



Ar-Rayah Newspaper

Issue 593 (1 April 2026)

(Translated from Arabic)

[Editorial: What of the Iran War and America's Monetary Strategy? Page 2](#)

[Feature Article: The War Against Iran and Its Impact on the Islamic Ummah Page 6](#)

[Your Honor, O Muslims, Lies in the Return of Your State Page 11](#)

[El-Sisi's Security Forces Launch Raids and Arrests Against Members of Hizb ut Tahrir Page 14](#)

[Healthcare Between Capitalist Greed and Islamic Care Page 16](#)

[Controlling China's Energy Supply Lines Without Declaring Hostility Page 21](#)

[Nothing Will Stop America's Rampage in the World Except the Khilafah \(Caliphate\) Page 27](#)

[Our Battle Today Is a Battle of Thoughts, Before It Becomes a Battle of Arms Page 32](#)

[Alliance with America is Weaker than the Spider's Web Page 33](#)

[When the Compass Deviated, from the State of the Risaalah, to a Struggle for Power! Page 37](#)

[The Crime of Closing Al-Masjid Al-Aqsa Page 42](#)

[O People of Al-Kinanah, the Egyptian Regime Is an Enemy to You and Your Ummah Page 44](#)

[Come Forth for a System That Preserves Human Dignity Regardless of Color or Race Page 46](#)

[The Khilafah Is Neither Sectarian Nor Discriminatory on the Basis of School of Thought Page 48](#)

[The Ummah Does Not Triumph Through Emotion... Page 50](#)

[When Does Sovereignty Become a Reality and Not Merely a Slogan? Page 52](#)

[The 'Ulema of Muslims Face a Historical Responsibility Page 54](#)

The Jewish entity has persisted in its crimes and increased its brutality against the people of the Blessed Land and against Al-Masjid Al-Aqsa, because it has not seen from you, O Muslims, any serious and effective movement to uproot it, to support the people of the Blessed Land, and to liberate the destination of the Isra'a (Night Journey) of our Messenger ﷺ. It has not heard "Here we are, O our sister," nor "You have been supported, O our people." It has not witnessed masses advancing, chanting Allahu Akbar, declaring mobilization and Jihad as your predecessors once did. Nor has it seen among you a leader who says: "How can I smile and enjoy life while Al-Masjid Al-Aqsa remains in captivity?!"

What of the Iran War and America's Monetary Strategy?

By: Dr. Mohammad Gilani

As plumes of smoke rise over the Arabian Gulf following the outbreak of hostilities on February 28, 2026, the world's attention is focused on the tactical movements of aircraft carrier groups, and the heavy human toll of this conflict. However, behind the veil of fierce war, an older, more powerful machine has begun to operate silently: the US Federal Reserve's money-printing machine. While the global economy reels under the weight of the sudden loss of 20 percent of global oil supplies, due to the disruption of shipping through the Strait of Hormuz, the US administration is preparing to implement a monetary maneuver that, in its dimensions, mirrors the largest political-financial shift, since the Twentieth Century.

The reality of the crisis is revealed in the cold, hard language of the "oil-for-dollars" system. Before the war, the global economy consumed approximately 100 million barrels per day, at an average price of \$70 per barrel, requiring daily cash flow of around \$7 billion, most of which was provided by the US Federal Reserve. Today, with the price of Brent crude reaching \$110 a barrel, and poised to rise further, international trade requires \$11 billion every 24 hours. This shift creates a massive global liquidity gap of \$4 billion daily, or nearly \$120 billion monthly. Since oil is priced globally exclusively in US dollars, global demand for the greenback has actually surged by more than 50% in the energy sector alone. For the Federal Reserve, this situation is not a crisis,

but rather a golden opportunity to expand the money supply (M2), and export inflation abroad, as the world absorbs these new dollars to meet its urgent energy needs, thus mitigating inflation within the United States.

This scenario bears a stark historical resemblance to 1973, when Saudi Arabia led an oil embargo that caused prices to skyrocket more than tenfold, plunging the world into economic chaos. However, from the midst of this chaos emerged the famous Nixon-Faisal Agreement, which ensured that OPEC countries would sell oil exclusively in dollars. This allowed the United States to circumvent the consequences of abandoning the gold standard, as per the Bretton Woods Agreement. Today, we are witnessing a strengthening of the petrodollar mechanism. Just as the crisis of the 1970s enabled the United States to break free from the constraints of gold, the current war with Iran allows the Federal Reserve to generate the trillions of dollars needed to cover new energy prices. This enables the United States to bolster its global dominance by indirectly taxing the world's energy needs.

However, the burden of this monetary expansion falls entirely on oil-importing countries, with the current conflict representing an absolute disaster for China and the European Union. Unlike the United States, which has become both an oil exporter, and the source of the world's reserve currency, these powers face skyrocketing energy prices with no means of compensation. China, the world's largest oil importer, is seeing its industrial profit margins evaporate under the pressure of energy costs, while Europe is caught in a vice between soaring prices, and a structural inability to print the currency needed to pay those bills, diminishing its chances of breaking free from American

hegemony, a dream that still lingers. Although Russia certainly benefits from higher prices in the short term, its gains remain tactical and tied to complex shipping routes, while America's gains are decidedly strategic, deeply embedded in the fabric of the global monetary system itself.

Within America, however, this strategic victory comes at a price paid by the average person every time they stop at the gas station. While the Federal Reserve profits from exporting inflation, the price of fuel remains tied to the global price per barrel. The American consumer is now facing what could be called the "strategic tax" of this price war, paying record fuel prices at a time when their country's currency is becoming increasingly important and indispensable to the rest of the world. This price represents the cost of maintaining a regional governance model based on dependency, where America indirectly benefits from the crisis by forcing the world to realign itself behind the dollar, even if this leads to storms of popular discontent.

The war that began on February 28th has shattered the illusion that the global economy is a neutral arena, revealing an order based on sovereign dominance and absolute dependency. By pushing the world to scramble for more dollars to buy less oil, the Federal Reserve is effectively re-establishing American hegemony for another century. The anticipated increase in dollar production is not a mere accident of war, but the logical outcome of a system designed to thrive in the midst of crises. As history demonstrated in 1973, it was not just about oil, but about the dollar's continued reign as the king of the global economy—a gamble that Washington is now re-playing with full force.

And where does the Muslim World stand amidst all this global machinations? The increasingly bitter truth is that our lands remain a playground for America, which strikes them from all sides, turning them into arenas for its military and financial arrogance. Hundreds of thousands, even millions, of Muslim lives are lost, as was the case in Afghanistan, Palestine, and Syria, and is now being lost in Iran, without any hope of any thought or plan to reap the fruits of these sacrifices and rid ourselves of the modern-day Pharaoh, America. As the famous Arabic proverb goes, about harm bringing harm to oneself and one's people through unwise actions, (على نفسها جنت براقش) "Baraqish brought ruin upon itself." The Islamic Ummah remains under the yoke of its oppressive and wicked rulers, straying from the paths to victory and revival. There are those whose cries and wails intensify when the discussion turns to the unity of the days of fasting and breaking the fast of Ramadan. They debate, argue, challenge, and sometimes even act arrogantly, but when it comes to their destiny and future in this world and the hereafter, they stick fingers in their ears, as is the case with those whom Allah ﷻ mentioned in Surat Luqman, ﴿وَإِذَا تُلِيٰ عَلَيْهِ آيَاتُنَا وَلِيٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِيٓ أُذُنَيْهِ وَقْرًا فَبَشَّرَهُ بِعَذَابٍ أَلِيمٍ﴾ "And when Our verses are recited to him, he turns away arrogantly as though he had not heard them, as though there was deafness in his ears. So give him tidings of a painful punishment." [TMQ Surah Luqman: 7], or as it was mentioned in Surat Nuh, ﴿وَإِیْ كَلَّمَا دَعَوْنَهُمْ لِنَتَّغْفِرَ لَهُمْ جَعَلُوا اَصْۜۤاۤبِعَهُمْ فِیۡۤ اٰذَانِهِمْ وَاسْتَغْشَوْا ثِیَابَهُمْ وَاَصْرُوْا وَاَسْتَكْبَرُوْا اسْتِكْبَارًا﴾ "And indeed, every time I invited them that You might forgive them, they put their fingers in their ears and covered themselves with their garments and persisted and were arrogant with great arrogance." [TMQ Surah Nuh: 7]

The War by America and the Jewish Entity Against Iran and Its Impact on the Islamic Ummah

By: Dr. Asaad Al-Ajili

Perhaps the incitement of sectarian strife between Sunni and Shia, at a time when America and the Jewish entity are waging a devastating war on Iran, demonstrates the extent of the intellectual and political deviation reached by some factions among ulema and intellectuals, to the point that one of them declares that “Iran is more dangerous to Arabs and Muslims than Israel!” This is because, according to him, the Jewish entity is a foreign entity that can be confronted and expelled, as happened with the Crusaders, the Mongols, and the colonialists, while Iran is a neighbor that adopts an extremist Safavid ideology hostile to Sunni Islam, and seeks to dominate Arab lands and spread Shia ideology.

This discourse undoubtedly echoes the same narrative promoted during the 2003 US invasion of Iraq: America was portrayed as an intrusive, foreign entity that can be expelled, while Iran was portrayed as seeking to alter the demographic landscape through sectarian expansion. The Jihad against the American crusader occupation was thus transformed into a sectarian conflict between Sunni and Shia, consuming everything in its path. Now, more than two decades after the invasion, we see that America has not withdrawn from Iraq. Instead, its influence has grown, and its military bases have proliferated throughout the country.

Therefore, it is essential to alert Muslims in general to the following facts:

1. A distinction must be made between Iran as a country and the Iranian regime. Iran is a Muslim land, opened during the reign of Khaleefah (Caliph) Umar ibn al-Khattab (ra). After the opening, it became a base for launching Islamic armies and contributed to the spread of Islam in Khorasan, Bukhara, and Samarkand. Therefore, it is a Muslim land, and its people are an integral part of the Islamic Ummah.

The current Iranian regime has orbited America for decades, serving its interests in Afghanistan, Iraq, Syria, Lebanon, and Yemen, and committing crimes against Muslims. However, this does not make Iran a non-Muslim land. Just as the presence of the criminal Jewish entity in Palestine does not strip Palestine of its Muslim character, the same applies to Iran. Islamic Shariah Law commands that if non-Muslims attack a Muslim land, repelling and resisting them is a Shariah obligation upon all Muslims, until sufficient force is used to end their aggression. Allah ﷻ says, ﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ **“And fight the polytheists collectively as they fight you collectively. And know that Allah is with the righteous.”** [TMQ Surah At-Tawbah: 36].

2. It is essential to distinguish between the primary, unchanging enemy and the secondary, variable enemy. America, the West, and the Jewish entity are the primary, unchanging enemy. Their enmity towards Islam and Muslims is constant and unwavering. Their diabolical crimes against Islam and Muslims are known far and wide. Allah ﷻ says, ﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا﴾ **“You will surely find the most intense of the people**

in animosity toward the believers to be the Jews and those who associate others with Allah.” [TMQ Surah Al-Ma’idah: 82].

Therefore, the crimes of the Iranian regime against Muslims in Iraq, Lebanon, Syria, and elsewhere, over the past decades, must not blind us to the true nature of this war: a war between Muslims on one side, and the Jews, backed by America and the disbelieving West, on the other.

In this situation, the Muslim’s Shariah obligation is to align his feelings and political stances regarding the war with the dictates of his religion and the best interests of his Ummah, not the other way around. The Prophet ﷺ said, «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ» **“None of you truly believes until his desires are in accordance with what I have brought.”** And Allah ﷻ said, ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ﴾ **“Indeed, the believers are but brothers.”** [TMQ Surah Al-Hujurat: 10]. Therefore, it is not permissible for a Muslim to rejoice in the bombing of Iran by America and the Jewish entity, regardless of the Iranian regime’s transgressions against him, because it is an act of aggression by the disbelievers against Muslims and a Muslim land. The war is on our land, and the destruction is in our abodes.

3. The most important matter the Ummah must understand is that this aggression is not aimed solely at Iran, but rather at breaking the entire region’s power, and placing it under the hegemony of America and the Jewish entity. America seeks to impose its control over the region, establish its monopoly over the Ummah’s resources, and impose its Abrahamic religion. What is happening today in Iran is America’s realignment of its regional calculations, and its attempt to transform the Iranian regime, from one orbiting its sphere of influence, into a completely subservient agent state. The Iranian regime, however, rejects this

constraint, particularly regarding its domestic policies, such as uranium enrichment and the development of missile defense capabilities. Therefore, our animosity towards the Iranian regime does not justify applauding American and Jewish aggression against Iran. The Iranian regime, like other regimes in our region, is a criminal, subservient entity, but our hostility towards it does not permit us to allow the occupation of our Muslim lands, and leave them as easy prey for America and the occupying Jewish entity.

4. Anyone with political awareness and sound judgment understands the dangerous consequences of an American and Jewish victory over Iran. The Jewish entity that incurs the Wrath of Allah ﷻ will become even more powerful, and America's aggression in the region will intensify. This will have dire and horrific repercussions for Muslims, paving the way for their subjugation and the violation of their sanctities and sacred sites.

5. Stirring up discord between Sunni and Shia at this time only serves the warring disbeliever, who makes no distinction in his enmity towards Muslims between Sunni and Shia. We have in the speech of Allah ﷻ, Who said, **﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾** **“That was a nation which has passed on. It will have what it earned, and you will have what you earn. And you will not be questioned about what they used to do.”** [TMQ Surah Al-Baqarah: 134]. It is a guiding principle that allows us to rise above the conflicts of the past. We are accountable to Allah ﷻ for the continuation of division or for striving to overcome it. We have in the Messenger of Allah ﷺ an example, as he addressed the tribalism of the pre-Islamic era that was tearing society apart, and fueling conflicts between tribes by saying, **«أَبَدَعُوِي الْجَاهِلِيَّةِ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟»** **“Are you calling for the**

ways of ignorance while I am among you?” He ﷺ then established in its place a society based on the bond of Iman and the unity of the Ummah. Inciting fitnah between Sunni and Shia at this time only serves the warring disbeliever, who makes no distinction in his hostility towards Muslims between Sunni and Shia.

6. In conclusion, we say that the Jewish entity, and its supporters, are pushing the Gulf states and Turkey to engage in a broad regional conflict against Iran, threatening to ignite a devastating conflagration in the region, further weakening the Muslim World, and opening the door for its adversaries to exert greater dominance and expansion. Given this reality, it is imperative that Muslims recognize the dangers of division and fitnah, cling to their unity, and avoid being drawn into conflicts that serve their enemies. Muslims must instead work to unify their ranks and rise to the level of the challenges they face, drawing inspiration from their history’s moments of strength and unity that enabled them to overcome major crises.

7. It is the Shariah obligation of Muslims to hold fast to the Rope of Allah, rise to the level of this historical confrontation, transform this crisis into an opportunity, seize the initiative, close ranks, mobilize armies, and rally the entire Ummah in a decisive confrontation that will revive the glories of Hattin and Ain Jalut, eradicate the disbelievers and hypocrites, and restore to the Ummah its Shariah authority, its Khilafah (Caliphate), and the ruling governance of its Shariah Law. Allah ﷻ said, **﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾** **“And Allah is predominant over His affair, but most of the people do not know.”** [TMQ Surah Yusuf: 21]

Your Honor, O Muslims, Lies in the Return of Your State

(Translated)

Indeed, the power of the rulers in the Muslim lands is increasingly directed against one another, while their loyalty to the disbelieving colonialist powers, especially America, continues to grow. The rulers think that such allegiance will secure them on their crooked thrones. They do not realize that this loyalty is a grave crime that will bring them humiliation and disgrace in this world, and a painful punishment in the Hereafter, ﴿سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾ **“The wicked will soon be overwhelmed by humiliation from Allah and a severe punishment for their evil plots.”** [TMQ Surah Al-Anam: 124].

They have forgotten, or pretend to forget, that when their services to America come to an end, it will cast them aside like a discarded pit seed. The examples of their predecessors speak clearly of this, if only they would reason.

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! This is not the way of the Islamic Ummah; rather, its true nature is to be as the Messenger of Allah ﷺ said, «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْسَّهْرِ وَالْحُمَّى» **“The example of the believers in their mutual love, mercy, and compassion is like that of a body: when one limb suffers, the whole body responds with sleeplessness and fever.”**

However, this Ummah has lost its Khilafah (Caliphate), which would govern the Muslims by all that Allah ﷻ has revealed, strive against the enemies of Allah ﷻ, and truly restore the Ummah as one body such that when one part suffers, the rest of the body responds with sleeplessness and fever.

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 يَضُرُّوكُمْ إِلَّا أَذَىٰ وَإِنْ يَقَاتِلُوكُمْ يُلَاقِكُمْ يُؤَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ﴾ **“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: ﴿صُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيَّنَ مَا تَقِفُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ الْنَّاسِ﴾ **“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]**

El-Sisi's Security Forces Launch Raids and Arrests Against Members of Hizb ut Tahrir

(Translated)



The Egyptian Pharaonic regime has complied with the orders of its masters in Washington, and its security apparatus has launched a campaign of raids and arrests against the dawah carriers to establish the Khilafah Rashidah (rightly guided Caliphate) State on the method of the Prophethood; this took place during the last virtuous days of the blessed month of Ramadan and the days of Eid, casting aside all Islamic rituals and the sanctity of these virtuous days, in addition to violating the sanctities of the Muslims, their honor, and their homes. It terrorized peaceful women, children, and the elderly in their homes during the nights of Qiyam, carried out violent searches of homes, broke doors, destroyed furniture, expelled women and children from them, and confiscated communication devices, in

scenes we have not seen except on television screens of the army of the usurping Jews against our people in the blessed land of Palestine.

In response to these crimes, the Media Office of Hizb ut Tahrir / Wilayah Egypt stated in a press release:

We know that this campaign was not driven by local motives out of fear of the carriers of the da'wah; this war is not its war, and this conflict is not with it. Rather, it is the implementation of the orders of crusader America, which fully realizes the magnitude of the danger of the call for Khilafah, as was recently stated in the remarks of its crusader Secretary of War Pete Hegseth. It fully knows that ending its colonial influence in the lands of the Muslims will only be at the hands of the followers of our master Muhammad ﷺ, just as the fate of Pharaoh was at the hands of our master Musa, peace be upon him. As for the Egyptian regime, it is nothing more than a dirty tool used by crusader America to suppress those who carry the call for the revival of the Islamic Ummah through establishing its Khilafah Rashidah, which will unify the lands of the Muslims, uproot Western colonial influence from them, eliminate the Jewish entity, and purify the blessed land of Palestine from the filth of the Jews, fulfilling the glad tidings of the Messenger of Allah ﷺ regarding the killing of the Jews and the liberation of Al-Masjid Al-Aqsa, which has been captive and closed for more than twenty days.

Healthcare Between Capitalist Greed and Islamic Care; Which System Preserves Human Life and Dignity?

(Translated)

By: Ustadh Said Fadhl*

Healthcare is not merely a technical or service-oriented matter. Instead, healthcare is fundamentally an expression of a system's view of the humanitarian value: is it a value inherently respected, or simply a number in the market of interests and budgets? Hence, the reality of healthcare in Egypt and other Muslim countries today clearly reveals the nature of the capitalist system that governs them, and exposes the stark contradiction between it and the Islamic system, which makes looking after the people's affairs a Shariah obligation of the state, not a favor or a business transaction.

In Egypt, as in other Muslim countries, government hospitals are overflowing with patients, and people stand in long queues for a consultation, surgery, or an intensive care bed. There is broken equipment, shortages of medicine, a brain drain of doctors abroad, and a stark class disparity between those who can afford treatment in private hospitals, and those left to their fate in neglected public facilities. This situation is justified by limited resources, loan conditions, and financial reforms that subject every expenditure item to a profit-and-loss standard.

This reality is not a passing flaw. Instead, it is a natural consequence of a political and economic ideology that prioritizes material gain, and transforms the state into a custodian of markets, rather than a protector of its citizens. Since the capitalist

model was imposed on Muslim lands following the collapse of the Khilafah (Caliphate), and the division of the Ummah through nationalistic borders, the health, education, and public utilities sectors have been privatized and exploited. Human beings are now measured by their ability to pay, not by their inherent right to life and care.

The capitalist system, which historically crystallized in Europe with the rise of the Industrial Revolution and subsequently spread throughout the West, was founded on the separation of religion from life, granting sovereignty to the people and legislation to human beings. On this same basis, health policies in the West are managed, where health insurance is run by commercial companies, hospitals are profit-driven institutions, and treatment is a commodity. It is true that some countries, such as America, Britain, and France, have developed different forms of public insurance, but the governing principle is the same: subjecting health to the logic of the market, budget, and taxes, not upon the basis of the Shariah obligation and due care.

In Muslim countries, however, the situation is even more dire. Political and economic dependence on the West, coupled with internal administrative corruption, has resulted in a fragile healthcare system where doctors are exploited, patients are humiliated, and the state raises taxes and borrows to pay interest on foreign loans, instead of building hospitals or establishing pharmaceutical factories. And the people are told, “Be patient, these are necessary reforms!”

However, what does Islam say about this? When the Prophet Muhammad ﷺ established his state in Madinah, he did not leave the care of the people's affairs to individual initiatives or market mechanisms. Instead, he ﷺ made the looking after all of the

affairs, including health, one of his duties as ruler. Muslim narrated on the authority of Abdullah ibn Umar (may Allah be pleased with them both) that the Messenger of Allah ﷺ said, «كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ؛ الْإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ» **“All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects.”** This is a clear Shariah text stating that looking after the people's affairs is the ruler's responsibility, for which he will be held accountable before Allah ﷻ.

Throughout the history of the Khilafah, healthcare was not a business or a luxury. Instead, healthcare was a service and care provided free of charge to its subjects, Muslims and non-Muslims alike. The Umayyads, Abbasids, and later the Ottomans established hospitals (bimaristans) in Damascus, Baghdad, Cairo, and Cordoba. These hospitals were equipped with doctors, pharmacists, and medicines, and their staff were paid from the state treasury, not from the patients' pockets. Patients were not questioned about their ability to pay, but instead about their illness so that they could receive treatment.

The fundamental difference between the two systems lies not in administrative details, but in the underlying ideology. Capitalism views the individual as pursuing self-interest, establishes society on competition, and positions the state as the arbiter of competing interests. Islam, however, views humanity as honored servants of Allah ﷻ and establishes the state as an instrument for implementing Shariah, achieving justice, and managing the public affairs. Therefore, healthcare in the Khilafah is not a matter for negotiation, but a Shariah obligation for which funds are allocated from the state treasury (Baytul-Mal).

Furthermore, Islam forbids monopolies and prohibits the exploitation of necessities for extortion. No company or individual is permitted to monopolize medicine, or raise its price by exploiting people's needs. The Prophet ﷺ said, « مَنْ أَحْتَكَرَ فَهُوَ » «**Xَاطِئٌ**» **“If anyone monopolizes he is a sinner.”** How, then, can capitalism allow pharmaceutical companies to control prices and private hospitals to charge exorbitant fees for surgeries?

Moreover, the Islamic economic system is not based on perpetual taxes that burden people, but instead on specific, Shariah revenues. It also categorically prohibits riba (interest), so the state does not deplete its budget to repay interest on loans, but instead directs its funds towards healthcare and services. This provides the resources to build a comprehensive healthcare system, independent of the dictates of Western financial institutions.

This does not mean that the Khilafah will be a state of mere emotional slogans. Instead, the Khilafah will be a modern state utilizing the latest technologies in medicine and scientific research. Islam is not opposed to science. Instead, Islam encourages it. During their golden age, Muslims were pioneers in medicine, surgery, and pharmacy, authoring numerous works, establishing medical schools, and preceding Europe by centuries. This progress was inseparable from the nature of the state, which fostered science and considered it a source of strength for the Ummah.

Today, the decline in healthcare in Egypt and other Muslim countries is the result of a specific political and economic choice: the choice to submit to capitalism, accept the fragmentation of the Muslim World, and leave each country to face its crises alone. If the Muslim World were unified in a single state, possessing its

oil, mineral, and agricultural wealth, and distributing it wisely according to Shariah, it would have been able to establish a healthcare system superior to those of other nations.

The suffering endured by patients today, and the anguish of families who sell their possessions to pay for their children's treatment, are not merely human stories, but rather evidence of the failure of an entire system; a system that commodifies human life, turns hospitals into investment projects, and forces doctors to emigrate in search of financial rewards abroad.

The alternative is not administrative patching or a slight increase in the budget, but a fundamental transformation of the very foundations upon which the state and society are governed. A change that restores sovereignty to Shariah, establishes ruling governance according to the Revelation of Allah ﷻ, and establishes the Khilafah Rashidah on the Method of the Prophethood, so that healthcare, like all other matters, becomes a guaranteed right for every citizen.

In conclusion, the issue of health is not a technical matter to be discussed in parliamentary committees. Instead, healthcare is a trust placed upon the rulers, and a responsibility upon the Ummah to strive to establish a system that achieves it properly.

Allah ﷻ said, ﴿وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ **“And whoever saves a life it is as if he had saved mankind entirely.”** [TMQ Surah Al-Ma'idah: 32].

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

Controlling China's Energy Supply Lines Without Declaring Hostility

(Translated)

By: Ustaadh Nabil Abdel Karim



At the heart of the contemporary world, major powers are vying for dominance in the economic and technological arenas. The United States and China are confronting each other in what can be described as a struggle for artificial intelligence and economic control. This is not merely a commercial or political rivalry, but a struggle to define the contours of the emerging world order. China's rapid technological advancement and expanding economic influence in Asia, Africa, and Latin America threaten America's traditional hegemony and are reshaping the international balance of power. We do not mean to suggest that China is suited to lead the world or impose a new world order;

China lacks its own distinct ideology. However, China possesses the weight to curb American hegemony, undermine its ability to lead the world, and usher in a multipolar world.

In this context, every economic decision, every technological deal, and every move in maritime straits and energy corridors becomes a pawn on a strategic chessboard.

China's rise is no longer merely that of an industrial power; it has become a transcontinental economic and technological force. The United States is attempting to manage this rise through indirect pressure to contain Chinese expansion without engaging in direct warfare.

We observe the US stifling Chinese technology by preventing the export of advanced chips and their manufacturing components to China. These advanced chips are used in artificial intelligence, semiconductor manufacturing equipment, and advanced photolithography technologies. The US has worked to reshape supply chains by relocating factories from China to Vietnam, India, and Mexico, and has encouraged domestic manufacturing through legislation such as the CHIPS Act of 2022. It has also forged economic alliances with Asian countries to reduce dependence on China. The goal is to lessen global reliance on Chinese factories, thereby depriving Beijing of a strategic bargaining chip.

Furthermore, the US has strengthened alliances in Asia, such as the Quad and the AUKUS partnership, aiming to create an arc of economic and military containment around China in the Indo-Pacific.

However, three points remain extremely sensitive: Maritime Routes, Land Energy Corridors, and Taiwan.

1. Pressure on Sea Routes:

Pressure on sea routes is not exerted through an overt blockade, but instead through building deterrence capabilities or creating conflict zones that make China aware that its maritime lifeline can be disrupted if the conflict escalates. This can be termed “controlling the potential for action.”

South China Sea: Curbing Maritime Expansion: The US exerts pressure by conducting Freedom of Navigation Operations (FONOPs) near islands controlled by China, supporting the Philippines, Vietnam, and Malaysia in their maritime disputes, deploying forward operating bases in the Philippines, and conducting joint military exercises near Taiwan. In this way, the US is capable of disrupting China’s maritime domain when necessary.

The Indian Ocean: A Far-Reaching Objective: With American bases on Diego Garcia, close military cooperation with India, and a strengthened Organisation for Economic Co-operation and Development (OECD) agreement with Australia, the goal is to prevent China from transforming the Indian Ocean into a permanent sphere of influence.

The Strait of Hormuz: Energy Pressure: This strait is crucial for a significant portion of Gulf oil destined for China. While the current situation, including the attack on Iran and the threat to close the strait, may be a pressure tactic for Iran, it cannot completely close it. This suggests a potentially protracted conflict, or the possibility of agreements that would allow the US to control and close the strait at will.

Taiwan: A Maritime Flashpoint: This is a political and sovereign issue, as well as a crucial maritime chokepoint. The US presence there poses a threat to Chinese trade routes.

This is neither a blockade, nor a direct confrontation. Instead it is what could be termed a deterrent that can be activated. The US is building a network of alliances and bases that enable it to disrupt, delay, and increase the cost of shipping for China. It is not declaring a blockade officially, but rather using this as leverage.

Strait of Malacca: The Most Dangerous Chokepoint: Approximately 60% of China's oil imports pass through this strait. US pressure is exerted through a permanent naval presence of its Seventh Fleet, security partnerships with Singapore and Malaysia, and the strengthening of the Quadrilateral Coalition (India, Japan, Australia, and the US). Traffic through the strait can be rapidly restricted when necessary.

2. Pressure on Land Routes:

Through its Belt and Road Initiative, China has sought to leave the Malacca route and reduce maritime dependence by establishing a network of roads, railways, and energy pipelines across Central Asia, Russia, and Pakistan.

The American pressure here is not to close the route, but rather to make it more costly, fragile, and less stable.

Central Asia: Rebalancing China's Flank: Kazakhstan, Kyrgyzstan, and Uzbekistan transport gas, oil, and goods to western China. The indirect American pressure aims to push these countries to diversify their partnerships away from Beijing, support alternative European and American investments, and utilize financial instruments and international institutions to reduce their dependence on China. The goal is to diminish China's monopoly on economic influence in the region.

Russia: Pressure Through Sanctions: These sanctions have affected transportation networks, banking transactions, shipping

companies, and insurance companies. Their aim is to complicate China's overland trade through Russian territory and increase operational costs. In the future, a way may be found to sever the energy link between Russia and China.

The China-Pakistan Economic Corridor (CPEC): It passes through Pakistan and terminates at the port of Gwadar. The US is currently exerting pressure by supporting regional balances with India, monitoring Chinese investments in Pakistani infrastructure, and applying financial pressure on Islamabad through international institutions. The goal is to keep the project vulnerable to domestic and security vulnerabilities. It could be affected by any conflict between Pakistan and Afghanistan, which could lead to the complete destruction of the corridor, if the US deems it necessary, as a result of a regional conflict between the two countries.

Iran, Considered a Key Land-Based Energy Hub: The current war could indirectly undermine any solutions for accessing energy through Iran to China. The chaos and war could lead to pipelines and transport routes being cut off unexpectedly, delivering an indirect blow to China when needed.

Land routes are not like sea routes; a land route cannot be easily closed. However, this could be described as a strategy of indirectly weakening China's land-based energy network.

3. Finally, the Taiwan issue:

This is the most sensitive point, considered a tipping point. Taiwan lies at the heart of the first island chain that encircles China by sea. If Taiwan were to completely break free from China's orbit, China would lose its strategic maritime depth. Moreover, Taiwan is a global hub for advanced chip

manufacturing, and any instability there would paralyze the global economy and could ignite a war if China were to seize it, or if formal independence were declared from Taipei, or if there were direct US military intervention. Therefore, this issue exists in a gray area of strategic ambiguity, and Taiwan is the knot where all these threads could converge.

Ultimately, America does not appear inclined to engage in a direct war with China at present. Instead, America seems preoccupied with engineering a strategic environment that makes pressure a readily available and complete option to be used at any moment. America is not declaring a blockade, but it is redrawing energy maps, redistributing military bases, building naval alliances in the South China Sea, supporting alternative routes to China's Belt and Road Initiative, and restricting sensitive technologies without completely severing trade. America is not closing doors to China, but it is narrowing the corridors. America is not firing a bullet, but it has its finger on the trigger. America raises the cost of China's resilience and keeps containment options open.

Thus, a landscape of dominating power emerges, reshaping its surrounding environment, so that all Chinese progress becomes conditional, every step calculated, and every move costly. The reality with China becomes one of undeclared pressure and conflict without war, at least for the time being.

The question then becomes: Will China withstand this pressure? Will the equation change? Are there other factors at play that could turn the tables? These questions remain open to answers over time.

Nothing Will Stop America's Rampage in the World Except the Khilafah (Caliphate)

(Translated)

By: Ustadh Abdul Raouf Al-Amiri

After America deceived them and acted arrogantly and haughtily against their country, attacking it along with its protégé, the Jewish entity, seeking to dismantle it and eliminate the foundations of its strength, do the leaders of the Iranian regime now still remember that they have an Ummah, whose numbers fill the global arena? How do the leaders of Iran come today to remind the Muslims that the stance of some of their governments contradicts the saying of the Prophet ﷺ who said, « مَنْ سَمِعَ رَجُلًا يَنَادِي يَا لِمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ » “Whoever hears a man calling out, ‘O Muslims!’ and does not respond is not a Muslim”? Where were the leaders of Iran when Muslims across the Muslim World cried out to them for help, against the aggression of the disbelieving colonialists and the tyranny of their rulers? Were the leaders of Iran not the very ones who shamelessly declared that without their regime, America would not have been able to occupy Iraq and Afghanistan, since that served their interests, enabling America to ascend to the throne of the international order, no longer facing any real competitor to curb its ambitions?

Despite this glaring truth, why do these Sunni regimes single out the Shia Iranian regime, when they have all distracted the Ummah from the crimes of America and its allies in Europe, and

the Jewish entity in Muslim lands, by now focusing on the crimes of the Iranian regime in Syria and Iraq, for example, or the crimes of the Saudi regime in Yemen, and the Emirati regime in Sudan as well? If the Iranian regime, having tied its regional interests to serving American policy in the region, has belatedly awakened to the American deception and its lack of commitment, then why does it criticize regimes dragged into war against it? These regimes have all built their policies on being America's hunting dogs, after all of them were included on the agenda of division, disarmament, weakening, and then complete control over all their resources. After a long process of planning and execution, during which it brought down the Soviet Union following a Cold War that ended British and European influence in most Muslim countries, America no longer views the existence of the state that orbited in its sphere of influence, and which was its long arm in implementing its plans in Iraq, Afghanistan, Syria, Yemen, and Lebanon, as anything but an obstacle to achieving its goals. Therefore, America did not hesitate to declare war on Iran and invite the weak-willed regimes in the region to join this war, in order to subjugate the entire region to its will.

However, this shift in America's approach was not solely due to external obstacles, but also to the perceived weakness of its political and intellectual foundations in the capitalist system and the power structure it had built after World War II. America was no longer able to project its influence globally through this global order. Consequently, America acted with unprecedented arrogance, dismantling many of the agreements and alliances it had forged, now viewing them as constraints and burdens

hindering its future strategy. This was met with resistance from major powers like China, Russia, and some European nations, who refused to acquiesce to America's actions, adopting a policy more akin to containing its erratic behavior, while avoiding direct confrontation. However, the fundamental factor in the collapse of the international order and the unraveling of America's grip lies in the exposure of the true nature of the idea of separating religion from life, secularism. This idea has crumbled in its values and morals, revealing its inherent inability to meet human expectations or offer solutions aligned with human nature. This civilization has run amok, grinding humanity down, thus confirming the impossibility of its resurgence or the West's general capacity for innovation and adaptation to correct its course.

In the opinions of many Western thinkers and politicians, there are long-standing warnings about the re-emergence of an Islamic state, with their predictions of its dominance over Europe and the world. Amongst them is the German thinker, Paul August Schmitz, who wrote under the pseudonym, Paul Schmitz-Kairo. He stated in his book, "All-Islam! Weltmacht von Morgen? (1937)" (The Great Islam! World Power of Tomorrow?) that, "...das Sichwiederbesinnen auf die große islamische Vergangenheit. Im Grundé ist solche Anerkennung der Bedeutung und der Weltmachtgeltung des Islams nichts Neues (...a renewed reflection on the great Islamic past. In essence, such recognition of the significance and global power of Islam is nothing new)." He also said, "Es wiederholt sich, begonnen vom Morgenland, das Spiel der Geschichte, in dem aus der Kraft, die in der geistigen

Einheit des Islams beschlossen liegt, die islamische Weltmacht in isiamischer Frühzeit begründet wurde (The play of history repeats itself, beginning in the East, in which the Islamic world power was founded in early Islamic times from the power inherent in the spiritual unity of Islam.)” In any case, regardless of these opinions, warnings and predictions, the ideology of Islam, given the reality that life abhors a vacuum, will be the only alternative that this life awaits.

The situation is now about preparing to eliminate a danger that threatens not only Muslims, but also portends immense harm for all of humanity should America reassert its global hegemony. Beyond the illusion of absolute American power and its inability to achieve its objectives and those of its protégé, the Jewish entity, in Iran—to the point that it now seeks a way out and looks to others for help in this war—insisting on preserving secular regimes, whether democratic republican or monarchical, will not deliver the Ummah from its humiliation, nor will it enable it to triumph over the head of disbelief, America. The victory of the Ummah is contingent upon the Khilafah (Caliphate), which is not merely a modern day political entity, but a civilizational alternative project: Islam as an ideological state, the Khilafah on the method of the Prophethood. Moreover, ruling according to the Shariah Law of Allah ﷻ is not a political option, but a Shariah obligation, and it is the only system of ruling governance that Allah ﷻ will support.

All of this began to show signs after Muslims regained awareness of their own strength and the weakness of their enemies. Nothing remained for them but to break the chains that bound them, and

the obstacles that hindered them, represented by these nationalistic borders and the rulers who guarded them, so that the doors might open for the great project of Islam, which would redirect the world and correct the course of history. For this purpose, arose those who enjoin what is mar'ooof (righteousness) and forbid what is munkar (evil), aware of the realities of regional and international political trends, and working for change.

How could the whims of tyrants withstand an ideology upon which an Ummah unified, an Ummah that believed humanity needed the Khilafah (Caliphate) as much as life needs water, and was certain of the victory of Allah ﷻ, the Almighty, the All-Powerful? Allah ﷻ said, ﴿وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾ **“And that Allah may know who supports Him and His messengers unseen. Indeed, Allah ﷻ is Powerful and Exalted in Might.”** [TMQ Surah Al-Hadid: 25]

Our Battle Today Is a Battle of Thoughts, Before It Becomes a Battle of Arms

When the Ummah regains its political awareness based on Islam, it does not seek temporary gains. Instead, it seeks a radical transformation that rebuilds the political structure on the foundation of the 'Aqeedah. This change is not driven by emotion, but through organized, ideological, political action, an intellectual conflict that exposes false foreign concepts, and a political struggle that exposes the connection of regimes to foreign colonialist projects.

For this reason, regimes tremble before a clear and coherent idea. They know that when the Ummah realizes that the presence of a single Imam implementing Islamic rulings is a Shariah obligation, and that remaining divided under regimes that do not rule by Islam is a collective sin, it will turn toward action to establish the ideological alternative. At that point, the idea becomes a force, conviction becomes public opinion, and public opinion becomes the will for change.

The Ummah's battle today is not merely a battle of arms, but a battle of thought and awareness. If thought and awareness prevail, artificial legitimacies will crumble, and true Shariah legitimacy emanating from the Aqeedah will emerge. If the Ummah returns to its fundamental political project, it will have taken the first step on the path to the resumption of Islam as a way of living—not as an emotional slogan, but as a comprehensive political reality that restores its unity, dignity, and leadership.

Alliance with America is Weaker than the Spider's Web

(Translated)

O Officers of the Pakistan Army: You are not absolved of the sin of killing Muslims on the claim that they are following the orders of your chief. It is a serious crime to kill a single Muslim, so what of hundreds and thousands? Allah ﷻ warned us, ﴿وَمَنْ يَفْتُلْ مُؤْمِنًا مُتَعَمِّدًا فِجْرَآؤُهُ جَهَنَّمَ خَلِيدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾
“And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.” [TMQ Surah An-Nisa 4:93]

Regarding obedience in sin, Al-Bukhari narrated, «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ جَيْشًا، وَأَمَرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَارًا وَقَالَ: ادْخُلُوهَا، فَأَرَادُوا أَنْ يَدْخُلُوهَا، وَقَالَ آخَرُونَ: إِنَّمَا فَرَرْنَا مِنْهَا، فَذَكَرُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ، وَقَالَ لِلآخَرِينَ: لَا طَاعَةَ فِي مَعْصِيَةٍ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ»
The Prophet ﷺ sent an army and appointed some man their commander. The man made a fire and then said to the soldiers, “Enter it.” Some of them intended to enter it while some others said, “We have run away from it.” They mentioned that to the Prophet, and he said about people who had intended to enter the fire. “If they had entered it, they would have remained In it till the Day of Resurrection.” Then he said to others, “No obedience in disobedience of Allah ﷻ, obedience is only in Al-Ma’ruf (goodness).”

O Officers of Pakistan Army!

Munir binds you to alliance with the US and its counter-terrorism initiative against Afghanistan. You fight Muslims, and kill Muslims and are killed by Muslims. However, the alliance with the US is as fragile as the web of a spider. America is clearly struggling. The US is failing to achieve its objectives regarding Iran. Trump laments the failure of the EU and others to join his war. The myth of US political strength and military power is broken. Its bases and radar systems are attacked. Its Western allies are forsaking it. Indeed, the US has been hit hard, and that too by a weaker state than Pakistan and Iran. So, what of a nuclear state, with the best and largest Muslim army, that remembers its cause of Iman, Taqwa and Jihad?

The role of the Muslim Army is to protect Muslims from the American crusaders, the Jewish entity and the Hindu State. This is only possible if the officers of Pakistan Army remove Munir and his ruling faction, and grant their nussrah to Hizb ut Tahrir for the establishment of the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood. This is so that they can regain their honor, repenting their sins, and seeking forgiveness with good deeds.

Why Is Our Condition Still Neither Pleasing to Friends nor Aggravating to Enemies?

(Translated)



The condition of our Ummah remains such that it neither pleases a friend nor frustrates an enemy. It is a torn and divided Ummah, preyed upon by the disbelieving colonialist powers after its institutions were dismantled and its state abolished. This began when the most wretched of people, the British agent Mustafa Kemal, abolished the Khilafah (Caliphate) on 3rd March 1924.

Since then, Islam has been excluded from life. The Ummah's enemies have dominated it, imposed their secular political systems, killed its sons, and plundered its wealth. Its plight has even become humiliating in the eyes of the most cowardly of Allah's creation, the Jews. The blood of the Muslims of Gaza has not yet dried; the Muslims of Rohingya in Myanmar, the Uyghurs

in East Turkestan, as well as Muslims in India and Sudan, continue to face slaughter.

Today, America, together with the Jewish entity, wages war on Iran under the pretext of eliminating a regime that had previously served it in wars in Iraq and Afghanistan. America seeks to use the Muslims themselves as fuel for this war.

All of this befalls us not due to our small numbers for we are many but as our truthful Messenger ﷺ warned us, « غُثَاءٌ كَغُثَاءِ السَّيْلِ » **“We are like the froth upon flood waters.”** A Ummah of two billion remains idle, failing to move toward real change. Its armies sit in their barracks, unmoved by the cries of children or the tears of the bereaved. Weakness has overtaken them, gripped by « حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ » **“love of this world and hatred of death.”**

O Muslims: You have no excuse before Allah ﷻ for remaining silent in the face of the treacherous rulers who stand between you and the implementation of Allah’s command: the rule of His Sharia through the establishment of the Khilafah (Caliphate) the crown of obligations (تاج الفروض). We renew our call to this great Shariah obligation, so that our lands may return under the shade of a single state, ruled by one Imam, a Khilafah Rashidah (Rightly-Guided Caliphate) upon the Method of the Prophethood. It will unify you, cleanse Al-Masjid Al-Aqsa of the filth of the Jews, take revenge on the oppressors, and crush the power of the disbelievers. Thus, you will cast off the garment of humiliation and poverty and don the robe of honor and dignity.

When the Compass Deviated, from the State of the Risaalah (Message of Islam), to a Struggle for Power!

(Translated)

By: Ustadh Mahmoud Al-Laithi*

History does not unfold suddenly, nor do states collapse with a single blow. Instead, decline begins when the political compass deviates from its ideological foundation, regardless of the names and slogans that remain. The state in Islam is not merely an abstract administrative entity, nor an authority seeking merely its own survival. It is a state of the Risaalah (Message of Islam), its function being to implement Islam domestically and to spread Islam through Dawah and Jihad in the foreign domain.

During the era of the Khulafa'a Rashidun (Rightly Guided Caliphs), ruling governance was a practical embodiment of the meaning of Bayah (بيعة pledge of allegiance for ruling), and of the concept that siyaadah (سيادة sovereignty) belongs to the Shariah Law, not to individuals, and that sultan (سلطان authority) rests with the Ummah, which chooses those who implement the Shariah Law of Allah ﷻ. The ruler was not above accountability, but rather subject to it. Governing power (سلطة sultah) was not an end in itself, but a means to establish the Deen and take care of the affairs of the Ummah according to Shariah rulings. Therefore, the state was strong because of the clarity of its ideology, not because of the strength of its weapons.

However, the transformation that occurred at certain historical junctures was not merely a change of personnel. Instead, it affected the method of transferring ruling authority and the

nature of the relationship between the Ummah and the ruler. When ruling governance devolved into a dynastic, clinging rule, the mechanisms of political accountability weakened, and tribalism emerged, structural flaws began to take shape. While Shariah Law did not disappear from society, and opening new lands to Islam did not cease, the spirit of the political system began to lose its initial purity.

The fundamental problem lay in the structure of the system: when ruling governance is not based on a Shariah Bayah (بيعة pledge of allegiance) and aware choice, but rather on usurping or inheritance, the concept of the ruler's authority over the Ummah practically diminishes, even if the terminology remains the same. Over time, the gap between the ruler and the Ummah widens, and ruling governance transforms from guardianship of the affairs to a mere bureaucratic administration, and from a Risaalah (message of Islam) to a power struggle.

This domestic erosion made the state more vulnerable to foreign attacks. The Crusades and the Mongol invasion were not the primary cause of weakness, but rather the result of domestic vulnerabilities. An Ummah with a clear vision and cohesive leadership is difficult to penetrate. However, when people become preoccupied with power struggles, and the importance of spreading the Risaalah diminishes and ceases to be the primary concern, the nature of the state transforms from a pioneering, guiding entity to one merely concerned with its own survival.

However, the historical trajectory has not always been a downward spiral. Corrective attempts have emerged, restoring the concept of the state as a fundamental entity carrying a Risaalah to the world, as exemplified by the Khaleefah (Caliph)

Nur ad-Din Mahmud and his military commander Salahudin Al-Ayubi, whose project was not simply about the tahrir (تحرير liberation) of land, but about redirecting the compass towards the unity of the Ummah and its vision. Then came the Uthmaniyyoon (Ottomans) in their early days, who unified the scattered Muslim lands and re-established a unified political entity, even though their state subsequently experienced periods of weakness.

The pivotal moment in modern history was the abolition of the Uthmani Khilafah (Ottoman Caliphate) in 1924. Here, not only did a political authority fall, but the very entity that, despite its weaknesses, represented the political unity of the Muslims, was also dismantled. Since then, it has not been one state replaced by another, but rather one conception by another. The nation-state has replaced the unified, inclusive, global state. Artificial nationalistic borders have become sacrosanct and bar unification. Loyalty has shifted from the bond of 'Aqeedah (creed) to the patriotic bond over land and the bond of nationalism.

The ruling regimes that arose afterward were not founded on the principle that sovereignty belongs to Shariah Law, but rather on secular constitutions that derive their legitimacy from international law. Thus, the Ummah transitioned from a political system based on the implementation of Shariah Law, even if flawed in its implementation, to systems that fundamentally separate religion from ruling governance, making legislation the prerogative of parliaments, not of Allah ﷻ. We reiterate here what has been previously established: the flawed implementation of Islam is not equivalent to the sound implementation of any other system, however well-implemented. The implementation of

Islam alone is 'adl (عدل justice), while the implementation of any other system is pure dhulm (ظلم oppression).

The result was not merely a superficial change, but a profound transformation in the nature and function of the state. Instead of being an instrument for conveying Islam to the world, the state has become part of the international capitalist order, subject to the balance of power, tied to colonialist financial institutions, and perpetuating political and economic dependency. Recurring economic crises, indebtedness, and political fragmentation are not fleeting symptoms, but instead the consequences of an intellectual and political structure that has not emanated from the 'Aqeedah of Muslims.

Discussions about reform within the existing framework are pointless, because the flaw lies in the foundation, not the details. When a state is governed with a mindset of preserving the existing order, rather than implementing Islam, and when narrow nationalistic interests are prioritized over the interests of the Ummah, the deviation will persist, even if faces and slogans change.

Course correction will not be achieved through sentimental nostalgia for the past, but by redefining the state as Islam intended: a single political entity for the Ummah, where siyaadah (سيادة sovereignty) belongs to Shariah Law, sultan (سلطان authority) to the people, whilst the people delegate that to a Khaleefah (Caliph) who implements Islam, after a correct, Shariah Bayah (بيعة pledge of allegiance). The ruler is held accountable if he falls short, wealth is managed according to the Shariah rulings of Islamic ownership, and foreign policy is based on spreading Islam to the world through Dawah and Jihad, not in a state of meek, submissive appealing.

We remind the Ummah that this Noble Quran was revealed to rule the Ummah, not merely to be a source of spiritual blessing alone. Our commitment to worship is an incubator of discipline, but it is also an incubator of liberation from the sway of desires and from submission to any reality that contradicts our 'Aqeedah. Reviewing history is not about dwelling on the past, but instead about understanding the patterns of rise and fall. When the political compass deviates from Shariah Law, weakness accumulates; when it is corrected, recovery begins.

Recognizing the nature of the deviation is the first step, and being aware of the alternative project is the next. As for ideological, political good deeds, they are the bridge between idea and reality. Allah ﷻ said, ﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ **“And judge between them by what Allah has revealed and do not follow their desires, and beware of them lest they tempt you away from some of what Allah has revealed to you.”** [TMQ Surah Al-Ma'ida: 5]

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

The Crime of Closing Al-Masjid Al-Aqsa

(Translated)

By: Ustadh Abdul Hamid Abdul Hamid*

More than a month has passed since the crime of closing the first of the two Qiblas and the third of the Sacred Masajid, the blessed Al-Masjid Al-Aqsa, where Muslims have been prevented from performing Salah and i'tikaaf (Shariah seclusion in a masjid in Ramadan. It is a prohibition unprecedented in decades, under false pretenses and fabricated excuses. In the face of this heinous crime, we see no alternative but to convey the following points:

Firstly: This crime of closing Al-Masjid Al-Aqsa is being committed while the Muslims in general remains passive, and whilst their treacherous and complicit rulers remain motionless, and even colluding. Meanwhile, the occupying Jews spare no effort or opportunity to undermine our sanctities, our Deen, and our righteous Shariah Law. The Jews are driven by their greed and dreams of building their alleged temple, on the ruins of the blessed Al-Masjid Al-Aqsa.

Secondly: The closure of Al-Masjid Al-Aqsa is one link in a chain, part of a larger scheme pursued by a Jewish-Crusader alliance, whose ultimate goal is to demolish Al-Masjid Al-Aqsa, and build their alleged temple on its sacred ground.

Thirdly: This crime of closing Al-Masjid Al-Aqsa is intended to subdue the feelings of Muslims, so that they become accustomed to humiliation and subjugation, and remain passive when their sacred sites and sanctities are violated and attacked.

In conclusion, it is essential to reiterate the esteemed position of the blessed Al-Masjid Al-Aqsa among all Muslims, and the Shariah

necessity for their armies to mobilize across the globe to defend and liberate it from its criminal occupiers, thus fulfilling the glad tidings of our noble Prophet Muhammad ﷺ when he ﷺ said, «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ، حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ أَوْ الشَّجَرُ: يَا مُسْلِمُ يَا عَبْدَ اللَّهِ، هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ، إِلَّا الْغَرْقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ» **“The Hour will not come until the Muslims fight the Jews, and the Muslims will kill them, until the Jew hides behind a rock or a tree, and the rock or tree will say, ‘O Muslim, O servant of Allah, there is a Jew behind me, come and kill him,’ except for the boxthorn tree, which is one of the trees of the Jews.”**

This will undoubtedly come to pass, by the Permission of Allah ﷻ, whether through us or others. Let us hasten to elevate ourselves in this world and the hereafter, let us establish our Khilafah (Caliphate), implement our Shariah Law, protect our honor, safeguard our sanctities, and restore our glory. For such a cause, let those who do good deeds, strive. Allah ﷻ said, ﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ **“And Allah ﷻ is predominant over His affair, but most of the people do not know.”** [TMQ Surah Yunus :21]

* Central Contact Committee of Hizb ut Tahrir in the Wilayah of Syria

O People of Egypt, Al-Kinanah (The Quiver of Arrows), the Egyptian Regime Is an Enemy to You and Your Ummah



O People of Egypt: You fully realize that the Egyptian regime has been recruited into the crusader alliance since the destruction of the Khilafah, its negligent stance toward the massacres committed by the grotesque Jewish entity in Palestine, its passive stance toward America's massacres in the lands of Imam Muslim and al-Bukhari, Iran, and its opening of the Suez Canal to the American naval fleet are all evidence that it is an enemy to your Ummah, in accordance with His saying, the Exalted, ﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهِمْ خَشَبٌ مُسْتَدَدٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتِلْهُمْ اللَّهُ أَلَىٰ يُؤْفَكُونَ﴾ "When you see them, their appearance impresses you. And when they speak, you listen to their impressive speech. But they are just like worthless planks of wood leaned against a wall. They think

every cry is against them. They are the enemy, so beware of them. May Allah condemn them! How can they be deluded from the truth?" [TMQ Surah Al-Hashr 4]

So take hold of the hands of this hateful Pharaonic regime, and place your hands with the one who carries the true project of revival, Hizb ut Tahrir, to establish the second Khilafah Rashidah on the method of the Prophethood, so that you may have the honor of establishing it, surpass others, and hasten in good deeds, thereby attaining the honor of this world, the bliss of the Hereafter, and the pleasure of Allah, which is greater. And know that you are worthy for that and capable of it by Allah's permission. Even if the regime employs all its power to suppress you and suffocate you, it will not be more severe in might and tyranny than its ancestor Pharaoh, whom Allah destroyed by drowning in the sea: Allah ﷻ said, ﴿وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ﴾ **"And remember when We parted the sea, rescued you, and drowned Pharaoh's people before your very eyes."** [TMQ Surah Al-Baqarah: 50]

Come Forth for a System That Preserves Human Dignity Regardless of Color or Race

(Translated)



Today, the West lives in a state of “moral decay” behind a façade of material glitter. They have buried their minds in the dust of materialism and have forgotten the Lord of all matter. The coming financial collapse will not be a failure of technology, but a failure of justice.

The solution today is not to imitate a model sinking in the mire of rotten materialism, but to return to a system that protects the minority by the will of Allah ﷻ, eradicates poverty through the rightful application of zakah, property rights, and care, and preserves society through noble morals. The time has come to lift oppression not only from the Muslims in the lands of Islam, but

from the entire world, most of whose people have become slaves to those who hold wealth.

It is enough to know that Allah ﷻ revealed His messages so that people may live under a just system. As Allah ﷻ says in Surah Al-Hadid, ﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ **“Indeed, We sent Our messengers with clear evidences, and with them We sent down the Scripture and the balance of justice so that people may administer justice.”** [TMQ Surah Al-Hadid 57]

Allah ﷻ further emphasized the necessity of a system possessing material strength to implement this justice wherever required, saying, ﴿وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ﴾ **“And We sent down iron with its great might, benefits for humanity”** [TMQ Surah Al-Hadid 57].

Thus, we call all people to the system of the Khilafah (Caliphate) upon the Method of the Prophethood, to abolish the system that discriminates among people based on their color, race, or religion, and to establish a system that reminds them that Allah ﷻ created them from a single soul and made them into nations and tribes so that they may know one another, not to distinguish themselves by color or race.

The Khilafah (Caliphate) We Work For Is Neither Sectarian Nor Discriminatory on the Basis of School of Thought

(Translated)



The Khilafah (Caliphate) we seek to establish today does not represent one sect over another whether Sunni or Shiam but represents a single Islamic Ummah: a universal leadership for all Muslims across the earth. It is the Khilafah (Caliphate) that will make America, and all the enemies of Islam, forget the whispers of Shaytan, just as the Khilafah (Caliphate) previously made the Romans forget the whispers of Shaytan through the leadership of Khalid ibn al-Walid (ra).

This is the endeavor we call you to, O best Ummah brought forth for all humanity. It is sought for the pleasure of Allah ﷻ and the hope of His Paradise, and for a life of honor, goodness, and

happiness that we can taste only through complete obedience to His commands and absolute avoidance of His prohibitions.

This requires that those with military strength and capability fulfill their Shariah obligation in granting nussrah (military support) for the Deen and empowering it, engaging in Jihad in the Cause of Allah ﷻ that expels America's bases and influence from our lands, eradicates the Jewish entity, and purifies the land of Isra and Miraj from their defilement. Allah ﷻ said, ﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ **“And fight the polytheists together as they fight together against you. And know that Allah is with those mindful of Him.”** [TMQ Surah At-Tawbah 36]

This is a message to the Ummah, a warning to the rulers, and a call to the armies. Whoever supports the Deen of Allah ﷻ and works to establish it today as a rightly-guided state that upholds all the matters of the Ummah, Allah ﷻ will surely grant them victory (nasr) and firmly establish their footing. As for those who lag behind, they can blame no one but themselves, when the schemes of the disbelievers encompass them.

We conclude with the words of Allah ﷻ Who said, ﴿هَذَا بَلَاغٌ لِلنَّاسِ﴾ **“This Quran is a sufficient message for humanity so that they may take it as a warning and know that there is only One God, and so that people of reason may be mindful.”** [TMQ Surah Ibrahim 52]

The Ummah Does Not Triumph Through Emotion, But Through a Political Project That Establishes the Ruling Governance of Islam and Unifies the Energies of the Ummah

(Translated)



The reality of the Ummah today reveals a deplorable picture: multiple nation-states, differing policies, and divergent alliances. If one of its countries faces aggression, the matter remains confined to it alone, as if the bond of the Ummah has receded before artificial borders and so-called national sovereignty. In such a reality, talk of liberating the Ummah and its sacred sites becomes merely theoretical, because political decision-making is fragmented.

The Ummah does not triumph by emotion alone, but, instead, through a comprehensive political project. It is a project that establishes the ruling governance of Islam, unifies energies, and makes the 'Aqeedah the foundation of politics. The 'Aqeedah (creed) provides the motivation, and the state provides the capacity to implement.

Unless the Ummah restores its unity, its efforts will remain dispersed, no matter how loud the voices or numerous the initiatives. When the Ummah realizes today that the path to liberation (tahrir) passes through the restoration of its unified political entity, it takes the first step on the right path—toward reclaiming its role and standing among the nations.

Allah ﷻ said, **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ * وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ * إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾**. **“O believers! Obey Allah and His Messenger and do not turn away from him while you hear his call. Do not be like those who say, “We hear,” but in fact they are not listening. Indeed, the worst of all beings in the sight of Allah are the wilfully deaf and dumb, who do not understand.”**
[TMQ Surah Al-Anfal 20-22]

When Does Sovereignty Become a Reality and Not Merely a Slogan?

(Translated)



What the lands of the Muslims suffer from today high unemployment, inflation, currency collapse, and a wide class divide is a direct result of applying a capitalist system that is incompatible with the 'Aqeedah (creed) of the Ummah and interests. When public property is sold off, essential services are privatized, and markets are opened without careful guardianship of the poor, and outside the bounds of Shariah rulings, the economy becomes fragile, and political decision-making becomes hostage to foreign pressures.

Economic liberation cannot be separated from the establishment of the Khilafah Rashidah (Rightly-Guided Caliphate) upon the Method of the Prophethood. The Islamic economic system can only be fully implemented under a state that adopts Islam as a

comprehensive ideology, making sovereignty belong to the Shariah Law, and authority belong to the Ummah. Partial reforms within the capitalist system remain limited in impact, because the foundation itself is corrupt.

Today's battle is not merely a battle of numbers and budgets, but a battle of concepts. Is wealth a means to achieve justice according to the Shariah Law of Allah ﷻ, or a tool to maximize profit at the expense of the poor? Is the state a guardian of the people's affairs, or merely a regulator of a free market? The answers to these questions determine the nature of the entire system.

When the Ummah restores its Islamic economic system, it regains its political decision-making. When its decisions are freed from the pressure of debt, and the conditions of creditors, it will be able to formulate genuine foreign policies, finance strategic projects, and unify its energies within a single strong state. Only then will independence become a reality, not merely a slogan.

The 'Ulema of Muslims Face a Historical Responsibility

(Translated)



History has taught us that when the Ummah loses its intellectual compass, it becomes politically lost. When 'ulema remain silent or submit to the ruler, regimes become audacious against the Deen, and rulers go so far as to suspend its Shariah rulings. However, when 'ulema proclaim the truth boldly and connect the people to the Shariah rulings of Al-Hukm (الحكم the ruling governance), just as in Salah (صلاة Shariah prayer) they create awareness that leads to real, transformative change.

The stage the Ummah is experiencing today imposes on 'Ulema today the Shariah obligation to be at the forefront of the effort for the resumption of the Islamic way of living. They must not be content with merely mitigating the effects of deviation. What is required is not partial reform within a corrupt system, but a

radical transformation that rebuilds the political entity on the foundation of the 'Aqeedah (creed), establishing a state that implements Islam fully and uncompromisingly, and carries the Risaalah (message of Islam) to the world through Dawah and Jihad.

The 'Ulema of the Ummah face a historical responsibility. They are either true inheritors of the Prophets (as), conveying the Risaalah (message of Islam) fully and uncompromisingly, and leading the Ummah toward unity under the Khilafah (Caliphate), or it will be written of them that they witnessed one of the most dangerous stages of transformation, and failed in their Shariah obligation of clarification and accountability.

The Ummah, that gave birth to luminaries like Al-Izz ibn Abd al-Salam and Ibn Taymiyyah is, the Permission of Allah ﷻ, capable of producing 'Ulema who rise to fulfill their Shariah obligation, restoring the status of knowledge, re-establishing the authority of the Shariah Law, and returning the Ummah to its unity and unified political entity.