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Indeed, Islam has obligated the rulers to mobilize armies, wage Jihad against the enemies, and support the oppressed. When the rulers were from among us, we opened the lands, repelled the enemies, and implemented the Shariah of Allah ﷻ. So where are the likes of the Khulafa’a Rashidun (rightly guided Caliphs)—Abu Bakr, Umar, Uthman, and Ali, may Allah be pleased with them all? And where are the likes of the Khulafa’a (Caliphs) who raised the Rayah banner of the Muslims high across the world: Harun, Al-Mu’tasim, Suleiman the Magnificent...? Where are they compared to the rulers of the Muslims today?

The Goal of the Sudanese Dialogue is to Entrench Colonialism

By: Ustadh Ibrahim Othman (Abu Khalil) *

During a press conference in Khartoum on Tuesday 29/9/2026, a member of the Sudanese Dialogue Committee, Nabil Adeeb, revealed that the dialogue's agenda will include fundamental issues, foremost among them the democratic system, the form of governance, Sudanese identity, Sudan's unity, and elections. Speaking about the system of governance, Adeeb stated that Sudan has undergone experiences that have shown, according to the committee's vision, that centralized rule does not serve the country's cause and linked it to the escalation of rebellions and civil wars, and the fragmentation of the state. He said that Sudan, given its diversity, can only be governed within a democratic framework.

These are the guiding principles of the Sudanese-Sudanese dialogue.

Before delving into the details of these guiding principles, we wish to emphasize an important fact: we have become accustomed to these regimes and their committees engaging in deception and doing the opposite of what is said. For example, the agreement to separate South Sudan was called a peace agreement, and now it is said that the dialogue is Sudanese-Sudanese. Yet, before the dialogue even begins, the solution is being sought from those who are not the people of Sudan—indeed, from the enemies of Sudan. News reports have indicated that the committee preparing for the Sudanese dialogue held a

meeting on Thursday, 01/10/2026, with a group of ambassadors from European Union countries in Cairo. The meeting discussed the details of the committee's tasks and its extensive consultations with political and societal forces.

The question that arises forcefully is: what business do European Union ambassadors have with the Sudanese dialogue? Or are these ambassadors Sudanese and we are unaware?

As for the directives or agenda of the dialogue, as the committee termed them, we will discuss in detail the most important ones, namely: the democratic system and the form of government, Sudanese identity, and decentralized governance.

First: Democracy and the Form of Government

The committee makes democracy the basis of governance when it states that Sudan, given its diversity, can only be governed within a democratic framework. They say this as if we have been governed by a system other than it for seven decades! Since the English colonialist left with his armies, he left behind men whom he had carefully crafted to inherit the very democratic system he applied in our country, and this has persisted to this day, regardless of the changing forms and appearances. This is because the foundation of the democratic system is that the legislators are the rulers, whether they are civilians wearing jalabiyas and turbans, or wearing suits, or whether they are military men wearing military uniforms—there is no difference. All of them have governed the country with the systems of the disbelieving colonialist and have remained subordinate to him politically, economically, militarily, etc. Only the subservience changes from British to American, then British, then American, and so on... The result is that we remain colonized and subordinate, because an independent state is one that possesses

its own decision-making and steers the reins of its affairs, and acts according to its own will. This is why Sudan has remained backward, lagging behind the ranks of developed states throughout these decades. We see countries that were colonized but are today major powers because they completely broke free from the yoke of colonialism; their decision-making is in their own hands, and they act according to their own will. For example, America was a colony of England, and when it liberated itself from it, it did not become a subordinate state; instead, it became an independent state and progressed until it became the leading state in the world today.

Another example is China, which was a colony of Japan, yet after its independence it did not become a subordinate state but rather an independent one. Today, it is among the five countries that possess the veto power in the UN Security Council.

In reality, democracy is an inherently contradictory idea, practically impossible to achieve. It claims that sovereignty belongs to the people and that they govern themselves—a deception and a lie. It is impossible for millions of people to gather and legislate laws, so the workaround is to elect representatives who legislate on their behalf. Moreover, the people as a whole do not govern or manage state affairs; rather, those who actually govern are a specific elite who circulate power among themselves through electoral mechanisms predetermined by laws, funding, and media influence. The will of the people remains a slogan invoked when needed and ignored when it conflicts with the interests of the powerful. Reality testifies that even in the most democratic countries according to capitalists, it is they who are in control. The contemporary American philosopher Noam Chomsky has attested to this, arguing that

democracy in the West, especially in America, is governed by a system of “manufacturing consent,” where media outlets and large corporations steer the minds of voters and shape their opinions to serve the ruling elites, rendering voting a mere formality.

This is the democracy that the Sudanese Dialogue Preparation Committee wants to make the basis of governance, despite it having been tried in our country for decades and proven its failure. So why do they want us to try what has already been tried? The Arabic proverb says, (تجريب المجرب ندامة) “Trying what has already been tried is regretful,” and the popular saying goes, (إلي بيحرب المجرب عقله مخرب) “He who tries what has already been tried has a ruined mind.” This is from a practical standpoint. As for the Shariah perspective, it is a system of disbelief that contradicts our creed in both its foundations and branches. Instead of extracting us from this reality, they want to entrench it in service to their disbelieving colonialist masters.

Second: Identity and What Is Meant by Identity?

Without delving into terminology, identity means: who are we? And we in Sudan—our identity has been settled for hundreds of years; we are Muslims, whether we are Arabs or Africans, black or white. These descriptions have no bearing on identity. The strange thing is that they want to discuss identity even though they already discussed it during the Wadah Dialogue in 2014 and claimed they had settled it as being a national identity or a Sudanese identity! And they know full well that this talk is nonsense and misleading, intended to obscure our true identity, which is Islam. Islam is the melting pot in which all races and ethnicities have fused, not just in Sudan, but everywhere Islam has entered. Therefore, the aim of casting doubt on our identity

and talking about discussing it in the Sudanese dialogue is to distance Islam from systems of governance, politics, and other spheres. And those who cast doubt on our identity are merely serving the policy of their masters.

Third: Decentralized Governance

The Dialogue Committee stated that centralized governance does not serve the country's cause and linked it to rebellions, civil wars, and the fragmentation of the state. Here, too, is another deception, for there is no connection between centralized governance and rebellions or civil wars. Rebellion is linked to the objectives of the international conflict over Sudan. The first rebellion in Sudan was manufactured by the English, who ruled Sudan and implemented the policy of Closed Districts in its south with the aim of separating it. Moreover, the rebellion in the south began in 1955, i.e., before Britain's departure, meaning that it was Britain that manufactured it for the purpose of separating the south. Then America took on the major role in this matter afterward when governance affairs fell to its agents, and it proceeded with Britain's very plan until it succeeded in 2011 with the secession of South Sudan. As for the rebel movements in Darfur, they are, for the most part, British-backed movements that arose against America's agents in the governance of Sudan.

Moreover, decentralized governance—whether federal or confederal—is fundamentally designed to be applied to states that wish to unite, not to a country that is already unified!! Applying such systems in our countries is intended solely for fragmentation and division; it is nothing but an old colonial policy, that of “divide and rule.”

However, in Islam, the system of governance is one of unity, while administration is decentralized, and there is a difference between governance and administration.

Just as these individuals work to entrench the policies of the disbelieving colonizer in our lands, there are men who labor tirelessly, dedicating their nights and days, to realize the Promise (وعد wa'd) of Allah ﷻ and the glad tidings (بشرى bushra) of His Prophet ﷺ by restoring it as a Khilafah Rashidah (rightly guided Caliphate) on the Method of the Prophethood.

*** Official Spokesman of Hizb ut Tahrir in the Wilayah Sudan**

France and the Crisis of the Modern State: When Protest Reaches the School Gates

By: Engineer Wissam Al-Atrash

France did not need a new protest to prove it is living through a deep civilizational crisis, but it perhaps needed a sign more telling than any previous one: that the anger would reach the doors of the schools, and that pupils themselves would take to the streets to protest against institutions no longer capable of providing what is supposed to be the most basic promise of the modern state: a teacher who is present, a classroom fit for learning, a suitable building, and a future that can be trusted.

Since late September 2026, a wave of protests has begun in Parisian schools after the issue of teacher shortages ignited the spark of anger. It then spread within days to hundreds of schools across France. Pupils demanded an end to teacher shortages, a limit on classroom overcrowding—which in some cases reaches around 35 pupils—the repair of dilapidated buildings and facilities, and a reduction in academic pressure and the anxiety accompanying the transition to university through the Parcoursup web portal. The protests affected approximately 30% of French secondary schools, according to estimates published by the French newspaper *Le Monde*.

These escalating movements could not pass without igniting a new crisis, because the state is dealing with them on highly flammable social and political ground, hoping to prevent gatherings and quell a student movement that might threaten the

course of the upcoming presidential elections. This led some demonstrations to turn into confrontations and acts of sabotage, to which the police responded by pouring oil on the fire. The matter was not limited to repression and the use of violence; the number of detainees exceeded five thousand people, 87% of whom were minors according to figures from the Ministry of Justice on October 5th, while more than 1,800 people were referred for prosecution. Injuries even reached an extremely serious level when a fifteen-year-old pupil lost his hand after a grenade exploded during a police intervention, prompting the General Inspectorate of the National Police to open ten investigations into incidents involving injuries or the use of force. In turn, the authorities announced that hundreds of police officers were injured and that assaults, sabotage, and arson had occurred at a number of sites.

However, the significance of these events lies not in the scale of the accompanying chaos, but in the fact that France's crisis has reached a new generation that has itself become opposed to the state's official policies. It was preceded by the Yellow Vests, pension reform protests, farmers' protests, and waves of strikes and unrest linked to the high cost of living and austerity policies. What unites these movements, despite their different participants and demands, is a growing feeling that the state is demanding more sacrifice from society while its ability to deliver what were once considered constants of the French model is declining: a strong school system, effective public health, broad social protection, and rising economic opportunities.

Here, Macron appears as a necessary facade for a system older than himself, not as an agent of its entrenchment and deepening. France's public debt has risen from levels approaching 60% of

GDP at the start of this century to 119% in the second quarter of 2026, when it reached approximately 3.596 trillion euros. France is entering this phase with a high deficit and increasing debt servicing costs, while the government attempts to achieve massive savings in the 2027 budget in the face of a deeply divided parliament and a society that no longer readily accepts austerity prescriptions.

On the other side of the equation stands France, attempting to restore a military strength commensurate with its growing geopolitical ambitions in the face of the increasing threats confronting Europe. The military budget has nearly doubled between 2017 and 2027; defense allocations, excluding pensions, reached 57.1 billion euros in 2026, an increase of 6.7 billion in a single year, with the state planning to reach 76.3 billion by 2030. Furthermore, an additional 36 billion euros were added to the military programming law for the period between 2026-2030, on top of the 413 billion originally allocated for 2024-2030, with an increasing focus on munitions, drones, air defense, space, and the capabilities required for high-intensity warfare.

This expenditure cannot be reduced to merely purchasing weapons. It is an attempt to rebuild the foundation of French power: modernizing the nuclear deterrent, developing aircraft, submarines, ships, and missiles, and expanding the industrial and military capacity to wage a protracted war. The war in Ukraine has imposed a harsh realization on the whole of Europe: the post-Cold War decades, during which armies were downsized while benefiting from a “peace dividend,” have ended. Therefore, the rearmament of France is not an invention of Macron, even though it has accelerated significantly during his tenure.

And herein lies the paradox that gives France's crisis its historical dimension, its civilizational depth, and its ideological roots linked to the doctrine of separating religion from life. The state wants to remain a global nuclear power, to possess an army capable of independent action, to play a leading role in Europe, to maneuver on issues like Ukraine, the Middle East, and migration, while simultaneously maintaining an extensive welfare state, a strong public school system, and costly public services. Yet these ambitions converge atop an economy that has suffered for years from sluggish productivity, accumulating debt, and deficits. Thus, the gap has widened between the image France wishes to project in the world and what its institutions can actually provide for its children at home, producing France in its current, shaky form.

Therefore, the image of the French student standing before their dilapidated school appears more expressive of the crisis than many political speeches. France, which wants to be an independent strategic power in a turbulent world, faces a generation asking it about a teacher who didn't show up, an overcrowded classroom, a crumbling building, and a future they see as insecure. In the background, the rot of its corrupt principle eats away, as crises of identity, migration, and *laïcité* (French secularism) accumulate, political polarization deepens, fragile governments follow one another, the extreme right feeds from the swamp of political mediocrity, and society becomes increasingly convinced that the political elites are no longer capable of producing a convincing compromise between what the state promises and what it can actually afford to pay for.

From this, the existence of a deep-rooted, civilizational crisis shaking the foundations of France becomes clear. It is true that it is a state with nuclear power, advanced industry, established

institutions, and a central position in Europe. However, civilizations are not measured solely by the size of their armies or their ability to produce weapons; they are also measured by their capacity to renew trust between the state and society, and to convince the new generation that the future it is asked to defend is worth believing in.

This is where France's crisis reaches its deepest layers, when it fails to establish the economic and social foundation that would make its ambitions viable, and when its faltering capitalist model weakens its ability to produce solutions for crises of its own making. For the decaying capitalist state can finance the latest missiles and aircraft, yet it fails to convince a student that their school and their future are worth investing in. This strikes at the very core of the relationship between the state and society, between the present and the future, and between the illusory image France wishes to paint of itself and the reality its children see from within their schools and streets.

Thus, France flounders in the darkness of capitalism, and nothing will save it from this hell and its accumulated darkness except the Khilafah Rashidah (rightly-guided Caliphate), which will be established soon by the permission of Allah ﷻ. Allah ﷻ said: ﴿قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهَ بُنْيَانُهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ﴾ **Indeed, those before them plotted, but Allah struck at the foundation of their structure, and then the roof fell down upon them from above, and the punishment came upon them from where they did not perceive” [TMQ Surah An-Nahl: 26].**

We Call Upon You, O People of Yemen, to Work Together to Fulfill the Promise of Allah and the Glad Tidings of His Messenger ﷺ

“Thus, we see the Anglo-American conflict raging in Yemen, but waged through regional and local proxies. Its people are the fuel for this conflict, suffering immensely for decades. These proxies care little for the people, prioritizing their own self-interest. Therefore, Yemen's salvation lies only in eliminating these instruments that enable the warring colonial powers to maintain their presence and extend their influence. This can only be achieved through the establishment of the Khilafah Rashidah (rightly guided Caliphate) on the method of the Prophethood, promised by Allah ﷻ: ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ : ﴿٥٥﴾ **“Allah has promised those of you who believe and do good that He will certainly make them successors in authority in the land”** [TMQ An-Nur: 55]. And was the glad-tiding of Allah’s Messenger ﷺ: ﴿ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبُوءَةِ﴾: **“Then there will a Khilafah on the method of Prophethood.”** (Narrated by Ahmad, Al-Tayalisi, and Al-Bazzar).

Therefore, we call upon the people of Yemen, whom the Messenger of Allah ﷺ praised by saying: «الْإِيمَانُ يَمَانٍ هَا هُنَا» **“Belief is Yemenite, it is here”** (Narrated by Al-Bukhari). And his saying ﷺ: «الْفِهُهُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَّةٌ» **“The understanding (of the faith) is that of the Yemenites and wisdom is that of the Yemenites.”** (Narrated by Al-Bukhari and Muslim).

We call upon them to support us in Hizb ut Tahrir so that we may all work together to fulfill the promise of Allah, Al Qawi Al Aziz,

and the glad tidings of His Messenger ﷺ, so that we may be victorious in both worlds, and that is the great victory.”

An excerpt from an answer to a question issued by the Ameer of Hizb ut Tahrir, the eminent ‘alim Ata Bin Khalil Abu al-Rashtah

No Good is Hoped for From Treacherous Regimes

The third session of the Moroccan-Emirati Joint Military Committee was held on October 5-6, 2026. The Inspector General of the Royal Armed Forces and the Chief of Staff of the UAE Armed Forces jointly chaired the closing session of the meeting. The two officials praised the level of military cooperation reached between the two countries, particularly in the fields of capability development, defense industry, and training, as well as the exchange of experiences and expertise. They also reaffirmed their determination to continue consolidating and developing this cooperation.

Al-Rayah Newspaper: It is no longer strange for regimes that ally themselves with the enemies of Allah ﷻ and His Messenger ﷺ to line up with America and the Jewish entity, boast about normalization with the entity by calling it an elevation in the level of diplomatic cooperation, and exchange visits and embraces with the leaders of America and the Jewish entity. It is no longer strange for such regimes to openly and explicitly ally against the Ummah, making the Islamic civilizational project an adversary and the Abraham Accords a framework for political action and regional alliance.

However, what is dangerous in this trajectory that followed the Makkah Agreement is that political alliances under the umbrella of disbelief (kufr) are transforming into military alliances and armed regional blocs that act as proxies in the crusader war against the Islamic Ummah. This drains neighboring countries and their armies by dragging them into an arms race, and empowers the colonialist disbeliever to tighten its grip on our necks, all

while these blocs derive their strength from American support and serving the Jewish entity's project. In doing so, they create a model of military and technological superiority that entices the other agents in the region and drags them into declaring their engagement in the caravan of open normalization.

These military alliances between America's pawns on one side (Saudi Arabia, Türkiye, and Pakistan) and Britain's pawns on the other (the UAE and Morocco), come at a time when America is searching for a window of time to escape the circle of strategic exhaustion that is draining its military capabilities, as it attempts to decisively conclude the battle with Iran and its proxies, and as Europe attempts to put an end to the trajectory of Russia's hybrid warfare—both of which are marking time in place amidst China's military, technological, and economic advancement.

However, the primary targets of these treacherous paths are the Muslims, who are intended to be the fuel for wars of sectarianism and differing schools of thought and other wars of attrition, which the tyrants of these savage capitalist states exploit. What is happening in Yemen, Sudan, and a number of countries in the Horn of Africa and the Sahel region is the clearest evidence. The common factor between these fragmented countries is their being pulled apart and dismembered by the very same players—essentially the same regional agents.

Therefore, these suspicious military alliances are nothing but a poisoned dagger in the back of the Ummah, carried by regimes that have mastered treachery and aligned themselves in the ranks of its enemies. No sensible person expects them to bring any good to Islam and its people as long as their rulers turn their faces towards the White House and boast of their allegiance to the Jews. Consequently, the fundamental principle is that the

Ummah must disavow these traitors and turn the tables on them, and pledge allegiance to a Khaleefah Rashid (rightly-guided Caliph) who rules them by the Book of Allah ﷻ, the Noble Quran, and the Sunnah of His Prophet ﷺ. He will mobilize armies that exact retribution from all the oppressors and traitors, overthrow this criminal international system, and reorder the world according to a divine system that pleases the Lord of the heavens and the earth.

As for everyone who marches in the ranks of the disbelieving, colonialist West, stabbing Muslims in the back, betraying them politically or militarily, or trading in their blood under the pretext of defending Palestine, let them remember the saying of the Messenger of Allah ﷺ who said: «لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ»
“Every treacherous person will have a banner on the Day of Resurrection by which he will be known.”

America and China: Managing Conflict or Confrontation?

By: Ustadh Nabil Abdul Karim

The relationship between Washington and Beijing is no longer merely a trade dispute or economic competition. It is a conflict over technology, supply chains, markets, influence, alliances, military capability, and the shape of the coming international order. Yet paradoxically, this conflict is unfolding between two powers that cannot fully decouple from one another. Herein lies the essence of conflict management: it is neither a new Cold War in the traditional sense, nor a state of complete economic peace.

The September 2026 meeting between US President Trump and Chinese President Xi Jinping offered a clear illustration of the current phase. The two sides kept communication channels open and worked to contain trade tensions, though this did not signify a resolution of their major disagreements. Instead, the event confirmed that negotiation itself can be a component of conflict management. Following the visit, steps on trade and a dialogue on artificial intelligence were announced, while issues like Taiwan and technology remained points of sharp contention.

Washington pressures Beijing on technology, trade, and security, while China strives to expand its capacity for strategic independence from American tools. Simultaneously, the two economies remain deeply intertwined. This equation appears contradictory, yet it reflects the nature of modern great-power rivalry: intense competition coexisting with bridges that prevent a full-scale rupture.

Over recent decades, China has built economic, industrial, and technological power that positions it as a genuine strategic competitor to America. However, possessing power does not necessarily equate to a desire to use it in direct warfare.

China's calculation may be more closely tied to time. If it can boost its production, advance its technologies, reduce external dependencies, expand its trade networks, and enhance its military capabilities, then its negotiating position strengthens with each passing year. Is China attempting to win the long-term conflict by playing for time, while America seeks to win by denying China that very time? If accurate, the core of the competition lies not only in present actions but in what each power fears the other will become in a decade. Time itself has become a primary arena of conflict.

Power is not always about striking an opponent immediately; sometimes, it is about ensuring the coming years unfold to your advantage. This explains a key aspect of China's behavior: it does not need a decisive victory in every round; sometimes, it is sufficient to thwart its opponent's objectives while steadily building its own capacities.

For America, the challenge is different: the longer time stretches, and the more China's technological, industrial, and military growth continues, the narrower the gap between them becomes in critical fields. This dynamic underpins much of America's policy—aimed at slowing trajectories of China's rise, especially in technologies deemed strategically vital.

Thus, time transforms from a neutral element into a strategic resource. China seeks to gain more of it, while America aims to restrict China's unfettered access to it. The contest becomes one

of who can effectively “buy” time and who can deprive their rival of it.

If the relationship were solely a trade conflict, containment would be simpler. But behind the economic rivalry lies an escalating military and strategic race, with Taiwan representing the most sensitive flashpoint. Any crisis over Taiwan could rapidly escalate beyond the island, triggering a U.S.-China confrontation with global economic and military repercussions.

Yet, possessing military power does not automatically imply a willingness to use it. Deterrence operates on a different principle: convincing an adversary of your capability to confront, without actually having to do so. This explains why both powers proceed on parallel tracks: building strength on one hand, while maintaining communication channels on the other.

Washington aims to preserve its technological and military edge, bolster its alliance network, and prevent China from achieving regional dominance in Asia. However, a direct war with China is not a straightforward decision. China is not easily isolated, and the American and Chinese economies are linked through intricate trade, industrial, and financial networks. Moreover, any military confrontation between two nuclear powers carries risks that extend far beyond their bilateral dispute.

Each side seeks to minimize its vulnerabilities while amplifying its points of leverage. America possesses significant advantages in advanced technology, finance, market access, and its alliance system. China commands a massive industrial base, extensive supply chains, a major footprint in global trade, and growing technological and defense capabilities.

China can effectively argue: there is no need to rush; we will build our industry, develop technology, expand markets, and strengthen our capabilities, and then return to the negotiating table. America, meanwhile, must grapple with a different question: to what extent can it allow China to reach a stage where the cost of containment becomes prohibitive?

This logic fuels policies of technological restrictions, supply chain diversification, alliance reinforcement, and sustained military presence in Asia. The battle is therefore not only about the present balance but about the shape of the global power structure a decade or two from now.

Managing conflict does not mean the absence of confrontation; it means attempting to control its timing, scope, and costs. Consequently, we may witness more tariffs, technology controls, military maneuvers, and alliance-building, alongside more summits, negotiations, trade deals, and dialogue channels. If China can leverage time to build technological independence and expand its economic and security ties, then time becomes its ally. If America can maintain its technological lead, keep its alliances cohesive, and prevent the emergence of a complete strategic alternative to its system, then it will have used time to its own advantage.

The most dangerous scenario, therefore, is not necessarily a deliberate decision for war by either power, but rather one of them reaching the conviction that time is slipping away. At that juncture, pressure intensifies, risks multiply, and room for maneuver shrinks.

Hence, the future of the U.S.-China relationship may be determined not merely by counts of aircraft carriers, GDP size, or semiconductor output, but by each party's ability to exercise

strategic patience, build strength, maintain alliances, and negotiate from a position of power—all while avoiding a loss of control over the conflict's trajectory.

For the foreseeable future, America and China will continue to operate on a razor's edge: applying pressure without severing ties, competing without igniting war, and negotiating while preparing for the possibility that talks may fail. This is not necessarily a prelude to hot war; it may itself constitute a new form of cold war—a managed conflict between two powers that recognize direct confrontation would be catastrophic and complete retreat is even costlier.

America and China are not managing peace; they are managing conflict, each striving to shape the future to its advantage. But beyond this rivalry lies a larger question that transcends them both: what kind of global order does humanity want? Today, the world is in greater need of a system that respects the right to life, pursues peace, reduces wars and conflicts, and places human beings, their dignity, and their future at the center of concern—instead of allowing power, wealth, and influence to become ends in themselves.

The future must not remain hostage to great-power conflict. Humanity needs the principles and systems of Islam in ruling governance, society, and international relations, to live in true happiness—where the ultimate meaning of human bliss is to please the Creator, Allah ﷻ, by establishing a life founded on Islamic principles and justice.

Tunisia in the Labyrinth of Crises: Where is the Flaw?

By: Ustadh Yassin Ben Yahya

The discussion is no longer about a single crisis in Tunisia, but about a series of interconnected crises from which the water, electricity, oil, bread, sugar, and gasoline sectors have not escaped... endless queues, and transportation—it's beyond description! No sooner does one crisis ease than its sister appears, punctuated by fixed occasions: the start of the school year, holidays, and the price of meat. A state that deals with crises by procrastination at times and by distraction at others; a summer of festivals and artists, and a winter of sports tournaments.

Crises multiply, and diagnoses multiply alongside them. The opposition says: the President's policy has failed, and the presidency says: it is a deliberate conspiracy to destabilize the country. And when tensions intensify and the street mobilizes, the President intervenes with a speech about a "conspiracy" and "tormenting the people," without naming a specific party, though it is understood that he means internal parties. The result is more tension, a degradation of the situation, and a loss of confidence in a political class that makes promises and does not deliver, which has failed to control the situation or even reassure the people.

The Real Reasons Behind Them Are Immutable Laws

The crises were reflected in the public's reluctance to even think about building a future in the country. No projects, no investment, no marriage... The obsession with leaving, or rather

the collective flight to the “promised paradise” in Western countries, takes hold. The numbers are catastrophic, not only in Tunisia but in all countries of the region.

In the third quarter of 2025, 1,316 protest movements were recorded. 93% of Tunisians believe the country is heading in the wrong direction. Trust in parliament does not exceed 4%, in parties 3%, while 89% do not trust the justice system. Youth participation in elections does not exceed 6%. And 92% believe that foreign interference in election campaigns via the internet and media poses a danger to democracy—one of the highest rates in the world.

But the real causes run deeper than the failure of successive faces, deeper than the failure of the pursued policy, and deeper than the failure of the system. Allah ﷻ created the universe, humanity, and life, and He placed within His creation laws (سنن sunan) that do not fail or falter. Allah ﷻ says: ﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾ **“Corruption has appeared on land and sea because of what the hands of people have earned, so that He may let them taste part of what they have done, that perhaps they will return to righteousness”** [TMQ Surah Ar-Rum: 41], and He ﷻ says: ﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾ **“But whoever turns away from My remembrance—indeed, he will have a depressed life”** [TMQ Surah Taha: 124]. And the Messenger of Allah ﷺ said: «يَا مَعْشَرَ الْمُهَاجِرِينَ: خَمْسٌ إِذَا ابْتَلَيْتُمْ بِهِنَّ، وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ» **“O company of Emigrants, five things if you are afflicted with them—and I seek refuge in Allah ﷻ that you should reach them”** — the hadith, which includes that the appearance of obscenity, short measure and weight, withholding Zakat, breaking the covenant, and abandoning judgment by the Book of Allah ﷻ, the Noble Quran,

are all gateways to corruption, poverty, tyranny of authority, and the domination of an enemy.

From Bourguiba to Ben Ali... a Chain of Negligence

Our discussion about the lack of trust in the state is not a recent development. We recall the statement of the sheikh of the resistance against French colonialism in Tunisia, al-Qa'id 'Ali ibn Khalifa al-Naffaati, when al-Sadiq Bey signed the Protectorate document, (الآن صارت طاعة الباي كفر) “Now, obedience to the Bey has become disbelief.”

From Bourguiba, who placed his hands together with those of the colonizer in building what was called the “modern” state that separates religion from the state, and left him the wealth without a meter “in trust,” and the education system established by the Frenchman Jean Dupias to train workers for France. To Ben Ali and his policy of drying up the sources of religiosity, leaving the colonizer free to roam and plunder the wealth. The case of the Miskar field and British Gas, the largest gas field in Tunisia, was depleted by Shell for 30 years (1992–2022), selling the gas to the Tunisian Company for Electricity and Gas (now bankrupt) at the global market price! Then he fled after the revolution, having looted \$20 billion, and before that, \$40 billion.

Then came the revolution of 2011, and after the G7 meeting in Deauville, France, the decision was: continuation of the regime, commitment to treaties, and repayment of debts, without any mention of the looted and smuggled funds in Europe. The rule says: The state that does not hold the corrupt accountable will itself be held accountable by history and collapse.

The dream of the revolution collapsed into a fragile political reality and a struggle for power. There is no great cause to

galvanize public opinion. And when the collective goal is absent, society disintegrates, and each individual becomes responsible for their own salvation. We entered the tunnel of debt and the policies dictated by the International Monetary Fund, including the lifting of subsidies and the halting of public sector hiring, so that the young person finds that the state provides them with neither work nor a future. When people see that the elites have no strategy, that they chase after pleasing foreign powers for crumbs and refuse to sacrifice their own gains, how can we ask them to sacrifice?

The Flaw in a Political Medium Paralyzed by Its Imported Ideology

The problem with the existing political medium is that most of it is steeped in Western political thought, having made democracy the axis of political action, to the point where most parties have become colorless, tasteless, and without a cause.

And today, the conflict between the authority and the opposition over who possesses correctness and legitimacy—whether through direct or representative democracy—has not been resolved by either side, nor will they succeed, because democracy lacks criteria for validity and invalidity, such as the saying of Allah ﷻ Who said: ﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾ **“And in whatever you differ, its judgment is to Allah ﷻ,”** [TMQ Surah Ash-Shura: 10], and the statement of Khaleefah (Caliph) Abu Bakr al-Siddiq (ra): (أطيعوني ما أطعت الله فيكم، فإن عصيته فلا طاعة لي عليكم) **“Obey me as long as I obey Allah ﷻ among you, but if I disobey Him, then there is no obedience due to me from you.”**

Democratizing the country is part of a Western plan that allows the colonialist to penetrate and control the scene and the laws, thereby enabling investors to enter, form partnerships, and

deplete resources of all kinds—especially when they subjected the arbitration of vital energy investments to international law in the event of disputes.

Democracy has become a tainted commodity among its own people—neither Trump nor Europe (today the right is sweeping Italy, Germany, and France); their greatest obsession is Islam and immigration. If the West were left without our wealth, they would devour each other. And look at the size of the debt of the world's major countries now... astronomical figures.

If the solutions from within the system are nothing but patchwork and deception, then where is the alternative?

The strength of regimes is not apparent in normal circumstances but during crises, and the solution is not in patching a system that has proven its failure, but in returning to the origin: an 'Aqeedah (creed) that governs, a Shariah Law that is applied, justice that is established, and a unified Ummah.

As for the desired alternative, Hizb ut Tahrir has prepared it comprehensively and in detail, and its members strive day and night, calling upon the sons and daughters of their Ummah, and those among them with military strength and power, to rally around the Ummah's civilizational project and roadmap to resume the Islamic way of life and establish the Khilafah (Caliphate) state. Under its shade, Tunisia and the entire Ummah will meet a new dawn that turns the page on the lean years and restores to the Ummah its historical leadership—when it relied upon its Lord ﷻ and then upon the arms of its sons, not upon the negotiating tables of the disbelieving colonialists.

The Solution Lies in the Islamic Economic System, Not in the Capitalist Economic System

By: Ustadh Mustafa Atiq

The Syrian Minister of Energy, Mohammad Al-Bashir, stated during a hearing session before the People's Council on Sunday, 20 September 2026, that reducing subsidies for some services is a normal situation during the transition from a socialist economic system to a free economy.

This statement clearly demonstrates a disregard for the Islamic economic system by transitioning from the man-made socialist system, as he claimed, to the man-made capitalist system. It is a clear expression of shifting between inferior man-made systems and turning away from the superior system of Islam—the very system for whose implementation people have sacrificed their lives and wealth.

The Syrian administration for the transitional phase is still attempting to market itself to the world by adopting, in its economic policies, the free economic system, whose foremost afflictions include lifting subsidies on essential services and goods for the people—among them petroleum derivatives—followed by privatization and foreign investment in public wealth that belongs to the general populace.

This administration sees no solution for the economic situation except the usurious capitalist economic system to solve its problems! The Islamic economic system with its divinely revealed legislation has been disregarded, despite it being the successful, effective, and only cure for resolving crises of all kinds in Syria

after the years of revolution and war, and the destruction that has exhausted the people.

The minister considered the reduction of subsidies a normal situation for the transition from a socialist system to a free economy! Here we ask: Who said the previous system was socialist? It was a capitalist system with dilapidated legislation. Furthermore, transitioning to the greedy, usurious free economic system is not the solution for what Syria is going through economically.

Does not the Shariah of Allah ﷻ contain the solution to all of Syria's economic problems? Allah ﷻ said: ﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾ **“And if only the people of the towns had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied the messengers, so We seized them for what they were earning.”** [TMQ Surah Al-A'raf: 96].

It is clear from the approach of the Damascus government that it is leaning towards the free-market economic system in compliance with the international order and its organizations, including the International Monetary Fund (IMF). This entails the imposition of harsh measures on the people through the removal or reduction of comprehensive government subsidies for essential goods and services, which constitutes a shock to the middle and poor classes. To make matters worse, it has opened the country to greedy investors and privatization projects.

The fragility of Syria's economy cannot be remedied by the greedy free-market economic system that devours everything and leaves people in a state of poverty and need. Instead, it can only be remedied by the Islamic economic system, which is presented

within a comprehensive Islamic project built upon the Quran and the Sunnah and what they have guided towards.

Therefore, it is obligatory to protect resources and employ them efficiently, and to work on raising local production across all sectors to secure people's basic needs and achieve food security, for this is the duty of those who undertake the affairs of the people and care for their matters. The Prophet ﷺ said, «اللهم من ولي من أمّتي شيئاً فشق عليهم فاشقق عليه، ومن ولي من أمّتي شيئاً فرفق بهم فارفق به» **“O Allah, whoever is entrusted with any affair of my Ummah and makes things difficult for them, make things difficult for him, and whoever is entrusted with any affair of my Ummah and treats them with kindness and gentleness, treat him with kindness and gentleness.”**

Hizb ut Tahrir / Wilayah Türkiye Conference: “Gaza in the Grip of Genocide, Traps and Betrayal”



Hizb ut Tahrir Wilayah Türkiye held a conference titled “Gaza in the Grip of Genocide, Traps and Betrayal” in Istanbul to mark the third anniversary of the Al-Aqsa Flood Operation.

The event, held at the Nene Hatun Cultural Center in Esenyurt, took place with a large turnout and an enthusiastic atmosphere. The conference featured important observations and proposed solutions aimed at keeping Gaza on the agenda, while reminding Muslims, particularly Islamic scholars and intellectuals, of their responsibilities.

The program, moderated by Ibrahim Kahya, began with a recitation of the Holy Qur’an, followed by a video presentation

highlighting the oppression and atrocities taking place in Gaza. Member of the Media Office of Hizb ut Tahrir Wilayah Türkiye Muhammed Emin Yildirim then took the floor to deliver the opening speech.

Yildirim emphasized that Gaza and Palestine are not merely humanitarian or moral issues, but fundamentally Islamic ones, stressing that it is of vital importance to approach the situation from this perspective. He stated: “Gaza and Palestine are neither a shared holy land of three religions, as certain misleading voices claim, nor a place where Muslims and the usurping Jews can supposedly coexist on the basis of a so-called ‘two-state solution.’

On the contrary, this is the blessed land of the Isra and Mi'raj (the Night Journey and Ascension), home to Al-Aqsa Mosque, our first Qibla. As the Islamic Ummah, it is our religious obligation to defend Palestine, liberate it from occupation, and protect it in such a way that no one will ever again dare to cast a covetous eye upon it or lay a hand on it.”

Following Muhammed Emin Yildirim’s speech, Muhammed Mishenish, President of the Palestine Solidarity Association (FIDDER), took the podium. After emphasizing the importance of keeping Gaza in the public consciousness, Mishenish stated: “People are placing their hopes for Gaza in the so-called peace plan of Trump, the Pharaoh of our age and the embodiment of evil. Since the so-called ceasefire, humanitarian aid has still not been allowed into Gaza at the required level. What Gaza needs most today is a wall of support to lean on. Everyone in Gaza is living in tents. But I can proudly say that our mujahideen brothers in Gaza have not surrendered, and they never will. Despite the pressure from outside and the betrayals from within, the

resistance will continue, because this is a matter of faith rooted in their hearts.”

Following Mishenish, journalist and author Ahmet Varol delivered his speech. After comparing how Salahuddin Al-Ayyubi liberated Jerusalem from captivity with how Jerusalem subsequently fell into occupation once again, Varol emphasized the ultimate solution with the following words: “The situation we face today must never lead us to despair. As an Ummah, we must work with determination to return to Allah’s system and establish the Caliphate. When the Caliphate is established, by Allah’s permission, America and the Jewish entity will kneel before the Muslims.”

Next, activist and author Erdal Elibüyük took the microphone. Elibüyük presented striking examples of how convoys attempting to break the blockade on Gaza were obstructed by the governments of Muslim countries.

The closing speech of the conference was delivered by theologian and author Dr. Abdurrahim Sen.

Dr. Sen expressed his gratitude to the mujahideen who carried out the Al-Aqsa Flood Operation, which shook the world and once again reminded Muslims of the Palestinian cause. He expressed his conviction that the armies of the Ummah, united under the banner of the Caliphate, would defeat the Jewish entity and eradicate its presence from the blessed lands of Al-Aqsa. He therefore emphasized that Muslims should remain hopeful of liberation and victory.

Come, Let Us Declare Bayt Al-Maqdis (Jerusalem) the Capital of the Khilafah on the Method of the Prophethood

Three years have passed since the Operation Al-Aqsa Flood, and Gaza has lost tens of thousands of martyrs and hundreds of thousands of wounded. Hunger, thirst, cold, heat, poverty, and destitution are the reality of Gaza, as if it is the punishment for shaking the image of the Jewish entity and an attempt to restore a prestige that will never be regained. It is also an attempt to bury the unified spirit of the Ummah that feels Gaza's pain and remembers that it is one Ummah. This is what the enemies want, but their hopes have been dashed. The train will not go back; it has reached a point of no return.

As for the Ummah, it must sharpen its memory, recall its spirit of jihad, and remember that Allah defends those who believe and that He is the supporter of this Ummah. It must make the Operation Al-Aqsa Flood the spark for a greater flood, one that does not only aid the people of Gaza, nor liberate the Al-Aqsa Mosque and the blessed land, nor sweep away the regimes and restore the Ummah to a single Ummah led by one man like Abu Bakr or Umar, and then stop. Rather, it must march from victory to victory until Allah grants through it the power to shatter the forces of disbelief that have weakened, and it must march across the entire world, traversing the earth while striving in the cause of Allah and conquering lands until the dominion of the Ummah reaches what the Messenger of Allah ﷺ, foretold in the glad-tiding: «إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَيَبْلُغُ مُلْكُ أُمَّتِي مَا رَوَى لِي» **Allah gathered together the earth for me and I saw its** مِنْهَا»

eastern and western parts. My people will attain to rule over it so far as it was gathered together for me.”

Yes, let the Ummah march forth, neither despairing nor weakening, until it aids Gaza and its people, lifting from itself the sin of failing to support them, and liberates Al-Masjid Al-Aqsa which longs for the prayer of the conquerors and liberators. Let it restore within it the voice of ‘Umar (ra) and Salahuddin, and the voice of Bilal’s call to prayer in Jerusalem, and declare Bayt Al-Maqdis the capital of the Second Khilafah Rashidah (rightly-guided Caliphate) on the Method of the Prophethood.

After Its Sun That Never Sets, Britain Heads Towards the Great Sunset

By Sheikh Adnan Mezyan *

A political earthquake struck the United Kingdom at its very core, the peak of its repercussions being the summit meeting of three of its regional prime ministers, who share a single goal: secession from London. Many observers described this meeting as historic and unprecedented since the beginning of the devolution system.

Attending the meeting were John Swinney, First Minister of Scotland and leader of the Scottish National Party; Rhun ap Iorwerth, First Minister of Wales and leader of the Welsh nationalist party Plaid Cymru; and Michelle O'Neill, First Minister of Northern Ireland from the Sinn Féin party. They were joined by Mary Lou McDonald, President of Sinn Féin.

The meeting concluded with the signing of a memorandum of understanding that obligates the parties to work jointly to enhance the right to self-determination for the regions and to demand the right to hold referendums without the London government having the right to obstruct them. This meeting was not a routine protocol gathering for coordinating local services; rather, it came about based on a joint invitation to discuss restructuring the frayed federal pact.

Among the most prominent statements issued by the attendees was that of John Swinney, who said that Britain's Prime Minister, Andy Burnham, could be the last Prime Minister of the United Kingdom.

This tremor coincided with a heavy stone thrown by Trump into Britain's murky waters, which the media eagerly caught, when he

declared his explicit support for the idea of a united Ireland, saying it “it would be a great thing” and that “I’d love to see it unified.” This was considered blatant incitement for Britain's disintegration and a stab in the back of a nation considered a historic ally of America. Despite the criticism directed at him, Trump did not retract his statement; instead, he returned to reaffirm his position, noting that “You asked about Scotland. That one I won’t talk about yet. I’ll save that for another day”—a hint understood to mean that the entire case file of the United Kingdom’s breakup is fully on his table.

Trump also hinted that he might not support Britain if Argentina were to invade the Falkland Islands, a stance that turns on its head decades of America's commitment to Britain's security.

This was also accompanied by a resounding fall in Britain’s political prestige, particularly with the recent ingratitude and betrayal shown by its spoiled, disobedient offspring, the Jewish entity. Against the backdrop of diplomatic tensions over the issue of British sanctions on some settlement activities, officials from the entity, including the so-called National Security Minister Ben Gvir, made statements fiercely attacking Britain. Ben Gvir described the British presence in the Falkland Islands (known as the Islas Malvinas) as “an illegal British occupation of Argentine lands” and a theft of the wealth of peoples, calling for sanctions to be imposed on London and for recognition of Argentine sovereignty over them. Adding irony to the scene was the revelation of secret case files showing that the entity itself secretly supplied Argentina with weapons during the 1982 Falklands War, meaning they were on the side of those who killed British soldiers.

The rapid descent of an empire once described as the one on which the sun never sets, to the point where the unity of its original territory is threatened and it is stabbed by its closest allies, serves as a lesson for those who thought the wheel of fortune would never turn against them. In the nineteenth and early twentieth centuries, Britain was the world's preeminent, leading state without rival, its influence extending over roughly a quarter of the world's landmass and a quarter of its population. This hegemony was not merely military dominance, but a comprehensive system of naval power that made the Royal Navy the master of the oceans; economic power that made London the financial capital of the world and the Pound Sterling the currency of international trade; and soft power that spread the English language, common law, and the parliamentary system across five continents. Britain made the rules and imposed them, drew the borders of states and redrew them, made kings and deposed others.

And today, political indicators confirm that Britain stands on the threshold of a decisive historical stage, and that disintegration is no longer a mere imaginary scenario, but has become a likely course driven by several factors, including: domestic pressures as a unified front forms among the regions demanding self-rule and self-determination; foreign instigation and collusion, with new American encouragement for secession; the casting of doubt by former allies, such as the Jewish entity, on the legitimacy of the islands and Britain's overseas sovereignty; in addition to an inherent structural weakness, with the continuous decline in the economic, military, and political capabilities of the central authority.

Then the colonialist state that enacted the policy of “divide and rule” is now drinking its own poison and tasting its bitterness in bewilderment, and the empire that drew the world's maps yesterday has itself become the subject of having its map redrawn anew.

The sun never set on the British Empire; but today, the question being asked in earnest is: will the sun set on the United Kingdom itself, leaving England alone within its island borders, or perhaps even less than that? For Allah ﷻ has established in His ﷻ creation a law that does not change, having promised His believing servants empowerment and honor in this world and great success in the Hereafter, saying: ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا﴾ **Allah ﷻ has promised those among you who believe and do righteous deeds that He will surely grant them succession in authority in the land as He granted it to those before them, and that He will surely empower their Deen for them, which He has chosen for them, and that He will surely change their state of fear into security”** [TMQ Surah An-Nur: 55]. Conversely, He ﷻ has threatened the tyrants and wrongdoers with destruction and decline in this world and an evil fate in the Hereafter, saying: ﴿وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا﴾ **And those cities - We destroyed them when they wronged, and We made for their destruction an appointed time”** [TMQ Surah Al-Kahf: 59], and saying: ﴿ذَٰلِكَ مِنْ أَنبَاءِ الْقُرَىٰ نَقِصُهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ * وَمَا ظَلَمْنَاهُمْ وَلَكِن ظَلَمُوا أَنفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِن دُونِ اللَّهِ مِن شَيْءٍ لَّمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْنِيبٌ * وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّا أَخَذَهُ أَلِيمٌ شَدِيدٌ * إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ﴾ **That is from the news of the cities which We relate to you; of them, some are [still] standing and some are**

[as] a harvest mown down. * And We did not wrong them, but they wronged themselves. And their gods whom they invoked besides Allah did not avail them at all when the command of your Lord came, and they did not increase them in other than ruin. * And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe. * Indeed in that is a sign for whoever fears the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed” [TMQ Surah Hud: 100-103].

Britain preceded the Soviet Union in receding and falling, and today it stands on the threshold of imminent self-dissolution, by the Permission of Allah ﷻ. The fate of America is not far from that of its predecessors. However, the sunnah (way) of Allah ﷻ in this world is one of struggle and competition. The Islamic Ummah must not await the demise of its enemies while in slumber. Rather, it must resolve its affairs, remove from its shoulders the agents of its enemies who shackle and humiliate it, and advance once more to assume a position befitting none but the best Ummah brought forth for humanity. It will then lead humanity to the shore of salvation, and on that day the believers will rejoice in the victory of Allah ﷻ.

*** Member of the Central Media Office of Hizb ut Tahrir**

The Golden Decade's Slogan in Sino-Uzbek Relations and Its True Guardian

By: Ustadh Abdulaziz al-Uzbeki

China is prepared to open a new golden chapter in bilateral relations through cooperation with Uzbekistan. This was stated by President Xi Jinping during his meeting with Uzbekistan's President Shavkat Mirziyoyev on the sidelines of the Shanghai Cooperation Organization summit in Bishkek, the capital of Kyrgyzstan. The negotiations between the two sides were portrayed in the language of official diplomacy as yet another successful page.

Beneath dazzling slogans such as "The New Golden Decade," "China-Uzbekistan Community with a Shared Future," and "Mutually Beneficial Strategic Partnership," significant global and regional operations are concealed. When viewed through the lens of the international situation, the clash of global capitalist forces, and the geostrategic interests of the Islamic Ummah, the true essence of the matter is revealed.

On one hand stands China—a communist-capitalist power seeking to secure its supply chains and export routes—and on the other stands a subordinate regime lacking an independent principled reference, which has surrendered its natural wealth, transit capabilities, and Muslim population to be carved up by the great powers.

The International Scenario:

- **Weakening of American Hegemony:** America's industrial and technological monopoly has collapsed, and its military, economic, and financial power are being seriously eroded by its reckless

policies in Iran, Gaza, and other Islamic countries, in addition to its internal debt and tariff policies. It is no longer able to control the entire world single-handedly.

- **Europe's Structural Crisis:** As a result of the Russian-Ukrainian war and the loss of cheap energy, Europe has fallen into a spiral of industrial decline and has become a victim of the competition between America and China.

- **China's Expansionist Push:** China has not been content with becoming a global industrial center; it has achieved superiority over the West in electronic chips, renewable energy, and high technology. At the same time, it is increasing the share of the yuan in international trade to reduce its dependence on the dollar.

Under these circumstances, ensuring overland routes for transporting goods is a vital necessity for China. When maritime straits such as Hormuz and Malacca, as well as the waters of the Pacific Ocean, are under threat from U.S. naval forces or regional wars, the overland "One Belt, One Road" network through Central Asia becomes the only alternative for Chinese goods to reach the markets of Europe and the Middle East.

Therefore, the "China-Kyrgyzstan-Uzbekistan" railway line that Xi Jinping emphasized in Bishkek is not merely infrastructure for Beijing, but a strategic geo-economic and military artery that circumvents Western sanctions and naval blockades.

China's promotion of slogans such as "artificial intelligence, combating desertification, poverty reduction, and opening cultural centers" in its relations with Uzbekistan is, in fact, a trap of economic dependency cloaked in the guise of soft power:

1. Monopolizing Raw Materials and Markets: In exchange for technology and loans, China is seizing Uzbekistan's mineral wealth (uranium, copper, gas, and Rare Earth Elements (REEs)), as well as its energy grids and transport corridors. It is using rare earth minerals and production chains as a weapon, and is now fully integrating Uzbekistan's resources into this chain.

2. Cultural and Educational Expansion: Xi Jinping's call to establish cultural centers, educational exchanges, and people-to-people rapprochement is a plan to improve the perception of Muslim peoples in Central Asia toward China and to bolster political and economic expansion from an intellectual and cultural standpoint.

3. The Stigma of the Three Evil Forces: Conspiring Against the Islamic Awakening.

The most dangerous point in the statement is the agreement of the two parties to unite in combating the three evil forces (terrorism, extremism, and separatism).

The true essence of these terms is to legitimize the tragedy of East Turkestan. China seeks to erase the Islamic identity of millions of Uyghurs and other Turkic Muslims by throwing them into camps under the pretext of "extremism and separatism." Uzbekistan's unquestioning acceptance of this concept and its full support for Xi Jinping's four global initiatives and the "One China" principle means participating in the oppression of East Turkestan's Muslims and officially justifying China's anti-Muslim policies.

The United States and the West are waging a systematic war against Islam and its rulings. Similarly, China, Russia, and the regional regimes within the Shanghai Cooperation Organization

fear the emerging awakening among Muslim peoples and the revival of Islamic identity and the idea of Islamic governance—the Caliphate. Under the label of the three evil forces, this Islamic awakening and any natural movement against authoritarian regimes are targeted.

The Lack of an Independent Policy in the Region's Regimes:

The subordinate rulers in the region's countries are disconnected from their peoples and are forced to rely on external powers like America, Russia, and China to maintain their thrones.

The Uzbek regime's praise of Xi Jinping's "foresight" and its wishes for the bright future of Chinese modernization show that, under the guise of a multi-dimensional foreign policy, Tashkent is falling more and more into Beijing's economic and security grip, amidst Russia's entanglement in the Ukrainian quagmire and America's strategic confusion.

For a country to be great, it is not enough to have just an army or raw materials; it must possess a civilizational project, an independent industrial base, and the ability to control its resources. Since the regimes of the region lack all of this, they are content to be subordinate parties that supply Chinese industry with raw materials and consume Chinese goods.

Where is the Path to Salvation?

The new golden era that China wants to open with Uzbekistan is in reality:

- **For China:** Securing supply chains, achieving absolute control over Central Asia's resources in the competition with America, and establishing a security barrier to prevent the unity of Muslims.

- **For the Uzbek Regime:** Obtaining political and financial guarantees from an external patron in exchange for the people's wealth, and securing the regime's stability.
- **For the Muslim People:** Economic dependency, plundering of natural resources, and further strangulation of the Islamic-based awakening under the pretext of "counterterrorism."

At this pivotal historical moment, when American and Western capitalism are facing a deep structural crisis, when industry and defense in Europe are floundering, and when China is unwilling to bear the burdens of the world, the salvation of the peoples of Central Asia and the entire Ummah lies not in turning towards China or the West, but in Muslims emerging from the quagmire of nationalism and patriotism, returning to their Islamic creed, rejecting the stigmas of the three evil forces, and uniting under the Khilafah Rashidah (rightly-guided Caliphate). For this great, illuminating state alone is capable of halting China's colonialist ambitions, liberating the oppressed in East Turkestan, and directing the region's wealth towards the progress and prosperity of its true owners: the Islamic Ummah.

Only the Khilafah (Caliphate) Will Eliminate the Hegemony of the Dollar

The local currency in Sudan has resumed its decline against a basket of foreign currencies, driven by increased demand versus weak supply, a situation that has been reflected in the rising prices of essential goods and services. Traders informed Sudan Tribune that the pound has resumed its downward trajectory against foreign currencies, with the US dollar trading at 8,800 pounds (Sudan Tribune, 07/10/2026).

Al-Rayah Newspaper: The currency that Islam adopted as a medium of exchange is gold and silver, for it is characterized by security and stability, and it does not falter against any currency, no matter how backed by military might like the US dollar is today. This collapse of the Sudanese pound is an expected outcome, as it is pegged to the dollar instead of gold and silver. The dollar will continue to destabilize all other currencies as long as America remains the world's foremost state and as long as our rulers remain subservient to it.

Yet, it is strange that while the local currency suffers a severe devaluation against the dollar, the Sudanese Mineral Resources Company emerges to provocatively announce record-breaking figures in production, revenues, and gold export proceeds for the period from January to September 2026, registering the highest performance levels achieved by the company since its establishment. Revenues reached 1 trillion and 886 billion pounds, while gold export proceeds amounted to 2.292 billion dollars.

Regardless of the accuracy of these figures, gold is public property; it does not belong to the Sudanese Company nor to any other entity. Its revenue should rightfully go to the people, not into the accounts of economic pirates. However, the state that bases its currency on gold and silver, and considers this wealth public property, is the Khilafah Rashidah (rightly-guided Caliphate). It alone employs the revenue from assets of public property for the needs of the subjects, as it is the only entity entrusted with the people's interests, in compliance with the Islamic directive: «إِنَّمَا الْإِمَامُ جُنَّةٌ» **“The Imam is but a shield”** (i.e., a protector). The Khilafah alone makes the state's currency immune to collapse.

The Warring Parties Vying for the Rule of Yemen Are Unfit to Govern It

Neither of the two sides fighting for control of Yemen is fit to rule it. Both have waded in blood and treated it as something of little consequence. The Messenger of Allah ﷺ said: «لَرَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ مُؤْمِنٍ بِغَيْرِ حَقٍّ» **“The destruction of this world is less significant to Allah than the unlawful killing of a believer.”**

Both sides are merely repeating the record of those who have successively ruled Yemen over the past six decades of its division. Neither possesses a legitimate, transformative project capable of bringing progress to the people of Yemen.

For anyone who wishes to rule the people, the path is known, not hidden. It is laid down in the Book of Allah and cannot be erased, and recorded in the Sunnah of the Messenger of Allah ﷺ and cannot be forgotten. That path is to rule by what Allah has revealed, reject man-made systems, and cut off the influence of the colonialist disbelievers. Yemen would then become the nucleus of unity across the Arabian Peninsula, followed by the incorporation of the rest of the Muslim lands. Islam would carry its message of light and guidance to all the world, bringing people peace of mind under Islamic rule. In this way, the people of Yemen would succeed in establishing the second Khilafah Rashidah (Rightly Guided Caliphate) upon the method of the Prophethood, which Allah ﷻ has promised us and which His Messenger ﷺ has given us glad tidings of. He ﷺ said: «ثُمَّ تَكُونُ» **“Then there will be a Khilafah upon the method of Prophethood.”**

This is the fundamental solution that we in Hizb ut Tahrir have a duty to present to the people of faith. We do not say this as an exercise in wishful thinking; rather, we say it because we have made the necessary preparations and prepared the men.

Allah ﷻ says: ﴿هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ﴾ **“This is a message for all people, so that they may be warned by it, and so that they may know that He is only One God, and so that people of understanding may take heed.”** [Surah Ibrahim:52].

It is Time for Our Ummah to Realize the Extent of the Power and Influence It Possesses

The time has come for the Ummah to recognize the magnitude of its inherent strengths and influence, and to break free from the state of dependency that has tethered its destiny to the decisions and conflicts of major powers

Our lands are not merely an arena for international rivalry; they are the beating heart of the world, a crossroads of global trade, and the maritime corridors through which the wealth and economies of nations flow.

An Ummah that controls the straits, seas, and strategic passages through which a vast share of global trade passes must not remain a mere spectator while others chart its future and determine its fate. True power lies not solely in possessing weaponry, but in exercising will and independence, and in effectively leveraging one's strategic location, wealth, and potential.

Consequently, reclaiming independent decision-making and building economic and political strength are no longer matters of intellectual luxury or emotional rhetoric; they have become existential necessities for safeguarding the Ummah and preserving its dignity. If major powers vie for influence in our lands due to their strategic importance, it is far more fitting for our own people to strive to reclaim the civilizational standing that embodies their honor and dignity.

Then, we will no longer be a mere figure in the equations of others, but a formidable force that shapes events and influences

the global balance of power—echoing the pages of history from the days when the Islamic Ummah held the reins of its own destiny and fully grasped the value of the assets and locations it possessed, which are unrivaled anywhere else on earth.

If Our Ummah Does Not Make Islam Its Standard, the Ideas of Others Will Become Its Standard

If the Islamic Ummah does not speak for itself regarding its own affairs, others will speak for it; if it does not champion its own project, others will impose their projects upon it; and if it does not make Islam its standard, the ideas of others will become its standard.

O people of the Islamic Ummah: do not make Islam subservient to your times; instead, make your times subservient to the standard of Islam. Do not ask how to make Islam compatible with everything that comes from the disbelieving, colonialist West; instead, ask how to bring our lives back to Islam.

How desperately your Ummah needs today to regain its awareness, its confidence in its faith, its identity, and its unity; to make Islam its guiding light in confronting injustice, subservience, tyranny, plunder, and Westernization. Allah ﷻ says, ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ **“And whoever seeks a Deen other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.”** [TMQ Surah Aali Imran: 85].

O Allah, bring the Ummah back to Your Deen in a beautiful manner; grant it deep understanding of its Deen, insight into its reality, and steadfastness upon the truth; establish justice within it; unify its ranks upon Islam; and make it an Ummah that carries the risaalah (رسالة message) of Islam to all humanity.