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As we extend our warmest congratulations to all Muslims across the globe on the occasion of the blessed Eid al-Fitr, we emphasize that they must seize this magnificent rite, one of the great rituals of their Deen that unifies them emotionally, as an opportunity to achieve practical unity. This is to be accomplished by working alongside us to establish their Khilafah (Caliphate), the sole means of their salvation, which will protect them and their lands, vanquish their enemies, and carry Islam forth to the world, thereby leading humanity out of the darkness of colonialism and capitalism into the light of Islam, and from the injustice of man to the justice of the Lord of Mankind.

The Libyan Scenario in Sudan and How to Prevent It

(Translated)

By: Ustadh Yaqoub Ibrahim – Wilayah Sudan

Sudan has witnessed rapid developments in the Darfur region after the Rapid Support Forces (RSF) seized control of Damra Mustariha on Monday, February 23, 2026, and before that, El Fasher, following the withdrawal of the last army stronghold from Darfur on October 26, 2025. This was a pivotal step that created a new reality and further complicated the Sudanese landscape, pushing Sudan towards a scenario similar to the Libyan scenario. The signs of a second split in Sudan have emerged, with two separate and conflicting governments, leaving the country and its people to suffer in the middle.

After America's success in 2011 in separating South Sudan, it found its instrument in the Rapid Support Forces (RSF) and used them in a plan to separate Darfur. It instigated a war between Burhan and Hemedti in 2023 and successfully managed it until the RSF seized control of the entire region. Thus, Sudan effectively had two governments: one in the west, the Darfur region, an area twice the size of Britain and equal to France, encompassing large parts of Kordofan, led by Hemedti. This government controlled most of Sudan's production of rare minerals, such as gold and oil fields, which Trump coveted wherever they could be found; and another, second, government led by the army in the rest of Sudan.

America pursued this scenario based on the recommendations of the United States Institute of Peace (USIP), established by Congress in 1984, whose directors include the Secretary of State and the Secretary of Defense. At a workshop in Nairobi in April 2024, the Institute described the situation in Sudan as surpassing the Libyan scenario, being the most likely and worst, according to indicators on the ground. (Al Jazeera, March 14, 2024). This institute is considered one of America's tools for steering the course of war in the direction America desires. Following lengthy discussions held in the same workshop, the focus shifted to the existence of two governments in Sudan, which became the most likely and probable scenario. This is the same scenario that Trump's senior advisor on Arab and African affairs, Massad Boulos, spoke of regarding the repetition of a Libyan scenario, related to the division of Sudan, in an interview with Al Arabiya channel on October 28, 2025.

America deliberately prolonged the war, which was expected. On May 4, 2023, less than a month after the war began, then-Director of National Intelligence Avril Haines stated: "The fighting in Sudan between the Sudanese armed forces and the Rapid Support Forces is we assess likely to be protracted." (DW website).

The eminent scholar and Ameer of Hizb ut Tahrir, Ata Bin Khalil Abu Al-Rashtah, who exposed the conspiracies of the disbelievers in Muslim lands, had already stated that America wanted the two generals to prolong the war. In a statement dated April 25, 2023, just ten days after the war began, he said in point 4: "As for what is expected of the continuation of this clash and its outcome, as we mentioned, its purpose was to exclude Britain's agents (the civil component of Freedom and Change and others), and

although this was done or almost, but the precedent of the coup against the constitutional document and its exposure to the people makes America and its collaborators this time prolong the conflict to some extent, but out of hit-and-run rather than decisiveness.”

Thus, prolonging the war was the one of America’s styles for establishing the Libyan scenario. Massad Boulos emphasized that there is no military solution to this conflict, explaining that this war cannot be won militarily and that President Trump is completely against this principle and always prefers peaceful solutions. (Al Jazeera, November 21, 2025). This is evident from the course of the battles since the outbreak of this accursed war! In the same interview, Boulos clarified that Washington has solutions and drafts ready, but the key lies in implementation, stressing that his country is in constant contact with both sides of the conflict in Sudan. He had also stated to Asharq Al-Awsat on October 28, 2025, that “the only solution and the only way forward is through peaceful solutions via dialogue.”

America has pursued a policy of perpetuating the war in Sudan, stalling on solutions and resorting to endless delays that have deafened politicians and observers of Sudanese affairs, all to consolidate the influence of America’s separatist ally, Hemedti. in Darfur.

The leadership of the army and the Rapid Support Forces are America’s men in Sudan. According to David Satterfield, who succeeded Feltman as Special Envoy to the Horn of Africa, in a study published by the Washington Institute, opined that Washington had only bad options in Sudan and was forced to make deals with the army. According to i24 News, Massad Boulos confirmed that the United States is in daily contact with both

sides of the conflict, moving negotiations from Jeddah to Geneva to Cairo to Washington and elsewhere, not to find a solution, but to stall for one. They announced a quick truce on September 12, 2025, but we haven't heard anything about it since, except in statements by Mosaad Boulos and his Quad!

These delaying tactics employed by the US are intended to give both governments, Burhan's and Hemedti's, time to consolidate their power, each within its respective areas of control. The transitional government has already begun to gain international acceptance, at least from countries allied with the US in the region. On Friday, February 20, 2026, Ugandan President Yoweri Museveni received the entire transitional government, headed by Hemedti, at the state [alace in Entebbe. Museveni wrote in a post on his official X platform that he affirmed during the meeting that dialogue and a peaceful political solution are the only paths to achieving sustainable stability for Sudan and the region. (Sudan Tribune, February 20, 2026).

The current and future efforts of the US will not lead to a solution that satisfies the people of the country. Instead, they are mere chatter in hotel lobbies, on the banks of the Rhône River in Switzerland, in Zurich, in the resorts of Sharm El Sheikh, Washington, and elsewhere. All of this is happening until the time comes to carry out the crime of separating Darfur. Then America will find itself negotiating, gathering the parties to sign off on this crime, just as it did in South Sudan. If things proceed, Allah forbid, in this manner, America will continue to control this file until it is confident in its plan to separate Darfur.

It is extremely dangerous to deal with the colonialists, and allow the head of evil, America, to handle matters related to the security of Muslims and their other issues. Islam has forbidden

the interference of non-Muslims in the domestic or foreign affairs of Muslims and has emphasized its prohibition. Allah ﷻ said, ﴿وَلَنْ يُجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ **“And never will Allah ﷻ give the disbelievers over the believers a way of authority.”** [TMQ Surah An-Nisa': 141]. The Islamic Ummah must sever the ties that allow the interference of the disbelieving Western colonialists in its lands, and this can only be achieved by establishing the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of the Prophethood, which preserves the unity of the Ummah and the unity of the state. Allah ﷻ said, ﴿وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا﴾ **“And they say, “When is that?” Say, “Perhaps it will be soon.”** [TMQ Surah An-Isra' : 51].

Developments in the War of America and the Jews Against Iran

(Translated)

By: Ustadh Asaad Mansour

When America launched its aggression together with its protégé, the Jewish entity, against Iran on February 28, 2026, it set the duration of the war at four days. It believed that once the head of the regime and the first-tier leadership were struck, the second-tier leadership would surrender and submit to its conditions just as happened in Venezuela, when its president was kidnapped and his deputy surrendered to them.

However, that did not happen. Iran remained steadfast and confronted this aggression. Trump's arrogance even increased to the point that he declared he would participate in appointing the Supreme Leader, and that he did not want Khamenei's son to assume the position. However, his hopes were dashed.

The New York Times reported, citing informed sources on March 12, 2026, that "advisers remained confident that killing Iran's senior leadership would lead to more pragmatic leaders taking over who might bring an end to the war."

This was also acknowledged by his Secretary of Defense, Hegseth, on March 10, 2026, who said: "I can't say that we anticipated necessarily that's exactly how they would react."

After the four days had passed, Trump spoke about two weeks to settle the battle, and perhaps four weeks. He wants to end it before it escalates, and begins to affect him domestically,

especially since the midterm elections for Congress are scheduled on November 3, 2026.

Generalized analogy in politics is a mistake. Every state and every event has its own circumstances and conditions. Likewise, stripping an event of its specific circumstances and context is also a mistake.

However, arrogance and hubris have blinded Trump, just as they had blinded his Republican predecessor George W. Bush when he attacked Afghanistan in 2001 and Iraq in 2003, and as they had earlier blinded George H. W. Bush when he attacked Somalia in 1992.

They rely on their military power, their economic dominance, and the silence of others in the face of their arrogance, or even their participation in it.

For this reason, they deal with each country individually without any major power confronting them. This is not as used to happen during the days of the Soviet Union, when the United States had to take the communist major power into account and seek agreement with it from 1961 until 1991, the year of its collapse. However, after that, the United States became the dominant power in the international arena.

Now that the war has entered its third week, Donald Trump has begun to retreat from his original objectives, or to claim that he has already achieved them, and now wants to stop the war. He listed these objectives as preventing Iran from acquiring nuclear weapons, stopping it from developing long-range missiles, and encouraging the Iranian people to rise up and seize power.

Meanwhile, Iran began striking oil facilities in the Gulf states, which affected oil production, and it closed the Strait of Hormuz, through which about 20% of the world's energy supplies pass.

As a result, a global oil crisis emerged: supplies decreased and prices rose both inside the United States and around the world. Even the release of record quantities from strategic petroleum reserves failed to curb oil prices, which resumed their upward climb as Iran escalated its attacks on oil facilities.

Thus, Donald Trump began making confused and inconsistent statements. On March 11, 2026, Trump told Axios in a brief phone interview that the war with Iran will end "soon" because there is "practically nothing left to target." "Little this and that... Any time I want it to end, it will end," Trump said during the five-minute call. This appeared to be a step toward ending the war.

He also expressed growing frustration over the war's impact on oil supplies. Trump told Fox News's Brian Kilmeade that ships holding at the Strait of Hormuz need to "show some guts" and push through the channel. In other words, he was asking them to risk their lives for the sake of United States, yet none of them seemed willing to show such courage.

On March 14, 2026, he began calling on other countries to intervene to help him reopen the Strait of Hormuz.

He was exposed by Democratic senator Chris Murphy, who wrote on social media, "I can't go into more detail about how Iran gums up the Strait but suffice it say, right now, they don't know how to get it safely back open."

This came after the Trump administration presented its plans to United States Congress in a closed session.

The New York Times also exposed him by stating: “On Feb. 18, as President Trump weighed whether to launch military attacks on Iran, Chris Wright, the energy secretary, told an interviewer he was not concerned that the looming war might disrupt oil supplies in the Middle East and wreak havoc in energy markets.” This assessment was based on the Jewish-American attack on Iran in June 2025, known as the Twelve-Day War. The New York Times added, “Even during the Israeli and U.S. strikes against Iran last June, Mr. Wright said, there had been little disruption in the markets. “Oil prices blipped up and then went back down,” he said.””

Donald Trump was forced to contact his Russian counterpart Vladimir Putin, hoping that he might help him.

Russian Presidential Aide Yury Ushakov stated on 9 March 2026, that, “Donald Trump telephoned Vladimir Putin to discuss a number of highly important issues related to the current international situation. Naturally, particular attention was given to the situation surrounding the conflict with Iran.. I would note at the outset that the conversation was businesslike, frank and constructive... Today’s call, incidentally, lasted about an hour... The President of Russia set out a number of considerations aimed at achieving a prompt political and diplomatic settlement of the Iranian conflict, including in light of the contacts he has recently held with leaders of the Gulf states, with President of Iran Masoud Pezeshkian and with the leaders of several other countries...”

Following this, Trump announced that he had a phone call with Putin and that it was positive... and that the United States may consider easing the sanctions imposed on Russia’s oil.

Majid Takht-Ravanchi, Iran's Deputy Foreign Minister, said, "We stipulate that no further aggression be carried out in order for a ceasefire to take place. Several countries, including China, Russia, and France, have contacted us regarding a ceasefire."

It appears that the United States is moving toward opening a channel through Russia or others to negotiate with Iran to end the war, in a way that would save the US from its predicament and allow it to appear victorious.

However, such an outcome may not materialize and could end up similar to the fate of George W. Bush, especially if Iran continues launching missile strikes against American bases, oil facilities in the region, and deep inside the Jewish entity.

The Jewish entity's hope that its swift aggression with United States would topple the Iranian regime by killing its leadership, and quickly decide the battle has been dashed. It was surprised by Iran's strong response to their aggression, as well as by the significant damage caused by Iranian missiles.

It appears that Iran has the capability to liberate Palestine, but it has not made that its objective. It had an opportunity when the mujahideen in Gaza raided the Jewish entity, which was when Iran was present in Syria on the frontlines, through its militias. However, it heeded U.S. messages urging it not to expand the scope of the war, such that American took Iran out from Syria and struck Iran's Hezb in Lebanon.

Iran believed that aligning itself with United States, and heeding its messages, would guarantee the preservation and strengthening of its regime, expand its regional influence, and enable it to develop nuclear weapons and advance its missile

industry. However, United States sought to limit these ambitions and turn Iran into a subordinate state.

We do not expect Iran to abandon its mixed republican, democratic system, its narrow nationalism, or its sectarian bias to declare the Khilafah (Caliphate), unify the Muslim lands, liberate Palestine, and support Muslims everywhere.

Had it done so, United States would not have been able to establish its military bases in the region, and the Jewish entity would not have survived. Instead, the Jewish entity has already committed its atrocities in Gaza, and its people awaited the support of Iran, only to be abandoned by Iran, like other countries in the region. Moreover, Iran itself would not have been subjected to the aggression that is going on now.

This war demonstrates that Muslims, when they establish their state the Khilafah (Caliphate) on the Method of the Prophethood, are capable of defeating United States and eliminating the Jewish entity. Therefore, it is a Shariah obligation for them to support those working to establish it.

The Consequence of Alliance with the Disbelievers are Dire

The rulers in Muslim lands have failed to grasp the gravity of becoming allies to kuffar (disbelievers), and that it brings disgrace in this world and painful punishment in the Hereafter. ﴿الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِئْتَعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾ **“Those who choose disbelievers as allies instead of the believers. Do they seek honour and power through that company? Surely all honour and power belongs to Allah”** [An-Nisa: 139].

They do not realize that kaffir nations are primarily concerned with their own interests and harbour enmity towards Islam and Muslims day and night. If they show any satisfaction with a country that orbits in their sphere of influence or even with their agents, it is because they do not wish them well, but rather conceal and declare evil. If these rulers, whether they orbit in their sphere of influence or are their agents, understood that America does not value them if its interests require their removal, they would learn from the lessons of history. How many agents has America discarded after they had exhausted their role in serving them? If these rulers had any sense, they would reject the kuffar like a seed, but they are deaf, dumb, and blind, and they will not return. **Their loyalty to the Kafir colonizers has reached the point where when any of their countries is attacked, the others do not move to its aid. The best they do is count the dead and wounded! As is the case with the attack on Iran.**

O Muslims:

Your glory lies in the return of your Khilafah Rashidah (Rightly-Guided Caliphate). The pioneer, Hizb ut Tahrir, who does not lie to its people, has dedicated itself to sincere and serious work, by

Allah's permission, to resume the Islamic way of life by establishing the Khilafah Rashidah. It is truly the pioneering party that never deceives its people, a party whose goodness shines forth, and from which all who cannot bear its goodness distance themselves. This is how we perceive it, and we believe all its members working with it are serious, diligent, and sincere workers, aspiring, by Allah's permission, to the Hereafter above all else, even more so than to this world. They strive day and night, hoping for Allah's mercy, that His promise and the glad tidings of His Messenger ﷺ may be fulfilled through them. And that is not difficult for Allah to accomplish.

This is what will save the Ummah, restore its glory, strengthen its power, and make its enemies think a thousand times before attacking it. This is only by the return of its Khilafah (Caliphate) and the earth shining with its goodness and justice. Just as the Khilafah ended the arrogance of the Caesar and Khosrau and their people, so too will it end the arrogance of their followers, such as the tyrant Trump and his ilk among the Kafir colonizers.

As for the Jewish entity, it is too insignificant to be given any weight, for it is as Allah ﷻ says: ﴿لَنْ يَضُرُّوَكُمْ إِلَّا آذَىٰ وَإِنْ يِقَاتِلُوكُمْ يُؤَلُّوكُمْ ۗ﴾ **“They can never inflict harm on you, except a little annoyance. But if they meet you in battle, they will flee and they will have no helpers”** [Aal-i-Imran: 111].

It is incapable of standing firm on its own; it is not fit for fighting except with the help of people, as Al-Qawi Al-Aziz (Almighty, All-Powerful) says: ﴿ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيُّنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ ۗ﴾ **“They will be stricken with disgrace wherever they go, unless they are protected by a covenant with Allah or a treaty with the people”** [Aal-i-Imran: 112].

They have severed the rope of Allah, leaving them only the rope of the people—America, Europe, and their agents, the

treacherous rulers in Muslim lands—who remain unmoved by the brutal aggression of the Jews. The problem lies with the existing states in Muslim lands today, for their rulers are allied with the kafir colonizers, the enemies of Islam and Muslims. Thus, the calamity of the Muslims lies in their rulers and their allegiance to the Kafir colonizers. They obey their commands and refrain from what they forbid, instead of their allegiance being to Allah ﷻ, upholding His laws, striving in His cause, and following the example of His Messenger ﷺ. If they do this, Islam and the Muslims will be honoured, and disbelief and the disbelievers will be humiliated. ﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بَنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ **“And on that day the believers will rejoice * at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful”** [Ar-Rum: 4-5]

The Australian Government Bans Hizb ut Tahrir, Thus Tying Its Destiny to that of the Genocidal Entity



The Central Media Office of Hizb ut Tahrir stated in a press release: The millions who gathered in various capitals around the world, including Sydney, Australia's largest city, to condemn the crimes of the Jewish entity in the Blessed Land of Palestine and in Gaza, enraged the Australian government, which had been supportive of and complicit in the genocidal crimes of this entity. What further enraged the Zionists in Australia was that Hizb ut Tahrir stood with these millions and led the Muslim community in condemning the crimes of the Jews and the Australian government's supportive stance. The Zionist government in Australia had no choice but to disregard the opinion of millions of its voters, and condemn all those who stood in condemnation of the massacres and in support of the oppressed and downtrodden in the Blessed Land of Palestine. It resorted to banning Hizb ut

Tahrir after trampling on its own constitution and the values it so readily proclaims, enacting a law that would not even occur to Satan.

The new “hate group” law targeting organizations, enacted by the government and passed by parliament in blatant disregard for public opinion and the voters, bears a striking resemblance to the “terrorism act” imposed globally under the leadership of the evil America. That nation waged a global war against Islam and Muslims, which George Bush Jr. at the time dubbed a “crusade,” driven by greed for the abundant wealth of Muslims, and a desire to perpetuate its domination over the best of nations brought forth for mankind, fearing their liberation (tahrir) from its hegemony and subjugation of other peoples. This “hate group” law is similar; it criminalizes anyone who upholds noble and humane values, targeting all who condemn the crimes of the Jews and their killing of women, children, and the elderly, especially if the condemner is from the Islamic Ummah, the Ummah that carries the Risaalah message of mercy to all humankind.

Modern Colonialism: The Struggle for Sovereignty Between Western Hegemony and the Khilafah Project

(Translated)

By: Ustadh Mahmoud Al-Leithy *



Today, colonialism no longer necessarily requires a soldier to occupy the land, a viceroy to sit in a palace, or a flag to flutter over institutions. The tools have evolved, yet the reality remains unchanged. The conflict is still fundamentally a struggle for control over decision-making; does it belong to the Divine Shariah Law, or to the international capitalist order? Is the decision-making process one that stems from the Ummah's 'Aqeedah (creed), or is it held captive to the will of the West?

Following the two World Wars, European colonialist powers withdrew from many lands of Muslims; “independent” states

were proclaimed, national flags were raised, and new constitutions were drafted. However, these “independent” states were born within the framework of an international order, delineated by the victors that rests upon the nation-state model, the integration of local economies into the global capitalist market, and the subordination of political decision-making to the dynamics of international power balances. Thus, colonialism transitioned from direct occupation to indirect hegemony.

Traditional colonialism occupied the land and administered it through its soldiers and officials. Modern colonialism, in contrast, occupies the decision-making process itself through far more insidious instruments: international treaties, financial institutions, military dependency, and intellectual subservience to the Western civilizational model. The colonialist no longer needs to govern in person, so long as the local political system operates within the framework he has prescribed, and adopts the Western concepts regarding ruling governance, economics, and social organization.

The most insidious aspect of modern colonialism is that it cloaks dependency in the guise of independence. A state may possess a flag, an army, a national anthem, and a membership in the United Nations; yet, when it seeks to make a strategic economic decision, it finds itself confronted by the conditions imposed by the International Monetary Fund and the World Bank. When it contemplates altering its monetary or trade policies, it runs up against a web of obligations and agreements that severely restrict its independent course of action. When it attempts to deviate from the politically prescribed path, it faces diplomatic pressure, economic sanctions, or security threats.

In reality, the problem is not confined merely to foreign pressures; rather, it extends to the very foundations of the existing political structure. The nation-states that emerged following the dismantling of the Khilafah (Caliphate) were not built upon the bedrock of Islamic 'Aqeedah, but rather upon a nationalistic, territorial basis that segregates Muslims from one another and assigns each individual state interests distinct from those of its neighbors. Thus, a single unified Ummah was fragmented into a collection of mutually contending entities, each rendered susceptible to manipulation, in isolation from the others.

The dissolution of the Uthmani Khilafah (Ottoman Caliphate) in 1924 marked a pivotal moment in the history of the Ummah; for with it vanished the unifying political entity that, despite its frailty during its final stages, had nonetheless embodied the political unity of the Muslim World. Since that time, the lands of the Muslims have undergone a process of reconfiguration, one dictated by the nationalistic borders drawn by colonialist powers and the interests they sought to entrench. The ultimate consequence has been that political decision-making across these various states has become inextricably tethered to a Western capitalist order, an order that derives its principles neither from the Ummah's own 'Aqeedah (creed) based convictions, nor from its genuine interests.

Economic hegemony today manifests itself in pegging local currencies to the dollar, rendering economies dependent on interest-bearing loans, and transforming markets into mere consumers of Western products, not to mention the systematic plundering of the Ummah's wealth and resources. The Ummah is endowed with immense wealth in oil, gas, and minerals, yet it

suffers from chronic fiscal deficits, technological dependency, and a weakness in strategic industrialization. This is not a deficit of resources. It is the result of an economic structure designed to keep the Ummah in a subordinate position.

As for military hegemony, it is evident in arms contracts that leave armies in perpetual need of spare parts, maintenance, and upgrades from arms-exporting nations. Forced in adherence to Western military doctrines and to participate in alliances whose priorities are determined entirely outside the Ummah's will. Thus, the military, which is ostensibly meant to serve as an instrument for protecting the Ummah and its interests, becomes merely a cog within a system of international power balances, over which the Ummah exercises no real control.

A Shariah perspective rejects the current scenario, which asserts that sovereignty resides not with the Shariah Law, but rather with the international order. However, in Islam, sovereignty implies that legislation and ruling governance are derived exclusively from the Noble Quran and the Prophetic Sunnah, and that the state is bound to implement Shariah rulings domestically while conveying the risaalah (message) of Islam to the world at large. However, when laws are derived from man-made constitutions, when Deen is divorced from ruling governance, and when policies are tethered to foreign dictates, then any discourse regarding so-called "complete independence" becomes nothing more than a hollow formality.

The conflict today is not merely a struggle for influence, but a civilizational clash between two models: the capitalist model, which is founded upon utilitarianism and narrow nationalistic self-interest; and the Islamic model, which is grounded in 'Aqeedah (creed) and defines politics as the guardianship of the

people's affairs in accordance with Islamic Shariah Law. Consequently, true liberation (tahrir) is not achieved by merely tweaking certain policies within the existing framework, but rather by fundamentally altering that framework itself.

Addressing modern colonialism requires neither emotive slogans nor knee-jerk reactions. Instead, it demands the establishment of an ideological, political project that reconstructs the state upon the foundation of Islam. It is a project that vests sovereignty in the Shariah, and political authority in the Ummah; that institutes an independent economic system based on the prohibition of riba (interest), the public ownership of natural mineral and energy resources, and the equitable distribution of wealth, while liberating political decision-making from subservience to colonialist international institutions.

This objective cannot be realized under conditions of nationalistic fragmentation, for any small entity will inevitably remain vulnerable to foreign pressure and blackmail. True strength lies in the unification of the Ummah, through the establishment of a single political entity that consolidates its human, economic, and military capabilities, thereby rendering it a formidable force in the global geopolitical landscape. Thus, the establishment of the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood is not merely a historical or sentimental aspiration, but a political imperative for liberating decision-making and reclaiming true independence.

Reality has demonstrated that while armies may withdraw, hegemony persists unless its underlying intellectual and political foundations are completely uprooted. Indeed, a form of colonialism that operates through loans, treaties, and intellectual dependencies may prove even more dangerous than military

occupation; for it insidiously infiltrates the cultural, legal, and economic fabric of the state, thereby reshaping the awareness of both the elites and subsequent generations.

The fundamental question that the Islamic Ummah must pose to itself today is this: Who, in reality, holds the power of decision-making? Is it its own peoples, who desire to be governed by Islam or is it the capitalist international order? Grasping the true nature of this conflict constitutes the first step on the path toward liberation (tahrir). The decisive step, however, lies in aware, organized action to establish the unifying political entity that restores the Ummah's unity, lifts it out of the sphere of dependency into the sphere of independence, and transforms it from a mere recipient of decisions to the one making the decisions, all beneath the rayah (banner), لا إله إلا الله محمد رسول الله "There is no god but Allah; Muhammad is the Messenger of Allah."

***Member of the Media Office of Hizb ut Tahrir in Egypt**

Independence of Political Decision Making is the Foundation of Power

(Translated)

By: Ustadh Nabil Abdel Karim



In a world governed by complex networks of economic interests, military alliances, and media balances, political decision-making is no longer a purely domestic matter as it once was. Today, a state operates within a broad international order that sometimes pressures it and at other times accommodates it, making the independence of political decision-making one of the most controversial concepts in contemporary international relations.

The independence of decision-making does not mean isolation or cutting off relations with the world. Instead, it means a state's ability to determine its domestic and foreign policies according to

its own vision and interests, not according to direct or indirect foreign dictates. This holds true regardless of whether the state holds a particular ideological stance or not. It charts its foreign policy without subordination to a single international bloc, makes economic decisions despite global financial pressures, and preserves a distinct political and cultural identity.

However, this independence always raises a fundamental question: can it be achieved without a cost?

The contemporary world order relies heavily on economic and institutional interconnections, and when a state chooses a different path, it is sometimes interpreted as a challenge to the existing balance of power.

Of course, for major powers especially in the case of the United States, which finds itself uniquely influential, any fully independent political model can raise concerns, if it has the ability to exert influence beyond its borders, or offer an intellectual or strategic alternative to other states. For this reason, the conflict often takes an indirect form, manifesting as sanctions or diplomatic pressure rather than open military confrontation.

The independence of decision-making is not merely a political declaration, but a long-term project that requires domestic popular support, and the ability to build multiple relationships to mitigate isolation. Absolute independence in an interconnected world can become a burden, if not accompanied by diplomatic flexibility, while complete subordination robs a state of its ability to protect its own interests. Since the world has become economically, militarily, and media-wise interconnected, a state may be politically independent yet still tied to global markets, technology, or military alliances.

The Question: Why Don't States Rebel Against the International Order?

Full-scale rebellion practically means withdrawing from the rules of global trade, rejecting international institutions, and facing near-total banking isolation. This leads to severe inflation, difficulties in importing technology, medicine, and certain foods, and immense domestic economic pressure. Even states that attempt to assert a strong sovereign rhetoric often maintain channels of engagement with the international system to avoid economic collapse.

And for states to be able to take such a bold decision, they must possess a self-sufficient economy, advanced technological bases with domestic production, long-term domestic acceptance to adapt to a state of blockade, access to networks of alliances or expansions that do not rely on a single actor, and an ideology opposed to the existing international order that has the appeal of its structure, breadth, and justice highlighting from the very first moment the failures of the current international order.

And were it not for the betrayal of the rulers of Muslims, there would be many states capable of political independence. The lands of Muslims possess genuine potential: if they were able to adopt the Islamic ideology as their guiding system, and completely sever their relations with the West and its order, political independence would inevitably follow. We mention two examples merely as illustration:

Turkey: It possesses what could enable it to lead the world if it embraced the Islamic ideology, challenged the United States, and rallied Muslims around it. In its early days, it could become the

leader of the Islamic Ummah and a prominent power among the world's nations. Yet the major obstacle is that these authoritarian regimes, which exploit their peoples to serve the West and its schemes, are traitorous and lack true independence.

Iran: It has long been under siege and has paid the price without achieving political independence. If the Muslim Iranian people were to overthrow this treacherous regime, which outwardly displays strength but hides betrayal and weakness, America would not have been able to send its fleets in. Despite its hostility, Iran effectively safeguards these warships. It lacks the decisive power to strike the U.S. because it is governed by a traitorous leadership.

However, if the Muslim people were to rise, shake off the dust from their sound 'Aqeedah (creed), return to the method of the Prophethood, overthrow this regime, and adopt the Islamic ideology, we would see how America would have to reconsider its calculations and withdraw its fleets not merely out of fear, but because it would no longer dominate the decisions of the new state. It would find itself engaged in a losing struggle, even if it takes a long time. Sadly, this is the reality of rulers of Muslims today: no one truly possesses decision-making power or sovereignty.

And no one can take this step except the Islamic State, because it embodies a divinely revealed ideology that safeguards the independence of decision-making, ensuring that such decisions are made from its own perspective that of Islam. All Muslims within the countries of Muslims are ready to sacrifice to preserve this state whenever Allah ﷻ wills its emergence. It is the only entity that opposes the international order, and indeed the only one capable of exposing the system's ugliness: by spreading

justice and mercy befitting humanity, restoring rights to their owners, breaking monopolies, and expanding rapidly in all directions. Its resources, expertise, lands, and people are sufficient to endure the initial phase.

And of course, for Allah ﷻ to grant the emergence of this state, it must have its men those who have embraced its ideology, worked to implement it among themselves, and built their bonds upon it. They must have prepared everything that this mission requires; Allah willing, they are ready, working with all their strength to seize the moment and revive the Islamic way of life.

The members of Hizb ut Tahrir pray by night and by day, and they are most capable of steering the Islamic ship so that it regains its international standing, governs the world according to the command of Allah ﷻ, and assumes leadership in global affairs, Allah willing. Then the glad tidings of the Messenger ﷺ will be fulfilled, «**ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبُوءَةِ**» **“Then there will be a Khilafah (Caliphate) upon the Method of the Prophethood.”**

A Shifting Battlefield in South Asia: The Afghanistan-Pakistan Confrontation

(Translated)

By: Dr. Abdul Rahman Irfan – Wilayah Afghanistan



The conflict between Afghanistan and Pakistan has entered its third consecutive week, with fighting continuing at an intermittent pace. This conflict coincides with the holy month of Ramadan, at a time when other parts of the Muslim world are witnessing another war waged by the US and Israel against Iran. This has led to a decline in attention to the Afghanistan-Pakistan crisis, despite its dire humanitarian and security consequences.

Pakistan described its operation as “Operation Ghazab Lil Haq (Wrath for Truth),” while the Taliban government responded with an operation it called “Repelling Injustice.” Countries such as Qatar, Turkey, and Saudi Arabia, which played a role in securing a

ceasefire, are now preoccupied with other crises and priorities. This media vacuum has had a direct impact, as Pakistan has exploited it to launch stronger attacks against the Taliban government.

Although Pakistan claims that the objective of these operations is to bomb the TTP's safe havens, the reality on the ground shows that they are targeting the Afghan Taliban. The Pakistani operational pattern relies heavily on air power; bombing weapons depots, military infrastructure, and installations, and conducting drone patrols, is a deliberate effort to weaken the Taliban government's military capabilities.

This pattern is somewhat similar to the approach the Jewish entity has taken in recent years in Syria and Lebanon, launching precise and frequent airstrikes to gradually undermine their infrastructure. In response, the Taliban government has relied more heavily on ground tactics for its defense.

As for Pakistan's objectives in bombing Afghanistan:

1. Pressuring the Taliban government to change its political and security behavior

Pakistan is dissatisfied with the Afghan Taliban. It had expected that with the Taliban's return to power, its strategic and political interests in Afghanistan would be naturally secured. However, the Taliban not only refused to comply with Pakistan's demands, but also adopted a more independent course in some areas, and its practical and political relations with India became a greater concern for Pakistan. Therefore, Pakistan seeks to change the Taliban government's behavior through military pressure. On the one hand, this forces the Taliban government in Afghanistan to exert real pressure on the TTP movement, and on the other hand,

it pushes it to take into account Pakistan's sensitivities and interests more, in its foreign policy and in shaping regional relations.

2. Weakening the Taliban Government

This process also aligns with US objectives. The US seeks to pressure the Taliban government into showing flexibility on certain issues, while simultaneously preventing it from becoming too close to China and Russia. In this context, weakening the Taliban government's military power, and even destroying some of the equipment and capabilities remaining in Afghanistan after the humiliating US withdrawal, is seen as a desirable outcome for the US, especially since Trump repeatedly spoke about recovering that equipment. From this perspective, Pakistan is effectively achieving a goal the US strongly desires. Trump praised the Pakistani civilian and military leadership in the recent conflict, stating, "And I think that Pakistan is doing terrifically well."

3. Political Exploitation of External Crises

In 2025, Pakistani foreign policy was somewhat successful in repairing relations with the US and Arab states and in rebuilding its regional role. However, it faced significant setbacks domestically. In such circumstances, opening an external front can be advantageous for those in power, diverting public attention from domestic crises toward a foreign threat. In the past, India played this role; now, Afghanistan is gradually becoming a similar hub for exporting its crisis.

The conflict between the Afghan mujahideen and Pakistan army is not merely a border or security dispute; it is evolving within a broader framework of major power competition and regional political dynamics. For decades, South Asia was defined by the

axis of tension between India and Pakistan: Kashmir. However, this tension is now being replaced by that between Afghanistan and Pakistan: the Durand Line. This shift aligns with US regional policy, which aims to reduce the intensity of the Pakistani-Indian rivalry by redirecting it toward the Pakistani tribal areas and Afghanistan. Given the mutual distrust and suspicion between the two sides, the tension between them is unlikely to end soon; it appears to be an endless war of attrition.

Historically, Ramadan has been a month of conquests and major military victories for the Muslim world against its adversaries. Unfortunately, Muslims today find themselves shedding each other's blood in conflicts fueled by nationalism, conflicts that ultimately serve the interests of America, India, and a small faction within Pakistan Army. The Afghan mujahideen and the sincere officers in Pakistan Army must put an end to this bloodshed and work to remove the borders drawn by British colonialism between their two countries, unifying them with the rest of the Muslim World under the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of the Prophethood.

What are Muslims Waiting for When the Shariah Law of Their Lord ﷺ is With Them?



Today, Muslims have been rendered weak and humiliated; their resources have been plundered, they have been subjected to every form of dependency, and they have been stripped of the rights granted to them by their Lord, Glory be to Him. Where, then, do they stand regarding the arena that is rightfully theirs, an arena over which the disbelieving West contends, while treacherous regimes have squandered it away?

What, then, are Muslims waiting for, when Iman resides within them, constituting the strongest pillar of nasr (support) and prestige, before they step forward into the arenas of conflict against the powers that have conspired against them? And why has the zeal of Islam not yet coursed through their veins?

With a glance requiring no deep contemplation, one realizes that the ruling regimes are the root cause of the Ummah's calamities.

They have turned the airspace of our lands into a playground for America and the Jewish entity, allowing them to roam as they please, while simultaneously shackling our armies, preventing them from deterring the enemy, fighting against the word of truth, and offering our blood cheaply to serve the agendas of the colonialist disbeliever.

The Islamic Ummah faces but one option: to shatter the chains and obstacles represented by the artificial nationalistic borders, erected by colonialism between their lands to divide them, and to cast aside the treacherous rulers who stand guard over them. Thus, among the foremost Shariah obligations is for the Ummah to unify, stand together, and adopt a resolute stance to reclaim its authority and establish its state, the Second Khilafah Rashidah (Rightly-Guided Khilafah) on the Method of the Prophethood, which shall declare Jihad in the Path of Allah to raise the Word of Allah ﷻ as the Highest, thereby defeating disbelief and its adherents, and driving America back to its own abode, should it even be left with an abode.

True Independence in Decision Making Requires Rulers Who Fear Allah ﷻ

Hizb ut Tahrir / Wilayah Bangladesh, organized a number of protest rallies on Friday 6 March 2026, after Jumu'ah prayers in the premises of various mosques in Dhaka and Chittagong against the American colonial project being carried out under the guise of trade agreements.

Speakers at the rally expressed deep concern over the country's strategic future in light of the arrival of US Assistant Secretary of State Paul Kapur in Dhaka. His high-profile visit, occurring less than a month after the national parliamentary elections, represents the culmination of aggressive American lobbying to fast-track two controversial defense pacts: the General Security of Military Information Agreement (GSOMIA) and the Acquisition and Cross-Servicing Agreement (ACSA). Portraying the visits solely from an economic and trade perspective is blatant hypocrisy or naivety.

The speakers declared: We say that our rulers must abandon the misguided belief that political survival depends on Washington's approval, for US patronage is notoriously fleeting: as a senior Saudi official revealed amid the ongoing conflict with Iran, Washington abandoned Gulf allies hosting permanent US bases to protect 'Israel'. History confirms the pattern: Saddam Hussein, Hosni Mubarak, and the previous regime in Bangladesh were all discarded like 'tissue papers' after faithfully serving American interests.

In Times of Tribulation and the Ascendancy of Falsehood, a Muslim's Good Deeds for Change is a Great Act of Worship

Narrated by Ma'qil bin Yasar (ra), who said: the Messenger of Allah ﷺ said, «الْعِبَادَةُ فِي الْهَجْرَةِ كَهَجْرَةِ إِلَيَّ» “The worship in trial is like Hijrah migration to me.” (Narrated by Muslim). Imam Ahmad records it with the wording, «الْعَمَلُ فِي الْهَجْرَةِ كَهَجْرَةِ إِلَيَّ» “The good deeds in trial is like Hijrah migration to me.” And Imam Al-Tabarani, in Al-Mu’jam Al-Kabir, records it with the wording, «الْعِبَادَةُ فِي الْفِتْنَةِ كَهَجْرَةِ إِلَيَّ» “The worship in Fitnah is like Hijrah migration to me.”

In times of Fitnah, the spread of trial, the ascendancy of falsehood, and the prevailing state of confusion and aimlessness, a Muslim's steadfastness, and their good deeds toward positive change, becomes a magnificent act of worship. The Prophet ﷺ informs us that, in the Sight of Allah ﷻ, such conduct is equivalent to performing a Hijrah migratoin in the path of Allah ﷻ. This is a profound Hadith, in which the Prophet ﷺ teaches us that immense rewards are garnered through immense deeds; and that steadfastness amidst tribulations, as well as active engagement when people are lost, and preoccupied with trivialities, is indeed one such deed. This serves as a magnificent insight guiding the discerning believer, for Islam is fundamentally a Deen of good deeds, sacrifice, and change, a Deen of dynamism, not stagnation; of giving, not lethargy. It is a Deen that urges active engagement while detesting passivity, helplessness, and the making of excuses. For Allah has designated this Ummah as the best Ummah produced for mankind, by virtue of its

enjoining of good and forbidding of evil, preceded, above all else, by its Iman in Allah ﷻ.

Such is the state of the believer: knowledge and good deeds, an Iman honored by the limbs through active deeds that permeate every aspect of the Muslim's life, and extend to his Ummah, persisting until he surrenders his soul to his Creator. He finds illumination in the radiant light of the Hadith of the Messenger of Allah ﷺ, the Hadith narrated by Imam Ahmad and others on the authority of Anas (ra), who said, the Messenger of Allah ﷺ said, «إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرِسَهَا» **«If the Final Hour comes while you have a shoot of a plant in your hands and it is possible to plant it before the Hour comes, you must plant it (as a good deed).»**

Palestine Awaits the Third Project

(Translated)

By: Ustadh Abdul Rahman Al-Ladawi



Since the Jewish occupation of the West Bank in 1967, two projects, or plans, have been vying for control of the Palestinian cause. The first is the American plan to establish a Palestinian state within the framework of international law and its institutions. The second is the Jewish project, which aims to seize the lands of the West Bank.

While the first plan has languished for decades, existing only in the realm of media, political initiatives, and conference halls, the second, Jewish, plan is being implemented on the ground daily and relentlessly. The Jewish seek to seize the West Bank and alter its status from occupied territory under international law to an integral part of their territory. Their goal is to create a “Jewish

state” from the river to the sea, excluding all others and preventing the establishment of a Palestinian state. This has become a point of agreement among the Jewish political forces and their public.

To achieve this, the Jewish entity has sought from an early stage to change the geography and demography in the West Bank, where it has sought to create a parallel presence to the presence of the Palestinian people through settlement, that is, by creating cities and population centers, and a counter-people consisting of the total number of settlers who are striving hard to increase their numbers and strengthen their presence.

On the other hand, because the people of Palestine are the main obstacle to the Jewish entity project, with their presence, their steadfastness and resilience on their land, and because they constitute a demographic dilemma for it in terms of numbers, and because it wants the land without its people, its policies have also focused, from another angle, in addition to strengthening settlement, on trying to uproot the people of Palestine from their homes by making their lives extremely difficult and pushing them towards emigration, through restrictions, siege, suffocation, killing, insecurity, abuse, and the demolition of homes and camps. Although displacement is the latent element that resides in all its plans historically, the dose, pace, and crime have increased in the recent period, which is represented in the recent “Cabinet” decisions regarding the lands.

As for the Palestinian Authority, which clung to the fringes of the American project for a Palestinian state, which it marketed as its “national project” and through which it sold illusions to the people, the Jewish entity never saw it, nor the Oslo Accords that gave birth to it, as anything but a vassal entity. The Jewish entity

dealt with the Palestinian Authority only on this basis, as it exploited it and it exploited itself to preserve its security as a primary function. The entity also exploited the authority to bear the burden of the people of Palestine on its behalf as an occupation, and it placed it as a buffer and a tool for containment on the one hand, and as a conduit for its pressures on the people on the other hand. This is so that the authority's laws, procedures and treacherous practices, which reached the point of killing its own people, were only from this perspective, until it became a burden under which the people of Palestine groan, just as the burdens of the occupation are, which seeks to displace them. This is all whilst the Authority sees its existence and survival as linked to that function, and perhaps this is what explains its continuation in that dirty function, in a state of madness, despite what the Jews practice against the people of Palestine daily, and even despite what they have done over thirty years of changes on the ground, under its cover.

In this changing global climate, nothing in international relations is constant. Amid the disintegration of the international order, the disregard for, and even violation of, so-called international law, and America's blatant disregard for international norms, replaced by the logic of force and deals, the Palestinian State project, while not entirely abandoned, is no longer certain, at least in terms of its nature, character, geography, and even its location. This is especially true given the actions taken by the Jewish entity to undermine its viability and its continued treatment of the Palestinian state, which further diminishes and distorts its authority, reducing it to a mere, insignificant role.

Perhaps part of the reason the Western project to liquidate the Palestinian cause, embodied in the Palestinian mini-state,

remains on the table, is to protect the Jewish entity from itself. While the Jewish entity insists, with utter arrogance and insolence, on swallowing up all the land and erasing what is known as the Palestinian cause, this is not an easy goal, and it may well be its undoing.

However, there is no doubt that difficult days lie ahead for Palestine and its people, as long as their cause remains in the clutches of their enemies, and as long as the Ummah's project for Palestine has not taken its course, amidst the ruins of the projects of the Jewish entity and the United States.

This Ummah's project is based on the complete liberation of Palestine and the removal of this illegitimate Jewish entity, for this is the solution that Islam requires and that its Shariah rulings impose upon the Ummah, leaving it with no other option. Palestine is the cause of the entire Ummah, not just the cause of the Palestinians alone.

However, while the project of the Ummah exists theoretically, and is inherent in its people, it remains practically absent due to the lack of an executive body to implement and act upon it — namely, the Islamic State — which would transform this project into reality. In truth, the establishment of the Khilafah (Caliphate) is the Ummah's greatest project, to which all solutions and issues are linked, including the liberation of Palestine. Although the liberation of Palestine is possible given the Ummah's inherent strength, recent events in Palestine have revealed the Ummah's state of helplessness, paralysis, and hopelessness under these conspiring regimes, that are agents for colonialism. These events have also underscored the Ummah's need for this greater project, the Islamic State, which would liberate the Ummah from the grip of colonialism, liberate its latent energies, its shackled armies, its

usurped will. Without this, the Ummah will remain in a state of misery and helplessness, living in one calamity and awaiting the next!

Recent events have also confirmed that this solution, which is the complete liberation of Palestine and the removal of the usurping Jewish entity, is much closer than the Western projects that have been proposed for decades, as the two-state solution, without any benefit or even implementation, due to the weakness, fragility, and falseness of this entity's power. What is closer than both of these is the demise of the agent rulers and the tyrannical regimes, if the Ummah and its armed forces move in the right way towards removing them. These people have no roots in the Ummah, their thrones have become empty, and their seats are about to fall. Contrary to what the oppressors always portray, the Ummah must always remember the words of Allah ﷻ, Who said, ﴿أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾ **“Indeed, the victory of Allah is near.”** [TMQ Surah Al-Baqarah: 214]

Course Correction: Not a Sectarian War, But a Full-Blown Crusade!

(Translated)

By: Ustaadh Manaji Muhammad



To the virtuous and devout Muslims: Do not let the crimes of the Iranian regime distract you from the reality of the crusade that America is waging against Islam and its Ummah. Its arena is the entire Muslim World, from east to west. When the crusader West failed to subdue the entire Ummah and cover its aggression across all our lands, it waged wars that spanned the region, but in phases, through Afghanistan, Iraq, Somalia, Sudan, Syria, Yemen, Gaza, Lebanon, and now Iran. The war raging today against Iran is but one aspect of the West's crusade to reshape the region in response to the growing, comprehensive Islamic movement, and to counter the burgeoning Islamic civilizational project.

America and the West realize that local tools and agent, vassal regimes are incapable of confronting the Islamic challenge, which prompted America to plan to reshape the region and restructure vassal regimes by directly managing them as protectorate colonies run by the high commissioners of American colonialism. Its colonialism manifests as American embassies the size of governments and ambassadors at the level of local rulers to secure American colonialism, with colonialist orders and control of the local regimes, accompanied by a heavy military presence of the American colonialists in the region, through military bases that secure the control of the regions land and skies through American land and air forces, with the occupation of the region's seas to secure the hegemony of America's naval forces.

The regime in Iraq and the new agent regime of Ahmad al-Shara in Syria are typical cases of the American structuring of the region's regimes which it is working to achieve throughout the region. Trump's attack on Iran is to restructure the Iranian regime and strip it of all sources of power by dismantling all its proxy network of influence in the region, then restructuring it either by its complete compliance with the conditions of the American order, to integrate it into the new formulation of the region, or by establishing a more submissive and agent regime. America is no longer satisfied with the services provided to it by the rulers of Iran. Instead, it wants an outright colony, an agent regime, and slave rulers who are ordered and obey!

This American crusader formulation of the region, and the restructuring of the regimes, puts both Pakistan and Turkey in the eye of the storm. As for the rest of the colonialist vassal states, the Gaza war exposed the reality of these colonies, with the fall of the mask of the nation-state, and the complete submission to the disbelieving crusader. With America's brutal attack on Iran, we are now faced with the shocking, scandalous colonialist reality. The disbelieving crusader is waging his crusade from within the lands of Islam, from the bases of the vassal colonies and the seas of the Muslims, with complete submission to the crusader guardians of the colonies, and even collaboration with them.

We are not facing a sectarian war that would justify abhorrent religious bigotry. Instead, it is a barbaric crusade that makes no distinction between Gaza, Tehran, the West Bank, and Isfahan. Its battlefields may differ, but the crusader objective is singular: to crush Islam and subjugate its Ummah. The accursed crusaders constantly remind us of the true nature of their hatred and the barbarity of their crusade. For instance, US Secretary of Defense Pete Higgseth openly declared the crusade's true purpose, "crazy regimes like Iran, hell-bent on prophetic Islamist delusions, cannot have nuclear weapons." He added, "Radical Islamists can't have a nuclear bomb that they wield against the world." And the repeated crusader pronouncements regarding the Gaza war and the attack on Iran by Trump's ally, Senator Lindsey Graham, that this is a religious war, underscore this point. We must correct our course, for the error here is fatal and destructive. The war against

Islam and its Ummah has not ended, and it will not end except with the sharp sword of Islam, its state, and the unity of its Ummah.

Forget the Sunni and Shia classifications; they were nothing but Western ploys to fragment the Muslim Ummah. When the West waged its crusade against us, it saw us as a single community of people, with a single Deen, a single culture, a single civilization, and a single Ummah. This accursed enemy does not fight us as separate peoples, sects, or schools of thought, but rather as Muslims. It works to distract us with the classifications that divide us, while it is preoccupied with our unity in war. Its aim is to annihilate us, and erase our great Islam.

Forget the Sunni and Shia classifications; they were nothing but Western ploys to divide the Islamic Ummah. O Sons of the Great Islam: Know that your internal political problems are dealt with politically, by uprooting all your treacherous rulers, and not by responding to their poisonous national, ethnic, and sectarian sentiments, and their fabricated enmities that the crusader disbeliever created for them to divide your unity and destroy the brotherhood of your Islam. Know that the rulers of Iran, and all the Ruwaibadah rulers of the colonialist regimes are equal in treachery and partners in the crime against you. There is not one of them who has not wallowed in your blood, and their black record of crimes cannot be erased, such as the Black Decade in Algeria, the Years of Lead in Morocco, the crimes of the Baath in Iraq and Syria, El-Sisi's massacres in the squares of Egypt and

Bashar's massacres, as well as the massacres by the Iranian mullahs in Syria, and their assistance to America in the occupation of Afghanistan and Iraq, and achieving its interests in Yemen and Lebanon. And the list goes on.

As for your Islamic Ummah, the issue is fundamentally intellectual and can only be resolved through deep discussion, mutual counsel, wisdom, patience, and unity against your disbelieving enemy. Beware, beware of the traps and mines laid by the disbelieving enemy, its nationalism, its sectarianism, its religious fanaticism, its fabricated enmities. Avoid discord and infighting, and do not quarrel, lest you fail, your strength dissipates, and you achieve by your own hands the malicious goal of your disbelieving enemy and his henchmen: to fragment your unity.

Understand this: the Western crusade is worse, more disbelieving, and more accursed than any sectarian dispute or hateful bigotry. The disbeliever's war seeks your annihilation and the eradication of your Islam. So be resolute and know that this is a war against Islam and its Ummah. Do not let the stench of sectarian fanaticism and the abhorrent nature of bigotry distract you from it, just as you must not be intimidated by the roar of the crusader West's planes and missiles. Its downfall lies in the stench of its civilization and the abhorrence of its culture, not solely in the crushing of its armies. The Epstein scandal inferno, perpetrated by a West that rapes children and abuses infants, is proof of your enemy's depravity and downfall.

Know that your salvation lies in Islam and nothing else. The ship of your liberation (tahrir) and the means to defeat your enemy lies in establishing your Islamic state and implementing the Shariah of your Lord to save your Ummah and all of humanity from the inferno of the West. Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ * وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَالَهُمْ * ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ﴾ “O you who have believed, if you support Allah, He will support you and plant firmly your feet. But those who disbelieve – for them is misery, and He will waste their deeds. That is because they disliked what Allah revealed, so He rendered worthless their deeds.” [TMQ Surah Muhammad: 7–9].

A Glimpse of Healthcare Under the Khilafah (Caliphate)



A young Frenchman, admitted to the Hospital of Cordoba in the 10th century CE, sent a letter to his father in which he wrote, “My Dear Father: In your previous letter, you mentioned that you would send me some money to assist with my treatment; however, I have absolutely no need for funds. Treatment at this Islamic hospital is entirely free of charge. In fact, the hospital even pays every recovered patient a sum of five gold dinars, along with a new set of clothes, upon their discharge, ensuring they are not compelled to work during their period of convalescence.

My Dear Father: Should you do me the honor of visiting, you will find me in the Department of Surgery and Orthopaedics. Adjacent to my room, you will see a library and a salon dedicated to reading and lectures, where physicians gather daily to attend the teachings of their professors. As for the Department of Gynecology, it is situated on the opposite side of the hospital

courtyard, and men are strictly forbidden from entering it. To the right of the courtyard, you will discover a spacious salon reserved for patients who have recovered, where they spend their period of convalescence; this salon features a private library and musical instruments.

My Dear Father: Every corner and every space within this hospital is kept in a state of absolute cleanliness. The mattress and pillow upon which one sleeps are encased in white Damascene fabric, while the bedcovers are crafted from soft, exquisite velvet. All hospital rooms are supplied with fresh water delivered via a specialized piping system, and each room is equipped with a heater for the winter months. As for the food, it consists of chicken and vegetables, so delicious, in fact, that some patients are reluctant to leave the hospital, tempted by the quality of the cuisine.” (Al Jazeera Net)

Will Central Asia Be Stung from the Same Hole Twice?



Today, Central Asia is acquiring unprecedented geopolitical and geoeconomic significance. It serves as a strategic hub connecting Asia to Europe, and Europe to Asia and the countries of the Global South. It simultaneously stands as a region rich in natural resources and energy sources. Russia seeks to invoke the memory of its long-standing alliance, while China, the United States, and Europe offer up new forms of modern alliance. Concurrently, certain neighboring states, such as Afghanistan, and particularly proponents of Islam, are being portrayed as adversaries against whom extreme caution is required.

Each of these powers endeavors to court the leaders of the five Central Asian nations, either by inviting them to their own capitals or by visiting them within Central Asia, with the aim of coaxing them into forging alliances and partnerships: that is, a “new friendship” akin to Russia’s “old friendship,” typically

framed within a “5+1” format. The ultimate objective shared by all these powers is to seize control of the region’s strategic geopolitical and geoeconomic positioning, and to appropriate its vast, inexhaustible wealth. With Russia currently mired in the quagmire of the Ukraine War, the golden opportunity has arrived to cast off that “old friendship,” and to avoid being beguiled by the “new friendships” on offer.

Today, the leaders and enlightened elites of Central Asia face a genuine challenge, one that transcends the mere task of coordinating cooperation among five disparate and vulnerable states. Instead, the true challenge lies in forging a single, powerful, and politically aware entity, a unified state that brings everyone together and possesses the clarity to distinguish, unequivocally, between friend and foe.

In the recent past, they chose a single friend, only to suffer a harsh sting. Today, with a golden opportunity now at hand, the question remains: Will they choose a new friend and be stung from the very same hole once again? For a wise person is never stung from the same hole twice.