Wise.” [TMQ Surah At-Tawbah 9:60].

Thus, Zakat and its minimum threshold (nisab) are fixed Shariah obligations, that do not change in proportion to the items upon which Zakah is due, or upon changes in income levels. This nisab cannot be altered or modified because it is mandated by clear and defined rules, being an Islamic act of worship and a fundamental pillar of the Deen.

2. Jizya: It is what is taken from the Ahl al-Dhimma (non-Muslims living under Islamic rule). The Jizya was ordained in the Noble Quran as Allah (swt) said, ﴿فَتِلْوُا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أَوْتُوا الْأَخْرَ وَلَا يُحَرِّمُونَ حَتَّىٰ يُعْظَمُوا الْجِزْيَةَ عَنْ يَدِهِمْ صَفَرُونَ﴾ “Fight those among the People of the Scripture who do not believe in Allah or the Last Day, who do not forbid what Allah and His Messenger have forbidden, and who do not follow the religion of truth — until they pay the jizyah (tax) with willing submission, while being under protection.” [TMQ Surah At-Tawbah 9:29]. It is applied on individuals, not on wealth. It is taken from every dhimmi living under the protection of an Islamic state, and it is waived if they embrace Islam. It is neither taken from the disabled, nor from women, children, the insane, or the poor. There is no fixed amount for it, and it is left to the opinion and judgment of the Imam.

3 Kharaaj: It is a right placed on the neck (raqbah, title deed) of land that was captured from the kafir by war or by peace treaty. It is taken from lands that were conquered by force and then their neck (title deed) became the property of the state, as well as from lands that were abandoned by their owners during the period of conquests, and then transferred to the Muslims. It is also taken from lands that have been transferred to Muslims by peace treaty, wherein they are either owned by the state and

their neck (title deed) is owned, or they remain the property of their owners but their title deed is transferred, according to the terms of the peace treaty to the Muslims, so that the title deed becomes theirs. When determining the Kharaaj tax, consideration is given to the fertility and quality of the land, the types and value of crops, and the methods of irrigating and watering the land.

Muslim fuqaha (jurists) have outlined two types of kharaaj: Kharaaj al-Wadhifa (the fixed kharaaj) and Kharaaj al-Muqassama (the shared kharaaj). Kharaaj al-Wadhifa is a fixed amount specified for a certain area of land, which can be paid in kind, cash, or both, and is due annually in exchange for the benefit of the land. Kharaaj al-Muqassama refers to the sharing arrangement between the state and individuals who own land subject to kharaaj, where the state takes a percentage of the harvest, such as one-fifth, one-fourth, or one-third. This is done once a year and is exempted in cases of disasters, crop failure, or droughts.

4. Al-'Ushoor al-Tijaareeyah: This is a tax on the wealth of traders from enemy territories (Dar ul-Harb) when they move their goods between those areas and the Islamic state (Dar ul-Islam) and vice versa. The amount is based on the principle of reciprocal treatment (al-mu'āmalah bil-mithl), where the rate may increase or decrease accordingly.

5. Al-Fay' and Al-Ghanaa'im: As for al-Fay', it refers to the wealth taken from the enemies without any battle. Allah (swt) says, ﴿مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرْبَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ﴾ “What Allah has given to His Messenger from the people of the towns, it is for Allah and for the Messenger and for his near relatives and the orphans and the needy and the traveller.” [TMQ Surah Al-Hashr 59:7]. As for al-Ghanaa'im, it refers to the spoils of war obtained through battle. The spoils are divided into five shares, and their distribution is outlined in the Noble Quran, ﴿وَأَعْلَمُوا أَنَّمَا غَنِمَتْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ إِنْ كُنْتُمْ ءاعَنْتُم بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفَرْقَانِ يَوْمَ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ “And know that whatever you obtain of anything Indeed, for Allah is a fifth of it, and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you have believed in Allah and what We sent down upon Our Servant on the Day of Criterion, the day the two armies met. And Allah is over all things competent.” [TMQ Surah Al-Anfaal 8:41]. The key difference between al-Fay' and al-Ghanaa'im is that both come from non-Muslim sources, are divided according to the principle of the fifth (khums), but al-Fay' is taken without battle, whereas al-Ghanaa'im is obtained through combat.

6- Rikaz (Buried Treasure): It is what is found buried of mineral wealth or treasures of various types, and it has a fifth due to the generality of the Allah (swt) saying, ﴿يَأَيُّهَا الَّذِينَ ءَامَنُواْ أَنِفَقُواْ مِنْ طَيِّبَاتٍ مَا كَسَبْتُمْ وَمِمَّا أَحْرَجَنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيْمَمُوا الْخَبِيثَ مِنْهُ﴾ “O you who believe! Give of the good things which you have honourably earned, and of the fruits of the earth which We have produced for you; and do not select the bad thereof to give away, when you yourselves would not accept it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.” [TMQ Surah al-Baqarah 2:267], and based on the saying of the Messenger (saw),

«وَفِي الرِّكَازِ الْخَمْسُ» “And there is a fifth on the treasure.”

As for Expenditures in the Islamic Financial System:

The Noble Qur'an clarified how the proceeds of **Zakat** and other sources of revenue, such as the fifth of **Fay'** (spoils taken without fighting) and **Ghaneemah** (spoils of war), should be handled. The Prophet (saw) used to spend whatever funds came to him in the public usury of the Muslims. He (saw) would distribute the wealth the same day it arrived and would not go to sleep while keeping any of it.

During the era of the Khulafaa Rashidoon (Rightly Guided Caliphs), revenues increased and became more diverse. They exercised ijtihad in managing some of these funds where no

explicit text existed in the Book of Allah or the Sunnah of His Messenger (saw). For example, Umar ibn al-Khattab (ra), after consulting the Companions (ra), approved granting stipends to every Muslim, and even allocated allowances for every child born into Islam.

The scope of the Islamic state's operations expanded and its affairs became more complex, the expenditures required to manage and run the state increased in all areas. This led to the imposition of salaries for judges, soldiers, wulaa (governors), and others necessary for the administration of the state. These funds were also allocated for supporting the Deen, raising its status through Jihad, and equipping armies.

As for the expenditures of zakat funds, they are specifically determined by the eight categories mentioned in the Noble Quran. Similarly, the categories and proportions for **fay'** (spoils without fighting) and **ghaneemah** (war spoils) are also defined in the Noble Quran.

From this, it is clear that expenditures in the Islamic financial system are divided into two categories:

1. A category that is clearly defined in the Noble Quran and the Sunnah, such as Zakat, the fifth of war spoils, fay', and rikaz.
2. A second category that was left to the discretion of the rulers and governors, who are to make decisions based on ijtihaad

to address changing circumstances, in a way that ensures the security and stability of the state and the spreading of Islam's message.

The central authority represented by the Khaleefah (Caliph) is fully responsible for securing the expenses of all Muslims, and is also responsible for the general security of the Islamic community, spreading the Dawah, defending Islam, and achieving prosperity for the community to the greatest extent possible, without violating the Shariah rulings of Islam.

The characteristics of the Islamic financial system compared to the capitalist financial system and the socialist financial system are represented by the following:

1- In Islam, wealth is seen as a way to meet people's needs, not as an end in itself, nor for showing off, or using it to oppress others. Islam teaches people to earn a lawful income in honest ways. It also makes the state responsible for taking care of the people, ensuring fair distribution of wealth, and removing poverty.

2- Islam has defined the methods of acquiring and distributing property to prevent its concentration in one faction, with the deprivation of others. It also emphasizes public ownership of essential natural resources, public facilities, and necessities, making them available to all Muslims without individual monopolization. It does not abolish private property,

as this contradicts human nature, as in socialism, nor does it place all property in the hands of a few individuals who control the fate of society, as in capitalism.

3- The Capitalist thought views the individual as the foundation of society, and that he is free in his opinions and actions, and he seeks to achieve the greatest possible satisfaction with the least amount of his energies. In socialism, society is viewed first, and the individual is viewed only through the usury of society. As for Islamic society, the rights of the individual are guaranteed as a human being, who seeks to satisfy spiritual needs above material needs, and he is honoured as a human being, and all individuals in society are equal holders of rights and duties, without class discrimination between them.

4- Islam forbids riba (usury) in all its forms, and it also prohibits hoarding and spending on the forbidden. It requires the owners of wealth to spend it, invest it, or grow it through lawful means. It forbids using wealth in prohibited ways, such as usury , fraud, monopoly, corrupt contracts, or trading in forbidden items like alcohol. In contrast, the goal in capitalism is profit regardless of the means. There is nothing to prevent charging usury in capitalism; in fact, it is legally recognized and based on the idea of freedom of contract and freedom to use money as one wishes. They even see it as necessary for economic growth.

5- The financial system in Islam relies on public finance tools, including revenues and expenditures. However, these tools differ from those in other financial systems, in terms of the types of revenues, their requirements and obligations, and the methods of their distribution.

6- In Islam, there is a Baytul Maal (public treasury), and its revenues are collected according to the stipulated Shariah rulings, and are spent according to Shariah rulings as well. These Shariah rulings are all permanent and do not change or alter, such as the rulings on Zakat, whose types and percentages are absolutely defined to whatever Allah wills. As for what has no Shariah text, it is left to the discretion of the Khaleefah (Caliph) or the Muslim ruler. Therefore, we find that some financial arrangements change with the change of rulers, because each of them seeks to implement his policies, according to his discretion, and in what he sees as appropriate to care for the affairs of the Ummah, and in accordance with Shariah rulings.

Some people believe that implementing the economic system in Islam does not necessarily mean implementing all the other systems that Islam has brought. They believe that economic regulations can be implemented within the framework of what Islam has stipulated, in the economic aspect of societal life, regardless of what it has brought to regulate other aspects of society. For example, if society accepts the prohibition of riba

(usury), then it will be prohibited, without the need to prohibit the drinking of alcohol. This opinion is far from the truth and cannot be accepted, because Islamic Shariah Law is a harmonious whole that must be implemented in its entirety. Islamic Shariah Law is a comprehensive and integrated approach that must be adopted and implemented in its entirety. It is not permissible in Shariah Law to adopt the Islamic financial and economic system, and abandon the political and social system, or the spiritual and moral aspect. Also, the economic behaviour of any society is linked to other forms of human behaviour.

The economic system, like all other systems, is a reflection of the identity of the state. It is not reasonable for the identity of the state to be capitalist, whilst its economic system alone is Islamic. Therefore, it is not possible to apply the Islamic financial system and abandon the rest of the systems of Islam. It is not reasonable to prohibit riba (usury) in the global stock exchanges, for example, but to also abandon the Fard of Zakat. For this reason, the Messenger (saw) used to say to his Companions (ra) whom he sent to cities and tribes as preachers, فَادْعُهُمْ إِلَى أَن يَشْهُدُوا أَن لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ ... فَإِنْ هُمْ أَطَاعُوكُمْ لَكُمْ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرِضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرْدُ عَلَى فَقَرَائِهِمْ "Call them to testify that there is no god but Allah and that Muhammad is the Messenger of Allah... If they obey you in that, then tell them that Allah has imposed on them a charity that is taken from their rich and given to their poor." Islam is based on belief, a view of the universe and life, and the controls that organize behavior and relationships.

Egypt's Foreign Debt Reaches \$200 Billion... Political Bankruptcy

Mahmoud Al-Laithi - Member of the Media Office of Hizb ut-Tahrir in Egypt

The International Monetary Fund's announcement that Egypt's external debt will reach \$202 billion by 2030, up from \$162 billion in 2024, was not just a passing economic news item. Instead, it is a dangerous indicator of the state's collapse and an exposure of the failure of the ruling regime, which is riding the wave of borrowing as the sole solution to the crises it has caused. Borrowing has become a deliberate and systematic approach, not to foster a genuine revival or achieve economic self-sufficiency, but to cover up ongoing failure and humiliating political subservience. This makes Egypt's economic crisis today a symptom of a larger crisis: a crisis of the regime, not merely a crisis of management.

Economic facts as acknowledged by the International Monetary Fund

In its latest report, the International Monetary Fund (IMF) predicted that Egypt's external debt would jump to \$202 billion by 2030, compared to \$162.7 billion in fiscal year 2024/25. The IMF viewed this increase as a reflection of high risks to "sovereign stability." Not content with these figures, the IMF linked the provision of future loans to the need to implement "structural reforms," including, expanding the tax base, reducing "untargeted" subsidies, reducing state control (especially military entities) over the economy, enhancing transparency and governance, and accelerating the "privatization" of public companies.

Although these statements may appear to be economic advice, they are enforceable decisions that reflect the colonialist nature of the IMF, which views borrowing countries as nothing more than a market, for imposing its conditions and for long-term political and economic subjugation. This is revealed by Western economists and economic writers themselves, particularly John Perkins in his famous book, "The New Confessions of an Economic Hitman," in which he admits that he was part of a network of economic experts sent to developing countries, including Egypt, under the guise of technical and advisory assistance, when the real goal was to dominate the economies of these countries and shackle their peoples. As John Perkins said, "their real job, as mine was, is to con governments and the public into submitting to policies that make the rich richer and the poor poorer."

John Perkins, who worked as an economic consultant for major American corporations working with the World Bank and the International Monetary Fund, openly admitted in his book that there is a global system of exploitation based on drowning countries in debt, tying them to unnecessary mega-projects, and then enslaving them politically and economically. Perkins says, "Economic hit men (EHMs) are highly paid professionals who cheat countries around the globe out of trillions of dollars. They funnel money from the World Bank, the US Agency for International Development (USAID), and other foreign "aid" organizations into the coffers of huge corporations and the pockets of a few wealthy families who control the planet's natural resources. Their tools include fraudulent financial reports, rigged elections, payoffs, extortion, sex, and murder. They play a game as old as empire, but one that has taken on new and terrifying dimensions during this time of globalization."

This testimony, not by a Muslim thinker, but by an American economist who worked at the heart of the Western system, underscores that the issue is not purely economic and technical, but instead a tool of colonialism and control, and that loans are nothing but a hidden weapon no less lethal than cannons.

In Egypt's case, the expected increase in foreign debt to more than \$200 billion by 2030, according to the IMF's own forecasts, is merely a new chapter in this dangerous saga. The catastrophe is that this increase is not matched by increased real production or independent industrial infrastructure. Instead, it is directed toward projects that serve a limited class and are managed according to Western capitalist logic.

How does Western domination of peoples occur?

Perkins enumerated the methods in his aforementioned book as follows:

1. Trapping countries into massive, unpayable debts.

Perkins said, "much of my job revolved around arranging huge loans that countries like Indonesia and Panama could never repay." He also says, "financing infrastructure projects through mountains of World Bank debt... a World Bank loan that would hire US corporations to build infrastructure project... a key condition of such loans was that the projects would be built by our engineering and construction companies. Most of the money never left the United States; it simply was transferred from banking offices in Washington to engineering offices in New York, Houston, or San Francisco." This is precisely what happened in Egypt, where massive projects were proposed, such as the new administrative capital, the electric train railway, and power plants, all with massive loans beyond the state's ability to repay them, forcing it to fully submit to the West's conditions.

2. Imposing privatization and seizing public property.

John Perkins stated “an overwhelming emphasis was placed on promoting private businesses... International organizations such as the World Bank bought into this notion, advocating deregulation and privatization of water and sewer systems, communications networks, utility grids, and other facilities that up until then had been managed by governments...In the rush toward privatization, many of the major companies that had set their sights on taking over the small independent power companies now looked toward privatizing water systems in Africa, Latin America, and the Middle East.” Dozens of Egyptian public companies have already been sold in waves of privatization, and new assets have recently been offered for sale under the offerings program, in response to IMF conditions.

3. Undermining the economic and political sovereignty of countries:

Perkins said, “I’m haunted by the ways in which that bank, its sister organizations, and I empowered US corporations to spread their cancerous tentacles across the planet. I’m haunted by the payoffs to the leaders of poor countries, the blackmail, and the threats that if they resisted, if they refused to accept loans that would enslave their countries in debt, the CIA’s jackals would overthrow or assassinate them. I wake up sometimes to the horrifying images of heads of state, friends of mine, who died violent deaths because they refused to betray their people. Like Shakespeare’s Lady Macbeth, I try to scrub the blood from my hands.” This is precisely what explains the Sisi regime’s reliance on the IMF’s approval, despite its awareness of the cost to the people, including increased taxes, the elimination of subsidies, wage freezes, and increased prices for basic services.

The so-called structural reform does not aim to develop countries, but rather to dismantle them economically, and reshaping it according to a consumer capitalist model:

- Expanding the tax base equals burdening the poor with the cost of the crisis.
- Abolishing commodity subsidies without directly compensating the poor with aid, equals starving the people so they will be satisfied with any crumbs.
- Privatization equals stealing public funds and public property, and legally empowering the West and its corporations to control the country, its wealth, and its resources.
- Liberalizing the market equals leaving the rich to prey on the poor, plundering their remaining efforts and savings through continuous inflation.
- Governance transparency for them equals exposing all the state's cards to foreign companies.

This brings us back to a conclusion of Perkin's, when he said, "the main reason we establish embassies around the world is to serve our own interests, which during the last half of the twentieth century meant creating history's first truly global empire — a corporate empire supported and driven by the US government."

The foreign debts imposed by international institutions are not merely financing tools; they are modern chains of enslavement of peoples. The International Monetary Fund is not an agent of development, but instead the financial face of American colonialism. The economic advice the IMF offers is nothing more than a package of colonialist conditions that make Egypt, and others, an open market, a cheap labor force, a

reservoir of raw materials, and an open drain for foreign profits. John Perkins says, “Once these countries were saddled with huge debts, the US government and the international aid agencies allied with it were able to control these economies and to ensure that oil and other resources were channeled to serve the interests of building a global empire.”

This alarming increase in debt can be viewed from the following perspectives:

The agent regime lacks an independent economic project. Sisi and his regime do not run a sovereign state, but rather operate as a functional agency serving America and global capitalist circles. Their projects do not bring any benefit to the people, but rather burden them with taxes, debt, oppression, and further dependence and subjugation.

Projects financed by loans are pointless and we don't gain anything from them. Instead, they are mostly showy projects, such as the administrative capital, high-speed trains, King Salman Bridge and coastal towers, benefiting a limited class of businessmen and the military, while the general public is asked to be austere and tighten their belts.

The lack of oversight and accountability within the Islamic Ummah, due to the absence of Islam in governance, and the lack of genuine accountability, to halt this collapse, is allowing the authorities to continue this catastrophe, without accountability or oversight.

The regime's dependence on international institutions, particularly the International Monetary Fund and the World Bank, is a fundamental pillar of this crisis. Every loan granted is, in essence, a link in the chain of soft colonialism, a tool for imposing dependency and tightening control.

The IMF is not an innocent institution, but instead a political tool par excellence. It imposes laws and reforms that dictate privatization, subsidy cuts, taxation, and reliance on the free market. These are completely contrary to the Islamic economic system, which rejects unjust taxes, prohibits the transfer of public wealth to individuals, and forbids the privatization of public property. Accepting the IMF's conditions removes the state from the sphere of sovereignty and makes it subject to the decisions and interests of the West.

The Islamic Shariah ruling on this matter is clear in principle:

External borrowing from kafir countries, or from international institutions affiliated with them, is forbidden by Shariah Law, because it causes political dependency and gives the creditor power over the debtor. Allah (swt) said, ﴿وَلَنْ يَجْعَلَ اللَّهُ لِكُفَّارِنَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ “Allah forbids the authority of the kafireen over the believers.” [TMQ Surah An-Nisaa: 141].

The riba (interest) that accompanies these loans is forbidden in itself, and the Egyptian regime borrows with compound interest, which falls under the category of all interest, simple and compound, about which Allah (swt) said, ﴿وَلَنْ يَجْعَلَ اللَّهُ لِكُفَّارِنَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ “O you who have believed, fear Allah (swt) and give up what remains of riba (interest), if you should be believers.” [TMQ Surah Al-Baqarah: 278].

The way out of this crisis is not to reschedule debts, sell off state assets, or impose more austerity measures, and crush the poor. Instead, the solution lies in a civilizational project and genuine, radical change based on the following three principles,

Firstly, we must end our dependence on the West and its financial institutions:

We must stop dealing with the International Monetary Fund, reject all its dictates, cancel all usurious (riba) loans, and consider the interest amounts as invalid political debts, that must not be repaid according to Islamic Shariah Law. We must not recognize any financial obligations arising from invalid contracts or contracts that violate Islamic Law. The Islamic Ummah does not derive its policies from its enemies.

Secondly: Building an economy based on Islam:

It entails adopting heavy industry, a gold and silver standard, and a productive, not a consumer, economy, within a system that considers natural resources such as oil, gas, minerals, and basic community utilities, electricity, water, public transportation, to be public property that cannot be privatized. Instead, their revenues are distributed among the Ummah. It prohibits usury and monopoly, and prevents the concentration of wealth in the hands of a small group. It does not permit the Ummah's wealth to be diverted to serve the world's wealthy. Instead, it is employed for the sustenance of Muslims and the glory of Islam. It is a unique system:

It is a system that collects Zakah from the wealthy and allocates it to its Shariah legitimate recipients. This alone meets basic needs without incurring debt.

It is a system that restores the gold and silver standard as currencies in themselves, or in fully redeemable, representative paper money. This standard provides strength for the Ummah's currency in and of itself, protecting the Ummah from inflation, rendering it unaffected by disasters and catastrophes, and preventing dependence on global markets, which impose their own conditions.

It is a system that obligates the state to establish heavy and mineral industries based on the policy of warfare, which is the foundation of industrialization and manufacturing. An Islamic Ummah cannot advance unless it builds an independent industrial base, ranging from light industries to nuclear industries. This is a Shariah legal obligation for the state to undertake.

It is a system that requires the state to cultivate its strategic crops, and manufacture its own medicine and weapons, instead of purchasing them from its enemy, as is currently the case. It requires enabling people to benefit from, and own, land by reclaiming it through agriculture and development, without any burdens or taxes, and guarantees freedom of production, without corrupt state intervention in the market.

Recovering plundered wealth, such as the Suez Canal, gold and mineral mines, and oil and gas companies, which must be returned to the Ummah's collective ownership as public property.

The Islamic economic system does not rely on borrowing from the West or on usurious colonial institutions. Instead, it relies on complete self-sufficiency in financing projects, especially heavy industries, which are the backbone of the Ummah's revival, and enable it to achieve economic and political independence.

Heavy industries, including aircraft, ships, tanks, reactors, precision equipment, and metal-extracting and forming equipment, must be a priority for the Islamic State. They are essential, not luxuries, because the Islamic State must possess the ability to defend and attack. This can only be achieved through advanced military and technological manufacturing, not by importing weapons from the West on a conditional basis.

Agriculture and trade, however, are not sufficient to establish a dominant entity. Industry, particularly heavy industry, is essential to ensure the Ummah's self-sufficiency, preserve its sovereignty, and prevent it from falling victim to international economic blackmail. Therefore, the Khilafah State does not limit itself to encouraging arts and craft workshops, it also develops clear centralized plans to build a heavy industrial base. The state possesses self-financing tools to establish and support these industries, including,

- Revenues from spoils of war, spoils of war.
- Revenues from public property, such as oil, gas, minerals, and water.
- Zakat funds for their designated categories.
- Temporary taxes imposed only on the wealthy when there is a real need.

Regarding monetary policy, Islam does not permit the use of fiat currency, or any paper currency, that is not a full representative substitute for gold or silver. Instead, money must be made of gold and silver, or the paper representative currency equivalent and fully convertible to their value. The Prophet (saw) linked the dinar and dirham by weight equivalent, alone, to precious metal, not by arbitrary convention, or legal state force and backing. This makes Islamic currency stable, and not subject to monetary inflation, or the influence of global markets, as is the case today with the Egyptian pound, which is effectively pegged to the dollar. It is not permissible to peg the currency to the dollar, nor to use paper currency that is not fully convertible to gold or silver, because this violates the Islamic Shariah rulings related to currency, and leads to the erosion of people's wealth

and the dominance of major powers over the economy of the Islamic state.

Under this system, the Islamic state would not need the International Monetary Fund or external borrowing. Rather, it would build a productive, not a consumer, economy based on agriculture, heavy industry, and trade governed by Sharia. It would employ the nation's plundered wealth for the benefit of Muslims, not to please creditors or foreign funds.

Thirdly: A system of government that holds rulers accountable and prevents corruption:

Under Islam, its rule, and its state, the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood, all policies are bound to Islamic Shariah Law. The Ummah has a Shariah obligation to hold rulers accountable, using the methods prescribed by Islamic Shariah. Anyone proven to be corrupt, or treacherous, is removed from office and brought to justice.

In light of these three principles, what is happening today is a natural result of the silence of ulema, the sedative anesthetization of the masses, and the marketing of illusions. The Shariah obligation imposes on every zealous Muslim to expose the truth about the existing regime, its subservience to the West, and its betrayal of the Ummah. They must demonstrate that ongoing borrowing is an illegitimate act, according to Shariah, call for the project of complete Islam, including its system, economy, and governance, and work with those working to establish the state of the Khilafah Rashidah (Rightly-Guided Caliphate), which implements Islam, preserves the wealth of the Ummah, and protects it from Western hegemony and subservience in all its forms and manifestations.

This project can only be implemented through an ideological state that rejects subordination and embraces Islam as its doctrine and system. Therefore, the establishment of the Khilafah (Caliphate) is a necessary condition for liberation (tahrir) from the economic and political decision-making of the Western hegemony.

Egypt's debt crisis is not simply a result of mismanagement or a problem of misallocation of funds. Instead, it is a natural consequence of the subservient capitalist policies imposed on the Ummah, since the fall of the Khilafah (Caliphate), which have bound the country to an international order of loans and riba (usury), managed by the West through its tools, such as the International Monetary Fund and the World Bank.

There is no real solution that will liberate the Ummah and guarantee its dignity and progress except a return to Islam as a practical system implemented by the Khilafah Rashidah (Rightly-Guided Caliphate) state, which will cut off the hand of the colonialist, build the economy on the basis of Iman, and restore the Ummah's authority and influence.

O sincere ones in the army of Egypt, al-Kananah (The Quiver of Arrows): O people of power and strength in the land of Egypt, your country is drowning in debt, and its asset wealth is being sold piece by piece, in the name of "economic reform," which is in reality systematic destruction.

You are the most capable of ending this tragedy, not by recycling the corrupt regime, changing faces alone, but by overthrowing this mercenary ruling faction, and supporting the project of the Khilafah Rashidah (Rightly-Guided Caliphate), which will ensure the liberation of the country and its people from economic and political enslavement. Allah (swt) said, ﴿وَلَن﴾

﴿يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾
“O you who have believed, fear Allah (swt) and give up what remains of riba (interest), if you should be believers.” [TMQ Surah Al-Baqarah 278].

Artificial Intelligence and Rare Earth Metals in the International Arena of Conflict

Ibrahim Musharraf - Member of the Media Office of Hizb ut Tahrir in Wilayah Sudan

From the dawn of history, until Allah (swt) inherits the earth and all that is on it, international conflict has always been driven by two possible motives:

Firstly: The inclination to sovereignty and honor, such as the love of the sovereignty of the ideology of Islam among Muslims and its spread, as was the case with the Islamic State for nearly 1,300 years. It may also be the love of the sovereignty of the nation and the people, racially, as was the case with fascist Italy or Nazi Germany.

Secondly: The pursuit of materialistic gains.

With the demise of the Islamic State and the Soviet Union, the driving force controlling the world was reduced to the pursuit of material gains. This will remain so until the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood, which will influence international conflict. The drive to promote and spread the principle of sovereignty will return, and the initiative will be seized from the superpowers and from the leading state in the world, America, due to its mismanagement of the world.

The most dangerous motive for conflict between countries is colonialism in all its forms and manifestations. It is what causes small and large wars — the two world wars, the Gulf wars, the wars in Africa, Afghanistan, Iraq, and others. It is what continues to cause problems, crises, and wars throughout the world, as well as competition, conflict, and strife.

The world is witnessing a frantic race among major powers to control rare earth minerals, given their central importance to modern technological industries, particularly artificial intelligence, renewable energy, and the microchip industry. These resources have become the cornerstone of digital and military transformation, transforming them into a crucial element in the geopolitical balance of power.

Therefore, it was necessary to understand the nature of internet bots, AI, the reality of rare metals, and their impact on the international arena of conflict.

An internet bot is a software application that performs repetitive tasks on a network. The bot follows specific instructions to mimic human behavior, but is faster and more accurate. A bot can also operate autonomously without human intervention. For example, bots can interact with websites, chat with site visitors, or scan content. While most bots are beneficial, third parties design some bots with malicious intent. Therefore, organizations secure their systems from malicious bots and employ beneficial bots to increase operational efficiency.

So bots are of different types, some are harmful, some are malicious, and some are beneficial.

Today, bots represent a pillar of the global technological revolution, witnessing rapid development and transformation from simple industrial tools to intelligent systems used in various fields, from manufacturing and healthcare to security and defense.

In a world of accelerating technological advancements, rare earth metals are the fuel that drives the digital and technological economy. These minerals, which include elements such as neodymium, lanthanum, and dysprosium, have become a cornerstone of industries essential to the era of artificial intelligence and renewable energy. Amid the growing demand for them, an international struggle has erupted between major powers to control these strategic resources. At the forefront of this struggle are the United States and China, the most prominent players in their quest to secure these rare earth metals, which hold the keys to the technological future.

Therefore, rare earth metals play a fundamental role in artificial intelligence, a technology that relies primarily on microprocessors manufactured using rare earth metals. Electronic chips, such as microchips and processors, rely on rare earth metals. Advanced batteries used to power smart devices require these rare earth metals too. As artificial intelligence becomes more advanced, the demand for rare earth metals increases. This is where these rare earth metals are important for the world's technological and economic future.

The strategic role for major powers:

Rare earth metals have become a weapon that major powers are competing to control due to their importance in securing their economic and political standing. Rare earth metals are not just raw materials. They are tools of power that enhance their influence in the technological market and the military economy.

Washington seeks to reduce its dependence on China in this field. Despite attempts to develop domestic exploration, the United States remains dependent on imports of these minerals from abroad, exposing it to geopolitical risks.

Hence, the intense conflict between the US and China over rare earth metals, one of the most prominent features of modern geopolitical conflict, has become evident. These minerals are now used not only as an economic resource but also as a tool for political pressure.

In the early 1990s, China recognized the importance of rare earth metals in modern, smart industries. It invested in developing technologies to extract, separate, and refine them from other minerals. By the beginning of the 21st century, China had a 90% share of global production. This share was driven by low labor costs and the country's lax environmental protection policies, which enabled it to export its surplus production at competitive prices.

China has the world's largest rare earth processing plants, and is among the few countries producing this type of mineral, monopolizing nearly half of the world's rare earth metal reserves, followed by Brazil, Vietnam, and Russia, compared to only 12% in the United States. The United States has only one mine, in

California, that exports rare earth metal extracts to China for processing there due to the environmental damage caused by the processing process, which the United States is trying to avoid.

In Ukraine, the National Geological Agency confirmed the presence of rare earth metals in several regions, particularly in the eastern part of the country, which is partially under Russian control. On February 4, 2025, US President Donald Trump announced his desire for Ukraine to supply the United States with rare earth metals, in exchange for financial support for its war efforts, an attempt to strengthen the strategic relationship, by leveraging Ukraine's natural resources. On February 12 of the same year, US Treasury Secretary Scott Besant made the offer during his meeting with Ukrainian President Volodymyr Zelensky in Kyiv.

The offer included granting the United States ownership rights to 50% of Ukraine's rare earth metals in exchange for previous military aid provided by Washington, estimated at nearly half a trillion dollars. This includes lithium, titanium, and graphite, minerals vital to advanced technology industries, most of which are located in conflict zones in eastern Ukraine. Zelensky rejected the offer, even though Ukraine has been at war with Russia since 2022 and is heavily dependent on Western military and economic support.

China has repeatedly threatened to reduce its exports of rare earths, posing a threat to US national security, which relies on these materials for technologies such as artificial intelligence and advanced military systems. Meanwhile, the United States is seeking to reduce its dependence on China in this field by

encouraging domestic exploration and supporting projects in other countries such as Australia and Canada. However, the challenge remains that China outperforms the United States, not only in production, but also in extraction and refining technologies.

On 4 April, 2025, the Chinese Ministry of Commerce announced that it would begin imposing a licensing system for the export of seven rare earth minerals: samarium, gadolinium, terbium, dysprosium, lutetium, scandium, and yttrium. The decision also included products containing these elements, including permanent magnets manufactured as neodymium magnets (also known as NdFeB, NIB or Neo magnet), which are widely used in electric motors and hard drives. In response, Trump took to social media to attack China, without specifically mentioning rare earth minerals. In a May 30 post, he said, “The bad news is that China, perhaps not surprisingly to some, HAS TOTALLY VIOLATED ITS AGREEMENT WITH US.”

To curb China's advance, the United States has imposed numerous sanctions on the information technology and semiconductor industries. During Donald Trump's first term, key Chinese companies were blacklisted, and restrictions were further tightened under Joe Biden. In October 2022, Biden banned global nanochip manufacturers from selling advanced technologies to China, escalating tensions. His administration subsequently imposed even tougher sanctions. Regardless of whether Biden or Trump is in power, the policy of curbing and containing China remains unchanged.

Despite these ongoing limitations, China recently made significant progress using its DeepSeek R-1 AI prototype, which cost just \$6 million to develop, something American tech giants have failed to achieve for billions of dollars. China also succeeded in developing a 3-nanometer chip, a feat previously dominated by Taiwanese company TSMC. While American companies rely on massive supercomputers containing 16,000 advanced chips, DeepSeek achieved similar results using just 2,000 outdated NVIDIA chips, demonstrating the sufficiency of its hardware.

This technological shift has resulted in massive financial losses for American companies, including NVIDIA, a leading manufacturer of nanochips. This has led to clear state intervention. On January 31, Trump met with Nvidia's CEO to discuss the DeepSeek project.

However, China's strategy does not extend beyond economic competition. While it actively participates in the global economic arena, its approach remains largely defensive within its own region, prioritizing stability and strategic economic expansion over confrontational hegemony.

Despite Western attempts to reduce their dependence on China, the current situation demonstrates that the conflict over rare earth metals will continue to rage in the future. The future of artificial intelligence will depend on countries' ability to secure these strategic resources. With the escalating rivalry between the United States and China, technological security and economic independence are inextricably linked to the ability to access these minerals. Therefore, we find the United States imposing its global system of globalization, privatization, the corporatization

of the International Monetary Fund, so-called investment, and other colonialist tools through which it enters countries to plunder our resources. Asharq Al-Awsat reported in June 2017 that “the Sudanese Ministry of Minerals has offered fields teeming with rare earths used in strategic industries for investment to local companies operating in the country, which number more than 400, as well as to international companies specializing in this field.

Engineer Al-Nour Koko, acting director of the Geological Research Authority at the Sudanese Ministry of Minerals, explained to Asharq Al-Awsat yesterday that there is evidence and discoveries in the Red Sea and elsewhere confirming the presence of rare minerals in a number of fields across the country. He pointed out that the discovered rare earth minerals are of two types: physical, used for scientific purposes, and others used in the country’s major strategic industries, which Sudan has entered through the widest doors over the past five years.”

Prior to the Eid al-Fitr holiday, the Sudanese Parliament approved the Ministry of Minerals’ plan and statement, including its performance for the last quarter of 2016 and the first quarter of 2017, as well as the remaining aspects of the 2017 plan. The report, presented by the parliament’s Energy and Mining Committee, addressed the ministry’s program for investing in rare minerals. Minister of Minerals Professor Hashim Ali Salem stated that his ministry aims to diversify investment across all minerals this year, while opening applications for investment in rare minerals.

Countries with large reserves of these minerals, such as Australia, Russia, and Canada, now enjoy significant strategic advantages. The capitalist system, embodied by its selfish, materialistic nature and its mechanisms for plundering wealth for the benefit of the wealthy in capitalist countries, is the primary cause of all the economic and financial problems that countries experience on a recurring basis.

In an October 2014 BBC Arabic report by Credit Suisse, 1% of the world's population owns nearly half of its wealth, while 50% of the world's population owns only 1% of its wealth.

This report exposes the flaws of the capitalist ideology, which has turned the lives of hundreds of millions of people into an unbearable hell for the sake of a handful of the world's wealthy and powerful. It reveals the corruption of the capitalist ideology and its unsuitability for humanity, as ideologies are supposed to protect people's affairs and lead them from darkness to light, not to legislate injustice and codify greed, selfishness, and individualism.

This is one of hundreds of reports that confirm humanity's dire need for a system that achieves justice, tranquility, and mercy, which can only be found in the great Deen of Islam, which is preparing to regain its leadership position in the world with the establishment of the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood. Its manufacturing is based on military manufacturing, for establishing a strong industry requires a focus on military manufacturing. For example, the United States and China are considered global industrial powers because they have a focus on military industries, such as

America's production of advanced stealth aircraft, advanced military supercomputers, and space technologies. Germany and Japan both benefited from the military orientation of World War II, leveraging their industrial heritage in their current industrial development, producing competitive cars, armored vehicles, and jet engines. Military and space technology are also the source of many innovations in consumer products and by-products, including household electrical appliances, such as the use of Teflon on frying pans, and the use of internet systems to regulate household appliances.

Although some Muslim countries, such as Pakistan, have produced nuclear weapons, they have been deprived of heavy industries due to colonialism. Their armed forces rely on military technology from warring colonialist powers, and many vital areas of their economy rely on foreign products and technologies, from wired and wireless communications to engines and heavy machinery. Therefore, the Khilafah will work to base its manufacturing on military principles, so as not to be dependent on any single state. It will work on research and development related to heavy industries, and will rely on them. However, both must be embraced within the vision of the leading state. For example, America, as the world's foremost power, established large-scale heavy industries, even seeking to employ foreign scientists, such as German rocket engineers, and establishing universities to conduct technological research. The Khilafah's universities were a preferred destination for the European elite, and Arabic was the global language of science and technology.

The Khilafah's arms industry struck fear into the hearts of the Ummah's enemies around the world.

Therefore, the state must ensure the existence of research centers that enable industry in the Khilafah to become a world leader. This will involve large investments by the state, linking industry to university research, to meet the state's requirements for engineers, architects, urban planners, doctors, educational scientists, agricultural engineers, and others. In addition, the state will encourage private sector institutions to play their role in the field of research and development. Hizb ut-Tahrir adopted in its Draft Constitution, in Article No. 162, "All individual subjects of the State have the right to establish scientific research laboratories connected to life issues, and the State must also establish such laboratories." However, in the Muslim World today, there is a huge brain drain, with geniuses emigrating to countries that exploit their skills of practical and immediate benefit.

The Khilafah State's quest to become an industrial state requires that heavy industry, such as the manufacture of engines and industrial machinery, be the engine of industry in general, and that government funding and private investment be its fuel. Furthermore, the state must dominate strategic industries. Despite the immense wealth in Muslim lands, including trillions of dollars locked away from industrial investment in banks and stock markets, the agent rulers have resorted to taking out loans from colonialists, on conditions that prevent local industrial development in both the private and public sectors. From the

first day of its return, the Khilafah state will strive to become the world's leading state, unrivaled, as it was before.

With regard to industry, the military focus in the state's policy will lead to the establishment of a heavy industrial base. Hizb ut-Tahrir adopted in its Draft Constitution, in Article No. 74, "The Department of Industry is in charge of all the affairs connected to industry, whether heavy industry such as the manufacturing of engines, machines, vehicles, materials and electrical equipment, or light industry. Similarly, whether the factories are of the public property type or they are included in the private property and have a relationship to the military industry. All types of factories must be established upon the basis of military policy." The explanation of the article stated that "In order that the State becomes independent of other countries and does not become influenced by any of them it should manufacture and develop its own weapons by itself. This makes it independent and in continuous possession of the most advanced and strongest weaponry, regardless of the level of development and advancement of weapons. It would also have at its disposal all that it needs of weapons to intimidate both the evident and potential enemies."

Therefore, we find that the great Islam has made the ownership of public resources, such as minerals, fuel resources, and all forms of energy, such as electricity and other things, public property, and the benefit from them is for all people, and the state guarantees this. Factories that use these resources are also considered public property, and these factories may not be private. This includes coal, gold, copper, pastures, gas refineries,

electricity generation stations, and distribution networks. It is not permissible to privatize or nationalize such factories related to public resources. In addition, it is not permissible to nationalize private property or include it in public property.

In its Draft Constitution, Hizb ut Tahrir adopted Article 138, "Factories by their nature are private property. However, they follow the rule of the product that they are producing. If the product is private property, then the factory is considered to be private property, such as textile factories. If the product is public property, then the factory is considered public property, such as factories for iron ore production." Article 139 states, "The State is not permitted to transfer private property into public property, since public property is confirmed by the nature and characteristic of wealth and not by the opinion of the State." Article 140 states, "Every individual from the Ummah has the right to utilise anything from public property, and it is not allowed for the State to permit someone to individually possess or utilise it."

Therefore, the state must manufacture its own weapons, as well as all the war machines and spare parts it needs. This can only be achieved by adopting heavy industry, and first establishing factories that produce heavy industries, both military and non-military.

It must have factories for the production of nuclear weapons, spacecraft, missiles, satellites, aircraft, tanks, cannons, warships, armored vehicles of all kinds, and various types of heavy and light weapons. It must have factories for the production of machinery, engines, materials, and the electronics industry, as well as

factories related to public property and light factories related to the military industries.

Regarding financing industrial development, basic industries will be established in a robust manner, by returning public property to public and state ownership, and other Shariah rulings related to revenues will be applied. The state will be able to finance industrial development through the public and private sectors, without relying on other nations and being subject to their conditions, allowing the state to become self-sufficient in matters such as military technology, clothing, housing, education, and health.

The foreign trade policy with non-belligerent countries will be in a way that encourages them to accept Islam, so that Islam eventually becomes dominant over the entire world. Hizb ut-Tahrir adopted in its Draft constitution, in Article No. 165, “Development and investment by foreign funds within the state are forbidden. It is also prohibited to grant franchises to foreigners.” So the state does not resort to colonialist loans with destructive conditions, and spend from the large state revenues, including the enormous public property such as oil, gas, and rare materials.

The major powers will continue to chase material gains, which will inevitably lead to their demise. The world can only escape this misery and plunder of resources through the great Deen of Islam, implemented by the Second Khilafah Rashidah (Rightly-Guided Caliphate). This Islamic ideology, not the pursuit of material gains, is the driving force behind struggle in the international arena.

Shadow of the Angels

Rasem Abu Mamoun Khater

“Shadow of the Angels” is the Companion Abdullah ibn Haram Al-Ansari (ra), the father of Jabir (ra), and this is how he was known. He was a naqeeb (military commander) amongst the nuqabaa (military commanders) chosen by the Prophet (saw) on the night of the Second Pledge of Aqaba.

Al-Dhahabi said about him in “Siyar A’lam Al-Nubala (Biographies of the Noblemen),” **الأنصاري السلمي، أبو جابر ، أحد النقباء** “Al-Ansari Al-Sulami, Abu Jabir, one of the military commanders on the night of Aqaba. He witnessed Badr and was martyred on the day of Uhud.”

Ibn Hajar al-Asqalani said in “Al-Isabah fi Tamyiz Al-Sahaba (A Morning in the Company of the Companions),” **عبد الله بن عمرو**, “بن حرام بن ثعلب بن حرام الأننصاري الخزرجي السلمي، والد جابر بن عبد الله الصحابي المشهور، معدود في أهل العقبة وبدر، وكان من النقباء، واستشهد بأحد

“Abdullah ibn Amr ibn Haram ibn Tha’lab ibn Haram Al-Ansari Al-Khzraji Al-Sulami, the father of Jabir ibn Abdullah, the famous Companion, counted among the people of Aqaba and Badr. He was one of the military commanders and was martyred at Uhud.”

When the seventy Ansar pledged Bayah of allegiance to the Messenger of Allah (ra) at the Second Bayah of Aqaba, Abdullah ibn Amr ibn Haram, Abu Jabir ibn Abdullah, was one of these Ansar. They pledged to grant him Nussrah (military support)

against the ruddy and black amongst men, in war, to obey him in times of hardship and ease, in times of prosperity and adversity, to give him precedence over themselves, not to dispute authority with those in authority, to speak the truth wherever they may be, and not to fear the blame of anyone for the sake of Allah (ra).

When the Messenger of Allah (saw) chose military commanders from among them, Abdullah ibn Amr was one of these nuqabaa'. The Messenger of Allah (saw) appointed him and al-Bara' ibn Ma'ruf as military commanders of the Banu Salamah tribe.

Since Abdullah ibn Haram (ra) returned from the Second Pledge of Aqaba to Madinah, he placed himself, his family and his wealth in the service of Islam. As soon as Jihad was initiated, he was at the forefront of the mujahideen, who hoped for the reward of Allah (swt) and the Hereafter. He participated with the Prophet (ra) in the Battle of Badr, and was among the Muslim fighters who fought bravely, and performed well, until they achieved victory and triumph.

Abdullah ibn Amr ibn Haram was an example of a devout, abstentious Muslim who devoted himself to serving Islam and Muslims and dedicated his life to Jihad and Dawah to Islam. The Prophet (saw) knew the sincerity of his Iman and the goodness of his Islam, and he prayed for him in a hadith narrated by Jabir ibn Abdullah (ra) on the authority of the Prophet (ra) in which he said حَرَامٌ، بْنُ عَمْرٍو بْنُ الْلَّهِ عَبْدٌ سَيِّمًا وَلَا خَيْرًا، عَنَّا الْأَنْصَارَ اللَّهُ جَزَى at the end,

عُبَادَةُ بْنُ وَسَعْدٍ "May Allah reward the Ansar well on our behalf, especially Abdullah ibn Amr ibn Haram and Sa`d ibn Ubadah."

In the Battle of Uhud, one of the most important battles, replete with events, lessons, and morals, its events took place on the fifteenth of Shawwal in the third year after the Prophet's Hijrah. The Companions (ra) set the most wonderful examples of heroism and sacrifice. They demonstrated the sincerity and strength of their Iman, the greatness of their sacrifice for the sake of Allah (swt), and their certainty in what Allah ()swt has prepared for the martyrs in Paradise. Among these honorable people was Abdullah ibn Haram, the father of Jabir, may Allah be pleased with them both. Allah (swt) distinguished him with a virtue that no one else has attained: Allah (swt) spoke to him directly, after his death and martyrdom at Uhud.

Abdullah (ra) felt his martyrdom was due, before the Muslims set out to fight. He was overwhelmed with a true feeling that he would not return, so his heart almost flew with joy as soon as the noble Companion (ra) learned of the Prophet's (saw) determination to fight the mushrikeen in the Battle of Uhud. He began to prepare and incite the Muslims to fight. He went to the battle and prepared for it, certain in his heart that he would be killed in it, filled with the overwhelming joy at the martyrdom in the Path of Allah (swt) that he awaited and hoped for.

The books of biography and hadith mention that Abdullah summoned his son Jabir, may Allah be pleased with them both,

and gave him a farewell advice as one who is about to die. This was mentioned in Sahih Al-Bukhari, where Jabir bin Abdullah narrated on the authority of his father, saying, لما حضر أحد دعاني أبي من الليل فقال: ما أراني إلا مقتولاً في أول من يقتل من أصحاب النبي صلى الله عليه وسلم، وإنني لا أترك بعدي أعز علىَّ منك، غير نفس رسول الله صلى الله عليه وسلم، فإنْ عليَّ دِينًا، فاقض، واستوص بأخواتك خيراً، فأصيبحنا، فكان أول قتيل the Battle of Uhud was approaching, my father called me at night and said, “I do not see myself but being killed among the first of the Companions of the Prophet (saw) to be killed. I will not leave behind anyone more precious to me than you, except the soul of the Messenger of Allah (saw). I have a debt, so pay it off, and treat your sisters well.” So we went out, and he was the first to be killed.”

The Prophet (saw) gave the title of “Shade of the Angels” to the noble companion Abdullah ibn Amr ibn Haram (ra). In the Battle of Uhud, approximately seventy Companions (ra) were martyred, sacrificing their blood and lives for the sake of Allah (swt). Among these martyrs was Abdullah ibn Haram, to whom Allah (swt) spoke after his death. He was called “Shade of the Angels” because upon his martyrdom, the angels shaded him during his funeral, and his body did not change after his burial. Al-Bukhari included in his Sahih on the authority of Jabir (ra) who said what happened upon his father’s martyrdom, حَيَءَ بَأْبَيِ يَوْمَ أَحُدٍ قَدْ مُثْلَّ بِهِ، حَتَّىٰ وُضِعَ بَيْنَ يَدَيِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَدْ سُجِّنَ ثُوَبَا، فَذَاهَبَتْ أَرِيدُ أَنْ أَكْشِفَ عَنْهُ، فَنَهَانِي قَوْمِي، ثُمَّ ذَاهَبَتْ أَكْشِفُ عَنْهُ، فَنَهَانِي قَوْمِي،

فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرْفَعَ، فَسَمِعَ صَوْتَ صَائِحَةٍ، فَقَالَ، مَنْ هَذِهِ؟ فَقَالُوا، ابْنَةُ عَمْرُو، أَوْ أَخْتُ عَمْرُو، قَالَ، فَلِمَ تَبْكِي أَوْ لَا تَبْكِي فَمَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ "My father was brought on the day of Uhud, mutilated, until he was placed before the Messenger of Allah (saw) and a cloth was covered over him. I went, wanting to uncover him, my people forbade me, then I went forward to uncover him, but my people forbade me. Then the Messenger of Allah (saw) ordered that he be lifted up. Then he heard the voice of a woman crying out, so he said: Who is this? They said: The daughter of Amr, or the sister of Amr, He said: Why are you crying? (or let her stop crying). The angels continued to shade him with their wings until he was lifted up."

فَمَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ (وقوله صلى الله عليه وسلم) وقوله صلى الله عليه وسلم، (ولم تبكي) معناه سواء بكى عليه أم لا فما زالت الملائكة تظلله، أي فقد حصل له من الكرامة هذا وغيره، فلا ينبغي البكاء على مثل هذا continued to shade him with their wings until he was lifted up." As for his (saw) saying, "Why are you crying," means whether she cried over him or not, that would not stop the angels from shading him. The meaning is that he has received this and other honors, so one should not cry over such a blessed person."

On the authority of Jabir ibn Abdullah ibn Haram (ra) who said, "When Abdullah ibn Haram was killed on the day of Uhud, the Messenger of Allah (saw) met me and said, 'O Jabir! Why do I see you so broken?' I said, 'O Messenger of Allah (saw)! My father was martyred. He also left behind children and debt.' The

Prophet (saw) said, “أَفَلَا أُبْشِرُكَ بِمَا لَقِيَ اللَّهُ بِهِ أَبَاكَ” Shall I not give you good news of what Allah (swt) granted your father with?” He said, “Yes, O Messenger of Allah!” The Prophet (saw) said, مَا كَلَمَ اللَّهُ أَحَدًا قُطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ وَأَحْيَا أَبَاكَ فَكَلَمَهُ كِفَاحًا فَقَالَ يَا عَبْدِي تَمَنَّ عَلَيَّ أَعْطِيَكَ . قَالَ يَا رَبِّ تُخْبِيَ فَأُقْتَلَ فِيهِ ثَانِيًّا . قَالَ الرَّبُّ عَزَّ وَجَلَّ إِنَّهُ قَدْ سَبَقَ مِنْ أَنَّهُمْ إِلَيْهَا لَا يُرْجَعُونَ قَالَ وَأَنْزَلْتَ هَذِهِ الْآيَةَ، (وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا) “Allah (swt) never spoke to anyone except from behind a veil, and He spoke to your father directly, and said, “O My servant, ask from Me, and I will give it to you.” He said, “O Lord! Bring me back to life so that I may be killed in Your cause a second time.’ The Lord, glory be to Him, said, ‘It has already been decreed by Me that they will not return.’ Then he said Allah (swt) revealed, “And never think that those who have been killed in the cause of Allah are dead.” (TMQ Surah Al Imran 169).” Narrated by Ibn Hibban and Al-Tirmidhi, and authenticated by Al-Albani.

وفيه فضيلة عظيمة لم تسمع لغيره أي لغير عبد الله بن حرام من الشهداء في دار الدنيا “It contains a great virtue that has not been heard of anyone else, other than Abdullah ibn Haram, among the martyrs in this world.”

It is worth noting that Abdullah ibn Amr ibn Haram (ra) was the son-in-law of the noble Companion Amr ibn al-Jamuh (ra). Both were martyred in the Battle of Uhud. They were buried together in the same grave by order of the Prophet (saw) who ادفنا عبد الله بن عمرو، وعمرو بن الجموح في قبر واحد، فانهما كانا

فِي الدُّنْيَا مُتَحَابِينَ، مُتَصَافِينَ “Bury Abdullah ibn Amr and Amr ibn al-Jamuh in one grave, for they loved each other and were reconciled in this world.”

Forty-six years after his burial, a heavy flood covered the graves. The Muslims rushed to remove the bodies of the martyrs. Jabir (ra) was still alive, so he went with his family to remove the remains of his father, Abdullah ibn Amr (ra), and the remains of his aunt's husband, Amr ibn al-Jamuh (ra). He found them asleep in their graves, as if they had died yesterday, unchanged and preserved.

The Concept of Empowerment (Tamkeen) in the Noble Quran

Ustadh Ahmed Al-Qasas, Lebanon

لَوْعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي أَرْتَصَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بِعَدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾ "Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely empower for them their Deen, which He has approved for them; and will indeed replace their fear with security, provided that they worship Me, associating nothing with Me. However, whoever disbelieves after this promise, it is they who will be the rebellious." [TMQ Surah An-Nur: 55].

When we talk about empowerment (tamkeen), we are talking about the cause for which the Messengers and Prophets, peace be upon them all, were sent. The cause we are discussing in this article is not the empowerment of a person or persons, but instead the empowerment of Deen, and the empowerment of the Islamic Ummah that establishes this Deen. The purpose of establishing Deen is to establish on this earth the way of life that Allah (swt) has chosen for humanity. Among the last verses revealed in His Noble Book is, ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَّتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينَكُمْ﴾ "Today I have perfected your Deen for you, completed My favour upon you, and chosen Islam as your way." [TMQ Surah Al-Maida: 3]. That is, Allah (swt) has chosen for Muslims Islam as loyalty ('walaa'), Deen, Shariah Law, and way of life. The word 'Deen' encompasses all of these meanings. The Prophet (saw) did not join the Supreme

Companion, Allah (swt), until he (saw) had completed the mission, by conveying the Risaalah (message). His action (saw) was not limited to conveying the Risaalah (message) alone. Instead, he (saw) also established a political authority for Islam, empowered by Allah (swt) on earth. The Prophet (saw) did not depart from this worldly life, except after leaving behind an Islamic state, an Abode of Islam (Dar ul-Islam) encompassing the entire Arabian Peninsula, for the Khulafaa Rashidoon (Rightly-Guided Caliphs) and those who came after them to continue the advance, by expanding the Islamic Khilafah (Caliphate) state. This advance continued for centuries, until a time came when the Ummah abandoned this mission, its authority was removed from the earth, and its empowerment (tamkeen) was completely lost.

Now it is in the process of working to regain empowerment, wanting to return to its former glory; an Islamic Ummah empowered by its Deen, appointed as a successor on earth in order to carry out the mission for which it was sent. Allah (swt) said, ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرَجْتُ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوُنَ عَنِ الْمُنْكَرِ﴾ ﴿وَتُؤْمِنُونَ بِاللَّهِ﴾ “**You are the best community ever raised for humanity, you encourage good, forbid evil, and believe in Allah.**” [TMQ Surah Aali Imran: 110]. So, when we talk about empowerment (tamkeen), we are talking about the empowerment of Deen on earth. Linguistically, empowerment (تمكين) comes from the word “makkana” مَكَّنَ which means to enable and assist in something. As for “مَكَّنَ لَهُ فِي الشَّيْءِ” “To empower someone in something,” it means جعل له عليه سلطاناً وقدرة “to give them authority and power over it.” Whoever is empowered from within a people, has power over them. Empowerment comes from power (قدرة). When we say, “So-and-so has been empowered on earth,” it means he has acquired power. Of course, power on earth is authority (sultan سلطان). The one with

authority, influence, and power is the one who has power on earth. This is the linguistic meaning of empowerment.

When Allah (swt) empowers us on earth, it means that He, glory be to Him, has empowered us. That is, He (swt) has given us the ability to be the decision-makers and the ones with power on this earth, so that the Word (Kalima) of Allah (swt) is supreme, and the word of the disbelievers is the lowest on earth. This is in the context of the natural struggle that Muslims must engage in, which is the ongoing struggle between truth and falsehood, between Iman and kufr. Quranic verses in the Book of Allah (swt) contain this meaning of empowerment. Among them is the Saying of Allah (swt), ﴿الَّذِينَ إِنْ مَكَنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَعَاتُواٰ﴾ ﴿الرَّزْكَوَةَ وَأَمْرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عِقْبَةُ الْأُمُورِ﴾ “They are those who, if empowered in the land by Us, would perform Salah (Shariah ritual prayer), pay Zakat (Shariah alms), command what is good, and forbid what is evil. And with Allah rests the outcome of all affairs.” [TMQ Surah Al-Hajj: 41]. Establishing Salah in the Quranic verse does not mean merely the performing of Salah by individuals, instead it extends to establishing Salah amongst people in general, within an Islamic society. Commanding the good is also achieved through empowerment, by establishing this good through the obligating authority of the Islamic authority on earth, and not merely through verbal commands and prohibitions. This is because verbal commands and prohibitions are within the power of almost all people, even if they are not empowered on earth.

Similarly, we consider Allah's Saying, ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيُسْتَحْفَلُنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَحْفَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكَّنَ لَهُمْ دِينَهُمُ الَّذِي ارْتَصَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ حَوْفِهِمْ أَمْثَالًا يَعْبُدُونَنِي لَا يُشْرِكُونَ﴾ “Allah has promised those of you who believe and do good that He will certainly

make them successors in the land, as He did with those before them; and will surely empower for them their Deen, which He has approved for them; and will indeed replace their fear with security, provided that they worship Me, associating nothing with Me. However, whoever disbelieves after this promise, it is they who will be the rebellious.” [TMQ Surah An-Nur: 55]. Succession and empowerment are a promise from Allah (swt) to those who believe and do righteous deeds. Therefore, empowerment is dependent on Iman in Allah (swt) and adherence to His Shariah Law.

Allah (swt) first said, ﴿وَعَدَ اللَّهُ الَّذِينَ ءاَقْتُلُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفُنَّهُمْ﴾ “Allah has promised those of you who believe and do good that He will certainly make them successors in the land.” This means that He makes them successors as He made those before them successors.

As for the Saying of Allah (swt), ﴿وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَقَى لَهُمْ﴾ “And that He will establish for them their Deen which He has approved for them,” clearly states that the goal of this succession is not to establish succession over individuals alone, but instead the succession is for the sake of the empowerment of the Deen, because the goal is to give rise to a jamaa’ah (community) of believers who live the life that Allah (swt) has approved for His servants. As for His Saying, ﴿وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا﴾ “And He will surely replace their fear with security,” this is a promise from Him, the Most High, that one of the fruits of empowerment is that He will substitute for them, after their fear, security. Then Allah (swt) says, ﴿يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيئًا﴾ “They worship Me, not associating anything with Me,” which is further evidence that the goal of this empowerment is a life in which the worship of Allah (swt) is manifested. Worship in the Islamic concept is not limited to individual ritual acts of worship.

Instead, the concept of worship in the Book of Allah (swt) is complete submission to Him, the Almighty. What is meant is a life in which servitude to Allah (swt) is manifested in all aspects of life, including the relationships that shape society, generating a way of life that distinguishes the Islamic Ummah from others, which is a life in which the Islamic way of living is manifested.

Then, Allah (swt) said, ﴿وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَسِّقُونَ﴾
“However, whoever disbelieves after this promise, it is they who will be the rebellious.” This statement also indicates that the goal of empowerment on earth is to manifest the Deen so that its emergence, that is, its dominance, is a confirming evidence for the people. After that, those who disbelieve in it, those who disbelieve and commit sins despite the clear evidence, will be disobedient transgressors. Therefore, this goal of empowerment (tamkeen) is to create a community (jamaa'ah) of believers and Muslims living an Islamic life, which is also called, in contemporary terms, an Islamic society. When we speak of an Islamic society, we are not only speaking of a society whose components are Muslims. Today, Muslims are spread across the globe, numbering nearly two billion. However, they do not constitute an Islamic society. A society is a community (jamaa'ah) of people who have established permanent relationships upon a basis, and these permanent relationships give this society its identity and way of life. If the relationships are shaped by Islam, then it is an Islamic society. If its relationships are shaped by capitalism, then it is a capitalist society, and so on. These relationships can only be Islamic if the culture of a society is based on Islamic thoughts, and the prevailing systems are Islamic systems, which means it is based on Shariah Law. If Muslims embrace pure Islamic concepts, free of any foreign concepts, and apply their Islamic system to their lives, they will have manifested

themselves as an Islamic society. If Islam spreads among Muslims with its concepts, if they desire to live an Islamic life, and if they reject all non-Islamic concepts, but limit themselves to being educated in Islam and committed to it as individuals, then unless a political system is established in their land that applies Islamic systems and oversees their affairs, then this society will not be Islamic. This is because the system implemented in a society, in terms of constitution, laws, and legislation, determines its essential identity. A society cannot be Islamic as long as the systems implemented there are not Islamic, even if Muslims embrace a pure Islam devoid of any blemish individually. Therefore, working for empowerment is working for an empowered Ummah on earth, with authority, where sovereignty belongs to the Shariah Law of Allah (swt).

The above discussion leads us to a very important question: Is empowerment the ultimate goal of Islam and Muslims in this worldly life? Or is it a method to achieving the actual goal?

This question is a subject of debate, and even conflict, among many Muslims today. Most of those who answer it give the wrong answer. Many Muslims believe that establishing an Islamic state is the pinnacle of reviving Muslims, and that it is the result of implementing Islam, and establishing an Islamic way of life and an Islamic society. Many sincere Muslims who love their Deen say: We must establish an Islamic society so that an Islamic state can then be established. This is a major misunderstanding, as they fail to grasp the meaning of the state or its function. The state in Islam is neither the pinnacle of reviving nor the ultimate goal. Instead, the state in Islam is the practical method for establishing Islam, generating an Islamic way of life, and perfecting Islamic society. It is well known to all political thinkers, Muslims and non-Muslims alike, that the state is the executive

entity for the set of concepts, convictions, and standards held by any people. The state is its means of achieving the way of life it seeks. Without an Islamic state, there will be no Islamic society, and no Islamic life. The misconception that the existence of an Islamic state or the Khilafah (Caliphate) is the ultimate goal of reviving and advancement for the Ummah, after it has fully implemented Islam, is a complete failure to understand the true meaning of implementing Islam and the Islamic state. Islam cannot be implemented without a state, and Islamic systems cannot be truly viable on the ground unless they have a state. Therefore, Allah (swt) made empowerment on earth a means to establish Islamic life, implement Shariah Law, and achieve security. Therefore, those who limit their efforts to preaching Islam to mere preaching, guidance, and what resembles Christian evangelism, without considering the serious work required to establish an Islamic state, whether they realize it or not, are not working to establish Islam. They are merely calling people to adhere to Islam individually. No individual can fully implement Islam, and more so, all individuals together cannot implement it without a state. This is because Islam did not come only for individuals; instead, it came as a way of life, and a state must be established to implement it. The state is the executive entity of any civilization and any political culture. It is the executive entity of the way of life that people want to live.

So, the issue of empowerment on earth means that the Islamic Ummah must have a state that embodies this empowerment, a state for the Ummah, not just any state. For example, if we imagine that Muslims established a small, territorial state that lacks the strength to make it impregnable against enemies, such a state would not empower Islam and Muslims on earth. The state that empowers Islam and Muslims is

the one Islam calls “Dar ul-Islam (Abode of Islam).” Dar ul-Islam is the one that, by its Shariah definition and legal reality, embodies the empowerment of Islam and Muslims. The definition of the Abode of Islam is الدار التي يطبّق فيها الإسلام، ويكون أمانها بأمان المسلمين “the Abode in which Islam is implemented and whose security is guaranteed by the Muslims.” If one of these two conditions is missing — the complete establishment of Islam and the security of the state being guaranteed by the Muslims alone, both domestically and externally — then it is not an Abode of Islam and does not embody the empowerment of Islam and Muslims. There is no empowerment where there is dominance and hegemony of the kuffar, as Allah (swt) says, ﴿وَلَن يَجْعَلَ اللَّهُ لِكُفَّارِينَ عَلَى الْمُؤْمِنِينَ سِبِيلًا﴾ “Allah (swt) does not grant the kafiroon a way of dominance over the Muslims.” [TMQ Surah An-Nisaa: 141].

After the establishment of an Abode of Islam, Muslims cannot be content with merely implementing Islam in their own lands. Instead, the state must have a foreign policy based on carrying the Risaalah (message) to the world. Carrying Islam to the world is the practical implementation of the Saying of Allah (swt), ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أَمَةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ “Thus We have made you a just Ummah that you will be witnesses over the people and the Messenger (saw) will be a witness over you.” [TMQ Surah Al-Baqarah: 143].

Another issue that remains a source of controversy and confusion for some Muslims today is: Is succession on earth a consequence of Muslims striving for empowerment, as it falls under the takleef (Shariah liability) conferred by Allah (swt) upon His servants? Or is it merely a Favor (mannah) from Allah (swt)? Now, some say that empowerment is not one of the takaaleef (Shariah liabilities) upon the believers, but instead it is a mere Favor from Allah (swt) and so we are required have Iman and do

good deeds in general, without striving to assume authority and ruling. They add that when good deeds are evident in us, Allah (swt) will then bestow upon us His Favor of succession and empowerment on earth. This statement is undoubtedly devoid of any Shariah legal evidence. Indeed, it contradicts the Shariah legal evidencing. Its implication is that Muslims are not required to strive for nasr (victory), whereas Allah (swt) says, ﴿وَأَعِدُّوا لَهُم مَا أَسْتَطَعْنُم مِّنْ قُوَّةٍ وَمِنْ رِبَاطِ الْحَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمْ اللَّهُ يَعْلَمُهُمْ﴾ “And prepare against them whatever you are able of material power and of steeds of war by which you may terrify the enemy of Allah and your enemy, and others besides them whom you do not know but whom Allah knows.” [TMQ Surah Al-Anfal: 60].

Allah (swt) commanded us to prepare for battle, and He will not grant victory to the believers if they do not prepare for battle. Instead, Allah (swt) warns them of destruction if they neglect to prepare. Allah (swt) says, ﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُنْفِقُوا بِأَيْدِيهِمْ إِلَى الْتَّهْلِكَةِ﴾ “And spend in the Path of Allah and do not throw yourselves with your own hands into destruction.” [TMQ Surah Al-Baqarah 195]. This means that if they do not prepare for battle, then Allah (swt) will not grant them nasr. Instead, more than that, they will throw themselves into destruction. Allah (swt) attributes nasr to Himself, but this does not mean that nasr comes without the efforts of His believing servants. If we refer to the Seerah of the Prophet (saw), from the time he was sent until he established his state, he did not wait for the state to come to him as a Favor from Allah (swt). Instead, he would approach the people and tribes and ask them: How much quwwa (material strength) and man'ah (protective capability) do you have? He would ask them to believe in him and grant him material support, because he was searching for a ruler to be established on earth,

and he was searching for someone to grant him material support in order to convey the Risaalah (message) of his Lord (swt), and in order to establish a state for Islam. Therefore, when the people of Madinah gave him their leadership, Allah (swt) honored them by calling them the Ansar, because they supported him and supported Islam. Thus, by the Grace of Allah (swt), the state of Madinah was established based on the Prophet (saw) and his Companions (ra) taking the necessary causative measures (asbaab) to achieve this empowerment.

Yes, those who work to achieve empowerment may seek to take the necessary causative measures (asbaab) but fail to achieve it, because they do not yet possess the necessary elements, and because some of these elements are not even within their control. This is what happened with previous Prophets (as). However, if they do not take the necessary asbaab (causative measures), then empowerment will inevitably not occur, and succession will not take place. There is no succession or empowerment on earth without working for it, and taking the necessary causative measures.

After taking the necessary causative measures, their goal may or may not be achieved, for this is a matter of the Unseen (Ghayb). However, this nation is promised succession by the text of the Book of Allah (swt), in the Words of the Almighty, ﴿وَعَدَ اللَّهُ الَّذِينَ أَمْأَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا أَسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي أَرَتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ حَوْفِهِمْ أَمَّا يَعْبُدُونَ نِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَسِقُونَ﴾ “Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did

with those before them; and will surely empower for them their Deen, which He has approved for them; and will indeed replace their fear with security, provided that they worship Me, associating nothing with Me. However, whoever disbelieves after this promise, it is they who will be the rebellious.” [TMQ Surah An-Nur: 55].

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ، بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَهِّرُهُ، عَلَى الَّذِينَ كُفِّرُوا ۖ وَلَوْ كَرِهُ الْمُشْرِكُونَ﴾ “It is He who has sent His Messenger with guidance and the Deen of truth to manifest it over all religion, although they who associate others with Allah (swt) dislike it.” [TMQ Surah As-Saf: 9]. This is a promise from Allah (swt) that this Deen will prevail over all religions, and this prevalence over all religions has not yet happened. Islam has appeared over a wide area of the earth, but it has not yet been established over the entire earth. This promise is still awaited. In Sahih Muslim, on the authority of Thawban, he said: The Messenger of Allah (saw) said, إِنَّ اللَّهَ زَوَّى لِي الْأَرْضَ، فَرَأَيْتُ مِشَارقَهَا وَمَغَارِبَهَا، وَإِنَّ أَمْقَى سَبِيلَهَا مَا زَوَّى لِي مِنْهَا (swt) folded the earth up before me, so I saw its easts and its wests. My Ummah’s dominion will reach what was folded for me of it.” However, the Ummah cannot reach this empowerment unless the causative measures (asbaab) for this empowerment are achieved within it, and these reasons cannot be achieved without its own efforts. Allah (swt) said, ﴿يَأَيُّهَا أَنَّذِينَ ءَامَنُوا إِن تَنْصُرُوا﴾ “O you who have believed, if you

support Allah, He will support you and plant firmly your feet.”
[TMQ Surah Muhammad: 7].

News of Muslims from Around the World

Member of Al-Ghariani Fatwa: It is Necessary to Fight the Ideology of Rabi' al-Madkhali

Abdullah al-Jaidi, a member of the Sadiq al-Ghariani Fatwa House in Tripoli, called for fighting the ideology of the late Saudi Sheikh Rabi' al-Madkhali, instead of confining debate to praying for mercy for him, or calling for his downfall and cursing him.

Al-Jaidi said on his Facebook page, "The issue is not the death of a person, for whom you pray for mercy, or even curse him. Instead, the most dangerous matter is the extremist ideology he left behind that combines takfir with the permissibility of shedding the blood and honor of those who oppose him."

He added, "Let your concern be to fight this extremism. As for the individual, he went to his Lord alone, without followers or authority accompanying him, whilst death is sufficient as a reminder... one either dies as a wali of Allah or a miserable person."

It is noteworthy that Saudi Sheikh Rabi' al-Madkhali, one of the most prominent figures of the Salafi school, died at the age of 92 after a struggle with illness.

The Army of the Jewish Entity Targets a Hamas Leader near Tripoli, Lebanon

The army of the Jewish entity revealed on Tuesday, July 7, 2025, that it targeted Hamas leader Mahran Mustafa Baajour in Tripoli, northern Lebanon, after a raid that targeted the area. It added, via X, that the attack was carried out by an air force

aircraft, based on intelligence guidance from the Northern Command and Military Intelligence. It claimed that Baajour promoted and directed numerous plots against the Jewish entity and its army, including during the current war, where he participated in implementing plans to launch rockets toward Nahariya, Kiryat Shmona, and other cities across the country, according to its statement.

Al-Waie: While the Jewish entity is targeting the killing of Muslims in the north and the south, the rulers, including the rulers of Lebanon, are busy appeasing and demanding that the people watch the systematic killing and be satisfied with it, otherwise they will be threatened with a similar fate. This is despite the fact that these killings are taking place far from the Litani Line, and the Lebanese authorities are confirming that they are agents, not only for implementing the shameful armistice agreement, but also for giving the occupying entity more than it desires across the country.

The New Government in Syria is Busy Justifying Itself to the “International Community” from within the Judicial Dock, Even Regarding the Removal of Statues and Sculptures!

On July 3, 2025, the governor of Aleppo in Syria, Engineer Azzam al-Gharib, clarified the details of the dismantling of the Martyrs' Statue in Saadallah al-Jabri Square in the city center. This incident sparked widespread controversy on social media, after the statue was destroyed, during an attempt to move it on July 2, 2025, as part of a square rehabilitation project.

Al-Gharib stated that the relocation was carried out in coordination with the city council and the Directorate of Antiquities, with the goal of transforming the square into an open

cultural space. He emphasized that the implementation was carried out in an “unacceptable manner,” which calls for immediate accountability for those responsible for the negligence.

The Directorate of Antiquities and Museums stated, in a statement published on the official Aleppo Governorate accounts, that the statue was moved to preserve its artistic value, and that it would be maintained by specialists in preparation for its transfer to the museum. It explained that the statue’s presence in its previous location obstructed part of the view of the newly installed main screen in the square, necessitating the evacuation of the site.

Activists circulated video clips showing the moment the upper part of the statue shattered, after an attempt to lift it using a pulling mechanism. Some people demanded a transparent investigation into the circumstances of the incident, and the accountability of those responsible for the damage to the statue. They called for the monument to be restored to its original condition. The Aleppo Governorate confirmed that the decision was not ideologically motivated.

Al-Waie: It is noteworthy that the leaders of Hayat Tahrir al-Sham (HTS) have shifted from demolishing idols, and denouncing people visiting shrines, to declaring that the statues would be preserved or relocated, in an effort to appease the international community!

Al-Sharaa Comments on the Launch of Syria’s “New Visual Identity.”

Syrian ruler Ahmed al-Sharaa affirmed that the country's new visual identity, launched on Thursday, July 3, 2025, expresses a Syria that does not accept division or partition, a unified Syria. In a speech during the launch ceremony of the new visual identity at the People's Palace in Damascus, he said, "One day, in ancient times, the story of a city was born, where a group of people gathered. It is said that the story of the first creation began there, and people multiplied. Because of their great numbers, humanity began to need to establish disciplined behavior. They planted, made, and built, and so on until they built the first capital known to humanity: Damascus." He added, "Whoever reviews history will find that Damascus is the beginning and end of the world's story, and it will become clear to them that what we experienced during the era of the former regime was the most humiliating era in the history of Damascus," according to what was reported by the Syrian Arab News Agency (SANA).

Al-Shara continued, "O Syrian people, the story of Damascus continues with you. History tells us that the era of your decline has passed, the time of your revival has arrived, your blood was not shed in vain, your sufferings were heard, your migration has ended, your prisons are empty, and patience has brought you victory."

He pointed out that "today's celebration is a symbol of the identity of Syria and its people in its new historical phase, an identity that derives its characteristics from this bird of prey, from which it derives strength, determination, speed, mastery, and innovation in performance."

Al-Shara explained that "the identity we are launching today expresses that cultural and ethnic diversity is a factor of enrichment and enrichment, not division or conflict," stressing

that “the identity expresses the building of the Syrian person and the restoration of the Syrian identity, which has become accustomed to migration in search of security and a promising future. We will restore its trust, dignity, and natural position at home and abroad.”

Al-Waie: Aside from the lies spread by Ahmed al-Sharaa regarding the prison evacuation, as Idlib’s prisons have been overflowing with sincere youth (including Hizb ut Tahrir members) for years, it is striking that he speaks of the time of revival, arguing that it has arrived. He fails to recognize that there can be no revival for the people of Syria and all other Muslims except on the basis of Islam, its culture, and its Shariah legislation, and not on the basis of narrow, racist, regional nationalism. This tendency fragments the Islamic Ummah along the lines of the Sykes-Picot Agreement, or any subsequent lines drawn by the colonizer. It offers no ideological viewpoint towards worldly life, no concepts about it, and no legislation for it, for nationalism is among the worst matters that Allah (swt) has forbidden.

Racist Hatred Behind Murder of Muslim Woman in Hanover, Germany

The Algerian Embassy in Berlin announced the arrest of the main suspect in the murder of Algerian citizen Rahma Ayat, who was residing in the German city of Hanover.

In a statement posted on its official Facebook page, the embassy expressed its “deep sorrow and grief” over the crime that occurred on July 4, offering its condolences to the family of the deceased and praying to Allah to have mercy on her soul.

In this context, the Algerian newspaper Al-Shorouk revealed that the victim, Rahma Ayat, 26 years old and originally from Oran, was a nursing student and was stabbed by a 31-year-old German man.

The grieving mother told local media that her daughter's friends confirmed that the crime was racially motivated, as Rahma was wearing a hijab and was harassed by her neighbor. However, police have yet to determine the motive behind the crime and have not yet filed any charges against the suspect. The investigation is ongoing.

Al-Waie: Would the neighbor have taken the murder lightly if he had known that his laws were strict in punishing killers? However, applying reason in legislation will inevitably produce contradictory results regarding the concept of good and evil, and will not produce good for humanity. On the other hand, would the neighbor have held a grudge against Islam and its ideals had it not been for the systematic and continuous incitement by many German political parties against Islam and its followers, and the way people like him were led by these obsessions and lost their minds? Would this stereotypical image of Islam have achieved its goals if the Islamic Ummah had an Islamic state that presented the true image of Islam and conveyed its message to the world?

Hundreds of Thousands of Indian Muslims Protest New Waqf Law

In a rare and unprecedented scene in years, hundreds of thousands of Muslims from across the Indian state of Bihar and neighboring states flocked to the historic Gandhi Maidan in the

center of Patna on Saturday, June 28, 2025, in one of the largest popular Muslim demonstrations in India in recent years.

This massive demonstration came in rejection of the Waqf Law of 2025, which came into effect at the beginning of this year and which the protesters described as a “legal cover for the plundering of Islamic endowments and the demolition of masajid, cemeteries, and religious madaris.”

The demonstrators expressed their outrage at what they described as “escalating violations of their sanctities,” asserting that the new law opens the door wide to the seizure of Waqf properties, especially in villages that lack official ownership documents dating back hundreds of years.

Ahmed Wali Faisal Rahmani, head of the Emirate of Shariah Foundation and one of the most prominent organizers of the protest, told the crowd that the demonstration was “a turning point and a powerful message that we will no longer be silent.” In exclusive statements to Al Jazeera Mubasher, he added, “The law was enacted with malicious intentions. They are silently seizing cemeteries in villages and demolishing religious madaris in cities. This law has become a cover for the theft of our endowments.”

The demonstrators held up banners reading “Protect our endowments” and “Stop the demolitions,” while chants and prayers rose in an atmosphere charged with anger. Khurshid Ali, one of the protesters from a remote village, said, this law terrifies us. We have mosques and ancient cemeteries without ownership documents. How can we prove our ownership of lands dating back generations?”

Muhammad Rustam Ali, meanwhile, addressed a direct message to the Indian government, saying, “We will not remain silent. If justice is not achieved, let everyone know that we have

not been silent in the past, and we will not be silent today or in the future.”

The new law, titled the “Unified Management, Efficiency Enhancement and Development of Endowments Act,” grants the government unprecedented oversight powers over Islamic endowments and allows the appointment of non-Muslims to their governing boards. Despite appeals before the Supreme Court, the government has already begun implementing the law, leading to the demolition of numerous mosques and madrasas, particularly in rural areas, according to activists.

The largest number of waqf properties in the world is in India, home to more than 200 million Muslims. The properties are estimated at more than 872,000, with a market value of approximately \$14.2 billion. (Source: Al Jazeera Mubasher)

Al-Waie: This is the state of Muslims as long as they have no state to defend them and no Khaleefah (Caliph) to oversee their affairs.

Pakistan Kills 30 Militants Trying to Cross from Afghanistan

The Pakistani military announced on Friday that it had killed 30 militants trying to cross the border from Afghanistan over the past three days, following the deaths of 16 soldiers in a suicide attack in the same border area last week. The militants belonged to the Pakistani Taliban or affiliated groups, the military said in a statement, accusing arch-rival India of supporting the militants.

“The armed forces demonstrated a high sense of professionalism and averted a potential disaster,” the statement said. “A large quantity of weapons, ammunition, and explosives was also seized.”

The operation took place in the North Waziristan border region, where 16 Pakistani soldiers were killed last week in a suicide attack claimed by a faction of the Pakistani Taliban. Pakistani Prime Minister Shehbaz Sharif praised the security forces for “thwarting an infiltration attempt.” His office confirmed in a statement on Friday, “We are determined to eradicate all forms of terrorism.” The statement accused the Indian prime minister of supporting the armed insurgency in Pakistan. India and Pakistan, both nuclear-armed countries, trade accusations of supporting armed groups operating within their respective territories.

Al-Waie: Instead of erasing the nationalistic borders between Muslim countries and confronting India, Pakistan’s rulers are deepening the rift between the Muslims of Afghanistan and Pakistan, by inciting nationalistic sentiments and fighting over them.

Iranian MP: We Shouldn’t Talk Softly to America

Iranian parliamentarian Morteza Agha-Tahrani criticized President Masoud Pezeshkian’s remarks, in which he said that the slogan “Death to America” was not intended for US officials. Agha-Tahrani said, “We should never talk softly.” He added, “We must move forward with strength and resistance.” The Iranian parliamentarian described the American people as “corrupt” who immigrated from Europe to America, writing, “Our problem is with the US government.”

Al-Waie: Iran still revolves within America’s orbit, even if America has limited its role in the region. Iranian officials have become addicted to betting on the approach of subservience between their country and the United States. They have not

learned from what happened to them, or from what happened to many of those who followed America's lead, the closest example being the Assad regime, which America threw in the trash, after it had consumed it and its usefulness for it had expired.

And Amongst Them Is Hassan Chalghoumi: A Delegation of European Imams Meets with the President of the Zionist Occupying State in Al-Quds.

The president of the Jewish entity, Isaac Herzog, received a delegation of imams and Muslim clerics from several European countries at the presidential headquarters in al-Quds. Approximately ten religious figures from France, Italy, The Netherlands, and the United Kingdom participated in the meeting, as part of a delegation organized by ELNET, an organization dedicated to strengthening relations between Europe and the Jewish entity. Hassan Chalghoumi, president of the French Imams Conference, said in his address to Herzog, "We came bearing a message of love. We pray for the return of the hostages." He added, "The war that broke out after October 7 is a war between two worlds. You represent the world of humanity and democracy."

The issue of relations with the Jewish entity is one of the most prominent deviations associated with Chalghoumi's name. He has made repeated visits to Tel Aviv, most recently weeks after Operation Al-Aqsa Flood launched by Hamas on October 7, 2023, and the subsequent horrific massacre in the Gaza Strip.

Al-Waie: It is individuals like this fallen man that the West and its agents in the Muslim World want to present as "religious leaders" to Muslims, under the banner of moderate Islam.

A Peaceful Jordanian Detainee Was Tortured Until He Lost an Eye and Was Denied Justice

The family of Jordanian detainee Hamza Bani Issa accused security forces of subjecting him to brutal torture inside the Irbid East Security Detention Center, which resulted in the permanent loss of sight in his left eye. This torture occurred due to his participation in a peaceful solidarity activity with Gaza, without posing any threat or violation that would warrant such abuse.

His mother recounted the horrific details of what happened to her son, confirming that Hamza was arrested by Preventive Security forces after raiding his home during the last ten days of Ramadan, on March 24, 2025. They searched the house and confiscated all of his and his wife's electronic devices before taking him to the Irbid East Security Center without any announced court order or clear charges. The family explained that the crime did not stop at arbitrary arrest, but escalated to the level of deliberate physical abuse, when security officers forced Hamza to undress for a humiliating search devoid of any respect for his privacy or dignity. When he refused and demanded that the search be conducted in a secure location, several officers brutally beat him, despite his hands being tied. The severe beating resulted in the rupture of his left eyeball, the complete detachment of his retina, and the permanent loss of vision. His mother confirmed that her son became blind in his left eye as a result of this attack, noting that security officers attempted to cover up the crime by fabricating a charge of "resisting security during a search," even though Hamza was handcuffed and unable to defend himself. Most shocking, the Public Prosecutor of the Irbid Governorate Police Directorate

decided to prevent the prosecution of the attackers on the grounds of “lack of evidence,” despite the permanent injuries inflicted on her son, as if justice had become hostage to the perpetrator's narrative rather than the screams of the victim. The family announced that Hamza remains detained at the Zarqa Correctional and Rehabilitation Center for his support of Gaza on social media. He faces a case before the State Security Court, despite the fact that his activism did not go beyond peaceful expressions of solidarity with a besieged people. The family revealed that the attack on their son is just the latest in a series of arbitrary arrests of numerous Jordanian activists in recent months, simply for participating in peaceful protests or publishing opinions condemning the events in Gaza. This reflects an unprecedented escalation in repressive practices and a continued crackdown on public and private freedoms.

This incident is one of the most serious security violations in Jordan recently. The extent of the injury and the inhumane conditions that led to it were overlooked, and no one from the officials was held accountable. Meanwhile, Hamza continues to pay the price for expressing his opinion and losing his sight for a humanitarian stance that should have been respected, not suppressed.

Al-Waie: On the authority of Ubadah ibn al-Samit (ra), the Messenger of Allah (saw) said, «يكون عليكم أمراء؛ إن أطعتموهم» «أدخلوكم النار، وإن عصيتموهם قتلوكم» “You will have rulers over you; If you obey them, they will put you in Hell, and if you disobey them, they will kill you.” A man said, “O Messenger of Allah! Name them for us so that we may throw dirt in their faces.” The Messenger of Allah (saw) said, يا رسول الله! سُمّهم لنا لعلنا نحثو في وجوههم التراب. فقال رسول الله ﷺ لعلهم يحثون في وجهك ويفقؤون عينك

“Perhaps they will throw dirt in your face and put out your eye.” (Narrated by Al-Tabarani)

Do Not Dress Up a Man in a Garment He Does Not Wear... Lest he Corrupt Your Deen and Your Worldly Life

A. Bahaa al-Husseini

The news: A report by Axios on Tuesday (July 22, 2025) stated that senior American, “Israeli,” and Syrian officials are expected to meet next Thursday in an attempt to reach security understandings regarding the situation in southern Syria. The meeting will be chaired by the US envoy to Syria, Tom Barrack, who has mediated between the two sides in recent weeks. (Zakros - Agencies)

O Muslims:

Today, it is our Shariah obligation to expose the new betrayal being cooked up on an American-Zionist fire in ash-Sham! Call matters by their proper names. Amid the blood of martyrs that has not dried, and the suffering of our people in ash-Sham that has not abated, Ahmed al-Sharaa (al-Julani) emerges with a new step that clearly reveals his position as an American agent in the conspiracy to liquidate the revolution. Media reports have revealed arrangements for a security summit meeting that will include al-Sharaa, American envoys, and senior officials from the Jewish entity, under the guise of “preventing escalation” in Syria! Even more dangerous is that the meeting’s focus will be on “increasing coordination and communication between ‘Israel’ and Syria.” What could be more blatant in treason and betrayal?

This so-called “security coordination” is nothing more than an acknowledgment that Syria remains a functional state, and the revolution is being closed down, in collusion between America and the occupying entity. This is a covert, then overt, normalization with the Jewish entity, and a betrayal of the blood of martyrs, detainees, and displaced persons.

O Muslims of ash-Sham:

What al-Julani is doing is a betrayal of Allah (swt), His Messenger (saw), the Ummah, and the people of ash-Sham. Your Shariah obligation, as well as humanitarian compulsion, is to expose him, publicly disavow his betrayal, stand up to him, and stop him before he leads you to destruction. You must reject any settlement sponsored by America or coordinated with the Jewish entity.

Beware, servants of Allah (swt), of cloaking someone in the garb of righteousness and piety, or the garb of ruling with justice and benevolence, when he does not actually wear it. By doing so, you will corrupt his Deen and corrupt yourselves, in both your Deen and your worldly life. Do not praise him, but correct him. The Prophet (saw) said, **إِذَا رأَيْتُمُ الْمَدَاحِينَ فَاحْتَذُوا فِي وُجُوهِهِمُ التَّرَابَ** “If you see flatterers, throw dirt in their faces.” [Narrated by Muslim 3002] The Companions (ra) and righteous predecessors would not praise anyone to their face, especially if they were in authority, because of the temptation and delusion that this entails, which can destroy its possessor. Praising oppressive rulers, praising them for matters they do not possess, justifying their crimes, and remaining silent about their treachery is a form of inclination to the oppressor. Allah (swt) warns, **وَلَا تَرْكُنُوا إِلَيْ** ﴿

﴿أَنِّيْنَ ظَلَمُوا فَتَمَسَّكُمْ أَنَّا﴾ “And do not incline toward those who do wrong, lest the Fire touch you.” [TMQ Surah Hud: 113]

Beware of anyone who promotes falsehood, or masks it with the garb of Islamic Shariah Law, patriotism, or self-interest. This inclination to oppressors brings punishment from Allah (swt) and destroys the Ummah in both its Deen and worldly affairs. Beware of creating tyrants with your tongues. When a ruler hears excessive praise, he becomes intoxicated by it. If he is deceived by false praise, he becomes tyrannical and transgresses. If he finds no one to deter or advise him, he spreads corruption on earth, thinking he is a reformer. Umar ibn al-Khattab (ra) said after one of his subjects advised him, **لَا خَيْرٌ فِيهِمْ إِنْ لَمْ تَقُولُوهَا، وَلَا خَيْرٌ فِينَا إِنْ لَمْ نَسْمَعْهَا** “There is no good in you if you do not say it, and there is no good in us if we do not listen to it.” So, speak the truth to the ruler, do not flatter him, and do not fear him, for truth is not built on flattery.

﴿الَّذِينَ إِنْ مَكَنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَإِذَا وَجَدُوا آلَّرْكُوْهَةَ وَأَمْرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ﴾
“Those who, if We establish them in the land, establish prayer and give zakah, enjoin what is right and forbid what is wrong.” [TMQ Surah Al-Hajj: 41]. You will have no glory except through an Islamic state that establishes God's law on earth, led by a righteous Imam who rules by God's Book, unifies the Ummah, liberates the land, and cuts off the hand of the kafir West and the Jews from our lands. Remember the words of Allah (swt), **وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ** “And whoever among you takes them as allies, then indeed, he is one of them.” [TMQ Surah Al-Ma'idah: 51] And He (swt) said, **إِنَّ النَّاسَ إِذَا رَأَوُا الْمُنْكَرَ فَلَمْ يَغِيرُوهُ أَوْ شَكَ أَنْ يَعْمَلُهُمْ**

اللَّهُ بِعْقَابٍ مِّنْ عِنْدِهِ “When people see evil and do not change it, Allah (swt) is likely to afflict them all with a punishment from Him.” [Narrated by Ahmad and Abu Dawud].

﴿هَذَا بَلَغٌ لِلنَّاسِ وَلَيُنَذَّرُوْا بِهِ، وَلِيَعْلَمُوْا أَنَّمَا هُوَ إِلَهٌ وَحِدَّهُ﴾
“This is a message to mankind that they may be warned thereby and that they may know that He is only one God and that those of understanding may be reminded.” [TMQ Surah Ibrahim 52]

Are the Houthis a Rebel Group? Or a Multi-Role Tool of Agency?

(Translated)

Mu'nis Hamid - Iraq

To answer this question, we must delve into this complex issue and delve into the network of geopolitical interests that extend beyond Yemen's borders, amidst the long-standing struggle between British influence and American influence and its tools of agency.

Perhaps the foremost American objective is to perpetuate the reality of Yemeni fragmentation and transform Yemen into a fragile, fragmented state. It also appears that the Houthis play a role in the current maritime conflict, for reasons that may make America uninterested in resolving this issue, as long as it ensures that the Gulf rulers remain under American protection. Perhaps maintaining the Houthis' role will push the Gulf rulers to accept the conditions imposed by America on the region regarding normalization negotiations with the Jewish entity.

Yes, the Houthis constitute Tehran's arm in Yemen, but their presence does not pose a threat to America. On the contrary, it may allow Tehran to be drained through a proxy war to manage the conflict between America and Britain, by Iran supplying the Houthis with weapons and drones.

This strategy may also align with America's ambitions to keep Tehran under pressure, without actual confrontation.

Furthermore, keeping the Houthi issue open is a permanent justification for the US military presence at sea, due to security considerations related to the Houthi threat to international shipping routes. It thus justifies the continued US military presence and the militarization of the sea in this vital waterway, through international alliances led by America. It strengthens America's presence in the face of the Chinese commercial giant.

Likewise, one of the goals of maintaining this issue may be to integrate the Jewish entity into regional security arrangements, thus facilitating cooperation with the Gulf states, given that the Houthis constitute the Iranian Axis of Resistance.

Another goal of maintaining this issue is to ensure that the Gulf rulers remain permanently dependent on America for protection of shipping routes, so that Washington maintains the upper hand in the security equation.

America is also using this issue to control the ambitions of the Jewish entity, using the Houthis as a scarecrow to control the entity's relationship with American ambitions.

Perhaps this is the culmination of these intertwined interests, sufficient to render the Houthis a multi-role tool of agency in the hands of America, the enemy of the people. Therefore, the Houthi issue will remain open as long as it serves American projects.

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