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Al-Waie Magazine Editorial:

The International Order in Trump's Second Term: The Legitimacy of Power, or a Leadership Vacuum?

In a year that has witnessed the return of U.S. President Donald Trump to power, the international order is undergoing a profound transformation from a rules- and institutions-based order to a landscape governed by power deals and temporary alliances.

The current Trump administration is seeking to reduce the role of the United Nations and to redefine “international legitimacy” through the logic of power. This is being pursued by cutting funding, withdrawing from UN organizations, and establishing alternative frameworks such as a “Board of Peace” chaired by Trump himself.

At the same time, these shifts are facing growing resistance and concern among the United States’ traditional allies in Europe and Canada. An unprecedented speech by the Prime Minister of Canada has openly criticized Washington’s approach and declared the end of the old global order.

The Western alliance now stands at a crossroads, amid successive crises of confidence from transatlantic tensions to the Greenland crisis, which has become a sharp test of the cohesion of the Western camp.

This article examines the mechanisms of the current transformation: from the decline of the value of international law

in the face of the hegemony of power to the rise of deal-making diplomacy and the use of tariffs and sanctions even against allies.

The prevailing thesis underlying this analysis is that Washington is improvising uncalculated steps within a short-term vision, rather than operating with a coherent strategic plan to build an alternative global order. This improvisation, combined with the erosion of American legitimacy both domestically and internationally, is accelerating the generation of a vacuum in global leadership, that other powers, such as China and Russia, may seek to partially fill.

The most dangerous potential outcomes of this trajectory are twofold. Firstly, a near-complete collapse of traditional Western alliances, and the emergence of lasting rifts across the Atlantic, leaving Europe and Canada facing difficult choices between submission, or building alternative defense and economic frameworks. Secondly, the emergence of a highly polarized global order based on competing spheres of influence and gaps in international legitimacy, increasing the risks of regional conflicts and military escalation, in the absence of a comprehensive and effective international framework, especially considering that the United Nations itself has never truly functioned as a comprehensive or effective framework.

In both cases, the cost of “hegemony of power” will be extremely high for global stability and perhaps for the United States itself, unless Washington reconsiders its approach, or other actors succeed in generating conditions that are more balanced and sustainable.

Introduction: From a Rules-Based Order to a Deal-Based Order?

Is the world witnessing the end of the “rules-based order” and the arrival of an era of the “legitimacy of power” without

disguise? Since the return of Donald Trump to the White House in early 2025, a series of decisions and statements have suggested a fundamental re-engineering of the concept of international legitimacy, as the world has known, since the Second World War.

Washington has used its financial and political influence to pressure international organizations by reducing its contributions to the United Nations budget, withdrawing from the World Health Organization and other international bodies, and obstructing the work of UN institutions through funding gaps and vacant positions.

At the same time, the U.S. administration has signaled the creation of parallel frameworks outside the umbrella of the United Nations. Among the most notable is the “Board of Peace,” which was initially promoted as a mechanism to achieve stability after the 2023 Gaza war. However, it quickly took on a different trajectory, presenting itself as an alternative to the UN Security Council, one led solely by Washington.

The American president did not conceal his intentions. On January 20, 2026, he openly declared: “The U.N. just hasn't been very helpful.” “Might,” Trump said when asked by a reporter if he wanted the “Board of Peace to replace the U.N.” Experts note that Trump aims to transform this board into an alternative to the UN Security Council, but with a unilateral American veto.

Yet the structure of the body established by Trump has drawn widespread criticism. The newspaper *The Guardian* described it as “a Trump-dominated pay-to-play club,” serving his personal ambitions, more than the cause of peace. Several major European countries declined to join despite receiving invitations. The United Kingdom did not respond, its leadership describing

the potential participation of Russia as a cause for concern. France, Norway, Sweden, and others also rejected the idea.

Paris explicitly expressed fears that Trump's board could be an attempt to sideline the United Nations and undermine its legitimacy. Trump's response was sharp, threatening to impose a 200% tariff on French wine and champagne imports as punishment for Paris's stance.

This situation raises fundamental questions about the future of international legitimacy: Are we witnessing a deliberate reshaping of the rules of the international game according to the sway of major powers, away from multilateralism and institutions? Or are these merely improvised steps that lack a coherent vision, and may ultimately lead to a leadership vacuum and instability that rival powers could exploit?

The question is no longer theoretical. Its contours are already visible in the shifting behavior of America's traditional allies, and in the growing eagerness of its rivals to fill any space left by Washington's retreat.

To understand the dimensions of the transition from one system to another, the following sections address nine key aspects: beginning with the future of the United Nations, moving through the crisis of Western alliances, and culminating in the debate over whether this represents a decline, or a strategic repositioning of American power.

A comparison will be made between the competing arguments surrounding each issue between those who see what is happening as a "realist" shift toward a new power-based order, and those who fear it is an improvised dismantling of the old order, without a clear alternative. The analysis will then weigh the most likely scenario, based on available evidence.

The aim is to provide a strategic reading of the possible trajectories over the next few years, while identifying early indicators for each path, in order to help decision-makers anticipate developments and adapt accordingly.

The United Nations and the Redefinition of International Legitimacy

Since the beginning of his current term, Donald Trump has adopted a confrontational approach toward the United Nations, raising the slogan of “reforming the international order” but employing tools of reduction and displacement. In practice, Washington has translated this approach into concrete steps: it reduced its mandatory contributions to the United Nations budget to the minimum, and failed to pay arrears exceeding \$1.5 billion, worsening the organization’s financial deficit.

The United States has also withdrawn from key UN bodies, citing bias or ineffectiveness. On his first day in office, Trump issued an executive order withdrawing the United States from the World Health Organization and freezing its funding entirely. This was followed by the termination of U.S. participation in the UN Human Rights Council, from which it had also withdrawn in 2018, claiming that the body was biased against America and the Jewish entity. In addition, Washington permanently cut funding to the United Nations Relief and Works Agency for Palestine Refugees (UNRWA), which is the largest provider of health and education services in Gaza.

In another symbolic move, the administration announced its withdrawal once again from the United Nations Educational, Scientific and Cultural Organization (UNESCO), accusing it of promoting “woke” and “divisive” values that do not align with American policies.

On the level of international agreements, Washington also withdrew again from the Paris Climate Agreement at the beginning of 2025, sending a clear signal that previous collective commitments had become little more than words on paper.

What are the Limits of what Washington can Actually Implement within Legal and Political Constraints?

Legally speaking, the United States cannot dissolve the United Nations, or formally end its role. However, it possesses considerable influence that allows it to obstruct the organization in practice. By reducing funding and occupying a permanent seat on the UN Security Council, Washington can effectively paralyze the organization's ability to implement resolutions, or launch new peacekeeping operations.

Indeed, we have already witnessed deliberate obstruction of certain mechanisms: delays in appointing UN officials due to Washington's objections, frequent use of the veto in Middle Eastern affairs, and pressure for administrative "reforms" that would reduce the powers of the UN Secretariat under the banner of efficiency.

At the same time, political constraints limit how far the U.S. administration can go. Domestically, Congress albeit cautiously has expressed concern about a complete American withdrawal from the UN system, warning that such a move could create greater opportunities for China and Russia to expand their influence in international forums.

Externally, negotiation diplomacy still plays a role. Many of Trump's escalatory positions have been used as leverage to extract concessions, and were later softened or partially reversed in the final stages of negotiations. For example, in 2025 Washington threatened to fundamentally restructure the World

Trade Organization, or withdraw from it unless its dispute settlement system was changed. Ultimately, however, it settled for temporarily paralyzing the body's operations, and pushing other states to negotiate reforms.

In this sense, some of the rhetoric about “ending the role” of international institutions serves as a negotiating tactic to secure advantages, rather than a literal plan for immediate implementation.

Nevertheless, the broader trend cannot be denied: an unprecedented erosion in the legitimacy of international law and multilateral institutions, when the historically dominant power withdraws its protection from them.

Writing for “The Atlantic,” John Yoo, who served as a deputy assistant attorney general in the Office of Legal Counsel in the George W. Bush administration stated in his essay “International Law Is Holding Democracies Back,” that “The United States should use this moment to argue for a different approach to the rules of war.” This statement summarizes the logic of the current administration: a transition from a system of rules and institutions to one based on deals and balances of power.

Accordingly, an important question arises: can the world maintain a minimum level of “agreed legitimacy” if the United States withdraws from this role? Or are we about to witness a full return to the legitimacy of *fait accompli*, where “the strong impose and the weak submit”?

The answers lie partly in the behavior of other international actors, particularly America's traditional allies.

Western Alliances at Stake: Allies between Doubt and Strategic Repositioning

The first year of Trump's second term has been marked by growing fractures in the wall of transatlantic trust. As Washington seeks to redefine its relations with allies through the logic of purely transactional dealings, with "security in exchange for money" and "alliance in exchange for absolute loyalty", European countries and Canada have found themselves facing an existential dilemma: either adapt to Washington's new approach and endure the accompanying pressure and humiliation, or attempt to build strategic autonomy that would prevent them from becoming "pawns on the American chessboard."

In this context, two pivotal developments have emerged as mirrors reflecting the current state of the Western alliance: the speech of Canada's Prime Minister at Davos 2026, and the Greenland crisis between Washington and its allies.

A Mirror of the Allies: The Canadian Davos Speech

In a striking diplomatic precedent, Canadian Prime Minister Mark Carney stood on the stage of the World Economic Forum in Davos, on 21 January 2026, and delivered sharp both implicit and explicit criticisms of American conduct. Carney stated clearly "Today, I'll talk about the rupture in the world order, the end of a nice story and the beginning of a brutal reality where geopolitics among the major powers is not subject to any constraints." He called on what he described as "middle powers," which are countries of medium influence such as Canada, the Scandinavian states, and perhaps some Asian nations, to unite in order to protect themselves from the overreach of major powers. In Carney's words, "the middle powers must act together, because if we're not at the table, we're on the menu." This bold statement was met with prolonged applause and a standing ovation, something rare at the Davos forum, reflecting a growing

appetite among many participants for alternative leadership or at least for allied voices capable of balancing the American one.

Carney's position was not merely theoretical. He had already begun taking steps to reduce Canada's economic dependence on the United States by pursuing trade agreements with China and partnerships with Middle Eastern countries during his tour. He indicated that "as a result, many countries are drawing the same conclusions — that they must develop greater strategic autonomy: in energy, food, critical minerals, in finance and supply chains," in anticipation of fluctuations in American policy.

This public stance provoked an angry reaction from Donald Trump. The U.S. president quickly responded in his own speech at Davos, by saying that "Canada lives because of the United States. Remember that, Mark, the next time you make your statements," addressing Carney directly in public. Trump went even further in provoking his northern ally: the day before the speech, he posted an AI-generated image showing Canada and Greenland wrapped in the American flag; an astonishing hint at the idea of "annexing" Canadian territory.

Such unprecedented behavior from an American president toward a neighboring ally shook Canadian society. Opinion polls showed rising levels of anxiety and resentment: the percentage of Canadians who view the United States as a reliable partner declined, and many began boycotting certain American goods and reducing travel to the United States in response to the threatening rhetoric.

Nevertheless, Ottawa maintained a thin diplomatic thread with Washington. Despite his firm tone, Carney later softened some measures such as withdrawing a proposed digital services tax that had angered Washington and issuing an apology for a

Canadian advertisement perceived as insulting to Trump in order to resume trade negotiations.

This illustrates the limits of allied maneuvering. They find themselves caught between two pressures: either full submission to the logic of American power which Carney warned “will not buy them security but will make them vulnerable to exploitation” or the risk of an economic and security confrontation with Washington that few of them are fully prepared to withstand.

Carney’s speech at Davos was not an isolated event; it reflects the growing tendency toward calculated defiance among some allies. On the European side, despite differences in style, many European leaders share Canada’s sense that blind reliance on Washington has become a risk. Carney stated, “A country that cannot feed itself, fuel itself or defend itself has few options. When the rules no longer protect you, you must protect yourself.” As one European diplomat remarked, “This is no longer a minor disagreement with Washington; we are facing a divergence of values and interests. We must secure our regional future with our own hands.”

This stance has been translated into concrete European actions, which we will discuss shortly. However, first, it is important to highlight the straw that may have broken the camel’s back in the Western camp: the Greenland crisis.

Greenland: A Critical Test of Alliance Fractures

The roots of the crisis trace back to 2019, when Donald Trump expressed his desire to purchase Greenland due to its strategic significance and Arctic resources. At the time, Denmark dismissed the idea sarcastically, but what seemed like a “heavy joke” turned into a severe geopolitical crisis within the Western camp in 2025–2026.

Upon his return, Trump reopened the issue with an escalatory tone: he demanded negotiations for the sale or transfer of the island and hinted that there are other ways if a deal could not be reached. By early 2026, he escalated further by announcing progressive tariffs on Denmark and other European countries to pressure them into accepting the deal tariffs starting at 10% and rising to 25% over a few months. He also made statements on Social Truth that implied a condition of full ownership of the island.

Faced with an unprecedented situation a U.S. president pressuring a smaller NATO ally over sovereignty responses emerged along three main tracks:

Diplomatic Track: An American–Danish–Greenlandic working group met in Washington on January 14, 2026, to discuss Arctic security concerns without affecting sovereignty. However, discrepancies in public messaging deepened doubts: Copenhagen spoke of protecting the “integrity of the kingdom,” while Washington presented the group as a forum to discuss America’s acquisition of the island, signaling that the dispute was political and sovereign, not merely technical.

U.S. Domestic Track: Congress acted swiftly to block any potential military adventurism by introducing measures that would prevent funding for military action against a NATO ally, including against Danish or European forces defending Greenland. This track highlights divisions within the U.S. elite, with some viewing Trump’s approach as a gamble that could cause long-term damage to America’s reputation and alliances.

European–Atlantic Deterrence Track: Denmark reinforced its military presence on the island and announced exercises, while European countries sent symbolic units to Greenland as a form of

proactive deterrence. Though limited in scale, their presence increases the cost of any American action and transforms the crisis from pressure on Denmark into a potential political and symbolic confrontation with NATO. The Atlantic Council noted that the notion of cost-free occupation has become far more difficult. Even as Europeans avoided overtly provocative rhetoric, framing their actions simply as enhancing Arctic security, the very suggestion of deterrence toward Washington reflects an unprecedented drop in trust levels.

This crisis placed the Western alliance under a final test: even the mere prospect of a NATO confrontation to defend the territory of a member state is an extremely serious indicator. Stephen Wertheim, Deputy Director of Research and Policy at the Quincy Institute for Responsible Statecraft, observed that the attempt to annex Greenland threatens not only the transatlantic link but could also create rifts within Europe itself. Countries more reliant on American protection may be tempted to appease Trump through concessions, while others view the issue as a sovereign red line signaling a potential European divide between “alignment with Washington at any cost” and “European sovereignty regardless of the price.”

Another cost faced by Europeans has been the accumulation of insults and disputes: from humiliating trade pressures to the public embarrassment of Volodymyr Zelensky at the White House to the reduction of security coordination on major issues.

At the same time, Europeans have shown a degree of cohesion and learned lessons: resisting “divide and rule” attempts, fostering clearer British–European rapprochement, and establishing new security agreements. This suggests that, so far, the crisis has united them, more than it has fragmented them.

Yet the warning remains: if the American umbrella continues to recede or turns hostile, underlying European divisions could surface, as John Mearsheimer, American political scientist and international relations scholar, cautions. Accordingly, a pragmatic European approach is taking shape, combining diplomatic time-buying with the construction of autonomous capabilities: increasing defense spending, strengthening military and technological industries, reducing dependence on critical supply chains, and expanding the strategic autonomy agenda, within energy, semiconductors, critical minerals, and payment systems.

Scene Summary: The Western alliance enters 2026 exhausted but not yet broken. Europe is attempting to turn humiliation into a catalyst for rebuilding its capabilities. The critical strategic question remains: can Europe, Canada, and Japan fill the leadership vacuum if the United States continues on this path, or will the technological and military gap no matter how strained the relationship keep them tethered to Washington?

Moscow–Beijing–Ukraine: Confrontation Priorities and the Reordering of Axes

Amid the United States' preoccupation with reshaping alliances and raising the cost of dependence on it, a central question has emerged: how will the Donald Trump administration deal with the two closely positioned adversaries, Russia and China? Will it keep the confrontation open with both, or will it prioritize one over the other?

Estimates branch into two main perspectives. The first assumes an attempt to disrupt the Russian–Chinese rapprochement by courting Moscow or offering it concessions. The second sees Washington seeking to reduce the burden in Ukraine in order to

redirect focus toward China, considered the heavier long-term adversary.

Since the Ukraine file is the theater where the threads of Moscow, Beijing, and Washington intersect, following the course of the war there illustrates the logic behind this reordering of priorities.

Ukraine Between a Quick Settlement and Realistic Positioning

Trump entered the White House in January 2025, promising a rapid end to the war, raising concerns in Kyiv and European capitals. In the first weeks, pressure signals appeared: reductions in direct military support and an unpublicized push toward a preliminary ceasefire.

Tensions peaked during a White House meeting on February 28, 2025, with Volodymyr Zelensky, where, according to leaks, a peace formula was presented that would have required Ukraine to cede roughly 20% of its territory in exchange for a halt to fighting. Kyiv and Europe read this as a “surrender peace,” especially as talk of a possible deal grew following the Trump–Vladimir Putin summit in Anchorage, in August 2025.

However, the attempt at a “quick settlement” faltered for several decisive reasons:

Moscow’s Hardline Stance: Putin insisted on maximal demands, the demilitarization of Ukraine, regime change, recognition of annexed territories, lifting of sanctions, making any deal difficult to market even within the Trump administration.

Pressure from Allies and Ukrainians: Europe intensified efforts to prevent Washington from abandoning Kyiv. Discussions were proposed for alternative NATO security guarantees in exchange

for any ceasefire, warning that a peace without justice would sow a larger future conflict.

U.S. Domestic Calculations: The American political mood even within the broader Republican base was not prepared to accept a complete swing in favor of Russia, which constrained the White House’s maneuvering space.

From Moscow’s Disappointment to a “Balanced Middle”:

By late 2025, Trump faced a dilemma: no rapid peace had materialized, nor was ignoring the war an option. More critically, Moscow had not distanced itself from Beijing; rather, the rapprochement was reinforced through successive summits with Xi Jinping, reaffirming a partnership without limits. This undermined the first hypothesis courting Moscow with a Ukraine gift and forced a shift in tone.

Signs of repositioning emerged: tougher rhetoric toward Russia in September 2025, increased intelligence support, and leaks indicating consideration of providing Kyiv with qualitative capabilities, albeit more cautiously than expected at the start of the term. This was less out of support for Ukraine than a desire to avoid the image of gratuitous American retreat and to prevent pushing Russia deeper into China’s embrace.

By early 2026, U.S. policy had settled on a middle-ground approach: support continues but is capped; Kyiv receives ammunition and air defense at a slower pace, with aid tied to strict conditions, while NATO membership is effectively excluded from discussions. The objective is to prevent Ukraine’s collapse without slipping into escalation that could expand the war.

Overriding Priority: Containing the Moscow–Beijing Axis without Major Concessions

The operational takeaway appears as follows: Washington seeks to contain the Russian–Chinese rapprochement, without offering Russia any significant strategic concessions. This requires a delicate balance — providing enough support to prevent a decisive Russian victory and keep Kyiv standing, while exercising calculated restraint from actions that could radically shift the war’s balance, strike inside Russia, or expand the conflict.

The implicit message to Moscow: we are not trying to overthrow you, but you will not get everything by force. Meanwhile, China benefits tactically from prolonging the crisis, as it drains Western resources and diverts attention, while the Russian–Chinese alignment simultaneously serves as a dual leverage point against Washington.

Consequently, U.S. strategy tends to keep the Russian front quiet and frozen, whenever possible, allowing focus on China as the long-term priority. In practical terms, this shifts a larger portion of the Ukraine burden onto Europe: increased European armament and funding, complemented by American support in dribs and drabs sufficient to prevent collapse, without taking full leadership of the issue.

Ukraine Scenarios Over the Next Two Years and Early Indicators:

Settlement Cementing Russian Gains: A deal that formalizes Russian control over large areas, in exchange for a ceasefire and multilateral security guarantees for Ukraine, in place of NATO, possibly followed by negotiations on the final status.

Early Indicators:

Intense U.S.–Russia negotiations at the national security level

Strong Western pressure on Kyiv to accept a ceasefire

Signals of partial sanction relief

Impact:

A gain for Moscow and Beijing, reinforcing the narrative of Western retrenchment

A loss for Ukraine and Europe

A dangerous precedent for international law

Low-intensity Conflict (LiC) and Prolonged Attrition: No decisive agreement, but no collapse either: intermittent fighting with continued Western support, preventing a Russian breakthrough, leading to sustained attrition for both sides.

Early Indicators:

Continued aid, without ultimate pressure for concessions

Moscow unwilling to compromise

Tough U.S. rhetoric, without direct confrontation

Impact:

China emerges as the relative winner, by deepening Russian dependence and keeping the West distracted.

All parties bear the costs of prolonged attrition

Shift in Balance and Major Escalation: A sudden development, either a significant Ukrainian success using qualitative capabilities, or a strategic Russian escalation to break the stalemate, potentially involving high-risk options.

Early Indicators:

Large-scale provision of game-changing weaponry

Unusual Russian threats or mobilizations involving high-impact weaponry

Impact:

Least likely, but highest-risk scenario

Could force a decisive U.S. response, and expand the conflict into a broader confrontation.

Concise Summary: Washington aims to reorder its priorities without falling into two traps: a major war in Europe on one hand, and a clear Russian victory strengthening the Moscow–Beijing axis on the other. Consequently, a “cold balancing” policy is favored: a managed conflict, limited support sufficient to prevent collapse, but not to decide the outcome, and a sustained strategic focus on containing China — until a radical change alters the calculations.

Final Expansion or Imperial Retrenchment? Debate on the Future of U.S. Hegemony

The current policies of the Trump administration have sparked intense debate among experts regarding the implications for the United States’ place in imperial history. Are we witnessing a “last power surge,” an excessive display of force before decline suggesting an imperial contraction, akin to past empires, strained by overreach and burdened by excessive coercion? Or is this a rational repositioning of a major power, adjusting its course by reducing burdens and focusing interests, potentially extending its hegemony under new conditions?

Here, we present the two competing arguments, and attempt to outweigh the more plausible scenario, while proposing a clear, real-world test for each hypothesis.

Imperial Decline Thesis: Eroding Legitimacy and Strained Alliances

Proponents of this thesis argue that Trump’s foreign policy embodies “bare-bones imperialism,” without embellishment,

accelerating the global decline of U.S. influence. Stephen Wertheim, a Carnegie historian, contends that Trump has abandoned even the ideological pretexts his predecessors used to justify hegemony — such as democracy and human rights — and now openly acts on motives of “securing oil,” or purely material interests.

This tactical gain candor is a strategic loss: the United States has effectively forfeited its moral legitimacy in the eyes of the world. China, for instance, can now present itself as a responsible power in comparison to America, framing its soft power hegemony as more respectful of international law than Washington’s actions. Meanwhile, Trump has lowered the standards, so that Moscow and Beijing need only do very little, to appear less bad than the U.S. to many observers.

This erosion of image and legitimacy is a classic feature of imperial decline, when the dominant power loses the voluntary consent of others, and relies almost entirely on coercion.

Another Dimension: Strained Alliances and Alienated Partners

Another critical aspect is the exhaustion of U.S. alliances and the alienation of its partners. Events over the past two years reveal cracks in trust across Washington’s global alliances: in Europe, where some officials now describe dealings with the U.S. as a humiliating dependency; in Canada, feeling existentially threatened by its powerful neighbor; and in Asia, where states are perplexed by Trump’s overtures to Kim Jong Un followed by sudden neglect.

This situation signals an erosion of the alliance network long considered America’s primary force multiplier. At the height of the Cold War, a prominent strategist wrote that America’s alliances are its empires, meaning that the U.S. imperial system

relied on the voluntary consent of states to accept Washington's protection, rather than direct occupation. If these alliances lose faith in American leadership and are forced to rely on themselves or seek alternative partners, it is a clear sign of decline.

Gradually, this is occurring: Japan and Australia, for instance, are pursuing broader security cooperation with India and the Britain, as alternative alliances, out of concern over U.S. unpredictability. Saudi Arabia and the UAE — traditionally aligned — have opened unprecedented defense and energy deals with China and Russia, sensing that the U.S. umbrella is no longer guaranteed. All this suggests that the "Pax Americana" that prevailed after 1945 is fragmenting, and we may face a period of leadership vacuum, and disorder before a new order emerges.

The Cost of Leadership and Domestic Strain

Another critical factor is the domestic toll of leadership. Some analysts argue that Trump is draining his country's strength rather than reinforcing it. Despite slogans like "America First," the reality under his administration is that neither the fiscal deficit nor national debt has decreased; on the contrary, public debt surged to historic levels. By the end of 2024, federal debt is estimated to exceed \$36 trillion, about 140% of GDP, with a \$1.8 trillion annual deficit figures historically unsustainable.

Trump's push for tax cuts alongside increased spending on security and immigration further exacerbates the deficit. While the U.S. technically can print dollars to finance itself, unchecked issuance, without structural reforms, risks undermining investor confidence and weakening the dollar globally over the long term.

Domestic polarization has also intensified: political crises, such as election skepticism, cultural and racial divides erode America's soft power and its model's credibility, while limiting

policymakers' ability to focus on foreign challenges. Historically, empires often collapsed from within when financial and social crises intensified. Observers fear that the U.S. may have entered a "Late Republic" phase, drawing a parallel to Rome, appearing militarily strong externally, while its institutions domestically erode under compounded conflicts.

In Brief: The Logic of Imperial Decline

The logic of decline holds that the current American puff-up, a display of muscle and imposition of dictates, is a sign of weakness, not strength. It is an attempt to extract gains through coercion, after the ability to achieve them through persuasion and consensus has diminished.

As a result, this accelerates the drift of countries away from U.S. leadership, generating a leadership vacuum that other powers or chaos are likely to fill. Proponents of this view predict that if the current approach continues, within a decade, we may witness the emergence of a new multipolar world order, with regional balances led by China in Asia, Russia regionally, and potentially European and other blocs, while the U.S. retracts toward its immediate neighborhood.

As a poignant expression, "The new Rome burns from within, losing the loyalty of its provinces."

Thesis of Strategic Repositioning: Reducing Burdens and New Conditions for Hegemony

In contrast, another school of thought argues that what Trump is doing, despite its apparent chaos, may represent a long-overdue strategic correction of America's international role. This thesis holds that the U.S. has shouldered the burden of the global system for decades, such as defending allies, funding institutions,

securing maritime routes. This is at the expense of its economy and citizens' welfare, and it is time to distribute costs more fairly.

From this perspective, Trump's approach is rough and undiplomatic, but it has achieved results others could not. A prime example is the significant increase in NATO defense contributions. Europe had stalled for decades on raising military spending, and Trump explicitly threatened withdrawal from NATO unless they contributed more. The outcome: at the 2025 summit, allies committed to raise spending to 5% of GDP, a historic achievement acknowledged by analysts, accomplished precisely because of Trump's unconventional style.

Similarly, in trade, Trump confronted China with strict tariffs, signaling to Asian partners that America was serious about curbing harmful Chinese practices. In Latin America, Trump's 2025 military operation in Venezuela to remove the Maduro regime, despite contradicting some of his earlier rhetoric, was seen by some strategists as reaffirming the Monroe principle and U.S. control in the Western Hemisphere.

Proponents refer to the Donroe Doctrine, alternatively styled as the Trump Corollary to the Monroe Doctrine, emphasizing concentration of U.S. power regionally, pushing out foreign influence there, while withdrawing selectively from distant, low-return commitments.

Strategic Repositioning, Continued: Alliances, Burden-Sharing, and Regional Stability

Proponents of this approach argue that withdrawal from certain fronts is not retreat but redistribution. For instance, reducing focus on the Middle East, practically Syria and Afghanistan, and abandoning "nation-building" allowed resources to be redirected toward rebuilding American strength, or focusing on major

power competition. Similarly, “taming” allies though painful has led to more mature partnerships, where each party pays its share. In other words, the Trump administration is redefining the alliance contract. Instead of providing security for free, the U.S. now expects a reciprocal “service for compensation” relationship.

While this approach may seem cold, it is arguably the only sustainable option domestically, as the American public no longer tolerates the role of a “global policeman” without substantial returns. If wealthy allies, such as Germany or Japan, bear a greater share of their defense, the burden on the U.S. economy is reduced, yet alliances remain intact in new forms: more flexible frameworks and higher financial contributions from partners.

From a historical perspective, some liken Trump to Caesar Augustus in late-stage Rome, who recognized the need to consolidate and organize internally, rather than pursue reckless imperial overreach. Time, they argue, is not on America’s side under the old model, given China’s rise and its long-term economic pressure. Pragmatism, therefore, requires repositioning: focus on the primary threat, China, even if this entails suboptimal settlements elsewhere, such as Ukraine, while securing strategic depth, particularly in the Western Hemisphere, reflected in Trump’s firm stance against any Chinese or Russian presence there.

This approach effectively creates a regional spheres of influence system. America leads the Americas, Russia controls nearby Eurasia, China dominates East Asia, and Europe manages itself as a close U.S. partner. While rough and transactional, this arrangement may achieve a type of stability, as each power focuses on maintaining order within its sphere, rather than engaging in global confrontation everywhere.

Scholars cite Carl Schmitt, the legal philosopher, who argued that a natural order emerges when each major power governs its sphere and balances other powers. In practice, Trump appears to fragment the global order into regional blocs, potentially a more sustainable and stable order, than attempting to enforce globalization and universal values across all regions.

Trump’s Behavior Reflects Pragmatic Realism

It is true that Trump does not explain this reasoning theoretically, but his behavior reflects it. For example, his publicly stated admiration for former U.S. President James Polk, who waged war with Mexico and massively expanded U.S. territory in the 19th century, and even hanging Polk’s portrait in the Oval Office, serves as a symbolic signal. It shows that Trump sees himself as expanding influence in the backyard, Latin America, rather than building a perfect global order.

Conversely, he appears uninterested in distant wars or “ideal lessons” – as seen in his cold stance toward Taiwan. In other words, he applies a 100% realist approach: focus on areas where the U.S. can exercise dominance, the Western Hemisphere, avoid exhaustion in zones of others’ power, Eastern Europe and Taiwan, and negotiate where necessary, with possible secret deals with North Korea and Iran.

This Vision: Short-Term Losses for Long-Term U.S. Advantage

This perspective holds that current policies – despite short-term reputational losses – could prolong America’s supremacy. By freeing the U.S. from carrying the world on its shoulders, it becomes lighter and more flexible. More importantly, it forces adversaries to recognize clear American red lines. For example, when Trump targeted Chinese influence in the Americas, banning Chinese companies from projects there and threatening Cuba

and Venezuela with force, he made it clear to Beijing, “This is my backyard; do not cross.” Conversely, he effectively avoided direct confrontation with China in the South China Sea, with much noise but no decisive action, signaling that “your backyard is acknowledged.” This implicit trade-off, if sustained, could reduce the likelihood of a global clash, by establishing mutual recognition of spheres of influence, even without formal agreements.

In short, the logic of repositioning indicates that Trump is not isolationist in the traditional sense – he does not withdraw entirely from the world – but rather redefines vital interests. He aims for a structurally strong America, economically strong and self-reliant, even if it loses some rhetorical cosmetic commitments to universal values. This, according to proponents, makes the U.S. better prepared for long-term competition.

After all, America remains the largest military power and will remain present in Eurasia, through Asian alliances and NATO, albeit under new conditions. With technological and financial advantages, the dollar hegemony in particular, intact, this period could serve as a strategic pause and reorganization, enabling resilience against China’s rise for years to come. They point out that, despite all the noise, there has been no actual withdrawal from vital regions: U.S. forces have not left Europe or East Asia and have even increased in some cases, deploying more bombers in Guam, repositioning in Poland, amongst other moves. Consequently, the deep state in Washington may be balancing Trump, preserving the foundations of traditional U.S. dominance, while adapting to some of his personal strategies.

Assessment and Reality Test

It is difficult to definitively say which thesis is more accurate today; perhaps both contain elements of truth. However, looking at the complete picture, the balance of probability leans toward Trump's current approach being more a short-term improvisation, than a carefully planned grand strategy which, in the end, may harm America's imperial position, more than it helps.

While Trump has achieved tactical gains, such as increased contributions from allies and trade pressure on China, these gains are fragile and reversible. They were obtained through coercion and fear, not by convincing partners to embrace a new, sustainable order. For instance, if Trump were to leave the scene, most of these commitments could evaporate, since allies increased their defense spending out of fear or flattery, not from a deep sense of shared interest. Meanwhile, China is likely to wait for any easing of pressure to resume its expansion.

In short, what has been achieved lacks sustainability, as it is not built on institutional agreements or a shared long-term vision.

Also, we have not yet seen a real reduction in America's foreign burdens: the U.S. military remains deployed in dozens of countries, and its legal defense commitments have not changed. The U.S. is still obligated to defend dozens of nations under formal treaties. Yes, Trump reduced some involvement, within the Ukraine the Middle East, but he kept the forces and infrastructure largely intact, perhaps to retain leverage until he sees what he can gain in return.

This reinforces the idea of improvisation. Trump oscillates between withdrawal and engagement based on the moment or the deal he wants. We have seen contradictions: sudden military intervention in Venezuela, even though he criticized his

predecessors for such actions, last-minute retreats from planned strikes in Iran, and a rapid withdrawal from northern Syria followed by redeployment to the east, for oil interests.

These wild swings undermine America's credibility as a statesman, turning it into an impulsive actor. Consequently, they miss the opportunity to craft a long-term plan for a new global order, as Trump's supporters claim.

In light of this, a future test can be proposed for each hypothesis:

1. Decline Test: If the imperial decline thesis is correct; we will witness a pivotal event symbolizing a collapse of influence—such as a sudden, chaotic withdrawal of the U.S. from an alliance or region, similar to Britain's withdrawal from East of Suez in 1971, or a war or economic crisis that weakens it domestically.

For example: if Japan and South Korea were to sign an independent security agreement with China in the future, because they no longer trust the U.S., that would be a major sign of decline. Or if the dollar suddenly collapsed, and lost its position to the yuan or euro due to debt policies, this would strike at the foundations of American power.

2. Repositioning Test: If the thesis of power enhancement is correct, we should witness stability in conflict theaters, so for example the Ukraine war ends on relatively acceptable terms and no conflict erupts over Taiwan, alliances remain intact but under new financial terms, and the U.S. avoids costly interventions.

For example: if by 2028 the U.S. has not been drawn into a major war, NATO remains functional with higher European funding, and China has not invaded Taiwan due to calm American deterrence, then Trump's strategy can be considered successful in preserving power and avoiding exhaustion.

Another success indicator would be relative improvement in U.S. economic indicators, such as lower trade deficit, increased domestic industrial investment from reshored supply chains, showing that the focus on domestic strength has paid off.

So far, early indicators show a worrying mix: alliances have not completely collapsed, deterrence in Greenland, for example, prevented the worst case, yet trust has fallen to unprecedented levels. Adversaries like China and Russia have not achieved outright victories, but their alignment has deepened. The U.S. domestic front has not crumbled, but polarization, inflation, and debt are intensifying. In short, we may be in a turbulent transitional phase, whose outcome will determine whether history will tilt toward the fall of the “New Rome” into chaos, or whether it will find an innovative way to sustain its hegemony in a new form.

Improvisation in the Absence of Vision: Implementation Gaps and Risks of Uncertainty

Despite grandiose slogans, observers note that the Trump administration often takes major steps without a clear plan for the next move, resulting in an implementation gap between decision and outcome. This improvisational pattern generates a persistent state of uncertainty, leaving even the U.S.’s economic strengths unable to fully leverage political decisions to its advantage.

For example, when Trump announced in 2025 comprehensive tariffs on imports from eight European countries as punishment, there was no clear plan for the next day: How would the Europeans respond? What about the impact on American companies? Indeed, market confusion ensued, and many investments were delayed for months, awaiting clarity on policy

direction. Trump later rolled back some of those tariffs after partial concessions, but the damage had been done: European companies began diversifying away from the U.S. market and investing in Asia, while American firms complained of lost market share due to European retaliation. In other words, the political decision did not yield sustainable economic gains, but instead created a shock, after which conditions nearly returned to their previous state, with added confidence losses.

Similarly, in the Venezuela issue: Yes, Trump succeeded militarily in quickly removing Maduro, but what came next? There was no agreed-upon plan to manage the post-regime phase. The result: Venezuela descended into chaos and power struggles among armed factions, and the U.S. later had to send a long-term stabilization mission, effectively returning to the engagement it sought to avoid. Strangely, despite promises of gains, Venezuelan oil particularly, the expected benefits did not materialize: ongoing instability prevented a significant increase in oil production, or profits for American companies. This is a clear example of how military power does not automatically translate into economic or strategic returns, without a comprehensive vision.

Even his major trade deals — like the harsh Turnberry agreement imposed on Europe on 27 July 2025 — appeared as short-term victories, American companies gained some immediate commercial advantage, but within what long-term framework? The deal was described as unsustainable, built on impositions that Europe would not accept for long. Indeed, European countries began circumventing it legally, exploiting loopholes or appealing to the WTO, even if partially dysfunctional, and its effects would likely fade once Trump leaves office. In other words, Trump caught the fish but drained the lake — he

benefited momentarily, but damaged the long-term relationship and the trust businesses need.

From a political economy perspective, experts note the hesitation of the U.S. and international private sector under Trump's volatile approach. Investment inherently hates uncertainty, and Trump creates plenty of it: today he threatens an allied country with sanctions, tomorrow he flirts with a strategic competitor with a deal. For example, the U.S. energy sector did not surge as expected, after sanctions on Russia, due to fear of sudden decisions reflecting policy changes or involvement in a new conflict. Wall Street is wary of the growing government debt but doesn't know when the situation will explode. A senior banker described the situation saying that the US has a rising market thanks to tax cuts, but behind it grows a mountain of debt; the White House is busy with geopolitical battles that disrupt supply chains, and no one is planning for ten years now.

This gap between political decisions and economic action is one of the main risks of the current approach, as it erodes America's trust and stability — once the core of its global economic appeal.

Additionally, there is Trump's personal improvisation factor: his fascination with surprises, rapid firing of officials, and skepticism toward experts. He changed four secretaries of defense in a single year, and the state department experienced a bleeding of veteran diplomats. This lack of experienced personnel sometimes led to decisions made without sufficient study of the consequences. At times, government agencies had to scramble to mop up the effects of an uncalculated move.

This pattern cannot establish a sustainable vision. U.S. foreign policy is usually crafted through multi-year planning, as with the strategy toward the Soviet Union, for example. Today, everything

is daily and immediate. Thus, even if Trump's intention is to focus on China, the absence of long-term planning can drag him into an incident in Europe, or the Middle East, diverting him from his strategic goal.

Examples often cited here include Trump's policies toward Iran and Venezuela: he tightened the screws, but did not know how to capitalize on the moment when popular protests erupted. In Iran, Trump verbally supported protests but offered no concrete plan or engagement with the opposition, allowing the regime to survive. In Venezuela, after Maduro fell, he failed to plan for reconstruction, worsening the situation. The result: neither Iran changed nor Venezuela recovered, while Russia and China quietly gained influence, as America remained preoccupied with empty victory speeches.

Venezuela provides a particularly clear case study: Trump aimed to focus resources against China and assumed that a quick removal of Maduro would free the continent from an annoying influence. Yet, the lack of post-operation planning turned Venezuela into a new hotspot of instability requiring ongoing resources, with humanitarian aid, and security presence. It is the exact opposite of the intended outcome. Worse, this created uncertainty in global oil markets: instead of increasing supply, production temporarily dropped due to the chaos, driving prices up worldwide and hurting the U.S. economy, with higher fuel costs. Here, we see how political improvisation led to results contrary to both economic and strategic goals.

In summary, the absence of a post-action vision turns many of Washington's moves into reactive gestures, rather than elements of a coherent grand strategy. This gap can be exploited by other powers: China, for example, bets on the long term, building infrastructure initiatives across Asia and Africa, including the Belt

and Road Initiative, for the next twenty years, while the U.S. remains preoccupied with volatile statements. Chinese companies plan decades ahead, with patient government support, whereas American firms are caught between Washington and Beijing. If this approach continues, U.S. economic influence will quietly bleed to more stable competitors.

In short, power without vision is first and foremost dangerous to its holder. As Canadian Prime Minister Carney remarked, “The powerful have their power. But we have something too — the capacity to stop pretending, to name reality, to build our strength at home and to act together.” Signs are already emerging: medium-power alliances forming, increasing use of local currencies to bypass the dollar’s dominance, and trade agreements bypassing the U.S. — all indicators of a world that does not wait for America to wake up and draw the plan, but prepares for the worst and acts proactively.

Constraints from within the U.S.: a structural dilemma for a strategic sustainable American foreign policy cannot be analyzed apart from domestic constraints, which structurally limit any long-term strategy. Today, the U.S. faces rising public debt and fiscal deficits, deep partisan and societal polarization, eroding institutional trust, and persistent cultural and social tensions not seen since the peak of the 2020 protests. These factors make the sustainability of foreign ventures — or even strategic patience — extremely difficult.

Debt and Deficit Burden: The federal debt has reached historic levels relative to the economy, exceeding 130% of GDP. In 2025 alone, policies added roughly \$1.5 trillion in new future debt. This means debt servicing, of interest payments, has become one of the largest federal expenditures, and any further rise in interest

rates, or decline in investor confidence, could trigger a financial crisis forcing the government to cut defense and foreign spending involuntarily.

Congress raised the debt ceiling to \$41 trillion in 2025 through the so-called “One Big Beautiful Bill Act (OBBBA),” but this merely delays the problem without addressing it fundamentally. Continuing massive military spending, around \$900 billion annually, alongside tax cuts is unsustainable over the next decade. Historically, debt crises have compelled major powers to shrink their foreign presence quietly; after World War II, Britain found the cost of maintaining its empire exceeded its financial capacity, and thus relinquished it. If Washington continues accumulating debt at this pace, it may eventually be forced to reduce its military footprint and overseas bases, simply because it cannot afford them — regardless of any administration’s desires.

Political Polarization: The United States has experienced sharp divisions between the Republican and Democratic camps on core issues, including foreign policy. Topics such as relations with Europe, the stance on NATO, trade with China, and military interventions have become sources of domestic conflict rather than national consensus.

This polarization limits the ability to adopt a consistent long-term strategy; every election could bring a 180-degree shift. Other countries closely observe this pattern: they have seen policies swing from Obama to Trump, to Biden and then back with Trump. Many allies now question the value of U.S. commitments, if they change every four years.

Even within Trump’s own team, divisions exist — between traditionalists and the hardline “America First” faction. This

environment makes long-term planning in Washington nearly impossible, as any strategy is vulnerable to being overturned by political change. A European official warned that foreign policy has become a stage for domestic conflict in America; where Europeans cannot know if their signature today will be honored tomorrow.

As a result, countries are seeking alternative safeguards: Europe is approaching India and Brazil for future ties, the Middle East is looking eastward, and so on. This, in itself, weakens America's ability to lead enduring alliances.

Declining Trust in Institutions: A defining feature of the U.S. domestic scene today is the falling public confidence in governance institutions — Congress, the judiciary, the media, and even the military and intelligence agencies are affected by internal divisions. This situation limits the leadership's ability to mobilize the nation behind difficult policies.

For example, if an economic sacrifice or military mobilization were required to counter China, would the American public be willing? Several polls indicate that Americans prioritize domestic issues, such as inflation, immigration and crime, over protecting Taiwan or supporting Ukraine, except within narrow limits. Trump initially won on a wave of this fatigued mood against endless wars. Consequently, any attempt to return to a traditional global leadership role will collide with a wall of public indifference or outright rejection.

Even when experts warn about China's expansion, the average citizen cares more about gas prices. This democratic constraint will only increase over time unless domestic conditions improve. In such a context, policymakers — regardless of their intentions — may find themselves politically constrained: for instance, they

may recognize the importance of a permanent U.S. naval presence near the South China Sea, but if losses occur or an incident arises, they face immediate domestic backlash. This scenario echoes the 1970s post-Vietnam U.S. experience: a public mood pushing for withdrawal and a reduced global role.

Social and Cultural Tensions: The U.S. is experiencing profound demographic and cultural shifts — growing minority populations, the rise of identity movements, and divisions over issues like abortion and gun rights, among others. These issues consume a huge amount of political attention and energy, often overshadowing foreign policy. They also create vulnerability to domestic unrest; we have already witnessed mass protests and political violence, such as the January 6, 2021 Capitol attack. Any major domestic crisis could force the government to focus all efforts inward for years, creating a leadership vacuum on the global stage.

Allies have expressed concern observing political clashes in Washington; one remarked, about how allies can rely on a nation whose leaders don't even recognize the legitimacy of its elections? This perceptual weakness undermines U.S. soft power and credibility, and powers like China and Russia can exploit it by presenting their systems as more stable and efficient compared to American democratic chaos.

The strategic implications of these constraints are clear: they shorten the horizon of any U.S. foreign initiative. Washington can no longer afford to commit to decades-long projects like a new Marshall Plan or a protracted Cold War; it needs quick results to satisfy domestic audiences. This partly explains Trump's push for rapid wins for example, 24 hours for Ukraine and days for Iran. Trump understood that the domestic audience would not be patient. Yet, contemporary challenges are complex and stubborn,

so impatience can lead to failure or incomplete solutions that make things worse.

These domestic constraints also affect long-term alliance management. Maintaining alliances requires compromises and mutual understanding, which is difficult in a populist environment. For example, sustaining broad American support for NATO requires convincing the public it serves U.S. interests. Trump convinced many that NATO was a burden. Reversing that perception may be difficult even with a new president, meaning domestic pressures create a lasting shift in foreign policy: a tendency toward isolationism, or at least nationalist self-interest that will remain influential regardless of who is in power.

In light of all this, the sustainability of U.S. strategic power is in question. Yes, America is strong enough to endure a short-term crisis or war and emerge victorious. However, can the US continue to guarantee the global order for another decade or two? Political and economic endurance is required for that, and it is eroding.

Washington may need a new leadership model — more participatory with allies and less costly for itself — to overcome domestic constraints and maintain its position. There is also an opportunity here: if the U.S. succeeds in redistributing the responsibilities of the global system among its allies in an acceptable way (for example, Europe securing its neighborhood, the Gulf financing its own stability, Japan and Australia participating in deterrence against China), it could compensate for internal weaknesses through stronger alliances.

On the other hand, if it continues the current approach — oscillating between intervention and retreat according to political moods — its power will dissipate through ineffectiveness, and

others will benefit. This is precisely what is happening under the Trump administration.

Ultimately, domestic constraints — debts and divisions — are like the fuel tank for any imperial journey. The red warning light is approaching. If America does not begin repairing leaks and refueling, through investment in infrastructure, education, and political consensus, the journey will have to stop, no matter the intended destination.

Potential Scenarios through to 2030

In light of the above data, we can envision three or four main scenarios for the fate of the international order over the next five years, roughly until 2030, specifying the drivers of each scenario, its early indicators, and its impact on various actors.

Based on the same data, we can outline three main trajectories for the international order through to 2030. These scenarios are not predictions but rather probability maps, each fueled by specific drivers, with early indicators revealing its direction, and resulting in different outcomes for Europe, Russia, China, the Middle East, and the global economy, with a varied distribution of winners and losers.

First: “Legitimacy of American Power” Scenario – A Modified Unipolarity under Harsh Conditions

This scenario assumes that Washington succeeds in recalibrating the international order in its favor through direct pressure: tariffs, sanctions, and defensive and financial requirements imposed on allies, while no global alternative is capable of effectively challenging it.

The main driver here is the continuation of the Trumpian approach throughout a full political cycle, 2025–2029, with

sufficient domestic support, disciplined allies under pressure, and the absence of an effective counter-front uniting China and Russia into a cohesive opposition alliance.

Early indicators of this scenario emerge when allies publicly commit to increased spending or agreements that solidify new American arrangements, even if done in a face-saving way, and when Beijing and Moscow fail to convert their rapprochement into a deterrent bloc capable of breaking U.S. rules — perhaps even showing friction or functional divergence that limits their ability to act as a unified front.

Expected outcomes are as follows:

Europe remains under the U.S. umbrella, but with stricter conditions affecting defense and financial autonomy, and reduced political maneuvering space.

Russia is contained through a mix of deterrence and partial deals; its influence may be frozen at certain limits, as in Ukraine, in exchange for limited sanction relief or pragmatic recognition of the status quo without full legitimacy.

China faces a prolonged commercial and technological confrontation but may **prefer to reduce military risks**, accepting some U.S.-imposed rules of the game to avoid a wider conflict.

The Middle East experiences more direct security arrangements, led either by Washington itself or via regional allies, namely the Jewish entity and the Gulf states, with rapid and pressing solutions to major issues.

The global economy continues to revolve around the dollar, but in a more constrained form; sanctions tools and financial systems, for example transfer and financing networks, become **more powerful instruments**.

In this scenario, the **biggest winners** are the United States, consolidating its hegemony under new terms, pro-U.S. elites within allied states, and sectors like the American defense industry. The **losers** are middle powers with diminished maneuverability, certain aspects of EU sovereignty, and states classified by Washington as defiant, which may face increased coercive pressure.

Second: “Multipolarity and Legitimacy Gap” Scenario – Leadership Vacuum and Competing Regional Blocs

This scenario assumes **Washington fails to maintain the post-Cold War order**, leading to a vacuum that is not filled by a single alternative pole, but by **competing regional blocs and alliances**, alongside weakening international institutions and declining legitimacy norms.

The **main driver** is the collapse of parts of traditional alliances, potentially triggered by a major NATO crisis over sovereignty and security, coupled with domestic economic or political pressures in the U.S. limiting its foreign engagement, and simultaneous growth of the Beijing–Moscow axis along with alternative frameworks, such as BRICS+.

Early indicators are clearer and more alarming: unilateral U.S. withdrawal from major treaties or emptying them of content, European announcements of fully independent defense policies outside NATO, or formal security agreements among U.S. adversaries, such as a China–Russia defense pact or expanded regional security arrangements.

Potential outcomes include:

Europe may split internally between states seeking accommodation with Russia and those pursuing an independent

arms race; the absence of a U.S. security umbrella increases the costs of unity and exposes underlying contradictions.

Russia benefits regionally from reduced Western deterrence, and may expand influence in its near abroad, without fear of effective collective response.

China emerges as a **security–economic guarantor in Asia**, with greater capacity to shape regional dynamics and influence sensitive issues, while expanding initiatives as an alternative umbrella to the Western order.

The Middle East becomes a **zone of power-sharing among regional actors**, which are Iran, Turkey, Saudi Arabia, and the Jewish entity, with China and Russia entering as larger economic and security players, and U.S. influence declining.

The global economy trends toward **relative fragmentation**: parallel trade and currency blocs, competition over technology, and diminished effectiveness of traditional globalization institutions.

In this scenario:

Winners: China, primarily, as it is best positioned to fill much of the emerging vacuum; Russia regionally, though smaller compared to China; and nationalist and regional powers in multiple countries taking advantage of the absence of a global policeman.

Losers: The United States, as a loss of status, Western Europe, as a loss of a guarantor and unity, and smaller states, which become more vulnerable to power struggles without an effective international legal framework.

Third: “New Balance of Power” Scenario: Big-Power Deal and Division of Influence

This scenario assumes that the major powers — the U.S., Russia, and China in particular — reach an unspoken understanding to avoid a major war, by dividing spheres of influence and managing competition within controlled limits. Its main driver is mutual recognition of the impossibility of excluding the other, coupled with the emergence of more pragmatic, or at least realistic, leadership pushing for behind-the-scenes negotiation, alongside global economic pressures that make an open arms race unsustainable.

Early indicators include trilateral summits, or a series of successive bilateral meetings among major power leaders, statements or documents implicitly acknowledging each party's interests and spheres of influence, and deliberate rhetorical de-escalation: Washington easing ideological attacks on China, Beijing avoiding overt confrontation with U.S. alliances, and possibly unwritten understandings of red lines.

Outcomes are more complex:

Europe may benefit from globally reduced tensions, relative economic and security stability, but becomes a secondary actor, informed of arrangements after they are finalized — **with a loss of political autonomy**, though in a less turbulent environment.

Russia gains recognition of its position in its neighborhood, but remains the smaller partner relative to China and the U.S., with its influence dependent on major-power agreements.

China gains greater space to lead in Asia within frameworks that prevent military escalation, in exchange for commitments to limit global expansion or respect certain boundaries.

The Middle East could be managed through understandings that prevent clashes among major-power proxies: U.S. influence in the Gulf, Russian influence in specific zones, and broad Chinese

economic engagement, accompanied by political deconfliction rules.

The global economy continues globalization but with new constraints: updated trade rules, and perhaps formal reforms in international institutions to reflect the new balance of power, with new standards in technology, cyber, and armaments.

Winners: the three major powers, through avoiding costly war and sharing influence, and some neutral or medium-sized states benefiting from stability without full alignment.

Losers: ideological actors, as politics becomes a power deal rather than a struggle of ideology, and countries that previously sought to leverage competition between major powers, as opportunities for bargaining between poles, diminish under their agreement.

Transitional Summary (Short):

The first scenario implies that Washington succeeds in tightening unipolarity. The second implies a fracturing of the U.S. umbrella and a vacuum of rules and order. The third implies a rationalization of competition through a big-power deal, reducing the risk of war but weakening secondary actors.

While these scenarios appear distinct, reality may start with one, and then shift to another due to pivotal events: a sovereignty crisis within alliances, a U.S. economic shock, or a flashpoint in Asia. These scenarios are not entirely separate; we may witness a mix of elements or a temporal sequence of more than one scenario.

For example, scenario two, that of vacuum, might occur temporarily, then push the order toward scenario three, that of a deal between major powers, as a solution to restore stability. The key is early indicators: policymakers must monitor developments

— does the Beijing-Moscow alliance deepen without cracks? Do Western allies continue greater autonomy? Or do they return to the U.S. fold in 2027, if the administration changes? These are signals of which path is unfolding.

Naturally, regional players, medium powers and Global South blocs, will also influence the balance of any given direction. They can fill part of the vacuum, or align with one of the camps. For example, if India, Brazil, and South Africa form a bloc leaning toward a multipolar approach, it could accelerate the scenario of a multi-polar world.

Conversely, if they align differently, such as India with the U.S. and Brazil being neutral, they could reinforce the balance among the major powers. The above scenarios focus on the medium term, within 5–10 years. On the longer term, post-2030, other factors — radical technological changes, major environment shifts, or potential domestic collapse of a major power — could reshape the order in a fundamentally different way. However, within our current scope, these remain the most plausible paths.

Conclusion: Between Improvisation and Vision... Who Fills the Vacuum?

In conclusion, Washington under Trump lacks a comprehensive vision for building an alternative global order; it acts more on immediate displays of power than on future-oriented planning. It has undermined parts of the old order, the legitimacy of international institutions and traditional alliances without providing a coherent replacement model.

The result is a world awash with questions: Will “Board of Peaces” and similar initiatives become pillars of a new order, or merely fleeting bubbles? Will the transatlantic deal-based system

become a sustainable foundation or remain in a chaotic transitional phase?

So far, the balance of probabilities leans toward the latter: many of the current administration's initiatives resemble temporary, personal projects more than long-lasting institutional structures.

Conversely, the potential vacuum is expanding across multiple domains.

Vacuum in legitimacy and rules: If the United Nations no longer serves as an effective reference, there will be a need for actors to fill this gap in legitimizing international solutions. Here, middle powers coordinating together — as advocated by Canada's Prime Minister Karney in his call for a "middle powers bloc" — or alternative regional organizations, like the European Union attempting a greater role in trade and environmental standards to compensate for global paralysis, may step in.

Vacuum in security leadership: The decline of trust in the U.S. guarantee means that countries like Germany, Japan, and possibly Gulf states may pursue independent military buildups to fill part of the vacuum themselves. This is a double-edged sword: it could deter aggression, but it might also ignite a new regional arms race.

Vacuum in intellectual values: The post-World War order established principles such as the inadmissibility of acquiring territory by force and the respect for human rights. These principles have been undermined, for instance, with the occupation of Ukrainian territories without decisive accountability, and the return of punitive measures and collective sanctions as political tools. If no actor steps up to uphold these global values, they may remain neglected — potentially until an

emerging, non-democratic power imposes its own alternative norms. This represents the most dangerous intellectual vacuum.

Who is best positioned to fill the vacuum? The likely answer: China is a strong candidate, but in its own way — gradual and economically driven. Russia tries regionally, but its weak economic foundations, and isolation, limit its global reach. The European Union has the material and normative capacity, but lacks the political and military unity to play a leading role. Other regional powers, like India and Brazil, will play larger roles in their respective regions and as balancing weights in a multipolar order, but they are not yet ready to take the reins of the global order.

One scenario remains: Washington could catch itself — through a change in leadership or approach — and take the initiative to fill the vacuums it has created before it's too late. For instance, in the coming years we might witness an American initiative to reform the United Nations rather than ignore it, or a revival of multilateral trade or climate agreements under fairer conditions instead of withdrawing from them. This requires a strategic vision that sets boundaries for power and uses it wisely in cooperation with others — a vision currently absent.

When asked about the difference between American leadership today and in his time, Henry Kissinger, the seasoned strategist, was rueful. He also famously said, “If you don't know where you are going, every road will get you nowhere.” The world is living in an interregnum: an old order is breaking apart, and a new one has yet to be born. In such a period, improvisation can be more dangerous than inaction, because it shuffles the pieces without offering an alternative. Those who navigate this transitional chaos — minimizing losses while seizing opportunities — will define their place in the next order.

In conclusion, international legitimacy is now being reshaped on the basis of tests of power and deal-making. If the leading global powers fail to establish new, mutually acceptable rules, we may find ourselves facing a legitimacy vacuum temporarily filled by raw power — which cannot endure without a proper foundation. History offers a lesson: power can open gaps, but it alone cannot build a sustainable order. Washington, if it wishes to avoid the fate of declining empires, must craft a vision that reconciles its own interests with those of others within a new legitimate framework. Otherwise, other actors will inevitably fill the vacuum on their terms, leaving America estranged from the very order it once sought to shape.

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The Address of Eminent Scholar and Ameer of Hizb ut Tahrir Ata Bin Khalil Abu Al-Rashtah (May Allah Protect him) On the 105th Anniversary of the Destruction of the Khilafah (Caliphate)

All praise is due to Allah, and peace and blessings be upon the Messenger of Allah, his family, his companions, and those who follow him.

To the Muslim Ummah, the Ummah of Jihad, justice, and benevolence, by Allah's permission—the best Ummah brought forth for humankind—may Allah grant it victory and empowerment.

To the dawah carriers to resume the Islamic way of life by establishing the Khilafah Rashidah (Rightly Guided Caliphate) - and we consider them, by Allah's permission, to be the pious, the pure, the noble, and the blessed.

* On these similar days, 105 years ago, in late Rajab 1342 AH, corresponding to early March 1924 CE, the kaffir (disbelieving) colonizers, led by Britain at that time, in cooperation with traitors of the Arabs and Turks, managed to destroy the Khilafah (Caliphate). The criminal of the era, Mustafa Kemal, openly declared open disbelief (kufr) by abolishing the Khilafah, besieging the Caliph in Istanbul, and expelling him at dawn that very day. Thus, a terrible earthquake struck the lands of the Muslims with the destruction of the Khilafah, the source of their glory and the pleasure of their Lord. It was incumbent upon the Ummah to fight him with the sword, as stated in the agreed-upon Hadith of the Prophet ﷺ on the authority of Ubadah ibn al-Samit, may Allah be pleased with him, said, «وَأَنْ لَا تُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا

«كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ» **“And that we should not dispute the authority of those in charge unless you see clear disbelief for which you have proof from Allah.”** But the Ummah fell short in this, and did not do what would stop that criminal and his supporters and defeat him and his supporters. Rather, the earthquake of the loss of the Khilafah continued. Then the influence of the kaffir colonizers spread in the lands of the Muslims, so they divided the lands and tore it into pieces that reached about 55 fragments!

* Then, the Ruwaybidha (insignificant incompetent) rulers in the Muslim lands added another earthquake to this one, failing to prevent the Jews from occupying the Blessed Land, the site of the Prophet's Israa wal Miraj (Night Journey and Ascension). They then sank even lower, rushing towards normalization with the Jewish entity without it withdrawing from anything! Some committed the crime of normalization behind closed doors, while others did so openly, day and night! Thus, they all hasten towards this crime, heedless of the humiliation that surrounds them from head to toe. ﴿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”** [Al-An'am: 124].

* This is how you Muslims have become, after the Khilafah was stripped from you, and you were ruled by the Ruwaybidha rulers who today take orders from the tyrant Trump, even in Gaza (of Hashim) and all of the Blessed Land. In September 2025, Trump chaired a meeting that included Saudi Arabia, the UAE, Qatar, Egypt, Jordan, Türkiye, Indonesia, and Pakistan, on the sidelines of the UN General Assembly meetings, describing it as the most important meeting. Then he presented, or rather imposed, a 20-point plan on them. The points of his plan spoke

volumes about the loss of Gaza, its subjugation, and its colonization to become a backyard for the enjoyment of Trump and the Jewish entity! After that, Sisi held a celebration in Egypt (al-Kinana) for Trump and his ominous plan. This was a prelude to Security Council Resolution 2803, which imposes a trusteeship or colonization council to administer Gaza (of Hashim), which he calls a Peace Council! Then Trump declares that he will announce the members of the council headed by him in Gaza at the beginning of this year, 2026. Al Jazeera also quoted him as saying that Trump is likely to appoint an American general to lead the stabilization force in the Gaza Strip. (Al Jazeera, 11/12/2025). In other words, Trump controls the governing council and security forces in Gaza! Then, his envoy, Witkoff, meets with the "mediating" countries—Turkey, Egypt, and Qatar—in Miami on 19/12/2025, to advance the second phase of discussions on how to deploy the stabilization forces and disarm Hamas, as well as to discuss the practical steps for implementing this! Then, Trump met with Netanyahu in Florida and said: ["The meeting was very productive." He adds to reporters: "The talks addressed the issue of disarming Hamas, stressing that they have to disarm within a fairly short period of time, and then there will be hell to pay for them." (BBC, 30/12/2025)]. Trump says this while he is supplying the Jewish entity with every weapon, heavy and super-heavy, in a brutal war on Gaza that is harming people, trees, and stones. Trump says and does this under the sight and hearing of the rulers in Muslim countries who have betrayed the Blessed Land by remaining silent about its liberation, and even applauded Trump for his 20-point plan!

* Palestine is not alone in which these rulers have betrayed, they also betrayed the countries they governed, acting on behalf of and at the behest of the kaffir colonizers, especially America.

South Sudan was separated from the North, and Darfur is now on the same path. Libya is also embroiled in conflict and divided into two states. Yemen is divided into North and South, and the South is even splitting apart! The new Syria has thrown itself into America's arms, releasing the henchmen and thugs of the former tyrant's regime while detaining the members of Hizb ut Tahrir, who call for the Khilafah (Caliphate), imprisoned and sentencing them for up to ten years. These Ruwaybidha (insignificant ignorant) rulers were not content with this; they surrendered or handed over other parts of the land of Islam. Kashmir was annexed by the Hindu polytheists (mushrikeen). Russia annexed Chechnya and other Muslim lands in Central Asia. East Timor was taken from Indonesia. Cyprus, a stronghold of Muslims for many years, is now mostly controlled by Greece. The Rohingya Muslims are being slaughtered in Myanmar, and if they seek refuge in Bangladesh, the regime oppresses them and fails to support them by fighting their enemy! Then there is East Turkestan, which China is brutally attacking, with brutality that even beasts would avoid. And the existing states in the Muslims lands are silent as the graves; if they speak, they say that China's oppression of the Muslims is an internal matter! ﴿كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا﴾ **“They have no knowledge of this, nor did their forefathers. What a terrible claim that comes out of their mouths! They say nothing but lies”** [Al-Kahf: 5]

O Soldiers in the Armies of the Muslims: Are you not capable of following in the footsteps of those who came before you from the soldiers of Islam, and fulfilling the obligation of Allah Al Qawi Al Aziz, by liberating Palestine and Gaza (of Hashim) through jihad in the path of Allah, the very pinnacle of Islam? And then reclaiming every inch of Muslim land that has been severed from its origin or seized by the kaffir colonizers in the east and west of

the earth, and pursuing them to their very lands? Are you not capable? Yes, by Allah's permission, you are indeed capable:

* You are the sons of the Muslim Ummah, the Ummah of the Messenger of Allah ﷺ, the Ummah of the Muhajiroon and Ansar (Emigrants and the Helpers), the Ummah of the Khulafaa' ar-Rashidoon (Rightly Guided Caliphs) and those who followed them, the descendants of Harun al-Rashid, who responded to the Byzantine emperor's breaking of his treaty with the Muslims and his aggression against them: "The response is what you see, not what you hear!" and so it was. You are the descendants of al-Mu'tasim, who led a mighty army to the aid of a woman wronged by a Roman man, who cried out, "O Mu'tasim!" And you are the descendants of Salahudin, the vanquisher of the Crusaders and the liberator of al-Aqsa from their defilement on the 27th of Rajab 583 AH (October 2, 1187 CE).

* You are the descendants of Muhammad al-Fatih, the young Ameer whom Allah honoured by the praise of the Messenger of Allah ﷺ, for the conqueror of Constantinople: «فَلْنِعْمَ الْأَمِيرُ أَمِيرُهَا، وَلْنِعْمَ الْجَيْشُ ذَلِكَ الْجَيْشُ» **“The best Ameer is its Ameer, and the best army is its army!”** It was opened by him, may Allah have mercy on him and bless him, in 857 AH (1453 CE). You are the descendants of Sultan Selim III, during whose reign the United States of America paid an annual jizziyah tax to his governor in Algeria amounting to \$642,000 in gold, in addition to 12,000 Ottoman gold liras, in exchange for the release of its prisoners held in Algeria and permission to pass through the Atlantic Ocean and the Mediterranean Sea without intervention from the Ottoman navy. And for the first time, America was forced to sign a treaty not in its own language, but in the language of the Ottoman State, on 21 Safar 1210 AH (September 5, 1795 CE).

* You are the descendants of Caliph Abdul Hamid, who summoned the French ambassador in Istanbul and deliberately met him in military uniform, then threatened him to stop the play that slandered the Prophet Muhammad ﷺ, saying, "I am the Caliph of the Muslims... I will turn the world upside down on your heads if you do not stop that play." France complied and banned it in 1307 AH (1890 CE). You are the descendants of this Caliph who was not tempted by the millions of gold coins offered by the Jews to the State Treasury (Bayt ul-Mal), nor was he intimidated by the international pressure they mobilized against him to allow them to settle in Palestine. He famously said, "It is easier for me to have my body cut to pieces than to see Palestine severed from the Khilafah (Caliphate)." He was foresighted, adding, "...Let the Jews keep their millions... If the Khilafah is ever torn apart, then they can take Palestine for free." And that is exactly what happened!

O Muslims! O Armies in the Lands of the Muslims! If the Khilafah returns, you will return to the glory of your forefathers, for their deeds speak of their might and the greatest pleasure of Allah. They established the Khilafah and preserved it, so they were honoured and prevailed and attained the pleasure of their Lord. You are their descendants, so come to the truth they followed and follow it, and to the glory they created and create it. Restore the Khilafah and preserve it. Hizb ut Tahrir is among you, so support it, for it works day and night to resume the Islamic way of life by establishing the Khilafah Rashidah (Rightly Guided Caliphate). It leads the Ummah and guides it to this great task, and it disturbs the sleep of the disbelieving colonizers with its call for the Khilafah. So, what will happen when the Khilafah is established and removes the borders and barriers drawn by the disbelieving colonizers from the edges of the Pacific Ocean,

where Indonesia and Malaysia are located, to the shores of the Atlantic, where Morocco and Andalusia are located?! Then the Muslims will return to being one Ummah under one state, the Khilafah Rashidah which will honour Islam and the Muslims, and humiliate disbelief and the disbelievers (kufr and the kuffar). It will reclaim the lands of Islam and the Muslims from the hands of the colonizing disbelievers, pursue them to the depths of their own lands, and illuminate the world anew. On that day, truth will prevail and falsehood will perish. ﴿وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ رَهُوقًا﴾ **“And declare, “The truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish.”** [Al-Isra: 81].

* It might be asked, "Does the Khilafah (Caliphate) accomplish all this? Does it achieve victory and repel defeat? Does it liberate Muslim lands from the colonizing kuffar and even pursue them to their own lands?" We say, "Yes, our Lord, the Exalted, says this ﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **“O believers! If you stand up for Allah, He will help you and make your steps firm”** [Muhammad: 7]." Allah's true victory can only be achieved through the establishment of the state of Islam that implements His Laws. When it is established, Allah ﷻ grants it victory, and it becomes firmly established and powerful, so that its allies respect it and its enemies fear it. The Messenger of Allah ﷺ said this: «**الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ**» **“The Imam is a shield behind whom people fight and by whom people are protected.”** The Caliph (Khaleefah) and the Caliphate (Khilafah) are a shield, i.e., a protection. And whoever has protection will, by Allah's permission, be victorious in the end; his land will not be lost, and his enemies will not approach him. The history of the Khilafah testifies to this. Where is Byzantium and its scepter? Where is Ctesiphon and Khosroes? And who else but the Islamic State, the

soldiers of Islam, and the justice of Islam raised the call of Takbeer in those vast lands stretching from ocean to ocean? Had the Khilafah known of lands beyond the two oceans, east and west, it would have traversed their depths, calling to Allah, the All-Powerful, the All-Mighty, the All-Wise.

* It might also be said that Hizb ut Tahrir has no other commodity but the Khilafah; wherever it goes, it speaks only of the Khilafah, knows nothing else, and is familiar with nothing else. We say, yes, the Khilafah is indeed its commodity and its project; it is its glory and its strength; it is the protector of the Deen and worldly life; it is the foundation and the essence. Through it, rulings are established, boundaries are defined, openings are achieved, and heads are raised in truth. It is what the Muslims began with before they began preparing the Messenger of Allah ﷺ, and his burial, may Allah's prayers and peace be upon him, despite the importance and greatness of that, and all of that was due to the greatness and importance of the Khilafah, as the senior Companions saw that being occupied with it was more important than that great obligation: preparing the burial of the Messenger ﷺ.

O Muslims! O Armies in the Lands of the Muslims: The establishment of the Khilafah is the Muslims' vital issue. We are confident in Allah's victory, in the glory of Islam and the Muslims, in the return of the rightly guided, striving Khilafah, in the elimination of the Jewish entity occupying Palestine, and in the opening of Rome as Constantinople was opened and Istanbul became the abode of Islam (Dar al-Islam). We are confident of this, even if the disbelievers (kuffar) and hypocrites say otherwise, ﴿إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ﴾ **“Remember when the hypocrites and those with sickness in their hearts said, “These ‘believers’ are deluded by their faith.”**

[Al-Anfal: 49]. All of this victory for the Muslims is in the promise of Allah ﷻ ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ **“Allah has promised those of you who believe and do good that He will certainly make them successors in the land”** [An-Noor: 55]. And the glad tidings of His Messenger ﷺ after this oppressive rule in which we live: «ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونُ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ» **“Then there will be an oppressive rule, and it will last as long as Allah wills it to last. Then He will remove it when He wills to remove it. Then there will be a Khilafah (Caliphate) on the method of Prophethood.”** Then he remained silent. (Musnad Ahmad). So the Khilafah will inevitably return, Allah willing. However, it requires serious and diligent work to establish it. For the way of Allah, the Almighty, the Wise, has decreed that He will not send down angels from heaven to establish a Khilafah for us and fulfill the promise of Allah, the Mighty, the Exalted, and the glad tidings of His Messenger ﷺ while we sit idly by. Rather, He will send down angels to assist us while we work diligently, earnestly, truthfully, and sincerely. Then Allah ﷻ will grant us victory and success in both worlds, and that is the supreme triumph. Hizb ut Tahrir is working earnestly for it, anticipates imminent establishment. So, hasten, O Muslims! Hasten, O people of power! Join the call and support (nusrah), and hasten to establish the Khilafah with the party, not merely witness it from them. For victory, by Allah's permission, is near.

﴿إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾ **“Certainly, Allah achieves His Will. Allah has already set a destiny for everything”** [At-Talaq:3]

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ 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].

Our final prayer is that all praise belongs to Allah, Lord of the Worlds.

Wassalamu Alaikum Wa Rahmatullah Wa Barakatuh.

Rajab 1447 AH

You loving brother,

January 2026 CE

Ata Bin Khalil Abu Al-Rashtah

The Tyrant Trump and his Protégé, the Jewish Entity, Launch a Brutal Attack on Iran

America and the Jewish entity launched a wide-ranging joint attack on Iran on Saturday, with explosions rocking the capital, Tehran, and several other cities, including Qom, Isfahan, Kermanshah, and Karaj. "US President Donald Trump announced the start of an attack on Iran, saying, "We have just begun major combat operations in Iran." 'Israeli' Channel 12 reported that "Israel" struck dozens of Iranian government targets." (Al Jazeera, 28/2/2026). Trump continued his arrogant statements, asserting that America and its military are the strongest and most powerful in the world and that he would not allow Iran to possess nuclear weapons and missiles. His protégé, Netanyahu, echoed Trump's statements. Iran, for its part: "Iranian Foreign Minister Abbas Araghchi stated that his country would use its military capabilities to defend itself within the framework of its inherent right to legitimate self-defense." (Al Jazeera, 28/2/2026). Iran launched missiles at the Jewish entity and at US bases in the Gulf.

Thus, the Jewish entity's aircraft and American aircraft, from land, sea, and air, launched an attack today on military bases and government centers in Iran, mostly concentrated in the capital, on government headquarters, and on the headquarters of the Supreme Leader and the President. Their initial statements indicated that these attacks would last for four to ten days and could become open-ended until Iran's nuclear and missile programs are dismantled. "Israeli sources indicated that the first phase of the attacks might last four days, considering it a continuation of the 12-day war launched last summer in July

2025. Meanwhile, an American source said that the current American military campaign might last about 10 days, according to CBS News.” (Al-Arabiya, 28/2/2026)

O Muslims:

This brutal attack is being carried out against Iran at a time when it was orbiting in America's sphere of influence, providing it with services in its wars on Iraq, Afghanistan, and many other parts of the region. America did not raise the issue of missiles and nuclear weapons with Iran. In fact, Obama concluded the 2015 agreement, with the participation of European countries, allowing Iran to enrich uranium up to 3.67%. Iran remained within America's orbit during those years, much like Turkey. Then, when the tyrant Trump came to power, he wanted Iran to be his subservient, agent state, says what he says and do what he wants. He initially entered into deceptive negotiations in Muscat, which lasted for about five rounds. Then came the attacks by Trump and the Jews, dubbed the "12-Day War," which is exactly what happened. Trump announced the targeting of three Iranian nuclear facilities, confirming the success of the American strike. He indicated that the Fordow, Natanz, and Isfahan nuclear sites were targeted, calling on Iran to make peace and end the war. For his part, US Secretary of Defense Pete Hegseth confirmed that the American strike had eliminated Iran's nuclear ambitions. (BBC, 22/6/2025).

Those attacks did not succeed in making Iran move from a country orbiting in the orbit to an agent state. Rather, it seems that voices appeared, albeit few, calling for disengagement even from the orbit. So, America returned to the negotiation maneuver again, focusing on the same issues, namely the disarmament of Iran's missile and nuclear weapons. And as what happened in the first round with the attack after five rounds, it

happened now with the attack after three rounds!

O Muslims:

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

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

O Muslims:

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

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

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

As for the Jewish entity, it is too insignificant to be given any weight, for it is as Allah ﷻ says: ﴿لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمْ﴾ الأَدْبَارَ 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: ﴿ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلِ﴾ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ ﴿”**They will be stricken with disgrace wherever they go, unless they are protected by a covenant with Allah or a treaty with the people**” [Aal-i-Imran: 112].

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

Uprooting the System to Secure Change

[\(Translated\)](#)

Ustadh Essam Al-Sheikh Ghanem

Regardless of the use of flowery terms, the ruling governance, the ruling authority (sultan), and the state, primarily requires the possession of overwhelming and unrivaled power to implement what the ruling authority wants. The ruling governance in any nation is firmly established and stabilized when the nation is its true guardian. The degree of stability of the ruling authority decreases in proportion to the increase in its deviation from the ideas and goals of the nation. In our lands after 1924, the ruling authority and the Book of Allah ﷻ has been completely separated, meaning that the Noble Book is in one valley, and the ruling authority is in another. In fact, the ruling authority is completely opposite and hostile to the Book of Allah ﷻ. This is what the ruling regimes try to hide, but it is difficult to hide the truth that appears in the various seasons of events.

Ruling governance and authority, whatever its type, is ultimately represented by a faction of people who have come together with a specific orientation, specific political inclinations, and a method by which their gathering has been organized until they became an authority, that is, leaders, commanders, and people of weight and influence. When they became a ruling governance, their authority became the method by which their gathering and mobilization were organized, and it began to increase its branches to deepen its control over the Ummah, trying to make it absolute control. That is, that no one would compete with it in its leadership and no one would disrupt its rule. This is in the hope of leading the Ummah in the direction it had set for itself, and on which its gathering had gathered and

which had become an inseparable part of its structure. If we say that society is the people and their relationships, then the ruling authority who stands at the head of these relationships wants to generate ideas for the people so that they believe them, and the Ummah becomes the Ummah of the ruling authority in belief. The ruling authority wants to generate feelings and implant them in the hearts of the Ummah, such as feelings of homeland, patriotism, nationalism, and ethnicity, so that it leans wherever the ruling authority leans. This is in the hope of the continuation of this ruling authority and for the Ummah itself to guard this ruling authority. In other words, the ruling regime, in its intellectual aspect, tries as much as it can to make the Ummah believe what it believes, and lean wherever it leans. Since the ruling authority in our lands imposes a Western secular orientation on the Islamic Ummah, this secular orientation, wrapped in a patriotic, nationalist, socialist, or any other guise, contradicts the thoughts and inclinations of the Ummah of Islam. To the extent that the Islamic Ummah is aware, whilst there are aware movements working for change within it, the degree of contradiction between the Ummah and the ruling authority rises to the surface. In the case of the Islamic Ummah today, the Ummah is not, and never will be, a guardian of the current ruling authority. Instead, the Ummah lies in wait for its ambush, and awaits a dark day for it. The peoples of the Ummah rose up for change during the “Arab Spring,” and the ruling authority confronted them with brutal force, supported by its Western masters. Thus, the Ummah became even more distant from the ruling authority, who found itself a stranger who represents no one, except through deception, trickery, forgery, and brutality.

While we are aware of the details of the difference between each system and regime in each of our countries, and how the

system of government was formed, the local circumstances of its formation, and the international threads of this formation, we will suffice here with a summary of one characteristic of the systems of government, leaving the details for their time. We say: The men of this ruling authority, or government, are a faction of statesmen who do not sleep at night, in order to preserve their ruling governance. This is because of the various interests they have in their ruling governance, such as the pleasure of leadership and command and forcing a large mass of people to follow their directions, and such as the pleasure of success and excellence in carrying out the task of guarding and protecting all that the West entrusted to them, such as the war against Islam and preventing Islam from reaching ruling governance, and preserving the influence of the West. We do not forget the great prize, or the wage, that these guards want to keep. It is a descent into financial and authoritarian corruption, indulging in the fleeting pleasures of this life. When the desired change occurs, a powerful faction, whom the ruling authority believes to be on its side, turns against it, altering the situation in an instant. When this faction succeeds in the early days in establishing a new regime and prevents the old ruling authority from gathering further forces to restore the previous state of affairs, the old ruling authority is defeated. Then Islam begins to solidify its new ruling authority. So, the immediate task of the new ruling authority is to eliminate the old one immediately.

It is a mistake to think that paralyzing the old ruling authority's power is a simple matter. It is an extremely complex task. If not carried out correctly, the remnants of the deposed regime - the remnants of the old order - can still regroup. Therefore, immediate and urgent measures must be taken, the least of which is placing the henchmen of the deposed ruling

authority, or the old regime itself, under strict surveillance, capable of thwarting any movement and eliminating it in its infancy. However, who exactly are these henchmen of the defunct regime, against whom various measures must be taken, to bring them under complete control? What are their ranks and categories?

This article proposes dividing what we see of the regime's figures into two categories: the regime's figures themselves, and their supporters. It suggests understanding the political regime as a tree with a thick trunk and various branches, some strong and others weak, as well as twigs and roots. Accordingly, we describe the characteristics of each rank and category within the regime's structure, indicating their degree of threat, the necessary actions to be taken against them, and the timeframe for these actions.

As for the backbone, these are the men of the regime who form its core and first rank. They cannot survive without the regime, and if the regime collapses, you will see them convene and consult to find ways to restore it. In other words, these men represent the most entrenched faction within the regime's political establishment. This chain of men, from its first link, which perished and was inherited by the next, has remained steadfast in its secularism and hostility towards Islam, passing it down in the shadows, from generation to generation, whether or not the West has contact with them. This means that this faction is capable of action and initiative, in organizing its ranks independently. This group of powerful men is the regime itself, and they are the foothold for Western influence, and expansion in our countries. Their numbers vary from country to country, estimated to be between one hundred in small countries like Libya and Yemen, and up to a thousand in large countries like Egypt and Pakistan. They are known as the primary support upon

which the rest of the regime's men and its political establishment rely. They are the authority for all branches of the regime, and they possess such strength, shrewdness, and influence that they act independently to defend the regime, even without Western contact. They, the men of the first rank, constitute the center of power, or even several centers of power, in every regime. They are the ones who must be dealt with harshly, within the first hours of the change. The process of dealing with the vast majority of them must end within the first three days of the change.

As for the branches of the tree of the regime, they are those people whom the men of the first rank placed in posts to maintain the regime, such as the leaders of the security agencies, ministers, federal governors or provincial governors and the like. The original purpose of these people is for their jobs to end and collapse with the collapse of the regime, meaning that they are its employees. Due to their long association in work with the men of the regime, and the connection of their lives and interests to the regime, their attachment to it made them an integral part of the regime. These people can move against the new regime at the signal of any of the men of the regime, that is, the men of the first rank, the "trunk," in the hope of restoring the situation to its former state of affairs. Moreover, these people do not act independently. Instead, they act upon the signal of the powerful men of the regime. The men of this category do not dare to plan an opposing action on their own, but are subordinate to those of the first rank, although this does not diminish their danger.

The men of this category are those whom the regime presents to the West to teach them secularism, and organize them to spread and maintain it through their ministries and departments. So, the most prominent way to distinguish the

strong branch of these men, from the weak branch, in terms of their connection to the regime, is the strength of the West's contact with them. Thus, advocates of change must be aware of all the centers through which the West is connected in the existing regimes. It inevitably connects with the leadership of the army and security agencies. However, the discussion is not limited to the circles of the capital of the country. It extends beyond them to the provinces or districts, and it connects with non-essential ministries, such as education to spread its secular ideology and place a barrier against Islam. In other words, the weak branches that can be ignored are those with which the West is not connected, and this is according to each country in particular, such as the Ministry of Religious Endowments, Agriculture, Transportation, and Communications, and similar. However, since the West's contacts with such weak branches are for the purpose of technical and professional support, these can also be ignored, amidst the expansion of the West's influence in our countries. That is, it is necessary to distinguish between the worthless, who just remained employed, and the valuable one whose attachment to the regime made him part of it.

Those men who represent the strong branches of the regime, are the central leaderships of the capital, and of their own entourages there, as well as the leaderships of the provinces and districts, and of their entourages there as well. These must also be dealt with immediately, starting with their heads in the first week of the change, then those who follow them within entourages. This is so that the second month after the change does not begin until they have all been brought under maximum control. The men of this second rank may number no less than ten thousand men in a country like Egypt, Saudi Arabia, or Iraq.

One part of the henchmen of the regime remains, which we described as the roots, the third rank. The danger of this part is that it spreads horizontally throughout the Ummah, meaning it is present in all its cities and rural areas. Some of them may not be employed by the state at all, but instead have other tasks. Yet, they defend the ruling authority with a fierce defense that expresses their conviction in it. As for how to identify them, this article suggests that they are those who volunteer to defend the regime, and rush to its aid voluntarily, even without being asked to do so. This is not because they are harmed by the collapse of the regime, with the loss of their jobs and livelihoods, but because the regime reflects their convictions and orientations. People recognize these roots and view its henchmen as the last remaining representatives of the regime in society, meaning those furthest from the regime's center of gravity.

It is estimated that this group represents two out of every thousand individuals of the Ummah, give or take a little depending on their status. These individuals are dangerous and hostile to Islam and its ruling governance because their personalities are built on a secular or nationalist foundation, which has become deeply ingrained in them and taken root in their souls, even if they perform Salah (Shariah prayer) and Siyam (Shariah fasting). They see Islam as a secular religion that has no right to interfere in politics. You can identify them by their intense hostility towards various Islamic movements. The regime's men rely on them to infiltrate the Ummah, even if these individuals are not state employees or beneficiaries, or even if they are in opposition to the government. Every system has an opposition of its own kind and nature, and if contrary winds blow, you will find them at the forefront of volunteers to overthrow Islam from power. Therefore, it is mandatory to deal

with them. It is mandatory to restrain them for a period not exceeding the first three months, from the beginning of the change, and to place them under strict surveillance to nip any movement in the bud. This is the least of the ways of dealing with the members of this group, and the implementation of Islam cannot succeed and penetrate society, if the members of this group have prestige or power in society. Therefore, it is mandatory to completely prevent them from practicing any public contact for a period in which Islam is established and its men appear, even in the smallest remote rural areas.

This is what this article proposes to initiate in order to succeed in eradicating the cancer of the ruling authority subservient to the West, that is, its leaders, commanders, and men of weight and influence in the state and society. It is to eradicate the cancer of secularism as soon as the process of change begins, and so that these black groups do not remain a fire under the ashes, that can ignite again in the face of the new ruling authority of Islam.

It must be known and firmly established that the men of the regime, in their three mentioned ranks, are the deterministic rock that prevents the Deen of Allah from dominating. They are the pioneers of the West in our country, and they are the ones who accepted to be the bridgehead that stays awake so that the Word “There is no god but Allah ﷻ” is not supreme. In order for the Kalimah (Word) of Allah ﷻ to remain supreme, dealing with this bridgehead must be immediate with its trunk, swift with its strong branches, and without delay in uprooting its roots. It is naive to cite the idea of “Go, for you are free,” because the oppressive authority based on suppressing the Ummah, imposing disbelief (kufr) upon it, and working to prevent Islam from emerging does not fulfill the basis of the citation. These men of

the authority, in the ranks mentioned, are not part of the Ummah. They are enemies of Islam, and they are the ones who fight with the disbelievers in the first trench against Islam. Therefore, it is not allowed under any circumstances to treat them kindly. You have seen el-Sisi's kindness, in return, to Muhammad Morsi in Egypt, and you have seen much more. Instead, strict specific Shariah rulings must be imposed upon them. As for exactly how this must be done with them, what the news reports will tell of the events that have occurred then, is better than what words can convey here, now.

Allah ﷻ said, ﴿وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا﴾ **“They ask, ‘When will it be?’ Say, ‘Perhaps it will be soon.’”** [TMQ Surah Al-Israa’: 51].

The Dilemma of the “Reform” School, and Its Escalating Crisis, in Its Attempt to Patch Up the Reality of Secularism That Disbelieves in Islam!

[\(Translated\)](#)

Ustadh Munaji Muhammad

The war of ideas and minds waged against Islamic thought and culture took a dangerous turn toward the end of the last century, when the West realized that Islamic principles were unyielding and unbreakable. Consequently, attempts to deconstruct Islamic concepts accelerated thereby starting a Western endeavor to re-impose secular outcomes, framing them as “Islamic” outcomes, in order to counter the Islamic thought that had regained its vitality and efficacy.

Among the most dangerous of these innovative tools of deconstruction were those philosophically and secularly termed the “Islamization of Knowledge” and the “Renewal of Islamic Thought.” Through these means, an epistemological landmine was planted, and an intellectual and cultural dilemma was embedded within the field of Islamic knowledge and the arena of intellectual conflict with Islam. This process produced minds among the very sons of Islam that were distorted by its effects; it spawned an intellectual movement and a school of thought founded upon its philosophy, as well as a political praxis, dubbed “reformist,” that operated strictly according to its outcomes.

The raw, bitter truth is that we now stand before an intellectual and cultural current, and a political movement, that seeks to “reform” secular disbelief, using the very tools of secular

thought, and from within the secular paradigm itself. Upon this movement, three grave calamities have converged: attempting to reform that which is inherently unreformable; preserving what must be changed; and engaging in thought according to the rules of secular disbelief, and from within the secular cage, solely to reproduce secular disbelief in all its forms: as a comprehensive system, as specific regimes, and as a mode of thought and reasoning. Here stands the vortex of this intellectual current and political movement, which is persistent and ongoing, deployed time and again to recycle a bankrupt, failed secular system under the guise of reform.

This study examines the approach known as the “Islamization of Knowledge” and the renewal of Islamic thought, as well as the reformist movements that have emerged from and are grounded in these concepts; furthermore, it sheds light on specific examples drawn from this epistemological school, which currently finds itself in a state of crisis.

Firstly, Regarding Methodology and Approach:

The concept of “reform” in Muslim lands originated, and evolved primarily as a tool of Western secular cultural invasion. Its seeds were sown by a Western Orientalist movement that sought to undermine the foundations of Islamic way of life, distort the precepts of the true Shariah, implant the seeds of secular thought, and pave the way for the adoption of Western secular culture and civilization, under the guise of reform. Among the tactics employed by this invasion, which was masked as reform, was the Western Orientalist school’s co-option of a select faction of Muslim and Christian figures. These individuals served as the vanguard for dismantling the Islamic way of life, sowing confusion within Islamic thought and culture, and propagating

Orientalist polemics that cast aspersions upon Islam, while sugarcoating the toxic ideologies of Western secularism.

The first noxious shoots to sprout from these seeds of Orientalism, and from the secularist invasion of Muslim lands and minds, included such figures as the Azharite scholar Rifa'a al-Tahtawi, Al-Afghani and his disciple Muhammad Abduh, and Rashid Rida. Their entire intellectual and political endeavor was focused on the secularization of Muslim life by drawing upon the intellectual and political frameworks, as well as the civilization and modernity, of the secular West, pursued under the rubric of “reforming” the deteriorating conditions of the Muslim World. Amidst the tragic failure and devastating civilizational bankruptcy of the secular system, both in its native lands and, particularly, within the lands of the Muslims, are the winds of change blowing on the basis of Islam, guiding people toward its project in both concept and method. Given the presence of an aware, sincere vanguard carrying the pure, unadulterated project of Islam, the situation has shifted. It has moved from a state of “soft” cultural invasion, facilitated and instrumented by regimes acting as proxies for colonialism, to an intense civilizational war: a fierce, ruthless battle of ideas and minds. This battle confronts the resurgence and intellectual supremacy of Islamic thought using insidious, cunning tactics that retain the banner of “reform” while infusing it with contents that are far more covert, toxic, destructive, and subversive.

Thus, in the face of secular cultural failure and Western civilizational bankruptcy, and confronted by Islamic thought’s reclamation of its dominance and intellectual ascendancy, the West has adopted distortion, falsification, and fabrication as its primary tools in this war of ideas and minds, in lieu of direct attacks upon Islam. This entails distorting Islamic concepts and

recasting them to align with Western secularism, while simultaneously coating secular concepts with an “Islamic veneer,” through falsification and fabrication to render them palatable once again.

Consequently, the West has devised a new approach to its secular cultural invasion, an innovative instrument for its civilizational and cultural warfare, coining terms such as the “Islamization of Knowledge” and the “Renewal of Islamic Thought.” These are merely glittering slogans designed to dismantle psychological barriers, thereby facilitating the infiltration of toxic secular concepts. The term first emerged within the intellectual sphere during the 1980s. It subsequently evolved into an intellectual current, a new reformist school of thought, and a “second wave” of secular reform.

In essence, it represents an alternative methodology and approach to reform, specifically, a form of “secular cultural invasion,” achieved through the “Islamization of secularism.” This entails a blatant epistemological fabrication: the false assertion that the conceptual underpinnings of Western secular thought actually find their epistemological roots within Islamic thought and culture. In reality, however, this constitutes a process of intellectual deception and misguidance directed at the Islamic Ummah, which is a renewed attempt to culturally invade them with Western secularism, while simultaneously marketing this endeavor as an act of Ijtihad (Shariah deduction of rulings from texts), renewal, and the generation of a contemporary Islamic intellectual framework capable of addressing the issues, emergent challenges, and current crises of the modern age.

To Begin by Deconstructing the Concept:

The project of the “Islamization of Knowledge” implicitly presupposes the existence of a body of knowledge to be

Islamized; inevitably, the discussion here does not concern Islamic knowledge, for in that case, any talk of “Islamization” would be entirely futile. Instead, the subject at hand is undeniably a form of knowledge originating from outside the roots of Islam. Given that the Western secular paradigm along with its attendant culture currently reigns supreme and dominates our lives, the specific knowledge targeted for Islamization is, precisely, that of Western secularism. In this context, “Islamization” constitutes a Western project, a deliberate strategy, aimed at rehabilitating and recycling its own bankrupt and failed secular product. Fundamentally and exclusively, the Islamization of knowledge signifies the preservation of the secular cultural core, merely cloaking it in an Islamic terminological veneer that exerts absolutely no influence upon its underlying substance or content. One of the participants in the project of the “Islamization of Knowledge,” was Taha Jabir al-Alwani, former President of the International Institute of Islamic Thought (IIIT) in Washington, and former Chairman of the Fiqh Council of North America, who died in 2016. He ascribes, in a study titled “Islamic Thought: An Approach to Reform. An Introduction to the Structures of Discourse in Islamic Thought,” to the methodology and approach employed in the Islamization of Knowledge. He identifies the true nature of the project: that its ultimate goal is to breathe new life into the concepts of Western secular philosophy and thought, which have become decrepit, by infusing them with knowledge drawn from Islamic culture and intellectual tradition. The objective is to rehabilitate and market these concepts within the Islamic intellectual and cultural sphere presenting them as innovations, creations, and renewals of Islamic thought in order to escape the current state of decline and to rectify deteriorating conditions.

Taha Jabir al-Alwani states on Page 2: *“The reform of Islamic thought and the Islamization of knowledge constitute the central issue for which the IIIT has taken responsibility and awareness of which it seeks to spread based on its belief that it is a matter of particular urgency at the present time. The IIIT likewise believes that the dual issue of intellectual reform and the Islamization of knowledge are among the most important foundations of the contemporary, integrated Islamic civilizational enterprise being proposed as an alternative to the Western civilizational enterprise. In relating to this latter enterprise in virtually all of its aspects, the Islamic nation has suffered severe hardship given the West’s antipathy to the Islamic nation’s creed, its disregard for our nation’s psychological and social makeup, and the way in which it has bypassed our nation’s civilizational and historical character.”*

Thus, the project ultimately reveals its ugly Western, secular face even while it remains swathed in the various cloaks of “Islamization.” As Taha Jabir al-Alwani, founder of the Washington-based Institute of Islamic Thought, states on Page 47: *“the Ummah is unable to put Islamic values to use in a process of intellectual production... we believe that it has no choice but to make the task of reforming Islamic thought and the Islamization of knowledge its most fundamental priority. The purpose behind such an approach is to achieve contemporary Islamic authenticity, thereby enabling the Ummah to present the civilizational witness which God intended it to. It would draw inspiration from its own roots even as it digests and assimilates modernity and its ways. This civilizational witness, moreover, needs to be presented in the form of a contemporary enterprise which is unified, integral and liberated and which rests upon sound thinking. It must be free of crises and have a clear method free of error and distortions along with a constructive, healthy culture, and a civilization which bears witness to the truth.”*

And on Page 2, Al-Alwani states, *“As we see it, the issue of reforming Islamic thought and the Islamization of knowledge has not received the attention it merits; despite its critical significance, it has not become a matter of concern to Muslims in their daily lives. It is also our belief that the causes which underlie the failure to lend this vital issue the required attention have not been carefully studied with the intent of identifying areas of inadequacy and correcting the practical steps being taken. There have, from time to time, been serious attempts in this direction. However, they have not gone beyond individual efforts to the institutional realm.”*

In essence, the reformist project centers on the Islamization of knowledge and the renewal of Islamic thought. Its objective is to assimilate Western secularism, specifically “Modernity,” which the adherents of Islam had previously rejected and cast aside, by infusing it with an Islamic flavor to render it palatable once again. This process is encapsulated by the phrase coined by the founder of the International Institute of Islamic Thought in Washington: *“draw inspiration from its own roots even as it digests and assimilates modernity and its ways.”*

Amidst the “war of ideas and minds” declared by the West toward the end of the last century, new methods and mechanisms for intellectual deception were devised. These strategies hinged on the concept of critiquing secularism from within, utilizing its own internal logic and rules, in an effort to reconstruct its crumbling edifice, and to subsequently replicate this approach within the Muslim World by establishing schools of thought founded upon this very premise.

Consequently, the reformists, proponents of the school of the Islamization of knowledge and the renewal of Islamic thought, were promoted as critics of Western secular thought.

Yet, their critique constituted neither a refutation of secularism, nor a definitive break with it. Instead, it was, in reality, a continuation of, and an emulation of, a specific intellectual current that had emerged within Western philosophy and secular thought. This Western current critiqued secularism from within the secular framework itself, in an attempt to remedy its inherent flaws and crises following its acute and aberrant epistemological drift, which had ultimately culminated in a state of absolute nihilism, utterly devoid of values and ethics.

Indeed, the foundational critique of secularism was, in its inception, an exclusively Western phenomenon spearheaded by the Frankfurt School. This movement represents a Western, secular, philosophical, and cultural current established in Germany in the early twentieth century, emerging in the wake of the trauma of World War I and the abject failure of Western secularism to resolve the human question. This failure was starkly manifested in the West's precipitous descent into a savagery that surpassed even that of beasts, during the barbarity of World War I. Specifically, this movement took root at the Institute for Social Research at the University of Frankfurt am Main (today known as Goethe University Frankfurt) in 1923. Subsequently, critical theories regarding secular modernity and its destructive consequences proliferated throughout both Britain and America.

The Frankfurt School did not aim to abolish secularism. Instead, it subjected it to rigorous internal critique, utilizing secularism's own tools and methodologies, while simultaneously acknowledging its philosophical and intellectual merit. However, the School faulted secularism for the arid, mechanistic, and materialistic rationalism, into which the secular intellect had ultimately devolved, once it had completely divested itself of human and moral values. The objective of this critique was to

attempt to remedy secularism's inherent deficiencies, failures, and the intellectual bankruptcy of the material and technical sciences, in resolving the human dilemma and existential quandary. This was to be achieved by infusing the secular system with human and moral values, thereby breathing life into its lifeless husk, in an effort to transcend its limitations, failures, and its cultural and civilizational insolvency.

These very secular tools were subsequently employed by Western secular think tanks to rehabilitate the secular project following its cultural, civilizational, and political failures within the Muslim World—and to market this project through educational curricula, as well as via university coursework, academic theses, and scholarly research. Consequently, a movement has emerged, a current that dominates the scene, claiming to repair the defects of the Muslim intellect in order to rescue it from a state of decadence, stagnation, intellectual lethargy, and blind imitation, and to elevate it to a state of renewal, intellectual advancement, and creative innovation. Yet, it relies on the very same secular tools to achieve the very same objective: the refinement and moralization of Western secular thought, specifically its political dimension, by infusing it with spiritual and ethical values. It is, in essence, a replication of the Frankfurt School, but situated within a Muslim environment, an environment that necessitated drawing those spiritual and ethical values from the specific Islamic heritage of that milieu. In practical terms, it constitutes a secular system and framework; yet, its leader, much like Erdoğan, prays, recites the Quran with a melodious voice, and refrains from adultery, alcohol consumption, and vulgarity. Nevertheless, he governs a Muslim populace using exclusively secular, disbelieving (kufr) laws. He sanctions and codifies riba (interest), gambling, and the corporate capitalist ownership of Muslim wealth; he legalizes

adultery, homosexuality, indecency, gender mixing, the unveiling of women, nudity, and depraved art. Furthermore, his military participates in America's Crusader colonialist wars, and he remains fully integrated into Western security councils and the Western-dominated United Nations. Moreover, he offers no aid to the oppressed Muslims of Gaza, nor to their brethren in Burma and East Turkestan, in strict compliance with the Western-imposed international order.

Thus, this "reformist" current critiques secularism, often quite vehemently, yet it does so not with the intent of refuting, dismantling, or breaking entirely with secularism, but rather by its own claim to "Islamize" it. This approach is further reinforced through its indoctrination via the toxic secular educational curricula prevalent throughout the Muslim world. Consequently, this movement establishes nothing that is non-secular; and, most certainly, it establishes nothing that is truly Islamic. Instead, it is a secularism veiled in an Islamic headscarf. A headscarf that served merely as a veil to conceal the true nature of its secular, disbelieving (kufr) essence.

Secondly, the Framing and Modelling:

According to this philosophy and by virtue of their engagement in the project of "Islamization of Knowledge" and the renewal of Islamic thought through secular mechanisms, individualistic reformist models fall into two types. The first type comprises those acting out of good intentions, a faction suffering from severe cultural and intellectual distortion, having been intensively indoctrinated with the concepts of the "Islamization of Knowledge" philosophy through concentrated education in this field, in Western secular culture, and even in so-called "Islamic Studies" that are themselves tainted with the toxins of Western secular culture. The second type consists of a malicious

faction, deeply immersed in the Western project and its civilizational war against Islam and its Ummah, acting as paid agents. Regardless of the category, the ultimate result and outcome remain the same: both parties serve as weapons in the hands of the West within the war of ideas and minds, a war aimed at re-secularizing the children of Islam by hollowing out their Islam and Iman, and by indoctrinating them with toxic secular concepts.

These models view Islam through the lens of Western secular thought and the principles of its philosophy. Thus, their perspective on Islam is a philosophical, secular one, not a perspective grounded in Islamic fundamentals (usul), jurisprudence (fiqh), or Shariah law. Their vision regarding the “Islamization of Knowledge” and the renewal of Islamic thought betrays an underlying intellectual defeatism, and a sense of cultural inferiority. This compels them to beg for Islamic knowledge by attempting to “Islamize” a body of knowledge that is, at the very least, non-Islamic. Indeed, how much worse is it when that knowledge is, in fact, secular, disbelieving, and fundamentally antithetical to Islam! Even more shameful is their implicit acceptance of a heinous accusation: that Islam is inadequate to address the issues of the modern age. It reflects a false, underlying charge that Islamic thought and Islamic culture have become intellectually and culturally obsolete. Amidst their own intellectual deficiency, they cast aspersions upon Islam, its thought, and its culture. Yet, had they truly grasped the meaning of intellectual decline, they would have realized that the problem lies within their own minds that have failed to ascend to the intellectual stature of Islam, its thought, and its culture. Only by reaching this level could their intellects be molded in accordance with Islam’s Shariah Qawaa’id (Principles), Usool, and criterion and only after having been cleansed of the defilement of

secularism, in both its philosophy and its culture. It is then that these minds would mature, yielding a harvest of intellectual giants: Usooliyoon (ulema of the Usool of Fiqh) and eminent fuqaha (jurists) capable of independent reasoning. From the pure spring of Divine Revelation, they would derive a jurisprudence capable of addressing every issue of life, thereby leading the Muslim Ummah, and indeed all of humanity, out of the darkness of the crushing, destructive crises wrought by Western secularism.

This stands in stark contrast to their current state of intellectual capitulation, their ceaseless regurgitation of bankrupt, failed secular theories, and their indulgence in a philosophy of defeat. The secular mind, along with its brand of rationalism, has failed repeatedly and catastrophically to resolve the complex knots and dilemmas of the human condition. Enough, then, of regurgitating its sickly, sterile rationalism. It has become patently obvious that such people have been infected by the virus of secular rationalism. For them, the ultimate arbiter, the supreme authority, is the human intellect itself. They have reduced Islam to a mere set of pre-packaged intellectual molds, crafted to align seamlessly with that human intellect, and they interpret Islamic concepts solely through the lens of secular rationalism. Consequently, this ailing intellect generates its own foundations jurisprudence exegesis upon rationalism, and discourse upon rationalism, manifesting in concepts such as the “Islamization of Knowledge,” the “Renewal of Islamic Thought,” the elevation of the Maqasid Ash-Shariah (مقاصد الشريعة Objectives of Islamic Law) to the status of a primary legislative source, “Collective Ijtihad,” “Contemporary Readings” of language and Shariah text, the “The Jurisprudence of Reality (فقه الواقع Fiqh ul-Waqi’a),” and the “Jurisprudence of Balances and Consequences,” among others.

These intellectual models have adopted the foundational premise of secularism, the intellect and rationalism, as their own bedrock and the primary source of their knowledge. This remains true even if they purport to have detached themselves from Modernism and secularism, or even claim to critique them. In reality, however, they remain deeply conditioned by, and actively engaged with, the intellectual axioms of secularism, particularly the axiom that posits the human intellect as the fundamental engine of knowledge generation. This holds true even if, deep down, they inwardly acknowledge the Quran as the supreme reference point, the ultimate Book of divine guidance and rectitude. Yet, intellectually speaking, they are constructing a distinct worldview, one whose true, ultimate authority is, in reality, their own ailing human intellect. Consequently, they fail to derive authentic, Shariah Qawaa'id (principles) capable of governing and regulating their intellectual processes; nor do they undertake istinbaat (استنباط Shariah deduction) to deduce substantive Shariah rulings that serve as a genuine fiqh (فقه jurisprudence) for navigating the complexities of life and its myriad issues. Instead, it proceeds from a toxic, Secular-Orientalist premise: that Islamic thought suffers from acute defects and has become obsolete in its ability to keep pace with the modern era. Consequently, so the argument goes, it is deemed necessary to integrate philosophical and cultural perspectives from outside the tradition to remedy its perceived intellectual deficiencies that are, in reality, merely imagined and alleged through a secular lens. It then imports philosophical, intellectual, and cultural concepts from the Western secular cultural framework, specifically as products of that framework's own distinct intellectual output. In other words, any generation of ideas that occurs is fundamentally secular rationalist in nature,

while Islam serves merely to imbue this secular product with a spiritual and moral flavor.

This intellectual framework views the Quran as one of its sources of knowledge, albeit the supreme one, yet places alongside it various secular sources. Foremost among these are the secular human sciences, such as psychology, sociology, pedagogy, which it effectively regards as the practical source for the systems governing life, including constitutions and laws, democracy, human rights, market economics, international law. The role of the Quran, in this view, is merely to imbue these systems with a spiritual and moral veneer.

Thus, according to this flawed and sterile school of thought, “reform” consists solely of refining the Muslim’s character, and elevating his spiritual values, through individual acts of worship, all with the aim of refining and disciplining secular life, whilst the Muslim continues to live within that secular framework, submit to its systems for arbitration, and allow those very systems to dictate his method of thinking, emotions, and inclination.

These reformists do not view secularism, nor the doctrine of separating Islam from life and politics, nor its democratic system, human rights, freedoms, market economy, or even its colonialist legacy as disbelief (kufr). Instead, they perceive it as a human rationalistic ijihad, a human culture, and a human civilization, something permissible for them just as it is for others, albeit one containing certain flaws, as is the case with any human undertaking. Thus, in their flawed understanding, they practically regard secularism as merely a domain of industry and science even if, in theory, they verbally acknowledge it as a form of culture, for they fail to grasp that culture for the Muslim is Deen. Consequently, they remain in a state of total intellectual and cultural blindness regarding the very core of secularism’s

doctrine of disbelief (kufr): its systematic exclusion of Islam from the sphere of life.

The leading figures of the “Islamization of Knowledge” project, include Ismail Raji al-Faruqi (USA), one of the earliest theorists in the 1980s to advocate for the Islamization of knowledge and the renewal of Islamic thought, who studied philosophy at the American University of Beirut, then at Indiana University in the U.S., and earned his Ph.D. in Philosophy from Harvard University. Other key theorists are Syed Muhammad Naquib al-Attas (Malaysia), who studied at McGill University in Canada, one of the foremost Western institutions for religious studies, before obtaining his Ph.D. in Philosophy and Islamic Thought from the University of London, as well as Taha Abdurrahman (Morocco), Muhammad Amara (Egypt), and Taha Jabir al-Alwani (USA). They all share a common bond. They all subscribe to the same underlying vision, that of secularism, holding that religion is inherently inadequate to resolve the complex challenges of life, even if they theoretically claim for it a position of intellectual supremacy. Accordingly, in their view, it becomes imperative to acquire secular forms of knowledge pertaining to societal issues and systems of life, specifically the secular humanities and social sciences, after refining them by infusing them with Islamic spiritual and moral values. This endeavor falls under the framing of the project for the Islamization of Knowledge and the renewal of Islamic thought, aiming to pave the way toward a renaissance and to emerge from the crisis of decline.

It represents a futile and desperate attempt to synthesize two contradictory cultural systems: the roots of the first is divine Revelation (وحي Wahy), while that of the second is a human-derived, positivist foundation that stands in opposition and

hostility to Revelation. It is, in essence, an act of cultural fabrication, a strained and artificial endeavor by its proponents to reconcile irreconcilable opposites: specifically, by attempting to blend certain Islamic spiritual and moral values with secular, materialistic systems whose underlying secular philosophy vehemently rejects the very Islamic nature of those values.

Among the contemporary disciples of this school of thought is Dr. Nayef Bin Nahar Al-Shammari from Qatar. He stands as an exemplary student, almost a carbon copy, of the movement's primary theorists and mentors, Ismail Raji al-Faruqi and Syed Muhammad Naquib al-Attas. He echoes many of their ideas regarding the "Islamization" of Western knowledge, specifically within the realm of the "social sciences." In his book, "Interactive Localization in Social Sciences", he argues for *"the necessity of localizing the social sciences to align with local cultural and social contexts, rather than blindly imitating Western models."* Here, "localization" is understood in a cultural sense, meaning the integration of these disciplines into the socio-political cultural framework of the sons of Muslims, serving as a core component of their education and intellectual formation, as well as a foundational source for their systems of life.

Regarding democracy, he posits that "Western democracy," with its emphasis on human rights and individual liberties, has neglected "collective rights" and "social justice," a failure that has resulted in "social disparities" and "societal fragmentation." Consequently, he advocates for the development of an "Islamic democratic model" that prioritizes and incorporates "social justice," "equality," and "collective responsibility." He does not fault democracy for the disbelief (kufr) inherent in its philosophy; on the contrary, he views it as a system of ruling governance for our lives, one in which certain neglected aspects must be

activated to refine democracy using the tools of secular thought. Subsequently, it is to be repackaged and marketed anew under the banner of “Islamic Democracy,” a form that has been remolded through the machinery of the Islamization of knowledge and the laboratory for the renewal of Islamic thought!

These represent but a few examples of the school of thought dedicated to the “Islamization of Knowledge,” the renewal of Islamic thought, and the subsequent reform built upon them. These models, however, were actually products of the secularist school, a movement that took root in Muslim lands following their colonialization, and which engineered educational curricula in accordance with the secularist philosophy of divorcing Islam from the affairs of daily life. These mindsets and intellectual paradigms were shaped to serve as integral components of the Western secular project, rather than as forces opposing it; for it would be inconceivable for the secularist school to cultivate Islamic mentalities, that stand in direct antithesis to it, mentalities that would seek to dismantle and obliterate its underlying philosophy, its way of life, and its very mode of existence!

It is, therefore, an act of intellectual folly, a cultural recklessness often cloaked in the guise of “thinking the best of others” to view the rigorous substance of thought through the lens of mere sentimentality, or to regard these models as building blocks within the edifice of Islamic construction. On the contrary, they function as instruments of demolition. Its proponents’ personal virtue or malice holds no bearing on the matter, just as their ignorance offers them no valid Shariah excuse, nor does our misplaced benevolence toward them, or our credulity in believing their claims, offer us any Shariah excuse. For the issue at hand is fundamentally one of unadulterated Islam

and absolute Iman, an Iman that cannot tolerate even the weight of an atom's dust of disbelief (kufr). Indeed, the matter stands, with absolute certainty, in the terrifying context of the Great Quake (الزلزلة Az-Zalzalah). Allah ﷻ said, ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ ﴿٨﴾ **“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it”** [TMQ Surah Az-Zalzalah, 99: 7-8].

In Conclusion:

The adherents of Islam are in dire need of intellectual shocks and a cultural jolt to awaken what has lain dormant in their thought, and to alert them to the true nature of their Deen of Islam and the vital core of their Iman. For the grave danger inherent in the project of the “School of the Islamization of Knowledge” and the intellectual renewal and reform movements proceeding according to its methodology and path is that, it is, in reality, a process of secularization that is profoundly subtle and complex. It insidiously infiltrates the minds of Muslims even reaching their deepest recesses relying on an abundance of the “honey” of Islamic cultural vocabulary and an overwhelming fluidity of emotive, intellectual Islamic discourse. Yet, beneath this veneer, it employs toxic, concentrated, and intensely subtle secularist principles designed to manipulate the very processes of perception and understanding. It is according to these secularist principles rather than the vocabulary and cultural information of Islam that mindsets are constructed and patterns of thought are engineered!

This school of thought has vested supreme authority in the human intellect as the sole generator of knowledge. Consequently, there is no room within its framework for the Usuli ('alim of the fundamentals of fiqh) or mujtahid (one who deduces Shariah rulings of fiqh). Instead, it regards the established fundamentals of jurisprudence (usul ul fiqh) and Shariah rulings

(fiqh) as mere stagnation, ossification, and a rigid adherence to an obsolete past. For them, the entire enterprise is confined to the domain of the rationalistic thinker and the philosopher, a stance accompanied, in practice, by a veneration of the intellect at the expense of Divine Revelation, even if its proponents theoretically pay lip service to the supremacy of the Qur'an and Revelation.

Thus, “renewal” in the eyes of this group is neither a matter of ijtihad (Shariah deduction) regarding contemporary developments, nor the istinbaat (deduction) of Shariah rulings that address the issues of our age and the crises of our time, crises born of Islam’s absence from our daily lives and the suspension of the ruling governance of the Shariah Law of our Lord, Allah ﷻ. Yet, the so-called “renewal” of the reformist school along with the “Islamization of knowledge” and the “revival of Islamic thought” amounts to nothing more than clothing the patched, torn rags of Western secularism, in the garb of Islam. Its true purpose is to rehabilitate and instrumentalize this secularism for the sake of the cultural, civilizational, and political occupation, that has weighed heavily upon our chests for over a century, an occupation entrenched within the colonialist protectorates euphemistically termed “nation-states.”

It is a wretched, desperate attempt to “reform” disbelief (kufr) notwithstanding the fact that it is among the self-evident axioms of Islam and Iman that disbelief (kufr) must be utterly rejected, uprooted, and eliminated; it is neither to be appeased nor coexisted with. It is utterly impossible for Islam and the disbelief (kufr) of secularism to coexist on the same ground; likewise, it is impossible for them to reside simultaneously within the heart of a single man. How, then, could they ever reside within the heart of a Muslim?! Allah ﷻ said, **﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ۱ لَا أَعْبُدُ مَا تَعْبُدُونَ ۲ وَلَا﴾**

أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۚ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۖ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۗ لَكُمْ
دِينُكُمْ وَلِيَ دِينِ ﴿١٠٩﴾
“Say, O Prophet, “O you disbelievers! I do not worship what you worship, nor do you worship what I worship. I will never worship what you worship, nor will you ever worship what I worship. You have your way, and I have my Way” [TMQ Surah Al-Kafirun 109: 1-6].

Are We Living Through the End of an Era in History, or the Beginning of a Prolonged Collapse?

[\(Translated\)](#)

Ustadh Nabil Abdel Karim

Major historical transformations do not typically announce themselves in an official declaration, or a single pivotal moment. Instead, they often unfold through a series of crises that are managed instead of resolved, and contained instead of understood.

When inflationary pressures coincide with sovereign debt imbalances, and economic deficits are accompanied by political rigidity and social disintegration, what the world faces transcends the framework of normal economic cycles, and enters the realm of structural erosion of the international order itself.

The signals emanating from decision-making centers, markets, and geopolitical conflicts do not suggest a correction phase. Instead, they suggest a startling shift from an order that was — at least relatively — capable of maintaining balances, to a reality where crisis management takes precedence over planning, where rules are replaced by exceptions, and institutions by reactive measures. In such a context, talk of stability becomes a form of delusion, and collapse becomes a creeping possibility rather than a sudden event.

Hence, the question about the nature of the current period is not posed out of pessimism, but instead as a necessary political warning, with a vision of a new dawn worthy of humanity.

Is the world witnessing the end of a historical era that has exhausted its tools and legitimacy, or has it truly entered a long path of collapse, whose cost will be determined by the actors' ability to grasp its depth, not by their declared intentions? Ignoring this question doesn't postpone the answer. Instead, it allows it to be imposed later by harsher and less manageable realities.

What we are experiencing can be seen as the end of an era of history, not as a passing crisis in political or economic performance, but as an expression of the exhaustion of a model that has governed the world for decades.

Systems and orders do not fall only when they are militarily defeated, but also when they fail to explain the reality they have brought about, or to offer solutions to the crises that have become structurally part of their existence.

One of the most prominent indicators of the end of this era is the erosion of the legitimacy of the liberal international order that emerged after World War II. This order, based on institutions such as the United Nations, the International Monetary Fund, and the World Bank, was supposed to provide fair mechanisms for managing conflict and development. However, recent decades have revealed its transformation from a framework for global governance, into a tool managed according to the balance of power, where rules are selectively applied upon the weak, but promptly suspended when they conflict with the interests of the major powers.

Wars waged without international authorization, and sanctions imposed outside of any legal consensus, suggest that the order no longer generates legitimacy. Instead, it consumes what little remains of it. Politically, the end of this era is manifested in the

crisis of the nation-state itself. The state, once presented as the guarantor of stability and social justice, has become incapable of protecting its citizens from domestic rot, the volatility of global markets, or even decisions made beyond its borders.

Major powers today find themselves hostage to global supply chains or financial markets capable of penalizing them, in a matter of days. This means that political sovereignty is no longer commensurate with social responsibility, a dangerous imbalance in the logic of governance.

At the level of major powers, the shift in conflict from controlled competition, to open confrontation over rules, constitutes a further sign of the end of this era.

The conflict between the United States and China, for example, is no longer solely about commercial or technological influence, but about the very definition of the rules: who sets them? And who has the right to violate them? This type of conflict does not belong to a stable order, but rather indicates a transitional phase in which the features of the new balance have not yet crystallized.

Added to this is the collapse of the illusion associated with long-term economic stability. The model based on debt, expanding monetary supply, and postponing crises through financial instruments has reached its limits.

Inflation today is not an exceptional event as it was in the past, but instead an undeclared political tool for shifting the cost of crises onto entire societies. When monetary policies become a means of managing social anger instead of achieving economic justice, this points to a historical, not a technical, predicament.

Even more alarming is that these transformations are occurring while political elites are unable to produce a convincing narrative

for the future. In previous periods, of ascendancy, elites were able to promise growth, prosperity, or security. Today, however, most political discourse revolves around managing losses, appealing for patience, and warning of worse to come.

When elites fail to keep promises, and resort to scare tactics, they implicitly acknowledge that the era they represent is nearing its end.

Therefore, the perception of what we are experiencing as the end of an era of history is not based on pessimism. Instead, it is based on a political reading of a long process of structural erosion. We are facing an order that has become incapable of reproducing itself according to the same rules, and of containing its contradictions, without resorting to coercive or exceptional measures. This is precisely what characterizes the end of phases: not a single moment of resounding collapse, but a period of losing the ability to continue in the same way.

A prolonged collapse is the form these ends take, when the dominant power is unable to acknowledge them, or manage the transition from them. Collapses in the modern era do not occur as a single, comprehensive fall, but instead manifest as an extended process of gradual erosion, where structures continue to function formally while losing their actual capacity for production, control, and legitimacy.

This prolonged collapse has several characteristics, including:

The first characteristic: Exceptions become the norm, and successive crises are managed, without any prospect of resolution. Inflation becomes the new reality, debt a necessity, and wars a matter of risk management.

In this context, imbalance is not viewed as a structural flaw to be corrected, but instead as a permanent dilemma to be endured.

This is the most dangerous stage of collapse because it strips politics of its transformative function and reduces it to managing losses.

The second characteristic: The erosion of substantive political meaning. Democracy becomes a mere formality devoid of social substance, sovereignty a discourse without tools, and development reduced to statistics that fail to impact people's lives.

With the absence of meaning, popular anger escalates, not as an alternative project, but as a vague rejection of the existing order.

This is where populism grows, not as a solution, but as a side effect of the collapse of trust in elites and institutions.

The third characteristic: The militarization of the economy, and the politicization of markets. Wars today are not merely extensions of politics by other means. Instead, markets themselves have become arenas of conflict: sanctions, currency wars, politicized supply chains, and technology used as a weapon. This entanglement of economics and security indicates a stage in which the global order has lost its mechanisms of partition and control. Conflict has become comprehensive, but low-intensity and protracted rather than decisive.

However, history does not proceed along a path of open-ended collapse, without the possibility of interruption. Prolonged collapses always produce the need for a new ideology to reorganize relations, even if it is not necessarily more just. The question here is not: Will a new ideology emerge? Instead, the question is: What ideology? And at whose hands?

Here we have three possibilities:

The first possibility: The emergence of a robust multipolar order, based not on the hegemony of a single power, but instead on a balance of major regional powers. In this case, international relations are not governed by universal values, but by the logic of overlapping interests, and a minimum level of stability. This possibility might limit widespread chaos, but it carries the risk of entrenching multiple, rigid spheres of influence and conflicts, keeping the world in a state of perpetual tension, without a full-blown explosion.

The second possibility: The rise of the ideology of economic sovereignty, instead of unbridled globalization; that is, a return of nations to protecting their own production, food, and energy resources, and reducing their dependence on global markets. This possibility might restore domestic balance to nations, but at the same time, it would shatter the illusion of a unified global market, and open the door to fierce competition for resources, unless it is regulated by new cooperative frameworks.

In essence, the first two possibilities resemble the beginnings of the situation we are currently experiencing, and may represent a reproduction of capitalism in new forms.

The third possibility: The emergence of an alternative ideology for the constructive development of human beings, that reconnects the economy with humanity, not just with statistics.

The Islamic ideology is the only ideology capable of rising to the challenge of the collapse of prevailing models, but on one crucial condition: that Islam be fully embraced and implemented as a way of life, ruling governance, and justice, not just as an identity slogan or a tool of conflict.

Here, one must address Islam specifically regarding the major failures of the current global system. The Islamic ideology does

not separate the economy from its fundamental viewpoint about life. Instead, Islam regulates the economy within the framework of Islamic Shariah Law, which considers humanity and the distribution of wealth, and does not leave wealth to the blind law of accumulation. Islam prohibits riba (interest), monopolies, and all the tools of capitalism that stifle peoples and societies today, and it works to reduce class disparities and eradicate poverty at its roots.

At its core political level, Islam does not establish a system of governance that accepts either dictatorship or populist chaos. Instead, it establishes a framework of the ruler's responsibility, the centrality of justice, and the priority of the public interest — qualities the world lacks today. Moreover, it is a divinely revealed order, fundamentally designed for the happiness of humanity by the Lord of all humanity, Allah ﷻ .

Therefore, the ideology of Islam offers the most profound solution to the crisis of the modern world. Ultimately, the world is not experiencing a moment of final collapse, nor is it on the verge of a clear and imminent salvation. Instead, it is traversing a historical void, where collapse is progressing faster than the emergence of alternatives. In such moments, the crisis lies not in the absence of thoughts, but in the absence of those who possess the courage to transform thoughts into projects, values into institutions, and justice into a lived reality.

The Islamic ideology, with its rare balance on all levels, is not presented today only as a ready-made answer to the world's questions, but also as a deferred civilizational horizon, awaiting its historical conditions. However, the soundness of the theory is not enough. Justice does not impose itself spontaneously, unless it finds those that embody Islam in a practical model, that

withstands the complexities of the age, and the pressures of power.

Here appears Hizb ut Tahrir, with its project and its structure capable of implementing the project. We call upon every Muslim amidst this disbelief (kufr) that controls the lands of Islam to hasten their march with this esteemed Hizb, which, with its enlightened vision and tireless work, has prepared everything for the establishment of the Islamic state. The Hizb takes the hand of the sons of the Ummah so that they make their cause — the resumption of the Islamic way of life — a vital issue, and take towards it a life-or-death course of action. Thus, they establish the Dar ul-Islam (Abode of Islam), unify the countries of the Muslims, and set forth carrying the concept of the one Ummah with one Khaleefah (Caliph), and repeating with sincere Iman, enlightenment, and awareness the saying of their Messenger ﷺ, «يَا عَمَّ، وَاللَّهِ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي، وَالْقَمَرَ فِي يَسَارِي عَلَى أَنْ أَتْرَكَ هَذَا الْأَمْرَ حَتَّى يُظْهِرَهُ اللَّهُ أَوْ أَهْلِكَ فِيهِ مَا تَرَكْتُهُ» **“O uncle, by Allah, even if they placed the sun in my right hand, and the moon in my left, on the condition that I abandon this matter until Allah makes it dominant, or I perish in it, I would not abandon it”** [Seerah ibn Hisham].

National Security Strategy of the United States of America, November 2025: Will It Succeed in Halting Decline and Collapse, or Will It Hasten Them?

[\(Translated\)](#)

Ustadh Nasr Abu Ibrahim

On December 5, 2025, Trump announced to the public the new “National Security Strategy of the United States of America,” submitted to the US Congress. Anyone who looks at it will find that, in its essence and origins, it did not differ from its predecessors, even if it differed in methods, or in the extent of the malice and tyranny of the president’s personality, whether he was from the Democratic Party or the Republican Party.

Trump, whose personality is characterized by excessive arrogance, a lust for power, a love of spectacle, a lack of wisdom, and a tendency towards domestic conflicts and the elimination of opponents, all while in a state of euphoria, aims to maintain American global leadership and halt America's decline through blatant and undisguised slogans such as **“America First”** and **“Peace Through Strength.”** He even goes so far as to insult his allies without any pretense. This is what Trump explicitly stated in his strategic document, saying, “The goal of this strategy is to tie together all of these world-leading assets, and others, to strengthen American power and preeminence and make our country even greater than it ever has been.”

The National Security Strategy of the United States of America, November 2025, accordingly, establishes the objectives and priorities for achieving American values and outlines the US

policy based on maintaining and consolidating American global leadership.

The purpose of publishing the strategy to the US Congress, and consequently to the public, is to prioritize threats, and set objectives that achieve national interests, as perceived by the new administration, and that achieve global leadership and American dominance.

With Trump's "America First" and "Make America Great Again" slogans, he has brought about a shift in the priorities for achieving these objectives and in defining American interests that maintain American leadership, enhance its global dominance, and prevent the emergence of any power that rivals the United States.

This document differs from its predecessor in its definition of American interests. While previous strategies cloaked these interests in the language of partnership, values, and the international order, the 2025 document abandons this veneer, replacing it with a direct discourse based on explicit self-interest.

Here, we examine the most prominent aspects of the new US National Security Strategy 2025, which formed the basis of the US National Defense Strategy 2026, published this month (January).

These are its key points:

1. Absolute Military Superiority: This involves maintaining a strong and modern nuclear deterrent, protecting America by building the "Golden Dome for the American homeland," using nuclear and other military capabilities, ensuring military readiness, developing robust cyber defenses, and pursuing and neutralizing "Islamist terrorists" capable of attacking the US homeland.

2. Securing the Borders and Controlling Immigration Flow: This aims to keep immigration levels to a minimum, especially from the Muslim World, to prevent any threat to the social fabric of America, whether to the white race or the American way of life.

3. American Spiritual and Cultural Revival: This involves re-promoting a discourse of national pride, upholding the traditional family, and rejecting perceived foreign liberal values.

4. Reviving the American Defense Industrial Base: This is part of a broader national industrial revival.

The strategy views adherence to the doctrine of globalization and free trade as a mistake, arguing that it has weakened the American middle class and industrial base.

This signifies the end of globalization, the rules of which were established by America through the World Trade Organization and free trade policies, in favor of protectionism and prioritizing the national economy over foreign interests with other countries.

5. Economic Supremacy: This is to be achieved through economic security, balanced trade, securing access to supply chains and vital materials, revitalizing the industrial base, including defense industries, achieving energy dominance, protecting and developing American hegemony in the financial sector and its national currency, the dollar, and maintaining continuous technological leadership, particularly in artificial intelligence and advanced technologies. America believes that the current conflict revolves around dominance over energy production sources, industrial and technological capabilities, and innovation potential.

6. Firmly Defending American Interests in the Western Hemisphere: This involves ensuring military and commercial access to vital locations, particularly the Panama Canal, the Gulf of America, and Greenland.

The US National Security Strategy clearly demonstrates a strong focus on the Western Hemisphere, which it considers an American sphere of influence, through:

Reviving the Monroe Doctrine of 1823 in a Trumpian version that establishes a transatlantic buffer zone, preventing Europe from exerting influence in the Southern Hemisphere.

Completely excluding China and Russia from establishing a military presence, or controlling strategic assets, within the Western sphere.

Expanding economic influence through tariffs and incentives, and using military force if necessary.

Accordingly, Trump asked Canada to join the US as its 51st state and threatened Panama to cancel its agreements with China, which Panama subsequently did. On January 3, 2026, he also attacked Venezuela, bombing its capital, Caracas, and arresting its president, Maduro, and his wife, in an act of arrogance reeking of traditional, abhorrent colonialism! He called this treatment of the Western Hemisphere the “The Trump Corollary to the Monroe Doctrine.” Trump even extended his threats to Greenland, a territory belonging to Denmark, a NATO member.

7. Confronting the Islamic Ideological Threat: This threat is being addressed globally and even within the United States. On December 20, 2025, the US Director of National Intelligence, Tulsi Gabbard, stated: “this Islamist ideology is a direct threat to our freedom because at its core it is a political ideology that seeks to create a global caliphate.”

Trump’s Middle East strategy states, “that the region not be an incubator or exporter of terror.” In their malicious interpretation, this means Islam and Islamic ruling governance, as declared in the 2026 US National Defense Strategy, which states, “The

Department's priority in Africa is to prevent Islamic terrorists from using regional safe havens to strike the U.S. Homeland... We will simultaneously seek to empower allies and partners to lead efforts to degrade and destroy other terrorist organizations."

This means that, in their view, the danger lies in the Islam practiced in the Islamic region, whose people are Muslims striving to establish their own state, liberate their lands from American and Western hegemony, overthrow their puppet regimes, and eliminate the Jewish entity.

8. Maintaining American Hegemony over the Middle East: It includes preventing any hostile state from controlling its resources and waterways, threatening energy supplies, or becoming a breeding ground or exporter of terrorism against American interests or American territory, and ensuring the security of Israel.

It has been stated that In the US National Security Strategy, "We want to prevent an adversarial power from dominating the Middle East, its oil and gas supplies, and the chokepoints through which they pass while avoiding the 'forever wars' that bogged us down in that region at great cost" and "We also have a clear interest in expanding the Abraham Accords to more nations in the region and to other countries in the Muslim world."

So, in order to achieve its interests, America declares its partnership with dictatorial regimes in the Middle East, especially the Gulf states, and refrains from imposing democratic values by force as long as they serve American interests, or from waging what it calls failed "nation-building" wars, and confronting threats on both the ideological and military levels with these countries.

The US National Security Strategy 2025 states: “Middle East partners are demonstrating their commitment to combatting radicalism, a trendline American policy should continue to encourage. But doing so will require dropping America’s misguided experiment with hectoring these nations — especially the Gulf monarchies — into abandoning their traditions and historic forms of government. We should encourage and applaud reform when and where it emerges organically, without trying to impose it from without. The key to successful relations with the Middle East is accepting the region, its leaders, and its nations as they are while working together on areas of common interest.”

As for the US National Defense Strategy 2026, it states “It does not conflate Americans’ interests with those of the rest of the world... Nor does it see implanting our way of life by force as necessary. It does not seek to solve all the world’s problems.”

Therefore, the United States wants to dominate the Middle East, viewing it as both a source and destination for international investment, in sectors far broader than oil and gas, including nuclear energy, artificial intelligence, and defense technologies. It also seeks to advance other economic interests, whether to secure supply chains or to promote opportunities for developing friendly and open markets in other parts of the world, such as Africa. Washington is also pushing regional partners, including Israel and its allies in the region, to bear the brunt of the greater responsibility for managing their regional security; allowing Washington to direct its resources towards other strategic challenges, and for the United States not to bear long-term military commitments in them.

9. Preserving Europe’s Freedom and Security: This is whilst restoring European civilization’s self-confidence and the identity of the West.

America believes that Europe faces the risk of “civilizational erasure” due to the threat of ideological transformation caused by immigrants, and these risks threaten to dismantle NATO.

The US National Security Strategy 2025 states, “this economic decline is eclipsed by the real and more stark prospect of civilizational erasure. The larger issues facing Europe include activities of the European Union and other transnational bodies that undermine political liberty and sovereignty, migration policies that are transforming the continent and creating strife, censorship of free speech and suppression of political opposition, cratering birthrates, and loss of national identities and self-confidence. Should present trends continue, the continent will be unrecognizable in 20 years or less. As such, it is far from obvious whether certain European countries will have economies and militaries strong enough to remain reliable allies.”

Trump is currently working to support right-wing parties, a stance echoed by the US Vice President, who has also declared his support for right-wing parties. The National Security Strategy states, “We will oppose elite-driven, anti-democratic restrictions on core liberties in Europe, the Anglosphere, and the rest of the democratic world, especially among our allies.”

The US is working to ensure that Europe takes responsibility for its own security and bears the increased costs and burdens. This impacts European countries and reduces economic growth.

The US wants European efforts to be focused on internal security. The US National Security Strategy 2025 states, “We count among our many allies and partners dozens of wealthy, sophisticated nations that must assume primary responsibility for their regions and contribute far more to our collective defense.”

10. Increased Burden Sharing with Allies: Demanding that they bear their fair share of the defense burden. The US National Security Strategy 2025, under the subheading “Burden-Sharing and Burden-Shifting,” obligates NATO countries to allocate 5% of their GDP to defense. This means shifting the burden onto allies, rather than the United States, which feels stretched thin and unable to shoulder the burden given its economic crises. Furthermore, it implies a willingness to fight to the last American soldier.

11. Russia Is Not an Existential Threat: The document argues that Russia no longer poses an existential threat, but is merely an adversary with whom understanding is possible. The best course of action, it suggests, is to contain Russia through negotiations and minimize direct confrontation.

12. Deterring China in the Indo-Pacific Region: This is to be through force, not confrontation, by adopting a strong negotiating position. The United States is working to deter China, but not through direct confrontation in the Indo-Pacific region. Instead, it is employing force, pushing its allies to increase their strength and shoulder the burden, and to be the ones to confront China, such as South Korea, Japan, Australia, and other countries, within the alliances the US has established in the region, in anticipation of simultaneous wars in multiple locations.

The US National Security Strategy 2025 states: “Given President Trump’s insistence on increased burden-sharing from Japan and South Korea, we must urge these countries to increase defense spending, with a focus on the capabilities—including new capabilities—necessary to deter adversaries and protect the First Island Chain. We will also harden and strengthen our military presence in the Western Pacific, while in our dealings with Taiwan

and Australia we maintain our determined rhetoric on increased defense spending.”

This enables the US to target the Chinese influence that China has built through its Belt and Road Initiative, concessional economic aid, as loans, various investments, land acquisitions, and trade partnerships with countries around the world; to disrupt these projects, prevent their progress, and end their influence by targeting their locations, whether in the Southern Hemisphere, Africa, the Middle East, the Arctic, or the Indian and Pacific Oceans.

The US is working to prevent China from occupying Taiwan or controlling the Taiwan Strait, as well as preventing it from weakening American hegemony over the financial sector, the dollar, and the energy market.

13. Weakening the Influence of International Institutions and Organizations: This is to achieve American interests. The US is reshaping international alliances outside of international organizations. Previously, it relied on these institutions to achieve American hegemony. Today, with the rise of opposing forces on the international stage, it sees the commitment of these institutions as contingent on the extent to which they serve its interests. If the commitment of these institutions, conflicts with its interests, it withdraws from them or launches a fierce attack against them. This is what it is doing with international law.

The US National Security Strategy 2025, in its statement on the negative impact of international institutions, states, “Our elites badly miscalculated America’s willingness to shoulder forever global burdens... they lashed American policy to a network of international institutions, some of which are driven by outright

anti-Americanism and many by a transnationalism that explicitly seeks to dissolve individual state sovereignty.”

This allows the US to exploit the need of other countries for aid to secure deals and exert control and dominance over nations and rare minerals. The US National Security Strategy 2025 further states: “The United States should transition from an aid-focused relationship with Africa to a trade- and investment-focused relationship, favoring partnerships with capable, reliable states committed to opening their markets to U.S. goods and services. An immediate area for U.S. investment in Africa, with prospects for a good return on investment, include the energy sector and critical mineral development. Development of U.S.-backed nuclear energy, liquid petroleum gas, and liquified natural gas technologies can generate profits for U.S. businesses and help us in the competition for critical minerals and other resources.”

14. Realignment Through Peace: “Realignment Through Peace,” by ending conflicts and wars, so that America can control resources, open new markets, new opportunities, or gain new influence in those regions.

Pursuing peace agreements under presidential leadership, even in peripheral regions and countries, is an effective means of increasing stability, enhancing U.S. global influence, realigning nations and regions with our interests, and opening new markets.

U.S. National Security Strategy 2025: Conclusion: A review of the U.S. National Security Strategy 2025, as well as the National Defense Strategy 2026, reveals significant challenges facing the United States, both domestic and foreign. America is experiencing decline and faces a threat to its hegemony: an ideology originating in the Muslim World. The Islamic ideology is the only

ideology in the world today that challenges and poses a threat to America and its global interests.

America views the conflict with China as a technological and industrial struggle, as well as a rising economic and military challenge. In its conflict with Islam, it is losing because Islam possesses a powerful appeal. In its conflict with Muslims, wars have drained the US economically, morally, and in terms of its international standing. Added to this is the corruption of Western civilization and the exploitation by greedy capitalists who seek to advance their interests at the expense of their people, waging wars that have brought them devastation and triggered financial crises, **causing American debt to balloon to nearly \$40 trillion.**

America is working to stem the bleeding of its economy by revitalizing it through supporting its industrial base and bringing companies and factories back to the United States. This clashes with rising wages, especially for skilled workers. Its other measures are fraught with significant obstacles and challenges, such as strengthening financial markets, maintaining the dollar's hegemony as a reserve currency and a reliable benchmark for pricing and financial transactions, reducing the trade deficit with competitors, controlling supply chains and Rare Earth Elements (REES), dominating the energy market, and adopting protectionism to stimulate domestic trade and manufacturing, disregarding the principles of free trade and economic globalization. Achieving all this is neither easy nor readily attainable.

Therefore, it employs military force and the threat of its use to achieve its objectives, adhering to the principle of "Peace Through Strength." It resorts to economic coercion as a weapon after failing with soft power, striking indiscriminately and without restraint. Whether friend or foe, enemy or ally, what matters to

the United States is achieving its interests, maintaining its international leadership and hegemony, and preventing any other nation from surpassing it. It disregards the rules of international law, and the prevailing international relations between states, as well as the principle of state sovereignty, which it worked to establish after World War II, if these conflict with its interests.

It is reviving the old forms of colonialism and the control of former empires. It has disregarded international institutions and organizations, withdrawing from more than sixty organizations because it sees them as obstacles to achieving its interests. It is weakening the influence of the United Nations, and working to form alternative alliances to achieve its goals. It is also exacerbating and deepening domestic divisions through changes in government institutions, targeting political opponents within the United States, and fueling racism against Afro-American people and immigrants. Furthermore, the dominance of Democrats and liberals, with their deviant social views, has intensified the spread of deviance, the chaos of pornography, the weakening of the family, and the decline in birth rates. The United States lacks a culture to address these ills.

Trump's domestic reforms, his foreign recklessness and arrogance, and his cowboy-like behavior will not solve America's problems or save it from a resounding collapse. In doing so, America is dismantling its own foundations, deepening its domestic crises, and inevitably opening itself up to foreign crises as a result of this reckless, bullying behavior. This will only increase its enemies and adversaries, and will intensify the desire to break free from American hegemony, both among the strong and the weak. This will leave America drained in the foreign arena, and riddled with domestic decay, leading to its downfall even at the height of its military power. History provides ample

examples of this; it simply needs someone to knock it down, and then the knives will multiply to tear it apart. This is Allah's Way (Sunnah) with tyrants and the arrogant, those who assert, "Who is mightier than us in strength?" and those who became arrogant and oppressive, for Allah ﷻ is Ever Watchful.

America's strategy aims to prevent Islam from coming to power, and it is working to combat those striving for the Khilafah (Caliphate). However, the Will of Allah ﷻ prevails, and His Promise is true and certain. America will witness from those doing good deeds to establish the Khilafah what will displease it, thwart its schemes, and end its leadership and hegemony over the world, precisely what it has been warning against: **a Khilafah on the Method of the Prophethood.**

Allah ﷻ said, ﴿وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمغربِهَا، الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ، وَمَا كَانُوا يَعْرِشُونَ﴾. "And We caused the people who had been oppressed to inherit authority in the eastern regions of the land and the western ones, which We had blessed. And the decree of your Lord was fulfilled for Banu Israeel because of what they had patiently endured. And We destroyed all that Pharaoh and his people were producing and what they had been building" [TMQ Surah Al-A'raaf: 137].

Worshippers of At-Taghut (الطاغوت The Transgressor)

(Translated)

Ustadha Aisha Al-Zaatari - The Blessed Land of Palestine

The Noble Quran mentions the Taghut (الطاغوت The Transgressor) in several verses, and contrasts it with Iman in, and worship of, Allah ﷻ. This establishes that people in their worldly life are on one of two paths: either the path of truth, which is the guidance of Allah ﷻ, or the path of falsehood, which is the misguidance of those who are other than Allah ﷻ - whom the Noble Quran called the Taghut - and examples of this contrast are in the following places:

Allah ﷻ said, ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسَبِّرُوا فِي الْأَرْضِ فَأَنْظِرُوا ۚ﴾ **“And We certainly sent into every nation a messenger, saying, “Worship Allah and avoid Taghut.” And among them were those whom Allah guided, and among them were those upon whom misguidance was justified. So, proceed through the land and observe how was the end of the deniers.”** [TMQ Surah An-Nahl: 36]. Allah ﷻ sent Messengers (as) to the people to command them to worship Allah ﷻ and avoid Taghut, and to show them the consequences for those who are guided, and the consequences for those who go astray. After that, the people were either believers who were guided and worshipped Allah ﷻ, or astray and followed Taghut.

Allah ﷻ said, ﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ **“There is no compulsion in religion. Righteousness has become distinct from transgression. So, whoever disbelieves in Taghut**

and believes in Allah has grasped the firmest bond with no break in it. And Allah is All-Hearing and All-Knowing.” [TMQ Surah Al-Baqarah: 256]. The verse clarifies that the path is clear. Righteousness is evident, and so is transgression. Holding fast to the firmest bond, meaning remaining steadfast on the straight path, which is the path of Iman and Islam, is achieved by following righteousness, which is belief in Allah ﷻ, and avoiding transgression, which is following the Taghut, so that people may be guided by Islam and follow it.

Allah ﷻ said, ﴿وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ﴾ **“And those who have avoided worshipping Taghut and turned to Allah ﷻ in repentance — for them is good tidings. So, give glad tidings to My servants.”** [TMQ Surah Az-Zumar: 17]. Avoiding the Taghut is complemented by worshipping Allah ﷻ and turning to Him, the Almighty, in repentance.

These are noble verses that contrast Iman in Allah ﷻ and following His guidance, with following the Taghut and its misguidance. They are one of the two paths that man must inevitably take in this worldly life; either truth or falsehood, or guidance or misguidance, either to live in the way of Allah ﷻ or to live in the way of the Taghut. This is after Allah ﷻ has provided him with the means of knowledge and awareness of these two paths, as well as the means of choosing between them.

The word (الطاغوت) “At-Taghut” in Arabic language comes from the root (طغى) “tagha,” meaning to transgress or transgression (طغيان tughyan). ‘Ulema have differed over its evidencing; some say it refers to Shaytan, others to sorcerers, and still others to soothsayers.

Some ‘ulema have combined all these meanings, such as in the Tafsir of At-Tabari, where he states, «والصواب من القول عندي في

الطاغوت أنه كل ذي طغيان على الله، فَعْبِدِ مِنْ دُونِهِ؛ إما بقهرٍ منه لمن عبده، وإما بطاعةٍ ممن عَبَدَهُ له، وإنساناً كان ذلك المعبود، أو شيطاناً، أو وثناً، أو صنماً، أو كائناً «The correct view, in my opinion, regarding Taghut is that it refers to anything of transgression (طغيان) against Allah ﷻ and is worshipped besides Him, either through coercion of the worshipper or through obedience from the worshipper. This object of worship may be a human being, a devil, an idol, a statue, or anything else.”

Ibn Kathir defines Taghut as, «ما يدعو إليه الشيطان من عبادة كل ما يعبد من دون الله» “that to which Shaytan calls, namely, the worship of anything worshipped besides Allah ﷻ.”

Al-Baghawi explains its meaning as, «كل ما عُبد من دون الله تعالى فهو طاغوت، وقيل: كل ما يطغي الإنسان هو طاغوت» “Everything worshipped besides Allah ﷻ is Taghut, and it has also been said that anything that leads a person to transgress is Taghut.”

These Quranic interpretations (tafaasir) show that everything that is worshipped besides Allah ﷻ is considered false.

There are also verses that point to other meanings encompassed by the concept of Al-Taghut; it is not limited to worship and taking false deities, but also includes following and the resulting submission, obedience, and compliance to that which is followed, resorting to its judgment, and showing allegiance to it. Examples of this include:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ﴾ Allah ﷻ says, “Allah is the ally of those who believe. He brings them out of darkness into light. However, those who disbelieve - their allies are Taghut. They take them out of light into darkness. Those are the companions of the Fire; they will abide eternally therein.” [TMQ Surah Al-Baqarah: 257]. This

noble verse refers to the bond between the individual and the thought he believes in. Whoever follows a command and adheres to its path is transformed from one state to another. The path of Iman in Allah ﷻ leads those who proceed on it, from the darkness of disbelief (kufr) and misguidance, to the light of guidance. This is while the Taghut mislead their followers, taking them from the light of guidance into the darkness of misery and misguidance. The verse thus points to the meanings of submission and subservience inherent in the concept of Taghut. In addition, it points to the meaning of loyalty (موالاة muwaalah) resulting from Iman and following Allah ﷻ. Allah ﷻ is the ally of the believers, whilst the Taghut are the allies of those who disbelieve in Allah ﷻ.

Allah ﷻ says in another verse, ﴿الَّذِينَ يَرْتَمُونَ نَارَ السَّمَاءِ أَن يَنْزِلَ عَلَيْهِمْ حَبًّا وَتُنُوجًا أُولَئِكَ هُمُ الَّذِينَ كَفَرُوا وَأَصْحَابُ الْغُتَابِ وَأُولَئِكَ هُمُ الشَّاكِرُونَ﴾ **“Have you not seen those who claim to have believed in what was revealed to you, O Muhammad, and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to disbelieve in them; and Shaytan wishes to lead them far astray.”** [TMQ Surah An-Nisa’ 4:60]. To refer to anything other than the divine Shariah Law revealed in the Noble Quran is to refer to the Taghut. Muslims were commanded to refer to the Shariah Law of Allah ﷻ for judgment, and were forbidden from referring to anything else for judgment. Any entity to which judgment is referred that is not based on Shariah Law is considered Taghut.

And Allah ﷻ also says, ﴿الَّذِينَ آمَنُوا يَفْتَلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يَفْتَلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾ **“Those who believe fight in the Path of Allah, and those who disbelieve fight in the cause of Taghut. So, fight against the allies of Shaytan. Indeed, the plot of Shaytan has ever been weak.”**

[TMQ Surah An-Nisa' :76]. Here, the noble verse clarifies two categories of people: the believers, the allies of Allah ﷻ, who fight in His Path, and the disbelievers, the allies of Shaytan, who fight in the cause of the Taghut. This clarifies that the meaning of allegiance (ولاء walaa') and subservience is realized in the concept of the Taghut.

Therefore, Taghut is anything that is worshipped, followed, referred to for judgement, or taken as an ally instead of Allah ﷻ, because this constitutes transgressing the limits set by Allah ﷻ. Ibn al-Qayyim, may Allah ﷻ have mercy on him, stated that the Taghut is, «هو كل ما تجاوز به العبد حده من معبود أو متبوع أو مطاع» “anything by which a person transgresses his limits, whether it be something worshipped, followed, or obeyed.” This is clarified by the verses of the Noble Quran; thus, the matter is not limited to worship, but extends to the other actions mentioned above.

One matter that a Muslim must conform to is that the concept of Taghut refers to that which is worshipped, followed, and referred to for judgement instead of Allah ﷻ in two ways:

Firstly:

The very entity that people worship, refer to for judgment, and pledge loyalty to is itself a Taghut. Any entity that people refer to for judgment, and make a source from which they legislate a system for their lives, and for which Allah ﷻ has not revealed any authority, is a Taghut in its essence. Examples include: the man-made systems implemented in Muslim countries, legislative councils, international law and its institutions and organizations, and the decisions and agreements issued by them, and other entities to which people refer for enacting laws, adjudication, and legislation; all of these are Taghut in their essence.

Also, amongst the Taghut are the religions that people adopt that were not revealed from heaven, as well as the heavenly religions that were distorted, and also everything that humans have worshipped throughout history besides Allah ﷻ, such as idols, fire, trees, humans, and all that they have taken as gods. So, everything that humans have deified and worshipped besides Allah ﷻ, and every religion that does not originate from heaven, is Taghut in itself.

Similarly, beliefs, ideas, and concepts people adopt about their lives that are not derived from divine revelation or that contradict Islam are considered Taghut because an individual's life is governed and regulated by them. Allah ﷻ has commanded humankind to adhere to His commands, Shariah rulings, in their lives, and He has not left humanity without a connection to its Creator in this world. Instead, humans are bound to obey Allah ﷻ in their beliefs, and the concepts they adopt about their lives. Indeed, even their desires must be in accordance with what the Prophet of the Ummah ﷺ brought. On the authority of Abdullah ibn Amr, may Allah ﷻ be pleased with them both, he said: The Messenger of Allah ﷺ said, «لا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ» **«None of you truly believes until his desires are in accordance with all that I have brought.»** (Narrated by al-Bayhaqi)

For a long time, Muslims have been assaulted by ideas of disbelief, falsehood, and misguidance, which have prevailed and dominated their lives, especially capitalist ideas such as secularism, democracy, utilitarianism, individualism, the principle that the ends justify the means, freedoms, and others. Capitalism, as an ideology, is the Taghut of this age; it has misled the world and plunged it into utter darkness, layer upon layer.

False beliefs and thoughts are themselves considered a Taghut (طاغوت Transgressor), because the Taghuts among humankind, who hold these ideas and concepts, become transgressors because of them. These beliefs and concepts are what lead and drive them to this evil. A person transgresses either through a false thought that has taken root within them, or through a corrupt desire that has possessed them. Therefore, a person who exceeds the bounds, in transgression, is a Taghut, and their false thought is, likewise, a Taghut.

Some intellectuals distinguish between the idols and the Taghut, as they are mentioned together in the the Words of Allah ﷻ Who said, ﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ﴾ **“Have you not seen those who were given a portion of the Scripture, who believe in idols and Taghut and say to those who disbelieve, ‘These are better guided than the believers as to the way’?”** [TMQ Surah An-Nisa’ 51]. They consider the idols to be mostly corrupt in thought and belief, and the Taghut to be mostly the individual who transgresses, oppressive, and exceeds the limit in transgression. However, since the word “Taghut” is more comprehensive and general than “jibt (جبت idols)” as some mufasiroon (Quranic interpreters) have said, then “jibt (idols)” also falls under it. Therefore, it is correct to consider false beliefs and thoughts as Taghut.

In conclusion: Any entity of worship besides Allah ﷻ, any entity that legislates for people and establishes a system for their lives that is not based on divine revelation, and any concepts that influence people’s behavior that are not derived from or based upon the Islamic ‘Aqeedah (creed) — all of these are inherently Taghut.

Secondly:

Also considered the Taghut are those individuals who exceed their bounds in transgression against others, such as those who rule by other than all that Allah ﷻ has revealed, who coerce people into following other than the guidance of Allah ﷻ and worshipping other than Him, or those who mislead people into following them in their worship and beliefs, willingly and ignorantly. Also included are any ruling authority who oppresses people, wages war against them in their Deen, prevents them from implementing the Shariah Law of Allah ﷻ and seeking judgment from Him, and anyone who forbids the veneration of the rites of Allah ﷻ. All of these, and those similar to them, are Taghut in and of themselves.

The term Taghut in this context is not limited to rulers alone, but includes anyone who wields influence over people due to position, power, prestige, or fame, and who exploits this influence to fight against the Deen of Allah ﷻ and prevent its implementation on earth, or to corrupt people, distort their Deen, and lead them astray; such a person is a Taghut. And whoever aids and supports these tyrants is one of them. The transgressing and despotic ruler does not carry out his transgression solely through his own person, but through a system of government, institutions, and henchmen who collectively constitute the instrument of his oppression and brutality. Therefore, whoever aids the Tughaa (transgressing tyrants) and acts as their instrument of brutal oppression is one of them.

«أنه لما سُجن الإمام أحمد بن حنبل، جاء السجنان إليه، فقال له: يا أبا عبد الله، الحديث الذي روي في الظلمة وأعوانهم صحيح؟ قال الإمام أحمد: نعم. قال السجنان: فأنا من أعوان الظلمة؟ فقال الإمام أحمد: فأعوان الظلمة من يأخذ شعرهم، ويغسل ثوبهم، ويصلح طعامهم، ويبيع ويشترى منهم. أما أنت «When Imam Ahmad ibn Hanbal was

imprisoned, the jailer came to him and said to him: O Abu Abdullah, is the hadith that was narrated about the oppressors and their helpers authentic? Imam Ahmad said: Yes. The jailer said: So, am I one of the helpers of the oppressors? Imam Ahmad said: The helpers of the oppressors are those who cut their hair, wash their clothes, prepare their food, and buy and sell from them. As for you, you are one of the oppressors themselves.”

Thus, the concept of Taghut manifests in two aspects: firstly, in the false and corrupt matter itself that people follow, such as idols worshipped besides Allah ﷻ, false beliefs, man-made systems, and the like; and secondly, in the person who transgresses, oppresses and subjugates people to this falsehood. Allah ﷻ has commanded us to avoid all forms of transgression and has forbidden us from following them.

Those who follow the path of Taghut fall into two categories: the Taghut himself, who oppresses and despotically establishes falsehood on earth, thus leading many astray; and the followers who subsist on this falsehood and Taghut, accepting it as their way of life. Therefore, it has been said that a Taghut is anyone who exceeds all bounds in transgression.

Exceeding the limit in transgression is when a person’s transgression extends to other people. Whoever transgresses within himself by accepting falsehood and misguidance and follows the path of the Taghut is a follower of him. Whoever transgresses with his transgression against others by calling them to falsehood - whether by misleading and deceiving them, thus leading them astray, or by forcing and compelling them to it - is a Taghut because he has exceeded the limit in his transgression (طغيان tughyan).

Herein lies the danger of the matter for the Muslim; for how many a Muslim affirms the Tawhid (Oneness) of Allah ﷻ and worships Him, and exerts himself in drawing near to Him, the Exalted, through acts of worship, both obligatory and recommended, but he is negligent in other dimensions of his Deen. So he walks in the path of the Taghut and raises some of his banner; such as seeing the legitimacy of resorting to man-made systems, or international law and international organizations, or claiming that Muslims are not ready to implement the Shariah Law of Allah ﷻ, or that the Shariah Law of Allah ﷻ is not suitable to rule between people, or supporting a ruler who does not implement the Shariah Law and is allied with the disbelievers, and justifying this for him with justifications that do not please Allah ﷻ, or seeing the legitimacy of freedoms, or taking benefit as a measure for his actions, instead of the Halal and Haram, or adopting ideas that contradict his 'Aqeedah (creed) and Deen such as nationalism and patriotism, and many other cases; so he is following the Taghut whether he knows it or not.

It is a Shariah obligation upon the Muslim to understand that his entire life must be spent in obedience to Allah ﷻ and in His Path. He must follow the commands of his Creator and avoid His prohibitions, and he must beware of following those who lead him astray, whether they be people or false ideologies, for all of that is misguidance.

Misguidance is the path of Taghut, just as guidance is the path of Iman. The crux of the matter is not whether a particular person is called a Taghut or not, but instead: on what path does the Muslim proceed in his life? Is his obedience to Allah ﷻ, or to falsehood and its adherents who have transgressed and oppressed? Allah ﷻ says, ﴿وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ لِيُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الْظُنَّ

﴿وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾ **“And if you obey most of those on earth, they will lead you astray from the path of Allah. They follow nothing but conjecture, and they do nothing but guess.”** [TMQ Surah Al-An’aam: 116]

The Coming Ummah Spring... from Revolution to Khilafah (Caliphate)

[\(Translated\)](#)

Ustadh Jamal Al-Khamisi – Wilayah Yemen

Anyone who reflects on the state of the Islamic Ummah today, and the state of the Arabs in particular, after the failure of the first wave of the Arab Spring revolutions, will realize that the second wave is inevitably coming, and that the ground is boiling under the feet of the tyrants, but this time with stronger conditions, deeper awareness, and greater discontent.

The factors that led to the outbreak of the first revolutions are still present, and have even worsened. The regimes that were formed, after the revolutions were aborted, are nothing but weaker than a spider's web, based on treachery, subservience to the West, injustice, and oppression.

If we examine Egypt, we find that the unemployment rate has risen and the external debt has jumped from \$34.9 billion (14.9% of GDP) under Mubarak to more than \$88.1 billion (36.8%) under el-Sisi. Unemployment has increased, poverty has spread, and prisons are overflowing with tens of thousands of innocent people, while a handful of corrupt individuals enjoy the country's wealth.

In Libya, the country was divided, plunged into fighting, its people displaced, and its infrastructure destroyed, until it became a breeding ground for international intervention and political mercenary activity.

In Tunisia, the regime turned against those who had even accepted democratic solutions, and returned the country to an

era of police dictatorship, defying the people and not caring about them or their suffering.

As for Yemen and Sudan, they have been torn apart, divided among regional and international powers, and poverty, destruction, and displacement have worsened. Bloodshed continues day and night.

In Ash-Sham, the beating heart of the revolution, the West, through its tools, and at the forefront of them the “Arab Erdogan of the Golan,” succeeded in diverting the compass of the revolution from demanding the establishment of the Khilafah (Caliphate) and the implementation of Islam, to merely changing faces, so they created an agent government that was more subservient and submissive to the West.

However, despite this darkness, the Ummah has not died, and will not die, for it still has sincere men, believing youth, and patient women, who call out, “It is for Allah ﷻ, not for power or prestige.”

The coming wave will be unlike any before it. This time, it is not merely a passing movement or a temporary outcry of anger, but a true earthquake shaking the foundations of the oppressive, subservient regimes that have ruled the Ummah with an iron fist for decades. These are regimes that were left on their thrones after the Khilafah was destroyed, and were empowered to control their people through international deals and colonialist interventions. They know nothing of Islam but its name, and nothing of governance but its repression. All these regimes are now reeling and crumbling under the blows of reality. Their true nature has been exposed before their own people and the entire Ummah. What has further laid bare this exposure is the Al-Aqsa Flood Operation, which stripped away the last fig leaves from the

regimes' treachery, and revealed their betrayal of Al-Masjid Al-Aqsa and the vital cause of the Ummah. People today need no proof; they have witnessed the official Arab betrayal firsthand, heard the deadly silence, and even seen the blatant conspiracy of some rulers against Al-Masjid Al-Aqsa and Gaza. To doubt their treachery is now a form of spiritual blindness.

The Ummah is boiling today; crises are piling up, injustice is multiplying, hunger is increasing, and fear of tomorrow is gnawing at people's hearts. It is only a matter of historical moments before the patience of the people explodes, not with a traditional revolution, but with a new wave that is more intense, mature, and aware than its predecessors. The Ummah has realized that the reason for the setbacks, calamities, and crises it is experiencing is the replacement of Islam with the rulings of Western disbelief (kufr) and the importation of democracy and secularism as a system of government, economy, and society, and the imposition of them by force, cunning, and deception on the necks of Muslims.

After the fall of the Khilafah, colonialism spread its culture through media and education, installing agent rulers and Western-aligned religious figures who issued fatwas to appease tyrants and misled the Ummah in the name of Islam. They turned democracy into a new idol, claiming that corruption stemmed not from democracy itself, but from its implementation! This is a lie and a deception, for democracy, in its essence, is legislation without divine authority, and it contradicts the Islamic 'Aqeedah (creed) and the rulings of Shariah.

Therefore, genuine, radical change can only occur with a clear objective and means. The objective is the establishment of the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood, and the means is aware political

action, intellectual conflict, and political activism to fully establish Islamic ruling governance. This is especially crucial after everyone has come to realize that the root of the corruption that has permeated all aspects of life lies primarily in the corruption of the governing system. The turning point that enabled the enemies of Islam to control the course of the Ummah was the fall of the Khilafah in 1342 AH, 1924 CE. Since then, Islam has become alien to the systems of ruling governance and absent from the lives of people.

The Messenger of Allah ﷺ warned us against this when he said, «لَتَنْقُضَنَّ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً، فَكَلَّمَا انْتَقَصَتْ عُرْوَةٌ تَشَبَّثَ النَّاسُ بِالَّتِي تَلِيهَا، فَأَوْلَهُنَّ نَقْضًا الْحُكْمُ، وَآخِرُهُنَّ الصَّلَاةُ» **“The bonds of Islam will be broken one by one. Whenever a bond is broken, people will cling to the one that follows it. The first of them to be broken will be ruling governance, and the last of them will be Salah.”** When this understanding is firmly established in the minds of the people of the Ummah, a general awareness will arise among them that our current reality is not Islamic in its systems, nor in its culture, nor in its values. Instead, it is a reality imposed by the disbelieving, colonialist West, which contradicts Islam from its roots.

At this point, the course of thinking changes. People are no longer deceived by changing names and faces, but realize that real change must be radical, not cosmetic. The intention behind “establishing Islam” is not to raise some slogans or apply some Shariah rulings within a corrupt reality, but rather to uproot the roots of corruption and change the entire reality according to the methodology of Islam.

From here, it should be clear that the battle the Ummah is waging is a complete and comprehensive battle in all its dimensions. The radical solution can only be achieved through a

revolution based on Islam, which uproots the rulers of shame and disgrace and restores the Ummah to its leadership position for humanity.

Here, there is no place for the despairing, the alarmists, or those with a superficial view, who constitute an obstacle to any genuine revival. The Ummah is now undergoing a historical transformation and needs men and women who possess awareness of Shariah politics, who understand reality, and who lead the Ummah with insight and integrity. They must not embellish falsehood or appease the oppressors, but instead remain steadfast on the path of genuine change. It is unacceptable for the revolution to be led by those who limit their aspirations to what the West permits, or by those who reduce their project to reforming the system instead of uprooting it. The coming revolution, if it is to achieve genuine change and rescue the Ummah from its current predicament, must be a revolution of awareness, not merely an explosion of anger. It must be a revolution led by men who possess a unified and comprehensive vision, and a complete civilizational project emanating from Islamic 'Aqeedah (creed) and based on a precise understanding of the Ummah's reality and the nature of the conflict.

These men must possess clear plans for transitioning from the reality of agent regimes and oppressive rule to the implementation of the Shariah Law under a Khilafah on the Method of the Prophethood, in the shortest possible time. This is crucial to prevent a political vacuum that could be exploited by forces of disbelief (kufr), as occurred in the first wave of revolutions. Continuing to revolve in a cycle of “revolution - superficial change - frustration - then another revolution” will not restore to the Ummah its glory. Instead, it will perpetuate its miserable reality unless the very mechanism of thought changes. The major problem is not sincerity, for the Islamic Ummah is

sincere, but, instead, the imported ideologies imposed upon it have corrupted its understanding, to the point that it now makes reality, rather than Islamic 'Aqeedah , the source of legislation.

The conflict today is not a limited, national conflict as they claim, but rather a civilizational conflict between the Muslim World and the disbelieving, colonialist West. Anyone who fails to grasp this reality is unfit to lead change. Whoever does not carry a complete project based on the Noble Quran and Prophetic Sunnah, and does not act with the determination of the believers, and with unshakeable confidence that Allah ﷻ is the Supporter of this Deen, will not establish a Deen, will not liberate a land, and will not bring the Ummah out of the darkness of capitalism into the light of Islam.

We in Hizb ut Tahrir have dedicated ourselves to implementing Shariah Law of Allah ﷻ and establishing the Khilafah. We ask Allah ﷻ to place us in the front line of this fateful struggle, a struggle to liberate the awareness of the Ummah, to return it to its comprehensive Islamic identity, and to remind its children of their authentic Islamic roots, after they were distorted by centuries of colonialism, cultural and intellectual invasion, from a Crusader campaign, a British-French occupation, and a fierce American hegemony.

We ask Allah ﷻ that the first goal of the coming revolution be to remove all that has stuck in the minds of the Ummah's people regarding the legitimacy of the contemporary pre-Islamic reality, which was built after the fall of the Khilafah, the destruction of the Dar ul-Islam (Abode of Islam), and the obliteration of the Shariah Law of the Lord of the Worlds, Allah ﷻ. For Islam has been transformed in a hundred years and more into an isolated, priestly religion, after it was a Deen of ruling governance and legislation, which directed all of life, governed politics, the economy, and society, and led humanity towards the light.

O Sons and Daughters of Islam: Islam is not meant to patch up capitalism, nor to polish its ugly face. Islam’s role is not to adapt to injustice, but to eradicate it at its roots. Islam’s role is to lead humanity from the darkness of capitalism, to the light of Islam; from its oppression and crimes to the justice and security of Islam. Islam came to liberate humanity from the injustice of man-made systems to the justice of Shariah; from the enslavement of man by his fellow man to the servitude of Allah ﷻ Alone, without any partners. This is the Islam we seek to establish — the Islam that governs the world, not the Islam that is relegated to a corner and weakened.

So be Ansar (supporters) of this Deen, and stand with those who work to restore it to its rightful place: a leader of humanity, not a follower; a ruler, not a ruled; a dignified Ummah, not a humiliated one. There is no salvation for the Ummah except through a Khilafah that unifies its scattered people, restores its authority, implements its Shariah Law, and carries its risaalah (message) to the world. Allah ﷻ has promised us this, **﴿إِنْ تَنْصُرُوا﴾** **﴿إِنَّ اللَّهَ يَنْصُرُكُمْ وَيُثَبِّتُ أَقْدَامَكُمْ﴾** **“If you support Allah ﷻ, He will support you and make your foothold firm”** [TMQ Surah Muhammad: 7]. Supporting Allah ﷻ means supporting His Deen, implementing His Shariah Law, and establishing His state. And we are certain, by the Permission of Allah ﷻ, that the coming Spring will be the Spring of the Khilafah. Allah ﷻ said, **﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾** **“And those who have wronged will know to what kind of return they will be returned”** [TMQ Surah Ash-Shu'ara: 227].

Allah ﷻ said, **﴿وَيَقُولُونَ مَتَى هُوَ فَلَ عَسَى أَنْ يَكُونَ قَرِيبًا﴾** **“They say, “When will it be?” Say, “Perhaps it will be soon”**” [TMQ Surah Al-Israa’: 51].

How Britain Undermined the Pillars of Unity, and America Reaped the Benefits With Its Policy of Blood Borders

[\(Translated\)](#)

Engineer Basil Mustafa - Member of the Council of Hizb ut Tahrir Wilayah Sudan

On September 2, 1898, the armies of the disbelieving British colonialist, led by Kitchener, entered Omdurman, the capital of the Mahdist State, thus placing Sudan under the influence of the disbelieving colonizer, a situation that persists to this day. Since then, Sudan has been languishing in the embrace of Western colonialism. To perpetuate this situation and continue reaping its benefits, Britain undertook political, intellectual, and cultural actions aimed at separating Sudan from Egypt, then weakening it and targeting its unity, this giant rich in its civilization and resources. They began by shaping life in Sudan based on Western civilization and removing Islam from people's lives, which is the most important pillar of the country's unity. And how could it not, given that it was Britain that destroyed the Muslim Khilafah 105 years ago, on the 28th of Rajab, 1342 AH (March 3, 1924 CE)? Indeed, it was Britain itself that preempted the destruction of the Khilafah with the Sykes-Picot Agreement, signed with its ally France on May 16, 1916 CE. This agreement operated like a scalpel on the body of the Muslim world, dismantling its unity through vassal colonies based on narrow nationalist or ethnic lines, which were then called states. Each state was given its own borders, flag, and national day, thus enshrining division and fragmentation.

British colonialist policy directly targeted the unity of Sudan, focusing its efforts on establishing the mechanisms by which it shaped the minds of generations from an early age. On November 8, 1902, Gordon College (now the University of Khartoum) was inaugurated, producing generations of political figures and senior officials steeped in the culture of the colonialist. These individuals, once seated in positions of power, not only governed the country in the interests of colonial Britain, but also implemented its first schemes aimed at undermining national unity. They did this by declaring, from within Parliament, the separation of Sudan from Egypt on December 19, 1955! This did not quench the thirst of the disbelieving colonialist. Instead, it unleashed further destruction. To prepare South Sudan for secession, Britain enacted in 1922 what became known as the Closed Districts Policy. This policy prohibited Muslims from entering South Sudan from the north without permits, allowed the entry of major Christian missionary groups into the south, banned the use of Arabic, and imposed English for education and administration, thus creating a complete divide between North and South Sudan. Not only that, but as it prepared to withdraw its forces from Sudan, and in order to maintain its colonialization of it by changing the form of colonialism, it sparked the civil war in Sudan with the mutiny of the Equatorial Corps on August 18, 1955.

From the moment Britain set foot on Sudanese soil, it pursued a dangerous policy targeting the country's unity, comprised of two points:

The first was the manipulation of tribalism as an entity, distorting its legitimate role as a social unit for mutual understanding and transforming it into a political force aspiring to rule, and even to tear the country apart.

The second point was the policy of land grants, whereby land, pastures, thickets, and forests were given to the largest tribe in the region and designated as the land of so-and-so, named after the tribe, while other tribal groups were ignored and treated as nonexistent. This was undoubtedly one of the main causes of the ongoing tribal conflicts, especially with the annual friction between farmers and herders. Thus, the Sudanese people were conditioned to perpetual conflict, weakening and ultimately fragmenting the country.

The nation-state made by the British colonialists in Sudan was, and remains, incapable of functioning except under the tutelage of the disbelieving West. Therefore, it was susceptible to the machinations and political visions of the disbelieving West. Under the banner of self-determination, Sudan was separated from Egypt, and then South Sudan was separated from the North. Under the banner of federalism, the regions of Sudan were prepared for secession, and racist, regional, and tribal sentiments rose to tear apart what remained of Sudan.

America shaped the post-World War II world. It was the victor, untouched by the devastation of the military machine that had ravaged the globe for six years. Thus, America emerged from its isolation to reap the fruits of its victory, promoting the idea of peoples' right to self-determination. Its aim was to expel European colonialism from its colonies and replace it. However, European colonialism, particularly British colonialism, had prepared for this moment. It began handing power to the political circles and parties it had cultivated for this very day, along with all state institutions staffed by its agents. In this way, the British colonies remained resistant to American influence, leading America to resort to military coups to remove British influence. This idea was brought from its backyard, South

America, and its influence was extended to Egypt in 1952 through the so-called Free Officers' coups. Later, it was extended to Sudan with the coup led by Jaafar Nimeiri on May 25, 1969. Since then, Sudan has become an arena for international conflict. Nimeiri sought to eliminate British influence and transfer the guardianship of the Sudanese nation-state from Britain to the United States. Thus, Sudan became, and remains, a battleground for international conflict between the British and American colonialist powers.

Nimeiri proceeded to eliminate British influence, delivering crushing blows to political circles linked to the British and removing them from the equation of governing the country. He pursued their forces, which had attempted to solidify into a physical force on Aba Island, and struck them with the help of the Egyptian air force. He continued to thwart attempts by British loyalists to return to power in Sudan, such as the attempt by the National Front forces, trained in Libya, to seize the capital, Khartoum, on July 2, 1976, among other attempts. Meanwhile, America continued to consolidate its influence in Sudan, installing the Egyptian government and its institutions as its proxy in the country.

The Americans inherited the British plan to dismember Sudan, indeed their plan to dismember all Muslim lands. They questioned the validity of the Sykes-Picot Agreement and proposed the idea of "Blood borders" as an alternative to the Sykes-Picot borders. On 1 June 2006, retired United States Army lieutenant colonel, Ralph Peters, published an article, accompanied by a new map of the Middle East, in the U.S. Army's monthly military magazine, *Armed Forces Journal*. Titled "Blood Borders: How a better Middle East would look," his article argued that the United States had missed a valuable opportunity by

failing to partition Iraq after the fall of the previous regime. He claimed that, for example, a Kurdish state could have been declared, a demand shared by all Kurds, and that Kurds from Iran, Syria, and Turkey could have been united within it.

The lieutenant colonel explained his view that the European powers that colonialized the region divided it and “the unjust borders in the Middle East — to borrow from Churchill — generate more trouble than can be consumed locally.” He added, regarding his proposed map, “this hypothetical redrawing of boundaries reflects ethnic affinities and religious communalism — in some cases, both.” He asserted that, “Correcting borders to reflect the will of the people may be impossible. For now. But given time — and the inevitable attendant bloodshed — new and natural borders will emerge... If the borders of the greater Middle East cannot be amended to reflect the natural ties of blood and faith, we may take it as an article of faith that a portion of the bloodshed in the region will continue to be our own.”

This article is a translation of the ideas of the far-right thinker Bernard Lewis, the “executioner of the Middle East,” who advocated that it is necessary to redivide Arab and Muslim countries into tribal and sectarian components, without any consideration for their feelings or being influenced by their emotions and reactions. He went on to say that this partition plan is based on fueling ethnic and sectarian conflicts, and then imposing division and separation by force, since destabilizing one country will dramatically destabilize its neighbors. He infamously stated in his book, “The Crisis of Islam: Holy War and Unholy Terror” that “Americans were willing to use both force and intrigue to install or restore their puppet rulers in Middle Eastern countries.”

Following the secession of South Sudan in 2011, al-Bashir stated in January 2012, “America was behind the division of Sudan to achieve its interests in oil and to weaken the country.” Thus, America was the one that destroyed the unity of Sudan by separating its south.

By April 2019, Al-Bashir’s government had lost its role and exhausted its usefulness to the Americans. It had separated South Sudan, ignited the conflict in Darfur, and, through the Doha Agreement of 2011, granted Darfur broad autonomy, effectively paving the way for its secession. It also adopted a federal system, enshrining it as a firmly established gain, thus threatening the unity of the state. Therefore, America overthrew Al-Bashir’s government, believing it could reproduce the familiar scenario of replacing the disfavored ruler while preserving the system’s structure and loyalty. However, the British proxies in Sudan had emerged from the ashes and prepared for the American scenario. They mobilized millions around the presidential palace and proceeded to undermine American influence through political maneuvering.

Nevertheless, the American proxies bowed to the pressure and reluctantly accepted the constitutional document, only to turn against it on October 25, 2021. However, the American proxies proved incapable of governing the country, and the British influence began to take hold. The “Framework Agreement” is once again tightening its grip on American influence in Sudan, prompting the US to launch this war to demonize British agents and remove them from the equation of governing the country, and to implement a policy of “blood borders” by carving up Darfur and destroying the unity of the rest of Sudan’s regions.

To this end, it is proceeding with implementing the Libyan scenario in Sudan, aiming to solidify the partition of Darfur in

accordance with the plan of the US Institute of Peace. This institute held a workshop in Nairobi in April 2024, with the participation of political and civil forces opposed to the war. The workshop concluded that the existence of two governments in Sudan would reduce the intensity of the fighting and open avenues to the negotiating table! (Al-Sharq Al-Awsat, August 4, 2025). Therefore, it pushed both sides of the war to implement this recommendation.

O people of Sudan:

America, which separated South Sudan, is now returning to carve up Darfur and tear apart what remains of your country. If you deal with this issue in the same way you dealt with the issue of South Sudan, then their plan to tear Sudan apart into five states, drawing its borders with your blood and the blood of your children, is inevitable, and that is a clear loss in this world and the hereafter.

In conclusion:

It is truly regrettable that our country has become an arena for international power struggles between America and Britain; they trade in the blood and honor of our people, and they are enemies of one creed, desiring no good for Muslims anywhere and at any time. Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ﴾ **“O you who have believed, do not take as intimates those other than yourselves, believers, for they will not spare you any ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.”** [TMQ Surah Aali Imran: 118].

The disbelieving colonialists are unconcerned by the killing of Muslims, nor are they troubled by the violation of their honor. We have reached this state after the Khilafah (Caliphate) was destroyed and life based on Islam was lost. We will not rise again except by making the Khilafah our ultimate goal, for which we are willing to sacrifice our lives and souls; working tirelessly day and night, and mobilizing all the efforts of those with power and influence with utmost energy and speed.

Ramadan is for those who have Believed, Found Guidance, Done Righteous Deeds, and Feared Allah ﷻ. Ramadan Bears Witness in their Favor and does not Testify against them

[\(Translated\)](#)

By: Ustaadh Ibrahim Salama

In the name of Allah ﷻ, and all praise is due to Allah ﷻ, and blessings and peace be upon our master Muhammad ﷺ, and upon his family (ra), his Companions (ra), and those who follow them. For many long years, Ramadan has come and gone, while the Ummah has been overwhelmed by calamities, trials, hardships, and tribulations, and has grown accustomed to ruling by other than what Allah ﷻ has revealed, and this is a grave sin and immense injustice, and has leaned toward the oppressors, surrendering to the worst among them: the slaves of the disbelievers and their agents! Thus, the condition of the Ummah has become a fulfillment of what is reported in the noble hadith, «ولكنكم غثاء كغثاء السيل، يجعل الوهن في قلوبكم، وينزع الرعب من قلوب» **“but you are to be like the foam carried by the flood; weakness is placed in your hearts, and fear is removed from the hearts of your enemies, because of your love for this world and your dislike of death.”** (Narrated by Abu Dawud and Ahmad).

Will we not then ask ourselves: Where is Ramadan in relation to us? And where are we in relation to Ramadan? The month of goodness, blessing, mercy, and forgiveness; the month of

obedience, prayer, and supplication. Allah ﷻ said, ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ **“And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be guided.”** [TMQ Surah Al-Baqarah:186].

Allah ﷻ out of His grace, generosity, favor, and blessings, bestows upon us and informs us that He ﷻ is near to us. So we do not place hope in anyone except Allah ﷻ, He ﷻ is the Most Excellent Protector and the Most Excellent Helper. He ﷻ is near; He ﷻ answers our supplicated Dua and hears our call. Allah ﷻ said, ﴿فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾ **“Indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.”** [TMQ Surah Al-Baqarah: 186]. This noble verse is among the most hope-inspiring verses in the Qur’an; it is all affection, solace, and reassurance that instills contentment in the believer’s heart, resolves in action, sincerity of devotion toward Allah ﷻ, absolute obedience, and reliance (tawwakul) upon Him, so the hearts of the believers find tranquility in the fulfillment of Allah ﷻ’s promise, His mercy, and His good pleasure, living in a haven of security and a reassured soul, obeying none but Allah ﷻ and His Messenger ﷺ, and worshipping none but Allah ﷻ.

Allah ﷻ directs His servants and commands them to obey Him, respond to Him, believe in Him, and act according to His Shariah and His methodology. Allah ﷻ said, ﴿فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ **“So let them respond to Me and believe in Me that they may be guided.”** [TMQ Surah Al-Baqarah: 186]. The entire affair is in Allah ﷻ’s Hand; none can avert His command. Responding to Allah ﷻ is part of true guidance. Iman and acting upon Allah ﷻ’s methodology and Shariah consist of ruling and arbitrating by Allah ﷻ’s Shariah Law exclusively and solely, and the rightly

guided are those who respond to Allah ﷻ, adhere to His Shariah, obey His commands, and refrain from what He ﷻ has prohibited, thereby establishing the Deen of Allah ﷻ, His Shariah, and the methodology that Allah ﷻ has chosen for His believing servants and for all humanity, commanding it and urging it. Islam is the clear Deen of truth. Islam is guidance, justice, equity, and universally good, while anything besides it is disbelief, misguidance, foolishness, oppression, transgression, and disobedience.

On the authority of Hudhayfah ibn al-Yaman, may Allah ﷻ be pleased with him, that the Messenger of Allah ﷺ said, «وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ» **“By the One in Whose hand is my soul, you will surely enjoin what is good and forbid what is evil, or Allah ﷻ will soon send upon you a punishment from Himself ﷻ. Then you will make Dua to Him and He ﷻ will not respond to you.”** [Narrated by Ahmad and at-Tirmidhi]. The phenomenon of Muslims not receiving responses to Dua from Allah ﷻ stems from the fragmentation of their affairs and their division, and from making Halal what Allah ﷻ has made Haram, by ruling with other than all that Allah ﷻ has revealed. So, Muslims have been afflicted with some confusion and distortion in their understanding of the reality of Iman. They have grown accustomed to excluding Islam from ruling governance and from organizing people’s lives, leaning toward the oppressors, adopting human maxims, conceptions, and thoughts as the basis for rule, justice, and equity, while abandoning the Shariah of Allah ﷻ. Thus, tyrannical rule has become entrenched in Muslim lands, the worst among them have taken charge of their affairs; they have followed the disbelievers and taken them as allies.

﴿فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا اللَّهَ فَمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ Allah ﷻ said, **“So do not fear the people but fear Me, and do not exchange My ayaat for a small price. And whoever does not rule by what Allah ﷻ has revealed, then it is those who are the disbelievers.”** [TMQ Surah Al-Ma’idah 5:44]. The Shariah of Allah ﷻ is justice and equity; it leaves no place among the mankind for the people of disbelief, oppression, and disobedience, so you find the oppressors, the disobedient, the disbelievers, and the hypocrites waging war against Islam and the Muslims by every means and method.

Allah ﷻ commands the Muslims and alerts them, ﴿فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا اللَّهَ فَمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ **“So do not fear the people but fear Me.”** [TMQ Surah Al-Ma’idah: 44]. So do not fear the people under any circumstance, do not dread them, and let nothing stands between you and ruling by the Shariah of Allah ﷻ and His methodology. And know that Allah ﷻ said, ﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ **“And whoever does not rule by all that Allah ﷻ has revealed, then it is those who are the disbelievers,”** [TMQ Surah Al-Ma’idah: 44] in truth and reality. And He ﷻ said, ﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾ **“Then is it the judgement of the time of ignorance they desire? But who is better in judgement than Allah ﷻ for a people who are certain in Iman?”** [TMQ Surah Al-Ma’idah 50]. It is a rebuke in the form of a rhetorical question directed at every Muslim who does not rule by what Allah ﷻ has revealed, ﴿وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾ **“But who is better in judgement than Allah ﷻ for a people who are certain?”** [TMQ Surah Al-Maidah: 50]. So, who dares to claim that his legislation and his ruling are better than the Shariah of Allah ﷻ and His methodology?!

Allah ﷻ said, ﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ* وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ

هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٩﴾ **“Indeed We have sent you with the truth as a bringer of good tidings and a warner. And you will not be asked about the companions of Hellfire. And never will the Jews or the Christians approve of you until you follow their religion. Say, ‘Indeed, the guidance of Allah ﷻ is the only guidance.’ If you were to follow their desires after what has come to you of knowledge, you would have against Allah ﷻ no protector or helper.”** [TMQ Surah Al-Baqarah:119-120]. This means follow what has been revealed to you; it is the truth from your Lord , and do not follow the Jews and Christians; they are your enemies, and they will continue to fight you and plot against you, and they will never be satisfied with you ﴿حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ﴾ **“until you follow their religion,”** until you become like them, disbelievers. Thus, the war between us and them is a war of aqeedah and religion, not a war of these false slogans of patriotism, nationalism, and independence, and the war in Palestine is the best witness to that. The self-proclaimed champions of patriotism, regionalism, nationalism, revolution, and independence have dissolved themselves in humiliation, disgrace, and submission in the service of the Jews and the Americans so where are the Muslims?!

Allah ﷻ said, ﴿قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ﴾ **“Say, ‘Indeed, the guidance of Allah ﷻ is the only guidance’”** [TMQ Surah Al-Baqarah:120] by way of exclusivity and restriction: the guidance of Allah ﷻ is the only guidance, and anything besides it is not guidance, and it is not permissible to follow it, act upon it, or call to it. Whoever wills, let him believe; and whoever wills, let him disbelieve.

﴿وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ﴾ **“And if you were to follow their desires after what has come to you of knowledge, you would have against Allah ﷻ no**

protector.” [TMQ Surah Al-Baqarah: 120]. This means, are we still upon the covenant and the compact, so that Ramadan may bear witness for us in obedience to Allah ﷻ, carrying out His command, and refraining from what He ﷻ has prohibited? Are we holding fast to the Book of Allah ﷻ, His covenant, and His compact, responding to Allah ﷻ and to His Messenger ﷺ, believing in Allah ﷻ, His messengers, and His books with true Iman? Allah ﷻ said, ﴿وَالَّذِينَ يُؤْتُونَ مَا آتَاهُمْ مِنْهُ بِسُرْرٍ وَبِكْرٍ لِيُرِجُوا كَلِمَاتٍ يُضِلُّونَ عَنْ سُبُلِ اللَّهِ وَالَّذِينَ يُؤْتُونَ مَا آتَاهُمْ مِنْهُ بِسُرْرٍ وَبِكْرٍ لِيُرِجُوا كَلِمَاتٍ يُضِلُّونَ عَنْ سُبُلِ اللَّهِ وَالَّذِينَ يُؤْتُونَ مَا آتَاهُمْ مِنْهُ بِسُرْرٍ وَبِكْرٍ لِيُرِجُوا كَلِمَاتٍ يُضِلُّونَ عَنْ سُبُلِ اللَّهِ﴾ **“And those who hold fast to the Book and establish prayer, indeed, We will not allow to be lost the reward of those acting righteously.”** [TMQ Surah Al-Araaf:170]. Holding fast to the Book of Allah ﷻ means acting upon its Shariah rulings, complying with its commands and prohibitions, following the way of the Messenger of Allah ﷺ and his ﷺ methodology, with absolute devotion and obedience, and sincere worship based on managing and governing people’s affairs according to the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ, with complete devotion to Allah ﷻ, reliance (tawwakul) upon Him, turning to Him, and acting in obedience to Him and to His Messenger ﷺ exclusively and solely. Among the characteristics of the people of Ramadan is that they know, ﴿أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ﴾ **“that what has been revealed to you from your Lord is the truth,”** [TMQ Surah Ar-Ra’ad: 19] and so they follow it.

Allah ﷻ said, ﴿أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ * الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ * وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ * وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَٰئِكَ لَهُمْ عُقْبَىٰ الدَّارِ﴾ **“Then is one who knows that what was revealed to you from your Lord is the truth like one who is blind? Only those of understanding will be reminded, those who fulfill the covenant of Allah ﷻ and do not break the**

contract, and those who join that which Allah ﷻ has commanded to be joined and fear their Lord and are afraid of the evil of His account, and those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good, for those will be the good consequence of this home.” [TMQ Surah Ar-Ra’ad:19-22]. Whoever knows, believes, and does good deeds in accordance with his Iman, then is guided, and establishes the creed and faith in people’s lives by ruling and adjudicating according to the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ by making the word of Allah ﷻ supreme and the word of those who disbelieve inferior, then he is one of those for whom success is hoped.

Disbelief is misguidance, ignorance, and blindness of sight and insight, so the disbelievers do not believe in Allah ﷻ, do not follow the Messenger of Allah ﷺ, and do not rule by the Book of Allah ﷻ. Allah ﷻ said, ﴿إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾ **“Only those of understanding will be reminded”** [TMQ Surah Ar-Ra’ad:19]. They are those who remember when reminded, and whose hearts humble themselves at the remembrance of Allah ﷻ and His ayaat, so their hearts and minds recognize the obligation of obeying Allah ﷻ and adhering to His Shariah and methodology, ruling by what was revealed to His Messenger ﷺ.

Allah ﷻ said, ﴿يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ﴾ **“they fulfill the covenant of Allah ﷻ and do not break the contract.”** [TMQ Surah Ar-Ra’ad 20]. And the covenant of Allah ﷻ is Iman in Him and in His Messenger ﷺ, and acting upon His Book and the Sunnah of His Messenger ﷺ. It is the foundation of every covenant and compact. The believer does not break it nor transgress by acting upon anything else. Then comes adherence to every covenant and compact made between Muslims and others in accordance

with the Shariah of Allah ﷻ, and whatever is outside the Shariah of Allah ﷻ has no value.

Allah ﷻ said, ﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ﴾ **“And those who join that which Allah ﷻ has commanded to be joined and fear their Lord and are afraid of the evil of [His] account”** [TMQ Surah Ar-Ra’ad: 21]. This is complete, sincere, and truthful obedience to the command of Allah ﷻ absolutely, out of fear of His punishment and hope in His mercy, and taqwa fills their hearts, and they hold themselves to account before the Day of Reckoning.

Allah ﷻ said, ﴿وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ﴾ **“And those who are steadfast, seeking the countenance of their Lord”** [TMQ Surah Ar-Ra’ad: 22]. They are steadfast for the sake of Allah ﷻ, in obedience to Him, seeking His reward and good pleasure, and for them is the best reward for the blessing of patience, contentment, and satisfaction with the favor and bounty of Allah ﷻ.

Allah ﷻ said, ﴿وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ﴾ **“And establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good—for those will be the good consequence of [this] home”** [TMQ Surah Ar-Ra’ad: 22]. These are among those for whom Ramadan bears witness to their obedience to Allah ﷻ, and among those who hope for Allah ﷻ’s response to their supplications.

Allah ﷻ said, ﴿وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾ **“But those who break the covenant of Allah ﷻ after its confirmation and sever that which Allah ﷻ has ordered to be joined and cause corruption on earth, for them is the curse, and they will**

have the worst home.” [TMQ Surah Ar-Ra’ad:25] So, these and their like are among those against whom Ramadan bears witness because of their disobedience to Allah ﷻ, their denial of Iman, their ruling by other than the Shariah of Allah ﷻ, their following of the disbelievers, their turning others away from the path of Allah ﷻ, and their corruption on earth through ruling by the laws of the disbelievers, their systems, and what they legislate from themselves by the rulings of disbelief and taghut. Allah ﷻ said, ﴿أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾ **“For them is the curse, and they will have the worst home.”** [TMQ Surah Ar-Ra’ad: 25].

Allah ﷻ said, ﴿فَفِرُّوْا إِلَى اللَّهِ إِيَّيْكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ * وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا﴾ **“Flee to Allah ﷻ! I am truly sent by Him ﷻ with a clear warning to you. And do not set up another god with Allah ﷻ. I am truly sent by Him ﷻ with a clear warning to you.”** [TMQ Surah Az-Zaariyaat :50-51].

Flee to Allah ﷻ, He ﷻ is ﴿ذُو الْقُوَّةِ الْمَتِينِ﴾ **“the One of unyielding strength”** [TMQ Surah Az-Zaariyaat :53]. So make reliance (tawwakul) upon Him, turn to Him, and place your trust in Him ﷻ in every matter and affair. Do not associate anything with Allah ﷻ; for Allah ﷻ is free of any need for partners. On the authority of Abu Hurayrah, may Allah ﷻ be pleased with him, that the Prophet ﷺ said, narrating from his Lord, blessed and exalted is He, ﴿أَنَا أَعْتَى الشُّرَكَاءِ عَنِ الشُّرْكِ مَنْ عَمِلَ عَمَلًا شُرِكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ﴾ **“I am the One Who is most free from want of partners. He who does something for the sake of someone else besides Me, I discard him and his polytheism.”** [Narrated by Muslim].

Allah ﷻ said, ﴿وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا ۗ آخَرَ ۗ إِيَّيْكُمْ مِّنْهُ نَذِيرٌ مُّبِينٌ﴾ **“And do not make [as equal] with Allah ﷻ another deity. Indeed, I am to you from Him a clear warner”** [TMQ Surah Az-Zaariyaat :53]. It is a command to purify obedience to Allah ﷻ and to affirm His oneness, glorified is He ﷻ, there is no deity but He ﷻ, the Ever-

Living ﷻ, the Sustainer ﷻ, and repeated admonition and warning, all of it forgiveness, mercy, and good pleasure for His sincere servants.

Allah ﷻ said, ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ * مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ * وَمَا أُرِيدُ أَنْ يُطْعَمُونِ * إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْآمِنَةُ﴾ **“And I did not create the jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me. Indeed, it is Allah ﷻ who is the continual Provider, the firm possessor of strength.”** [TMQ Surah Az-Zaariyaat :56 -58].

The purpose and intent of creating the jinn and humankind is the worship of Allah ﷻ exclusively and solely. Allah ﷻ said, ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ **“And I did not create the jinn and mankind except to worship Me.”** [TMQ Surah Az-Zaariyaat :56].

Their function in this worldly life is to worship Allah ﷻ alone with no partner, the absolute worship in which the servant does not undertake any matter or affair except in accordance with what his Master and Lord has commanded: a servant who obeys and worships his Lord as He ﷻ has commanded, and a Lord who is worshipped, issues commands, and is obeyed, so life is straightened and managed according to what Allah ﷻ has revealed to His Messenger ﷺ. The concept of servitude is established in the heart, and people’s lives are set right by servitude to Allah ﷻ. No one does any work, and no limbs, senses, emotions, or feelings engage in any activity or stillness, thought, or imagination, except in accordance with what Allah ﷻ has commanded, and what He has forbidden. People’s lives are set right by servitude to Allah ﷻ, their Creator: a servant who is worshipped, and a Lord Who is worshipped, Whose commands are obeyed and whose prohibitions are avoided, and Whose law and way of life are adhered to. The meaning of worship is far broader and more comprehensive than what has become fixed in

the minds of many Muslims these days, where today it is confined to devotional rituals and acts of worship. Instead, worship encompasses all aspects and affairs of life: in politics, ruling governance, economics, social system, justice, equity, Jihad in the Path of Allah ﷻ, vicegerency upon the earth, and its development. All of life is to worship Allah ﷻ by being managed according to what Allah ﷻ has commanded and prohibited. Worship is absolute obedience to Allah ﷻ with complete devotion to Him by carrying out His command and obeying Him, turning to Him, relying upon Him, implementing His Shariah, and adhering to His methodology.

Thus, a person lives his life as a servant of Allah ﷻ, obeying His commands and refraining from His prohibitions, finding tranquility in his heart and contentment in his soul by acknowledging his servitude to Allah ﷻ Alone with no partner, by carrying out the command of Allah ﷻ, adhering to His Shariah, and establishing it in the reality of life through ruling and arbitrating, making the Word of Allah ﷻ supreme, and the word of those who disbelieve inferior. This is manifested in understanding the meaning of worship to Allah ﷻ as the purpose of existence, and as the function of man in this worldly life: establishing the Deen of Allah ﷻ and the sovereignty of His Shariah in the reality of people's lives, by adhering to the Shariah of Allah ﷻ and His methodology, spreading it, and preserving it until the Hour is established, by taking the Messenger of Allah ﷺ as the example and the best model, whose following is obligatory, embodying his actions and statements, following his Sunnah, and adhering to his way and methodology. The Messenger of Allah ﷺ is the most perfect and clearest example of worship to Allah ﷻ, which must be adhered to in life in all its aspects and affairs in obedience to Allah ﷻ and imitation of His Messenger ﷺ, with

contentment and submission. Thus, the Muslim is a servant of Allah ﷻ his Creator and Master, distracted by nothing from that, through his complete devotion to Allah ﷻ, carrying out His command, refraining from His prohibitions, and establishing the religion of Allah ﷻ and His Shariah; and this is his function in this worldly life.

At that point, he neither goes astray nor suffers. Allah ﷻ said, ﴿فَمَنْ أَتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾ **“But whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].”** [TMQ Surah Taha 20:123]. Sustenance in itself is guaranteed; Allah ﷻ has guaranteed it for people, believer and disbeliever alike, so let none of us seek sustenance (rizq) through disobedience to Allah ﷻ, and let no one think that sustenance (rizq) is in the hand of the unjust ruler who withholds it from you, or in the hand of the righteous ruler who gives it from himself. We are all servants of Allah ﷻ; our sustenance and our lifespan are in His hand.

Allah ﷻ does not ask anyone to feed Him or provide for Him. Allah ﷻ said, ﴿مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ﴾ **“I do not want from them any provision, nor do I want them to feed Me.”** [TMQ Surah Az-Zaariyaat :57].

When He commands them to spend on the needy and the deprived, it is only to purify their souls and cleanse them from stinginess and miserliness, and to reassure their hearts and to establish in their souls and senses that “Allah ﷻ is the Provider, the Possessor of Strength, the Firm,” so that their souls do not become stingy and do not fear poverty and refrain from spending. On the authority of Jabir ibn ‘Abdillah, may Allah ﷻ be pleased with him and his father, he said: The Messenger of Allah ﷺ said, «أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أَبْطَأَ عَنْهَا فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ خُذُوا مَا حَلَّ وَدَعُوا مَا

«حَرَمَ» **“O people, fear Allah ﷻ and be moderate in seeking a living, for no soul will die until it has received all its rizq (sustenance), even if it is slow in coming. So, fear Allah ﷻ and be moderate in seeking provision; take that which is permissible and leave that which is forbidden.”** (Narrated by Ibn Majah). This means adhere to the Shariah of Allah ﷻ in seeking sustenance, take what Allah ﷻ has made Halal for you and leave what He ﷻ has made Haram, and do not hasten your sustenance through disobedience to Allah ﷻ, for you will only attain what has been decreed for you; and spend from what Allah ﷻ has provided you, even if it is half a date. The meaning of that is also: that effort and work should not be wholly directed toward acquiring sustenance, for it is guaranteed by Allah ﷻ, so be moderate in seeking it and do not seek it through disobedience to Allah ﷻ; rather, let your effort be directed toward realizing worship to Allah ﷻ through sincerity in obeying Him and devoting yourself to Him by establishing His deen and realizing His Shariah as ruling and predominant over the management, organization, and governance of people’s affairs with guidance, benevolence, justice, and equity, by the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ.

Our Lord, forgive us our sins and the excess committed in our affairs, and plant firmly our feet and give us victory over the disbelieving people. Our Lord, forgive us, our parents, and those who have a right upon us, and the believers on the Day the reckoning is established; and free, O Allah ﷻ free our necks and the necks of our fathers and mothers from the Fire, and make us among those freed in the month of Ramadan. And send blessings, peace and grace, O Allah ﷻ, upon our master Muhammad ﷺ and upon all his family and companions, and all praise is due to Allah ﷻ, Lord of the worlds.

Allah ﷻ said, ﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ “**And Allah ﷻ is predominant over His affair, but most of the people do not know.**” [TMQ Surah Yusuf :21].

Dismissing the Idea that Differences in Zones of Visibility Determine the Beginning of Lunar Months, and Rejecting the Idea that Each Country has Its Own Sighting of the Hilal Crescent of the Moon: A Shariah and Astronomical Study that Definitively Addresses the Distinction Between Relying on Sighting and Astronomical Calculations

Ustadh Thaer Salameh, Abu Malek

The First Section of the Research: Authentic Prophetic Texts

Concerning the issue of the end of one month and the beginning of the next, the number of days in a month, and the non-reliance on calculation, compiled in a comprehensive format while preserving the original wording of the narrations from the two Sahihs, Bukhari and Muslim, then the four Sunan and the authentic Musnads, with disparate narrations of the same hadith combined into a single text within brackets.

The first hadith:

«صوموا لرؤيته وأفطروا لرؤيته» “Fast when you see it (the new moon) and break your fast when you see it.” The original narration: Sahih al-Bukhari, «صوموا لرؤيته، وأفطروا لرؤيته، فإن غمَّ عليكم فأكملوا عدة شعبان ثلاثين يوماً» “Fast when you see it, and break your fast when you see it. If it is obscured from you, then complete the count of Sha’ban as thirty days” (narrated by al-

Bukhari (Hadith No. 1909), Muslim (1081), Abu Dawud (2320), al-Tirmidhi (684), al-Nasa'i (2097), and Ibn Majah (1654)). Other narrations, «فإن غمّ عليكم فأقدروا له» **“If it is obscured from you, then estimate it”** (narrated by Muslim), «فإن أغمي عليكم فأقدروا له» **“If it is obscured from you, then estimate it as thirty days”** (narrated by Abu Dawud), «فإن غُبي عليكم فأكملوا العدة ثلاثين» **“If it is obscured from you, then complete the count to thirty”** (narrated by An-Nasa'i). Note: «فأقدروا له» **“Estimate it”** has been interpreted in several ways, including: completing the count to thirty (which is the correct and accepted view according to the majority), or calculating the lunar phases (a view held by the Hanafis and some Zahiris, but considered weak by the majority). The meaning conveyed by the authentic narrations of the phrase «فأقدروا له» **“Estimate it”** is completing the count to thirty, not shifting the basis of evidence to calculation. This is because there are explicit narrations stating, «فأكملوا العدة/عدة شعبان ثلاثين» **“Complete the count/the count of Sha'ban to thirty.”** Therefore, the claim that calculation is an independent method for determining the month does not align with the apparent meaning of these explanatory narrations. Even if there are a few interpretations that apply the phrase to calculation, they are limited and varied, and do not stand up to the practical Prophetic interpretation held by a wide majority of ulema.

The second hadith:

Acting upon the sighting of the Hilal crescent moon, not upon any other means (signs). The hadith, «لا تصوموا حتى تروه، ولا تفطروا حتى تروه» **“Do not fast until you see it, and do not break your fast until you see it”** (narrated by al-Bukhari (1906) and Muslim (1080)). Benefit: This is a definitive text stating that what matters is the sighting of the crescent moon, not clouds, calculations, or estimations.

The third hadith:

The month is either 29 or 30 days. The original narration: Sahih al-Bukhari: - الشهر هكذا وهكذا وهكذا - «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا - يعني: تسعًا وعشرين» **“We are an unlettered Ummah; we neither write nor calculate. The month is like this, like this, like this”**—meaning thirty days. Then he said. “like this, like this, like this”—meaning twenty-nine days (narrated by al-Bukhari (1913), Muslim (1080), Abu Dawud (2319), al-Nasa’i (2110), and al-Tirmidhi (685)). Other narrations: «إن الشهر تسع وعشرون، فلا تصوموا حتى تروه، ولا تفطروا حتى تروه» **“The month is twenty-nine days, so do not fast until you see it, and do not break your fast until you see it”** (narrated by Muslim). «فإن غم عليكم فاقدروا له» **“If it is obscured from you, then estimate it”** (narrated by al-Tirmidhi).

The fourth hadith:

Fasting on the day the people fast: Original narration: Sunan al-Tirmidhi: «الصوم يوم يصوم الناس، والفطر يوم يفطر الناس، والأضحى يوم يضحى الناس» **“Fasting is on the day the people fast, breaking the fast is on the day the people break their fast, and Eid al-Adha is on the day the people sacrifice”** (narrated by al-Tirmidhi (697), who said: It is a Hasan Gharib hadith. Also narrated by Abu Dawud (2324) with some similar meaning, and by al-Daraqutni (2/162). It was authenticated by Ibn Khuzaymah (1916) and Ibn Hibban (871)). Other narrations, «والفطر يوم يفطر الإمام» **“Breaking the fast is on the day the imam breaks his fast”** (narrated by al-Daraqutni). «الصوم يوم تصومون، والفطر يوم تفطرون، والأضحى يوم تضحون» **“Fasting is on the day you fast, breaking the fast is on the day you break your fast, and Eid al-Adha is on the day you sacrifice”** (narrated by Ibn Khuzaymah).

The fifth hadith:

Do not precede Ramadan by fasting a day or two: Original narration: Sahih al-Bukhari, «لا تقدموا رمضان بصوم يوم ولا يومين، إلا رجل كان يصوم صوماً فليصمه» **“Do not precede Ramadan by fasting a day or two, except for a man who has a habit of fasting; let him fast”** (narrated by al-Bukhari (1914), Muslim (1082), Abu Dawud (2335), and al-Nasa’i (2188)). Other narrations, «إلا أن يكون» **“Unless it is a fast that one of you regularly observes, then let him observe it”** (narrated by Muslim). «إلا أن يوافق صوماً كان يصومه أحدكم» **“Unless it coincides with a fast that one of you regularly observes”** (narrated by An-Nasa’i).

The sixth hadith:

The Hilal crescent for Fasting and Breaking the Fast: Original narration: Sunan Abi Dawud, «الهلال هلالٌ صيام، والهلال هلال فطر، فلا تصوموا حتى تروه، ولا تفطروا حتى تروه» **“The Hilal crescent is the Hilal crescent of fasting, and the Hilal crescent is the Hilal crescent of breaking the fast, so do not fast until you see it, and do not break the fast until you see it”** (narrated by Abu Dawud (2321) and Ibn Majah (1653)). Other narrations, «فإن غمَّ عليكم فعدّوا ثلاثين» **“If it is obscured from you, then count thirty days”** (narrated by Ibn Majah).

The seventh hadith:

«إذا رأيتموه فصوموا، وإذا رأيتموه فأفطروا» **“If you see it, then fast, and if you see it, then break the fast”** Original narration: Sahih Muslim: «إذا رأيتموه فصوموا، وإذا رأيتموه فأفطروا، فإن غمَّ عليكم فاقدروا له ثلاثين» **“If you see it, then fast, and if you see it, then break the fast. If it is obscured from you, then estimate thirty days for it.”** Narrated by Muslim (1081), Abu Dawud (2320), and At-Tirmidhi (684).

The eighth hadith:

«فإن شهد شاهدان فصوموا وأفطروا» **“If two witnesses testify, then fast and break your fast”** (narrated by An-Nasa’i (2117), Abu Dawud (2340), and Ibn Hibban (876), who authenticated it).

«تراءى الناس الهلال، فأخبرت النبي ﷺ أني رأيت، فصام وأمر الناس بصيامه» **“The people were looking for the new moon, and I informed the Prophet ﷺ that I had seen it, so he fasted and commanded the people to fast”** (narrated by Abu Dawud (2342) and Ad-Daraqutni (2/157), and authenticated by Ibn Khuzaymah (1905)). A point of interest: This indicates that the testimony of one just witness is sufficient for sighting the new moon of Ramadan, while two witnesses are required for sighting the new moon of Shawwal according to some ulema.

The ninth hadith:

Fasting with the intention of fasting during the day if the news reaches the Prophet ﷺ، **«جاء أعرابي إلى النبي ﷺ فقال: إني رأيت الهلال، فقال: أتشهد أن لا إله إلا الله؟ قال: نعم. قال: فأذن في الناس أن يصوموا»** **“A Bedouin came to the Prophet ﷺ and said: ‘I have seen the new moon.’ He said: ‘Do you testify that there is no god but Allah?’”** He said: Yes. He said: Then announce to the people that they should fast” (narrated by Abu Dawud (2340), At-Tirmidhi (691), and An-Nasa’i (2115)). In another narration، **«جاء أعرابي إلى النبي ﷺ، فقال: إني رأيت الهلال، فقال: أتشهد أن لا إله إلا الله؟ قال: نعم، قال: أتشهد أن محمدًا رسول الله؟ قال: نعم، قال: يا بلال، أذن في الناس أن يصوموا غدًا»** **“A Bedouin came to the Prophet (peace and blessings be upon him) and said: I have seen the crescent moon. He said: Do you bear witness that there is no god but Allah? He said: Yes. He said: Do you bear witness that Muhammad is the Messenger of Allah? He said: Yes. He said: O Bilal, announce to the people that they should fast tomorrow”** (narrated by Abu Dawud (2340), At-Tirmidhi (691), An-Nasa’i (2116), Ibn Khuzaymah (1907), Ibn Hibban (870), and Ad-Daraqutni (2/161)). Benefit: This is

evidence for beginning the fast after dawn if the start of Ramadan is confirmed afterward. This has been permitted by the Malikis, Hanbalis, and some Hanafis. Some ulema have cited other contexts to support the permissibility of fasting with the intention of beginning the fast during the day if a person is unaware that Ramadan has begun. Among them are: the Malikis, who said that fasting Ramadan with the intention of beginning the fast during the day is valid if the new moon is confirmed after dawn; Ahmad ibn Hanbal, in one narration, who permitted fasting during the day if the news reached him but he had not yet eaten; and al-Shafi'i, in a less preponderant opinion, who permitted the intention to begin the fast during the day in Ramadan due to the excuse of ignorance.

The tenth hadith:

«أن رجلاً جاء إلى النبي ﷺ فأخبره أنه رأى الهلال، فأمر رسول الله ﷺ الناس بالإفطار، فأفطروا، ثم خرج فصلى بهم» **A man came to the Prophet ﷺ and informed him that he had seen the new moon. So the Messenger of Allah ﷺ ordered the people to break their fast, and they did so. Then he went out and led them in the Maghrib Salah**” (narrated by al-Nasa'i (2106) and al-Daraqutni). This indicates that the news came during the day (before Maghrib). The sighting was on the night of Eid (the crescent of Shawwal). The Prophet ﷺ ordered the people to break their fast, even though they were fasting that day. It was not a condition that the witness be from the same town. Nor was it a condition that the people be informed before dawn. Instead, even if the news reached them during the day, the ruling was the same. It changes immediately. This supports the view that the sighting of the new moon is a unified sighting if it is confirmed, and it indicates that Islamic law does not base the beginning of the month on calculations or narrow geographical

boundaries, but rather on a correct sighting when it reaches Muslims at a time suitable for its implementation. Asma' bint Abi Bakr (ra) said, «أفطرنا على عهد النبي ﷺ يوم غيم، ثم طلعت الشمس» **“We broke our fast during the time of the Prophet ﷺ on a cloudy day, then the sun appeared”** (narrated by Al-Bukhari (1959)). This hadith does not indicate acting upon a report of a sighting, but it does indicate the ease with which the Shariah ruling of fasting on that day can be overturned, after an error in the calculation is confirmed. It also suggests that a ruling can be based on what becomes apparent later, not just what was known at dawn.

The Second Section of the Research: Unity and Differences in Moon Sighting Methods for Establishing the Hilal Crescent:

The issue of sighting the Hilal crescent and determining the beginnings of lunar months is one that combines Islamic and astronomical sciences, where Shariah texts intertwine with modern scientific data. Questions have been raised about the possibility of unifying moon sighting methods across Muslim countries, especially given their varying geographical locations and differing visibility conditions.

Terms related to the research with simplified explanations:

Simplified definitions and clear explanations suitable for researchers, students of Islamic knowledge, and those interested in the fiqh (jurisprudence) of the crescent:

1- Conjunction: Definition: It is the moment when the moon, sun, and earth are on a single line, aligned upon one axis, exactly, before sunset, such that the moon is between the earth and the sun, and we do not see any illuminated part of it. (Note: If the earth, sun, and moon were on a single line, a solar eclipse would occur, which is a special case of conjunction). Simplified

explanation: Imagine the sun, moon, and Earth aligned in a straight line... At this moment, the new Hilal crescent moon is born, but it is not yet visible because it is directly in the direction of the sun. This is the astronomical moment of the moon's birth, calculated with an accuracy of down to the second, and is sometimes called the geocentric conjunction.

2- Crescent Regarding Visibility and Appearance: Definition: This is the moment when the Hilal crescent moon can be seen with the naked eye or a telescope after conjunction. It occurs when the moon moves slightly away from the sun in the sky. In other words, it is the moon's separation from the sun after conjunction. Simplified explanation: Conjunction means the moon has been born, while "Hilal crescent" means the moon has begun to be visible. This appearance may be delayed for several hours after conjunction. We see the moon when part of it is illuminated and it moves slightly away from the bright sunlight.

3- Elongation: Definition: This is the angle between the sun and the moon as seen from Earth. It is the angular separation between the Sun and the planet. Simplified explanation: The farther the moon is from the sun in the sky, the larger the angle between them, making it easier to see. If the angle is very small (less than 5 degrees), the Hilal crescent moon is difficult to see. Typically, the elongation needs to be more than 8 degrees to see the crescent moon with the naked eye.

4- Moon's Altitude: Definition: This is how many degrees the moon is above the horizon at sunset. Simply put: If the moon is higher in the sky after sunset, it is easier to see. If it sets before the sun or is close to the horizon, it cannot be seen. Usually, the moon should be at least 5 degrees above the horizon at sunset.

5- Moon-Sunset Lag Time: Definition: This is the time it takes for the moon to set after the sun. Simply put: If the moon sets a sufficient time after the sun, it remains visible in the sky for a short period, making it possible to see. Ideally, the difference should be 45 minutes or more to see the crescent moon with the naked eye.

6- Illuminated Fraction: Definition: This is the percentage of the moon's surface that is illuminated at the moment of sighting. Simply put: The Hilal crescent moon is the first illuminated part of the moon. If it is less than 1%, it is difficult to see. Visibility usually begins at 1-2% illumination.

7- Danjon Limit: Definition: This is the smallest elongation angle at which the Hilal crescent moon can be seen with the naked eye. Simplified explanation: It was once believed that the eye could not see the Hilal crescent moon if the angle was less than 7 degrees, but some recent studies suggest that 4.5 degrees is sometimes sufficient under excellent conditions.

8- Difference in Moonrise Times: Definition: This refers to the difference in visibility of the Hilal crescent moon between different countries or locations on Earth. Simplified explanation: Due to the Earth's rotation and the varying locations of countries, the crescent moon may be visible in some areas but not in others on the same night.

9- Moon's Birth Before or After Sunset: Definition: An important condition is that the new moon (i.e., the conjunction) must occur before sunset in a given location. Simplified explanation: If the new moon is born after sunset, it cannot be seen that night. However, if it is born before sunset, it may be visible if the other conditions are met.

First: What are the Astronomical Zones of Visibility (Visibility Curves) for Moon Sighting?

Astronomical definition of zones of visibility: In technical terms, zones of visibility are the locations where the Hilal crescent moon first appears after its birth (conjunction). Zones of visibility refer to the locations from which the Hilal crescent moon can be seen after sunset. These locations vary based on several astronomical factors, including: First: The moon's position relative to the horizon: The moon's altitude above the horizon at sunset affects the possibility of seeing it. Second: The elongation angle: This is the angular distance between the sun and the moon. The greater this angle, the greater the chances of seeing the crescent moon. Third: Atmospheric conditions: Clear atmospheric conditions and the absence of particulate matter play an important role in improving the chances of sighting the Hilal crescent moon.

The Difference in Hilal Crescent Sighting: What Do Astronomical Calendars Exactly Mean?

Modern astronomical maps show variations in the possibility of sighting the Hilal crescent moon across different regions. These regions are divided into three categories: First, regions where visibility is impossible: the moon sets before the sun or is very close to it. Second, regions where visibility is possible only with a telescope: due to the Hilal crescent's faint illumination or its proximity to the horizon. Third, regions where visibility is possible with the naked eye: this occurs when atmospheric conditions are suitable and the Hilal crescent is high enough above the horizon.

A practical example: The Hilal crescent moon of Shawwal 1446 AH: According to astronomical reports, the geocentric conjunction of the Hilal crescent moon of Shawwal 1446 AH occurred on Saturday, March 29, 2025. After sunset on that day,

the Hilal crescent moon was not visible in most Arab and Muslim countries due to its proximity to the sun and the horizon. However, it was visible in some western regions of the world, leading to a difference in the start of Shawwal among Muslim countries.

There are eleven schools of astronomical calculations that determine the lunar phases. This means that astronomers are divided into eleven schools of thought, each with its own method of calculation and factors that differ from those considered by other schools. Consequently, their conclusions regarding the possibility or impossibility of sighting the crescent moon vary enormously, in different parts of the world!

Now is presented a detailed explanation, using precise scientific and jurisprudential language, clarifying the differences between definitive and probabilistic calculations, detailing the factors that influence the different schools of thought in estimating the possibility of sighting the Hilal crescent, within the lunar phases, providing examples and approximate values for each factor.

The lunar phases vary based on the moon's position relative to the horizon and its angle of inclination from the sun.

Astronomically, there is what is known as the "line of unity of the visibility curves," which divides the Earth into two hemispheres:

West of the line: visibility possible

East of the line: visibility impossible. However, this line changes monthly according to the lunar cycle, making its reliability flexible and not fixed.

Therefore, it is observed that the processes of conjunction and new Hilal crescent moon depend on the movement of the Earth and the Moon. In the eastern hemisphere, the conjunction or

new Hilal crescent moon, or both, may be delayed because this depends on the date of the new Hilal crescent moon, the date of its conjunction with the Sun, and then its separation from the Sun (new Hilal crescent moon).

Second: Types of Astronomical Differences in Visibility

The moon may have already been born, so conjunction has occurred, but:

It may not yet be visible at sunset in a particular country.

The new Hilal crescent moon may appear after conjunction, but the moon may be below the horizon in some locations.

Or the elongation angle, the angular distance between the sun and the moon, may be small, making it invisible.

Or the moon may be present, but its light may be scattered, or the atmosphere may be polluted, making it invisible.

The conjunction or new Hilal crescent moon may occur after sunset in a particular country.

The new Hilal crescent moon may appear after conjunction, but the moon may set before the sun in some countries.

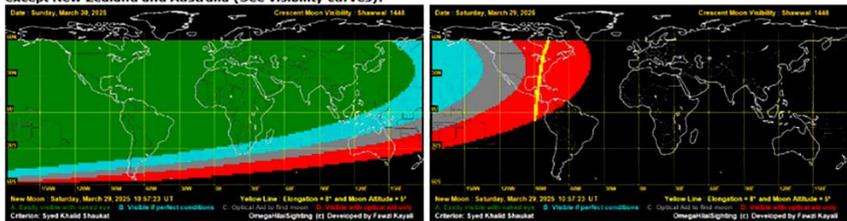
The new Hilal crescent moon may appear after conjunction, but the moon may be close to the sun relative to visibility, or close to the horizon, making it impossible to see in some countries. These and other factors can delay the sighting of the new Hilal crescent moon by a day or more in some countries.

Therefore, modern Hilal crescent visibility maps are divided into four zones, and sometimes five:

Visibility Curve Type	Color on maps
Impossible to see	Grey

Visible only with a telescope	Red
Visible with a telescope and atmospheric conditions	Orange
Visible with the naked eye	Green
Visible and guaranteed	Blue

On March 29, the moon can be seen in North and Central Americas. On March 30, it can be easily seen in most of the world except New Zealand and Australia (See visibility curves).



These areas you see on maps, grouped under a single color, are what are known as rising points!

Example: A map from the website moonsighting. The right side shows Saturday, March 29th, and the left side shows Sunday, March 30th, 2025. The green areas are easily visible to the naked eye, and so on.

Modern crescent visibility maps are divided into colored zones showing the visibility of the crescent moon across the globe. These colors indicate “visibility curves,” which are areas that share the same visibility of the Hilal crescent moon, regardless of political borders between countries. This means that geographically distant countries may fall within the same rising point zone, resulting in a similar visibility of the crescent moon.

Differences Among Astronomical Schools in Determining the Moon’s Visibility:

Astronomical schools differ in their criteria for determining the visibility of the Hilal crescent moon, leading to variations in the division of regions on maps:

Yallop School: Relies on criteria such as the moon's altitude above the horizon, the elongation angle, and the difference in sunset and moonset times. These criteria are used to determine the possibility of visibility with the naked eye or using a telescope.

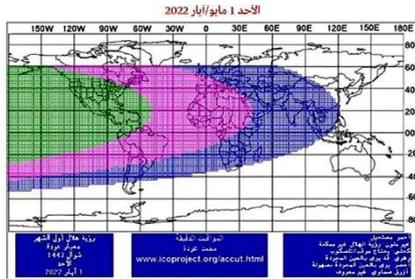
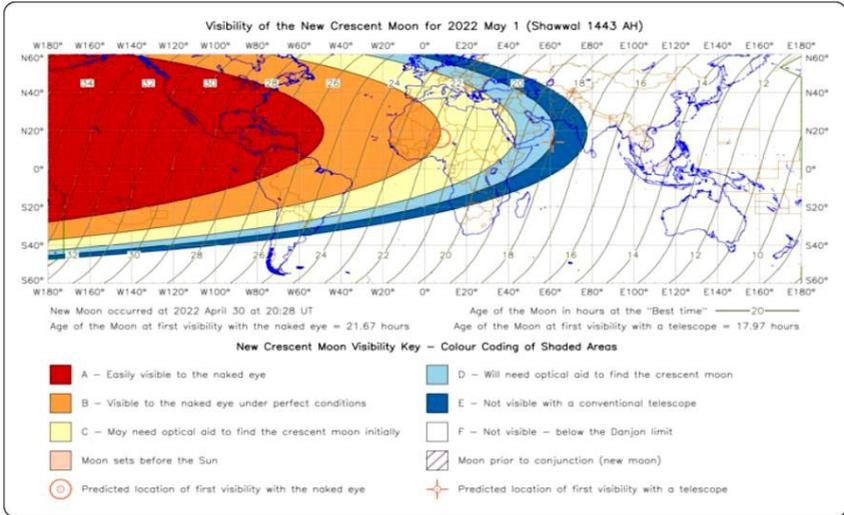
Odeh School: Uses similar criteria, emphasizing actual observational data and updating the criteria based on field observations.

Saymon School (SAAO): Focuses on the elongation angle and altitude, while also considering the effects of atmospheric conditions on visibility.

These differences lead to variations in determining the moon's visibility among astronomical schools, affecting the determination of the beginnings of lunar months in different countries.

Conclusion: The moon's visibility is not determined by political boundaries but rather by astronomical and geographical conditions that affect the possibility of sighting the Hilal crescent moon. Therefore, geographically distant countries may share the same moon's visibility, necessitating coordination and standardization in determining the beginnings of lunar months based on astronomical criteria and the Islamic Shariah sighting. For example, look at and compare the following two maps relating to May 1, 2022, the beginning of Shawwal 1443 AH, where you will find that a huge area such as all of North Africa requires a telescope to see, while in the second one the Hilal crescent may be seen with the naked eye in those areas, and in

areas extending from the east of the earth to about the middle of India, estimates differed in the possibility of seeing it.



تعداد التوقيت الهجري العتالي اللي على حساب إمكانية رؤية الهلال، فإن بداية الشهر في النطاق الشرقي تكون يوم الإثنين 02 مايو/أيار 2022، وبداية الشهر في النطاق الغربي تكون يوم الإثنين 03 مايو/أيار 2022. الرجاء ملاحظة أن التوقيت الهجري العتالي يعتمد على الحسابات للسنة (أي لا ينتظر الرصد العتالي و رؤية الهلال) وهو ينسب مقياساً مضمناً لبداية الشهر الهجري الجديد. وقد ننسب بذلك أو نختلفك مقياساً آخر لبداية الشهر، لذا فإننا ننصح وبتدئة أن يتم الإلتصاف عما جاء في صحة التوقيت الهجري العتالي في موقعتنا قبل إصدار أي أحكام.

The difference between definite and probable calculations in sighting the Hilal crescent moon, and the most important factors involved in astronomical calculations:

Type	What is it?	The extent to which it is dependable in Shariah	Is it definite?
Definite calculations	Calculating the birth of the moon (astronomical conjunction)	It can only be relied upon to deny sighting (if the moon has not been born, the Hilal crescent cannot be seen).	Yes (very accurate down to the second)

Probable calculations	Calculating the possibility of seeing the crescent moon after its birth	It is not dependable in Shariah except as a guideline, because it is subject to many possibilities.	No, because it depends on many variable factors.
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What Does “Visibility” Mean? And Why Is It Uncertain?

Visibility doesn't simply mean the presence of the Hilal crescent moon, but rather its visibility to the naked eye or a telescope, based on dozens of subtle factors, some of which cannot be determined mathematically. The most prominent of these factors are:

Hilal Crescent Moon Age (Since the Moment of Conjunction):

The age of the Hilal crescent moon alone is not a definitive criterion for visibility, as visibility depends on multiple geometric and observational factors, including elongation, altitude of the crescent, time between sunset and moonset, atmospheric clarity, and the observer's experience. Therefore, scientific authorities have stated that predicting visibility based solely on age is uncertain, and that in the early days, the Hilal crescent moon is close to the horizon and visible in intense twilight, and may be impossible to see even after the conjunction has occurred. Accordingly, the most scientifically sound approach is to consider age as a secondary indicator, and to use the criterion of absolute impossibility in cases where experts are certain, such as the moon being below the horizon, setting before the sun, or the conjunction occurring after sunset at that location.

The values used in reputable astronomical studies, these are reference figures, not definitive criteria; note that the age of the crescent moon is a secondary factor, and the more reliable criteria are the angular elongation, the moon's altitude, and the time between sunset and moonset, and that definitive proof of its visibility is established by “existential” factors, such as the

moon being below the horizon or setting before the sun: Minimum age of a Hilal crescent moon seen with the naked eye: 15 hours. Minimum age of a Hilal crescent moon seen with a telescope: 12 hours. Minimum age of a Hilal crescent moon observed with CCD digital imaging: 7.5 hours. However, this alone is not sufficient.

Angle of Elongation (a crucial factor):

This is the angular distance between the sun and the moon.

Usually, it is required to be: $\geq 8^\circ$ for naked-eye visibility.

$\geq 5^\circ$ for telescopic visibility. Some schools use the Danjon Limit: it was estimated at 7° , but some recent studies have reduced it to only 4.5° .

Moon altitude above the horizon at sunset (critical factor): Crescent visibility is impossible if the moon sets before the sun.

Acceptable values:

$\geq 5^\circ$ above the horizon for naked-eye visibility.

$\geq 2^\circ$ for telescopic visibility.

Difference between sunset and moonset (critical factor) (Lag Time): The time difference between sunset and moonset. Visibility is often possible if:

Difference ≥ 45 minutes (naked eye).

Difference ≥ 20 minutes (telescope).

Illuminated fraction of the moon's surface:

The lowest illumination at which the crescent has been seen was 0.5% of its surface.

However, comfortable visibility begins at 1.0–1.5%.

Third: Schools of Astronomical Calculation for Visibility

There are at least 11 global astronomical schools or standards, the most prominent of which are:

Astronomical School	Dependent Upon	Most renowned characteristics
Ilyas (Malaysia)	Elongation + Height + Time Difference	Accurate, but ideal weather conditions are assumed
SAAO (South Africa)	Vertical angle of the moon	Focus only on height
Yallop Criterion (UK)	Statistical models from real observations	Visibility zones are determined after analyzing thousands of sightings.
Odeh (ICOP)	A combination of astronomical and experimental factors	It uses more realistic data, with an accurate color map.
Quraish Shihab (Indonesia)	Moon's altitude + age	Minimum age of 8 hours required
Islamic Crescents' Observation Project (ICOP)	A combination of data + witness testimonies	Monthly update for visibility zones

Each school of thought ignores or prioritizes certain factors over others, leading to wide discrepancies that can, in some cases, cover a third of the Earth's surface!

Fourthly: Non-Astronomical Factors Affecting Visibility:

Topography: Visibility from a mountain differs from visibility from a valley or plain, and maps often fail to account for this.

Atmospheric conditions: Dust, humidity, pollution, and horizontal visibility all significantly impact the capabilities of the eye or telescope.

Observer's visual acuity and experience: A proficient observer can see the crescent moon faster than others.

Variation in lunar illumination due to the moon's surface features: Not all areas of the moon reflect light with the same intensity.

Moon's speed and orbit: The moon does not move at a constant speed because it orbits in an elliptical path, which alters the precise timing of the sighting.

Fifthly: A Real-Life Example – a Discrepancy Between Two Schools of Thought on the Same Night

Let's take a real-life example: The night of the 29th of Ramadan, 1444 AH:

Yallop's map: It states that telescopic visibility is possible from Indonesia to western India.

ICOP map: The same area is completely invisible.

The difference spans thousands of kilometers, and each school has its own scientific methodology.

Sixth: Why Is It Impossible to Be Certain About Sighting the Hilal Crescent Moon? Because:

The required information is extremely complex and multifaceted. It necessitates a global system for collecting weather, visibility, visual, location, and topographical data with instantaneous accuracy.

The observer's location on Earth is also crucial. For example, all calculation models fail to consider the Earth's topography and assume the observer is viewing from the Earth's center or the equator. They even calculate from the center of the moon and the center of the sun! This inevitably leads to highly uncertain, rather than definitive, results.

There is currently no computer with the “astronomical characteristics and capabilities” to collect all this data with instantaneous accuracy. If astronomers were to consider all these factors, the calculations would become incredibly complex, requiring powerful algorithms and computers, in addition to the problem of the enormous amount of information that would need to be collected to definitively determine the visibility zones!

Therefore, the astronomical calculation for the apparent visibility of the Hilal crescent moon is highly speculative, even though the astronomical calculation for the birth of the crescent moon is definitively certain. Clarifying the point of contention: Calculations of negation and affirmation.

The methodological distinction that resolves the issue: “Calculations of the moon’s birth/conjunction and setting times” are closer to certainty and are useful in refuting impossible claims, because they deal with existential matters, while “calculations of the possibility of sighting” involve varying standards and changing circumstances, thus remaining generally speculative and probable. Therefore, it is not valid to make it an independent method for evidencing the start of the month. Thus, sighting remains the primary method, and the role of astronomy is: (1) to determine the likely time and place of sighting, (2) to refute claims of impossible sighting, and (3) not to establish the beginning of the month without sighting. Links to follow real astronomical maps:

ICOP - Islamic Crescents Observation Project

www.moonsighting.com

HM Nautical Almanac Office (UK) – Provides accurate astronomical data on the new moon, conjunction, and moonset:

<https://astro.ukho.gov.uk>

Time and Date – Moon Visibility Maps – 4 interactive maps showing the visibility of the crescent moon around the world with the naked eye or a telescope, with a specific local time for each city:

<https://www.timeanddate.com/moon/visibility.html>

The Shariah Stance:

The fuqaha (Shariah jurists) base the determination of the beginning of the Islamic months on the Prophet's ﷺ hadith, «صوموا لرؤيته وأفطروا لرؤيته، فإن غمَّ عليكم فأكملوا العدة ثلاثين يومًا» **“Fast when you see it (the new Hilal crescent moon) and break your fast when you see it. If it is obscured from you, then complete thirty days”** (narrated by al-Bukhari and Muslim). This hadith indicates that the new Hilal crescent moon is sighted visually, with the month being completed as thirty days if sighting is impossible.

One of the strongest supporting arguments for this issue is the ruling of a recognized scholarly council: that the default is sighting, and that if the new moon is sighted in a country, Muslims are obligated to accept it without making it contingent on differences in lunar visibility. However, it is permissible to use calculations and observatories, not as a method of proof, but as an expert tool to aid in sighting and prevent confusion. The axis of the text and its meaning: Adherence to the generality of the statement «صوموا... وأفطروا» **“Fast... and break your fast...”** and that it is a statement addressed to the entire Islamic Ummah, not to specific regions. The sighting of the new Hilal crescent moon is absolute (mutlaq), regarding its sighting, and not restricted (muqayyid) to the sighting of the people of a particular region.

There is no Shariah evidence to specify it for the people of one region over others, so it remains general.

The Angle of Critiquing the Analogy Between Monthly and Daily Timings: Salah, Suhoor, and Fatoor are all related to the daily movement of the sun, which necessarily varies between locations. The beginning of the month, however, is linked to the new Hilal crescent moon, and its sighting after sunset. Therefore, it is incorrect to use "a difference within a day" as evidence for "a difference in the day of the beginning of the month" in the contemporary nationalistic context.

The Angle of the Hadith of Kuraib: Using it as evidence that "each country has its own sighting" is not unanimously agreed upon. It can be understood in several ways, including that Ibn Abbas (ra) deduced an ijtiḥad based on the Shariah text "**Fast...**" or that he did not receive news from Ash-Sham at the time, but rather at the end of the month. Furthermore, the Shafi'i school of thought is not unanimous; Al-Nawawi, in his Commentary (Sharḥ), mentions that some of his followers held the view that the sighting of the new moon is general for all people on earth, even though "the correct view among his followers" is different.

The Prophet ﷺ said, « لا طاعة في معصية، إنما الطاعة في المعروف » "**There is no obedience in disobedience, but obedience is only in what is in goodness (Al-Ma'ruf)**" (Bukhari, Muslim). So if people in a country are obligated to do something that contradicts the Shariah texts of the sighting, such as proving the month by calculation alone or accepting impossible testimony, then this is not to be followed in terms of "obedience," because it is not "Al-Ma'ruf" according to Shariah.

The Jurisprudential Difference Regarding the Consideration of Moon Sightings:

‘Ulema differed on the issue of unifying moon sightings among Muslim countries:

The first opinion: holds that each country has its own independent sighting, based on the hadith of Kurayb on the authority of Ibn Abbas (ra), where the people of Al-Madinah were not obligated to follow the sighting of the people of Ash-Sham.

The second opinion: calls for unifying moon sightings, citing the general hadith of the Prophet ﷺ, «...صوموا لرؤيته» **“Fast when you see it...”** considering that the address is directed to the entire Islamic community.

Upon careful consideration of the usool (foundations) and maqasid (objectives) of Islamic Shariah Law, it becomes clear that Shariah rulings are not based on what is difficult to know, nor are they built upon what is difficult to comprehend except for a few people. Moreover, even astronomical experts themselves do not know it and cannot determine it with certainty, let alone with a strong probability. Instead, it is a probability closer to doubt. Moreover, the texts of Shariah Law and its major principles affirm that the Wise Lawgiver, Allah ﷻ, does not impose Shariah obligations beyond what is possible, and does not base Shariah obligations, especially great obligations like fasting, on vague and difficult-to-define matters that even the most meticulous specialists cannot comprehend, and on which they often disagree vehemently.

Qa’idah (Shariah principle), "التكليف بما لا يُعلم أو بما لا يُطاق مرفوع شرعاً" "Assigning what is unknown or unbearable is lifted by Shariah." Allah ﷻ said, ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ **“Allah does not burden a soul beyond its capacity”** [TMQ Surah Al-Baqarah: 286],

and Allah ﷻ said, ﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾ **“And He has not placed upon you in the Deen any difficulty”** [TMQ Surah Al-Hajj: 78], and the Prophet ﷺ said, «إِذَا أَمَرْتُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ» **“If I command you to do something, then do as much of it as you are able” (agreed upon)**. So the major acts of worship, such as Salah and Sawm, are based on apparent signs that are understood by the general public, not on complex astronomical calculations, which even specialists contradict themselves in determining, nor on scientific branches that are difficult for the one obligated to know or verify their correctness.

Applying the Qa'idah to the Issue of Moon Sightings:

Making the Shariah obligation of fasting or breaking the fast contingent upon the astronomical determination of moon sightings places the Islamic Ummah in a very difficult position, because:

Astronomers themselves differ in determining moon sightings, based on different schools of calculation, which are more than 11 schools, as previously mentioned.

The general Muslim public, and it can be argued that most 'ulema and fuqaha, do not know with certainty or even a strong probability which moon sighting zone they belong to, but instead with something closer to doubt and probability. Indeed, many of them believe that each country has its own moon sighting zone linked to political nationalistic boundaries and to a ruler who is not, in fact, the legitimate Shariah ruling authority. They mistakenly believe that the new Hilal crescent moon's birth follows political nationalistic boundaries, which is a grave error!

It is not permissible to make “modern political nationalistic boundaries” a Shariah basis for restricting the discourse on moon sightings; the basis is the Shariah established sighting and the

transmission of the news. As for the issue of following an announcement by a particular authority, this is not a matter of “absolute obedience,” but instead is governed by a well-established foundation, “There is no obedience in disobedience; obedience is only in what is goodness.” Therefore, if the announcement is based on something that contradicts the Shariah texts, such as relying solely on calculations or accepting impossible testimony, it is not permissible, according to Islamic Shariah Law, to base worship upon it.

The lunar phases are not determined by political or geographical boundaries, but rather by astronomical zones of visibility that change monthly and are difficult to enumerate or accurately determine without updated maps and specialized knowledge.

If people were told, “Do not fast unless you are certain that your region shares the same ‘astronomical zone’ as the country where the crescent moon was sighted,” this would be basing a ruling on something unknown or difficult to comprehend, known only to a few specialists.

This contradicts the Objective of Islamic Law in ensuring clarity regarding the indicators of worship, and leads to confusion and disruption, perhaps even to the Islamic Ummah disagreeing on the day they fast or break their fast, not because of the sighting itself, but because of their differing classifications of lunar phases! Hardly a Ramadan or Eid passes without the Islamic Ummah falling into discord and division due to this opinion, which has no basis in Islamic Shariah Law, as we will demonstrate shortly with evidence.

Therefore, Islamic Shariah Law provides clear and practical Shariah rulings:

- The sighting of the new moon is by visual observation, not by calculation.
- The testimony of a trustworthy person regarding the sighting of the new moon is accepted.
- Sawm (Shariah fasting) is not contingent upon purely astronomical knowledge.
- The use of lunar phases that cannot be determined with certainty except by those specializing in rare sciences is rejected.

Imam Ibn Taymiyyah said, **الشارع علّق الحكم على الرؤية، ولم يعلقه بالقدرة على الحساب، لأنها ليست في طاقة العامة، ولا يعرفها إلا قلة من الناس** “The Legislator based the Shariah ruling on sighting, not on the ability to calculate, because the latter is beyond the capacity of the general public and is known only to a few” (Majmu’ al-Fatawa 25/132). It must be noted that we have already established the difference between the calculations known to a few, which pertain to the birth of the moon, and the highly speculative calculations related to the possibility of sighting the Hilal crescent. This difference was unknown in the time of Ibn Taymiyyah, may Allah have mercy on him, and in the time of the eminent classical ulema.

The Conference of Muslim Scholars, held at the Islamic Research Academy of Al-Azhar in its third session in Jumada al-Thani 1386 AH (October 1966), held that “the difference in moonrise times is irrelevant, even if the regions are far apart, as long as they share a portion of the night of the sighting, however small. The difference in moonrise times is only relevant between regions that do not share a portion of this night.”

Conclusion:

The Wise Legislator, Allah ﷻ, did not make unknown or variable astronomical sightings a condition for the obligation of fasting or breaking the fast. Instead, He made visual sighting the criterion, and the report of one or two trustworthy witnesses that confirms it is decisive. This is to achieve ease and justice, and to remove hardship and confusion.

Any statement that makes the fasting or breaking of the fast of the Ummah contingent upon a precise determination of the moon's sighting—something people neither know nor are capable of—is a statement that contradicts the principles of Islamic Shariah Law, even if it appears sound to some specialists.

What About the Saying of Ibn Abbas (ra)?

So, what about the narration of Abdullah Ibn Abbas, may Allah be pleased with them both?

Well, where did the concept of the sighting of the new Hilal crescent moon in fiqh (jurisprudence) originate? Undoubtedly, you know that it arose from the interpretation of some ulema regarding the understanding of the noble Companion Abdulllah Ibn Abbas (ra) in the question posed by Kurayb. This narration conveys to us the Companion's understanding of the matter: “On the authority of Kurayb, he said, Umm al-Fadl sent me to Mu’awiyah in Ash-Sham. He said, So, I arrived in Ash-Sham, fulfilled her errand, and Ramadan began while I was in Ash-Sham. I saw the new Hilal moon on Friday night. Then I arrived in Al-Madinah at the end of the month, and Abdullah ibn Abbas asked me about the new Hilal crescent moon, saying, When did you see the new Hilal crescent moon? I said, We saw it on Friday night. He said, You saw it? I said, Yes, and the people saw it, and they fasted, and Mu'awiyah fasted. He said, But we saw it on Saturday

night, so we will continue fasting until we complete thirty days or see it again. I said, Aren't you satisfied with Mu'awiyah's sighting and his fasting? He said, « لا، هكذا أمرنا رسول الله ﷺ » **'No, this is what the Messenger of Allah ﷺ commanded us'** (narrated by Muslim (Hadith No. 1087) in Al-Sunan Al-Kubra by Al-Bayhaqi (Vol. 4, p. 202)): This hadith appears with the same context, and it also includes, "So I arrived in Al-Madinah at the end of Ramadan." In Al-Sunan Al-Kubra by An-Nasa'i: The hadith appears with almost the same wording as in Muslim, and it mentions: "Then I arrived in Al-Madinah at the end of the month."

To analyze this understanding and interpretation by Ibn Abbas (ra), we say: Ibn Abbas (ra) had to outweigh preponderance between three issues:

First issue, « صوموا لرؤيته ... فإن غم عليكم » "Fast when you see it... if it is obscured from you." The people of Al-Madinah acted upon this at the beginning of the month, and therefore, according to Ibn Abbas, their fasting was valid and in accordance with the Sunnah. They did not receive news of others sighting the Hilal crescent moon on the day it was obscured from them, so the first day of the month would have been Friday instead of Saturday, meaning they would have acted accordingly and fasted on Friday. However, the news reached them at the end of the month. So, was their action at the beginning of the month in accordance with the Sunnah? Undoubtedly, it was!

The second issue: "The month is 29 or 30 days," according to the hadith. The narration of Kurayb states that he came to him at the end of the month asking him a question. This implies that it was the 28th of Ramadan, and he wanted to ask whether they should follow Mu'awiyah's sighting, meaning that the day was not the 28th but the 29th. So, should they observe the Hilal moon crescent that night? Ibn Abbas (ra) acted upon the second part of

the hadith concerning the number of days in the month. He refused to look that night because no one looks on the night of the 29th, which is the evening of the 28th. This would make the month 28 days if the Hilal moon crescent were sighted! Furthermore, according to the hadith, the month is either 29 or 30 days, meaning that the observation must take place on the evening of the 29th, not the evening of the 28th. This also means that the shortest fasting period is 29 days, not 28.

The third issue: Whether Mu'awiyah's sighting was considered a sighting by the people of Al-Madinah or not. If the news had reached them at the beginning of the month, it would have been binding upon them, based on other hadiths. News of the sighting arrived from the desert on the first day of the month, and the Messenger of Allah ﷺ acted upon it. The people were fasting, and the Messenger of Allah ﷺ ordered them to break their fast that afternoon when the news of the crescent moon sighting the previous night reached him! On the authority of Abu Hurairah (ra), «أن رجلاً جاء إلى النبي ﷺ فأخبره أنه رأى الهلال، فأمر رسول الله ﷺ الناس (ra)، بالإفطار، فأفطروا، ثم خرج فصلى بهم المغرب» **A man came to the Prophet ﷺ and informed him that he had seen the Hilal crescent moon. So the Messenger of Allah ﷺ ordered the people to break their fast, and they did so. Then he went out and led them in the Salah of Maghrib.**” Note that the sighter had seen the Hilal crescent moon after sunset the previous day, and continued traveling for almost a full day, until he reached Al-Madinah from that distant place, and informed them at the time of the Salah of Asr of his sighting the previous day. The Prophet ﷺ then acted upon this and followed his testimony. It makes no difference if the observer had traveled from Ash-Sham to Al-Madinah on the same day, using modern transportation, so that the authorities could act upon his report. The Prophet ﷺ would

not have asked him where he came from, nor would he have considered that the people of that distant region had their own sighting.

However, in the case of Ibn Abbas (ra), communication and transportation were not readily available to deliver the news in a timely manner. And, for Ibn Abbas (ra) to receive news of the sighting at the end of the month presented a dilemma: he had to outweigh it against the month's duration as stipulated in the hadith, and against the validity of their actions at the beginning of the month when the new Hilal crescent moon was obscured. They, too, acted upon the hadith and did not fast on Friday.

Therefore, Ibn Abbas (ra) prioritized the first two issues over the third. The reason for this preponderant outweighing was not Ibn Abbas's understanding that lunar sightings differ, but rather his explanation, **“This is what the Messenger of Allah ﷺ commanded us!”**

So, by examining the hadiths that have reached us from the Messenger of Allah ﷺ, which we mentioned at the beginning of this research, it becomes clear that they do not consider zones of visibility at all, nor is there any Shariah text among them that does so. And that Ibn Abbas (ra) outweighed preponderance between a group of hadiths to apply to a new incident and act accordingly, not that he had a special hadith that alone resolved the problem. Therefore, the idea of including the new moon's rising in the beginning of the month has no basis in Islamic Shariah Law, and including it in it is an error in which there is no possibility of correctness, since the text of Ibn Abbas's fatwa (ra) did not mention the Shariah reason ('illah) for his ijtiḥād, but instead it was understood by Muslim fuqaha who came later. Now that it has become clear that astronomers are unable to determine the zones of visibility with an accuracy that makes

them suitable for opposing the sighting, then the most that can be done with them is to be used as a guide.

A decisive response to the claim that the month can be established solely through astronomical calculations:

In the section on “Refuting the Establishment of the Month by Astronomical Calculations Alone,” reliance was placed on the rulings of reputable contemporary assemblies, most notably the resolution of the International Islamic Fiqh Academy, which stipulated the Shariah obligation to rely on sighting the new moon while utilizing calculations and observatories, but not replacing sighting with calculations. This also relied on a reliable jurisprudential transmission of the historical consensus of the people of the Shariah knowledge, while acknowledging that there are a few statements, both classical and modern, that contradict the majority opinion.

We cannot claim a definitive consensus in this matter, but we can demonstrate that the Shariah texts establish the method of establishment as a matter of Shariah obligation, either through sighting the new Hilal crescent moon or completing the prescribed number of days. Transforming “astronomy” into an “independent method of establishment” contradicts the apparent meaning of the Shariah text, and the historical practice of most ulema has been to prohibit this, while acknowledging the existence of a few dissenting opinions, both classical and modern.

The strongest evidence we include here is a well-established narration from Ibn Rushd, who stated in his "Bidayat al-Mujtahid بداية المجتهد" that ulema unanimously agree that the determining factor for Ramadan is the sighting of the new Hilal crescent moon, based on the hadith. This narration is commonly used in

clarifying points of contention because it directly establishes the fundamental legal principle, (الرؤية أو إكمال العدة) "sighting or completing the prescribed period."

The most beneficial contemporary institutional evidence here is the resolution of the International Islamic Fiqh Academy (1986), which stipulates: (1) If the new Hilal crescent moon is sighted in a country, it must be adhered to, regardless of differences in lunar phases; (2) The sighting must be relied upon, and astronomical calculations and observatories can be used but limited by hadiths and scientific facts. This resolution confirms our stance in two ways: it eliminates the "difference in lunar phases" as an impediment to the obligation of sighting, and it invalidates the "reliance on calculations alone" as a substitute for sighting.

Regarding the "refutation of Shariah textual evidence" used to justify replacing sighting with calculations: one of the most common arguments used by those who advocate for calculations is the interpretation of «فاقدروا» **"estimate for it,"** referring to the lunar stations, meaning **"calculate the phases of the moon."** This can be refuted scientifically, hadith-wise, and by fiqh by pointing out that the hadith narrations interpret «فاقدروا» **"estimate"** within the context of «أكملوا العدة ثلاثين» **"complete the count of thirty"** in the two Sahihs (Bukhari and Muslim), an interpretation that eliminates the possibility of error. It must be noted that some ulema have reported a few opinions that relied on calculation, but these are not the accepted view among the majority.

As for the contemporary view adopted by some institutions—such as the Egyptian Dar al-Ifta—that calculation is definitive, while Shariah sighting is prone to error, and that calculation can be relied upon to determine the beginnings of months, this requires two complementary refutations:

An Usuli (foundational) response: Astronomical calculations do not make the calculation a “Shariah sabab (cause)” or an “independent legitimate method” unless the Shariah (Islamic law) designates it as such. The Shariah stipulates that sighting or completion of the lunar month is the method of confirmation, and does not make mere knowledge of the conjunction a Shariah sabab for fasting.

A methodological response: Even within this school of thought, there is an inherited jurisprudential acknowledgment that “definitive calculations” are used for negation, not for confirmation, that is, to reject an impossible testimony, not to establish the month without sighting. The Dar al-Ifta of Egypt, the Egyptian fatwa authority, itself quoted al-Qalyubi's statement on the authority of Al-‘Abadi regarding the rejection of testimony when definitive calculations indicate impossibility.

This confirms our stance here: “We use astronomical calculations to invalidate a claim of impossible sighting, not to establish the month without sighting.”

In a decisive formulation that could be described as a “result of the research:” relying on calculations to independently determine the beginning of the month is a shift from the Shariah method of confirmation from sighting to calculation. This contradicts the apparent meaning of the Shariah texts and established Shariah rulings of the ulema. However, using calculations to determine the time of sighting, or to reject impossible testimony falls, under the category of expertise and judicial confirmation, not under the category of making calculations an alternative to sighting.

The scientific determination of the concept of astronomical impossibility, invalidates testimony, but without converting

confirmation to a scientifically determined calculation, is the key to methodological consistency.

“Absolute impossibility”: Geometric and physical factors that preclude the existence of the visible crescent moon at that particular place or time, leaving no room for the illusion of a “correct sighting.”

“Low probability and exclusion”: Observational and statistical factors that make sighting extremely difficult but not absolutely impossible under all circumstances.

The strongest criterion we rely on for “absolute impossibility,” and it is preponderantly outweighed to make it a judicial standard, is the fulfillment of one of the following conditions, as they are not merely “school criteria” but rather “existential conditions” for sighting:

- The moon must be below the horizon at sunset, so it is not above the horizon at all.

- Or the moon must set before the sun, in a negative lag, meaning there is no time after sunset when a Hilal crescent moon can be seen. The definition of “negative lag” as the difference between the times of the two settings and its role as a decisive factor in visibility is mentioned in the observational literature - Or the moon might be in a phase of “extreme proximity to the sun,” such that the “visible crescent” is not fully formed or visible due to the small elongation. Now, here the term “Danjon limit” must be used with caution: it roughly indicates a minimum elongation limit below which the crescent will not form as visible.

To help the reader understand the difference between “certainty” and “probability” in astronomy: Mohammad Sh. Odeh states in his study that there are many criteria for crescent visibility, more than 12, and that they depend on several factors

such as the arc of visibility, the width of the crescent, the elongation, and that the results vary according to weather conditions, the observer's experience, and other factors.

This in itself supports our central idea in this research, which is that “calculations that predict visibility” are not absolutely definitive, unlike some geometric calculations related to location, altitude, and sunset times. The United States Naval Observatory confirms that determining the time of the “new moon” is possible with precision, but predicting the sighting of the crescent based on “age” alone is not certain, and that the Hilal crescent moon in the first two days after the new moon is low in the horizon, and sets shortly after sunset and is seen in intense twilight, which makes the sighting difficult and variable according to different conditions.

A complex issue arises: Does the sighting of the new moon in Morocco obligate the people of Indonesia, even though their daytime has ended before the news of the sighting reaches them?

If the sighting of the Ramadan crescent in Morocco is legally established after sunset there, then this establishment makes the following day in Morocco, the period between dawn and sunset, the first day of Ramadan, for those who receive the news through a reliable source. However, Indonesia is several hours ahead of Morocco in terms of time. It often happens that the moment the sighting is confirmed in Morocco occurs while it is still late at night or after midnight in Indonesia. In other words, the actual day and night here do not change with the “name of the day” in the calendar. It may be “night” in Morocco and “night” in Indonesia at the same moment, even if the naming of the day differs, Monday and Tuesday, because the determining

factor in Islamic Shariah Law is the actual daytime and nighttime, not the calendar labels in relation to midnight.

Therefore, the practical question is not whether they agree on the name of the day. Instead, the question is: Did the people of Indonesia receive confirmation of the sighting of the new moon before their dawn, which marks the beginning of their fast? If they received the news before dawn, they could have made their intention to fast and observed their prescribed fast, which begins at their dawn. In that case, there is no issue.

However, if they did not receive the news until after dawn, or even after their day had ended and the sun had set, then that day, according to Islamic Shariah Law, was part of Ramadan. So, according to the doctrine of the unity in the sighting of the new Hilal crescent moon, which we adopt, they missed due to ignorance and the failure to receive the news in a timely manner. Therefore, they do not claim to have fasted what has passed, and it is not permissible to base the Shariah ruling on the names of the days.

Instead, the reality of the matter is considered: a prescribed day of Ramadan, between dawn and sunset, passed for them before they received the news, and its passing was due to a valid Shariah excuse. In that case, the ruling of making up the fast applies, to those who believe that the sighting of the new Hilal crescent moon in one country is binding on all Muslims, once the evidence is established and reaches them. This is because this day has been confirmed as being part of Ramadan, and it was not observed at its appointed time due to a valid Shariah excuse.

This point is further emphasized when considering the issue of the number of days of fasting: If the people of Indonesia begin their fast at the first dawn after receiving the news, without

making up the missed day, it may happen — when the crescent moon of Shawwal is sighted in a country that shares a portion of the night with Indonesia and receives the news in a binding manner — that they will be required to move to Shawwal before their total fasting reaches twenty-nine days, thus ending their fast at twenty-eight.

This is impermissible (haram) according to Islamic Shariah Law because a lunar month can only be twenty-nine or thirty days. The problem here is not a difference in the name of the day, or in the conventional time boundaries of the date, but instead that the times in the far east are ahead: The Shariah day that is considered the first of Ramadan based on the sighting of the crescent moon in the far west, may have already been completed in the far east before the news arrives. If they are not compelled to make up the missed day, and then the beginning of Shawwal is later confirmed for them by credible evidence from a region that shares the night with them, a flawed result will emerge regarding the number of days. Therefore, we said: Closing this possibility - while adhering to the principle of the unity of the visual sighting of the Hilal crescent moon - is done by making the day missed due to a Shariah excuse, to be made up after Ramadan, not because we consider “Monday and Tuesday” or because the international calendar obliges us to do so, but because we consider the true Shariah fasting day, from dawn to sunset, that was missed by them before knowledge, and because the Shariah does not permit Ramadan to end for a people on less than twenty-nine days if the entry of Shawwal is confirmed to them by valid testimonial evidence. To further clarify with a specific example: If the crescent moon is sighted in Marrakesh, Morocco, this occurs after sunset in Morocco. At the same moment, Indonesia — due to its time zone — is usually in the late hours of

the night, just before dawn, and may have already entered dawn if the sighting in Morocco was delayed. The crucial point here is not "Monday and Tuesday," but rather the following question: Did the people of Indonesia receive news of the Hilal crescent moon sighting before or after their dawn?

First Scenario: The news reaches Indonesia before dawn. If the sighting occurs in Morocco while Indonesia is still experiencing night, and the reliable news reaches them before their dawn, they are obligated to make the intention to fast and observe their prescribed fast from dawn to sunset. In this case, there is no issue regarding the start of the fast or the number of days.

Second Scenario: The news reaches Indonesia after dawn, and daylight has already begun there. However, if the news does not reach them until after dawn — that is, after their Shariah prescribed day of fasting has begun — then this day has begun for them without their knowledge of the sighting of the new moon. Therefore, it is not permissible to consider it a day of fasting for Ramadan from the outset, due to the lack of a pre-dawn intention, according to the majority of ulema who stipulate the requirement of a pre-dawn intention for obligatory fasts. Thus, they should practically treat this day as one for which the sighting of the new moon was not initially confirmed. If they had already eaten, they are not required to make up the elapsed time in addition. If the news reaches them during the day, it is more prudent to abstain from eating and drinking for the remainder of the day out of respect for the event, and then make up this day after Ramadan. This is because, according to our principle of the unity of the sighting of the new Hilal crescent moon, it has become clear that it was indeed a day of Ramadan, and its performance was only missed due to the excuse of the lack of confirmation before dawn.

Third scenario: The news arrives late, even after sunset in Indonesia, meaning their entire day has passed and they have entered the night of the following day, assuming the sighting was confirmed in Canada, for example. This is the clearest example of the potential complications: the new Hilal crescent moon might be sighted in Canada, but the news doesn't reach Indonesia until after sunset, when their daytime has already ended and they have entered a new night. In this scenario, we clearly state: the Shariah prescribed day of fasting has passed completely before the sighting of the new Hilal crescent moon was confirmed. Therefore, there is no point in discussing fasting on that day as a Shariah obligation, as the day has passed. Instead, the Shariah ruling is to make up that day by fasting one day after Ramadan, because it is the day that was confirmed to be part of Ramadan but missed due to a valid Shariah excuse.

This is the clearest example of the potential complications. Furthermore, the effect of this adjustment becomes apparent in the matter of the number of days: if the missed day—in the second or third scenario—is not made up, it may later happen that the crescent of Shawwal is sighted in a country that shares a portion of the night with Indonesia, such as Iran. The zonal time difference between Iran and Indonesia ranges approximately from 3.5 to 5.5 hours, where Indonesia is always ahead. This is a very small difference compared to the length of the night, approximately 10–14 hours depending on the season and location, hence the significant overlap in nighttime. Assuming that Ramadan in Morocco and Iran, for example, lasts 29 days, and the sighting is duly confirmed for the people of Indonesia, they are obligated to begin Shawwal. This then creates the ambiguity that their fast may end after 28 days. The solution to this problem — according to those who believe in the unity of the

sighting of the Hilal crescent, and the obligation to accept the sighting once it is confirmed and evidenced — lies in considering the missed day as a Shariah valid day of Ramadan, which must then be made up, not in considering the name of the day or the calendar time-zone lines.

Conversely, those who base their rulings on Ibn Abbas's understanding (ra) that a region must not be obligated to adhere to anything beyond what is readily available to them within a practical framework, may not initially require a makeup fast: They may consider themselves absolved of responsibility unless the sighting of the new Hilal crescent moon in Shawwal is definitively established before the completion of twenty-nine days. However, if the sighting of the new moon is indeed established before the completion of twenty-nine days through valid testimonial evidence, the only remaining way to rectify the discrepancy is by requiring a makeup fast, rather than altering the Usul (foundation) of Shariah obligations.

This is the point of divergence between the two approaches. The point here is that the Shariah ruling on the unity of the new moon is determined based on the actual length of day and night, the time of dawn, and the arrival of the testimonial evidence, not on the names of the days or the conventional divisions of the calendar, based on midnight.

Is the consideration the sharing in a part of the night? Or in the naming of the days, as Monday or Tuesday, and what are the implications for the International Date Line?

An objection may be raised as follows: The line separating the two dates, for example, Monday and Tuesday, near Alaska and eastern Russia, the International Date Line, is based on the fact

that we may find two places that are very close - indeed, there may be two islands that are almost adjacent - where this one is “Monday” and that one is “Tuesday.” So it is said: On what legal basis do we make this conventional line a standard for the beginning of night and day, or do we base on it the obligation of one country to observe the sighting of another country? And if people agreed - hypothetically - to move the line of separation to be at Greenwich, the names of the days would change globally, so would the rulings change?

The answer that clarifies the issue begins with distinguishing between “astronomical reality” and “calendar convention.” Night and day are an astronomical reality originating from the Earth’s rotation around itself, and their beginning and end in every place are perceived by sunrise and sunset, and with dawn and sunset in the language of the Shariah, while “civil convention” of Monday or Tuesday, the boundaries of time zones and the International Date Line, are all human arrangements aimed at organizing appointments and transactions, not that they create night and day or change their reality.

Therefore, famous paradoxes may arise, such as those of the two Diomedes Islands in the Bering Strait: a very short distance separates them, yet the Date Line separates them. Figuratively, it is said: this is “Yesterday’s Island” and that is “Tomorrow’s Island,” even though the sun does not change its course, nor does the actual time of sunset change due to the different calendar labels. Only the “name of the day” changes. If the Date Line were moved — theoretically — to Greenwich, nothing would change regarding sunrise and sunset, nor whether it is night or day in that location; only the administrative designation of the day would change. From this, it becomes clear that basing Shariah rulings on the “name of the day” itself is a weak

argument, because the name of the day is subject to human convention, while Islamic Shariah Law links acts of worship to fixed astronomical indicators: the Shariah prescribed day of fasting is from dawn until sunset within the zone of visibility of the obligated person, and the times of Salah are the same. The determining factor, then, is the actual night and day, not a date by civil convention. Accordingly, the discussion of “Does the sighting of the new moon in one country obligate another?” is not resolved by asking: Is it Monday or Tuesday? Instead, it requires two specific questions:

(1) What was the situation in the other country when the sighting occurred: Was it nighttime, between sunset and dawn, or daytime? This is determined by its horizon, not by the date line;

(2) Did the valid evidence reach them at a time when they could apply the ruling to their legal day? Therefore, the criterion of “sharing a portion of the night,” if it refers to a true overlap of nighttime which is a time when the night window overlaps between two countries, such that they are both after sunset and before dawn, is a criterion that is understandable from a practical standpoint, because it is not affected by the date line or the naming of days. Instead, it relates to the reality of night on Earth, and it can be verified by the times of sunset and dawn without making astronomical calculations a “definition of the month.” As for making the criterion of “the passing of 24 hours” an independent basis, this is not what Islamic Shariah Law bases its rulings on. Islamic Shariah Law does not say, “Fast for 24 hours,” but rather, “from dawn until night.”

However, a scenario may arise that can be used to illustrate the application of the law, not to define the basis itself: If credible evidence is presented during the day indicating that the day is not Ramadan, or that it is Shawwal, then this evidence must be

acted upon immediately on the same day. This is illustrated by the well-known incident where testimony of the sighting of the new moon arrived during the day, and the people were instructed to break their fast before sunset, as mentioned in the hadith of the Prophet ﷺ. The implication here is not that “the date has changed” or that “24 hours have been completed,” but rather that if evidence is presented indicating that this day is not a day for fasting, then fasting must be abandoned immediately according to their local Shariah day.

It is then clear that the Indonesian problem we discussed earlier is not affected by the objection of the calendar: our statement - for example - that if the people of Indonesia have their night and day and then the sighting of the Hilal crescent moon is confirmed in the west, is it binding on them? This is not based on the fact that the west is “on one day” and they are “on another day” according to the calendar. Instead, it is based on: when was the sighting confirmed and when did the news reach them, and was it before or after dawn for them, and how do we ensure that they do not end up fasting for 28 days if the Hilal crescent moon of Shawwal is confirmed in a region, that shares a part of the night with them and the news reaches them at the time of Shariah obligation?

In that case, the opinion of making up the fast may be chosen to cover the possibility of a deficiency in the number, not because “civil calendar” is binding on them, but because applying the confirmation of Shawwal to them - if it occurs and is confirmed and reaches them - may interrupt their fasting on the twenty-eighth day, so this is compensated for by making up the first day as a precaution to correct the number, while the possibility of acting on the understanding of Ibn Abbas (ra) remains in not

being binding, except with the confirmation of the message and the ability to act on it.

The conclusion that settles the objection is that the International Date Line - whatever its location - is not suitable to be a Shariah standard in itself, because it does not create night or day, but rather it is a human organization of the calendar. The Shariah and scientific standard that is not disturbed is “the nighttime and daytime in the horizon of each country” and “the establishment and arrival of testimonial evidence” and “the application of the Shariah ruling to the local Shariah day of fasting from dawn to sunset.” Thus, the paradox of the two nearby islands with different histories is resolved: both live in one sun and almost one sunset, but people there called this day “Monday” and here “Tuesday.” This does not entail a change in the Shariah rulings of fasting except to the extent that it entails a difference in horizon, arrival, and ability to act on the news, not to the extent that it entails a difference in convention in naming the days.

Question: How Does a Judge Verify the Validity of Witness Testimony Regarding the Beginning and End of the Month?

Firstly, if you are a judge and someone testifies to having sighted the new Hilal crescent moon, these are the precise questions you should ask them before accepting their testimony, to ensure they actually saw it and not imagined it:

Shariah and technical questions regarding the sighting: Sample questions for judicial verification of a new moon sighting testimony: (Including the jurisprudential and astronomical aspects in detail):

Question	Incorrect answer (invalidates the testimony)	Correct answer (accepted)
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1. On what day and date did you see the Hilal crescent moon?	Before the 29th, or at a time other than the sighting (such as noon)	Evening of the 29th of the month (Hijri)
2. At what time approximately did you see the Hilal crescent moon?	Before sunset, or long after the moon has set	Immediately after sunset and for a short period (from 5 to 45 minutes)
3. In which part of the sky did you see the Hilal crescent moon?	East or North, therefore: invalid; the crescent moon is not visible there at sunset	On the western or southwestern side
4. How long did the Hilal crescent moon remain in the sky after sunset?	Less than 5 minutes, practically impossible, or he doesn't know	At least 10 minutes in a clear sky
5. Did you see the Hilal crescent moon clearly, or were you uncertain?	"Perhaps," or "I thought," or "it was a tiny dot," or "it appeared and disappeared suddenly," or "perhaps it was a star."	I saw it clearly, in the form of a distinct, curved crescent moon, and it gradually disappeared.
6. Did you see the Hilal crescent moon alone or with others?	Alone, but also: he shows hesitation or doubt, and does not make a definitive statement.	With others, or alone, but definitely
7. Was the Hilal crescent shape curved? And in which direction was its curvature?	Its curvature in the opposite direction to the sun, this often indicates a star or celestial body.	The Hilal crescent moon curves towards the sun, that is, its edges point towards it
8. What were the weather conditions like at the time of the sighting?	Dense clouds, heavy dust, fog, or "I couldn't make out the stars"	The sky is clear or has light clouds that do not obscure the horizon.
9. How would you describe the crescent moon, regarding its thinness, thickness and curvature?	Circle, very bright, its point upwards or vertical, or with no obvious curvature	A thin thread of light, almost horizontal, with delicate ends, slightly curved downwards
10. Did you use an instrument such as a telescope or binoculars?	Yes, but I couldn't make out the crescent moon or the view was blurry.	No, or yes, depending on the crescent moon's visibility.
11. Do you have any previous experience in sighting the Hilal crescent moon?	No, it's my first time, and I'm not sure what it looks like and I can't distinguish it from the other stars.	Yes, I have seen the Hilal crescent moon before and I know it well.

12. Did you see the Hilal crescent moon gradually rise in the sky, or did it remain stationary?	It moved quickly, or disappeared suddenly and then reappeared, or “disappeared when I looked directly at it” (which suggests an optical illusion or star).	It remained close to the horizon, then disappeared with the natural course of time.
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Key Notes for Investigation:

If a witness states that the Hilal crescent moon was in the east, their testimony is immediately rejected.

If they say the crescent was straight or circular, this is not a characteristic of a crescent moon.

If the crescent appears curved in the opposite direction to the sun so that it appears as an “arc” in the wrong direction, it is most likely a star or planet, not a crescent moon.

Firstly, Golden Rule: Any testimony that contradicts definitive astronomical information, such as claiming to have seen the crescent moon before its birth, since the astronomical determination of its birth is definitive, or before sunset, or in a location where the moon is not visible at all, is invalid in Shariah.

This is not an introduction to calculating the beginning of the month, but instead an application of the Shariah rulings governing testimony: testimony is not accepted in court if it contradicts definitive or observable evidence. If the judge knows the testimony to be false, they will reject it and not rule based on it, because the testimony then pertains to something impossible or invalid, the invalidity of which has been confirmed by evidence. Ulema of fiqh (Shariah jurisprudence) have stated that a judge may reject testimony based on his own knowledge if it is proven false, and that a Shariah ruling cannot be based on testimony whose meaning has been proven impossible.

Secondly: Definitive astronomical factors that make sighting the Hilal crescent moon impossible, even with a telescope, and which

necessitate rejecting the witness's testimony regarding the sighting:

If any of these factors are present, the testimony of sighting is rejected both by Shariah and rationally, because the sighting is scientifically impossible according to the consensus of astronomical observatories, based on definitive factors. To reinforce the aspect of “rejecting testimony that contradicts reality” — while maintaining the principle of sighting — the author relied upon fiqh and judicial texts that stipulate that a judge rejects testimony if it contradicts sensory perception or if there is definitive evidence of its invalidity, including statements attributed to prominent jurists such as Ibn Abd al-Barr and Ibn al-Arabi, and statements from the Shafi’i school regarding the rejection of sighting testimony when “definitive calculations” confirm its impossibility. As for the precise scientific support, the author relied on the literature on “crescent visibility” in observational astronomy and the criteria for visibility, focusing on what can reach the degree of “certain impossibility,” not merely “weak possibility” or “probability”, from scientific sources such as: the astronomical observation page on the crescent at the United States Naval Observatory, materials from the Royal Museums Greenwich, and normative studies, such as Mohammad Sh. Odeh and B. D. Yallop, that explain “lag,” “elongation,” and “Danjon limit,” and confirm the multiplicity and variation of schools and criteria.

The Fiqhi Basis for Rejecting Hilal Crescent Sighting Testimony When a Definitive Astronomical Impossibility Exists

The main point here is that rejecting testimony is not about “relying on calculations instead of sighting.” Instead, it is applying a separate chapter in jurisprudence: the chapter on judicial adjudication and testimonial evidence. Testimony is accepted if

its conditions are met and what is testified to is perceptible and rationally possible, and it is rejected if the invalidity or impossibility of what is testified to is confirmed. This distinction was explicitly stated in a fiqhi treatment of the issue of a “crescent that has not yet been born.” It was established that there is a clear difference between “establishing the month through calculation, which is explicitly rejected by a broad majority” and “rejecting testimony that claims a non-existent reality.” The latter is at the heart of the rulings on testimonial witness, not a matter of shifting the establishment of the month to calculation.

Among the fiqhi texts upon which this can be built is the following: that treatment stipulated the rule: a condition for accepting a witness’s testimony before a judge is that it does not contradict perceptible and definitive facts, and that if the judge knows something contrary to what they testified to, he rejects their testimony and is not permitted to rule based on it. In this context, it is reported that Ibn al-Arabi stated that evidence proving the invalidity of the testimony prevents its acceptance. Ibn Abd al-Barr recounted a consensus that if a judge knows the testimony to be false, his knowledge is binding, and he does not rule based on it. This is a very suitable legal and judicial statement to serve as an explicit legal basis for our earlier statement: “Any testimony that does not conform to definitive astronomical information... invalidates it according to Islamic law.”

Also included in this category are the statements of some later Shafi’i jurists. In al-Qalyubi’s commentary, it is reported that Ibn Qasim al-Abadi stated that if a definitive calculation indicates the impossibility of sighting the Hilal crescent moon, the testimony of trustworthy witnesses claiming to have seen it is not accepted,

and their testimony is rejected. The significance of this statement lies in its explicit connection of the issue to the topic of testimony and possibility, rather than establishing calculation as an independent method for determining the beginning of the month. Furthermore, the invocation of قاعدة رد الشهادة بمخالفة الحس "the principle of rejecting testimony due to contradiction with sensory perception" appears in a journalistic and fiqhi source that attributes the meaning to Maliki jurisprudence, Abu al-Walid al-Baji. This source states that a judge rejects testimony if it contradicts sensory perception, and that this is "unanimously agreed upon," as accorded by Ibn Abd al-Barr. Although this text originated from a journalistic source, it serves as a relevant reference point within the research. If it is argued, "The testimony of a just person is never rejected," we offer the following decisive response: Justness is a necessary condition, but it is not the only one. Even a just person can err, and may mistake a star, cloud, or light for something else. Therefore, fuqaha stipulated the possibility of what is testified to and the absence of conclusive evidence to the contrary. A legal example is given: If a witness testifies that he saw so-and-so in a certain place, and you know for certain that he is not there or has died, this testimony is rejected, even though the witness is just. The analogy to the sighting of the new moon is clear. On the other hand, it is not correct to say "the maps of the astronomical schools are speculative" and then make "limitation values" from those same schools conclusive, with which we reject the testimony of the just, except after a systematic control that distinguishes between two different types of "calculation" and between the degrees of certainty and speculation in them.

Firstly, the Crucial Distinction: Two Types of Astronomical Data:

A) Definitive geometric and existential data, which is describing reality, not predicting visibility:

This is not about “schools” or “possibility maps,” but instead calculating the position of the sun and moon relative to the horizon at a specific place and time: Is the moon above or below the horizon? Does it set before or after the sun? How long does it remain visible after sunset? This data can be calculated with very high accuracy because we are talking about the positions of celestial bodies and sunrise and sunset times, and it falls under the category of “technical expertise” in describing reality, not “preferring human vision.” The accuracy of modern orbits, based on advanced observation and measurement techniques such as Lunar Laser Ranging, reaches very high levels, and the JPL report on DE430/DE431 states that the lunar orbit is known to submeter accuracy in the modern era.

The present-day lunar orbit known to submeter accuracy is what fuqaha might call a “definitive calculation” if its implication is “existential impossibility,” so the moon is not even in the sky after sunset in that location.

B) Predictive and observational data about will humans see it or not?:

As for maps that say “Here it’s possible” and “Here it’s impossible,” they often don’t stop at geometric descriptions but move on to estimating human visibility based on statistical models and past experiences, influenced by atmospheric transparency, glare, and observer’s experience. The scientific body itself (USNO) states that the timing of the visible crescent’s appearance cannot be predicted with certainty and depends on numerous factors; it cannot be expected as a fixed pattern.

A more accurate alternative to the phrase “the crescent moon has not yet been born”: Instead of making “conjunction” alone conclusive — due to definitional differences, including geocentric and topographical — we make the conclusive factor the geometric result: Was the moon west of the sun, such that it would necessarily set before it, or was it below the horizon at a time when visibility was possible? In other words, it is more accurate than saying, “The Hilal crescent moon has not yet been born” to say, “The moon was not in a position that would allow for visibility.” This is because “conjunction,” the moment of the new moon, has precise astronomical definitions that may vary depending on the method of measurement, so we do not consider it the sole conclusive factor.

The conclusive factor, on which there is no disagreement, is the direct geometric result: Was the moon above the horizon after sunset, such that there was a time when it could be seen? If the moon was below the horizon or set before the sun, then there is no time after sunset in which the Hilal crescent moon could be seen, and the testimony is definitively rejected. If these conclusive factors are established, then the testimony becomes “contrary to sensory perception,” in the Shariah sense: what is testified to is not perceptible to the senses. This is in complete harmony with the jurisprudential text that we cite from Al-Qalyubi, quoting Ibn Qasim Al-Abadi, *إذا دلّ الحساب القطعي على عدم رؤية الهلال لم يُقبل قول العدول برؤيته وتُرَدّ شهادتهم...* “If the definitive calculation indicates that the Hilal crescent moon was not seen, the testimony of trustworthy witnesses that it was seen is not accepted, and their testimony is rejected...” The point of benefit here is: “The definitive calculation” means what indicates certainty about the impossibility of seeing it (not merely the likelihood of its difficulty).

Second: “Visibility limits,” such as elongation, age, height and illumination, are inherently probabilistic and uncertain so they alone should not be considered conclusive. These limits are used as indicators, not “conclusive determinants,” because the transition from “the crescent moon is above the horizon” to “is it visible to the naked eye?” is a transition from description, to observational judgment, which is scientifically established as uncertain.

Two examples illustrate why we should not consider them definitive:

Age: USNO reports that very early sightings with the naked eye, at around 15.5 hours, have been recorded, and even earlier sightings with binoculars, around 12.1 hours, are recorded. This indicates that a “limitation,” as a critical value, such as 8 hours should not be presented as a general epistemic certainty, but rather as an indicator of “usual and practical impossibility,” not “subjective impossibility.” The Danjon limit: The literature mentions an approximate limit of approximately 7 degrees, whilst some more recent literature sets it at 4.5 degrees, below which the Hilal crescent moon is not visible, the Danjon limit. However, this remains an approximate and debatable framework in terms of being a “rigid limit,” though it is very strong as a presumption.

Third: The difference between “presumptive world maps” and “a judge’s consultation with an expert in a specific case” is not that the former is “uncertain” and the latter “definitive” in an absolute sense; rather, the difference is this: World maps of possibility often accompany a composite judgment:

Part one: A geometric calculation is almost definitive.

Part two: A classification of the possibility of visibility is probable by modelling.

In the case of a judge and a witness, the expert's inquiry should be formulated on two separate levels:

Definitive level: “Was the moon above the horizon after sunset in that city?” Did it remain visible after sunset? If they say no, this is conclusive evidence that undermines the possibility of what was witnessed, thus justifying the rejection of the testimony.

A level of conjecture: “If it was above the horizon, would it usually be visible with that elongation, height and brightness?” This alone does not invalidate the testimony, but it constitutes a legal presumption: it necessitates further verification, requesting multiple witnesses, comparing testimonies, and examining the witness’s description, including the direction of the crescent, time of observation, and duration of visibility.

With this precision, our statement that “maps are uncertain” becomes accurate, and the rejection of the testimony remains based on a different kind of “conclusive evidence,” the description of reality, not on converting the establishment of the month into a calculation.

Therefore: The jurisprudential basis for rejecting the testimony of a crescent sighting when there is a definitive astronomical impossibility: The main point here is that rejecting the testimony is not “relying on calculation instead of sighting,” but rather it is an application of a separate chapter in jurisprudence: the chapter on adjudication and evidence. Testimony is accepted if what is testified to is perceptible and logically possible, and it is rejected if it becomes clear to the judge — through his own knowledge or the expertise of specialists — that what is testified to is

impossible. A distinction must be made between two types of astronomical data:

First: Geometric and existential data that describe reality in a specific place and time: such as the moon being above or below the horizon at the time when sighting is possible, and whether it remains above or below the horizon after sunset or sets before the sun. This data falls under the category of “describing reality,” not “predicting the sighting,” and it is under this category that the jurists’ expression “definitive calculation” can be applied.

Second: Observational and probable data related to the human visibility of the crescent moon, including age, elongation, altitude, and intensity of brightness. These, in themselves, do not reach the level of certainty because visibility is affected by many factors and cannot always be definitively determined.

Therefore, if the judge consults specialists, the criterion for rejecting testimony should be absolute existential impossibility, such as the moon being below the horizon after sunset in that city, or setting before the sun and leaving no time for visibility after sunset. As for the circumstantial criteria related to the difficulty of visibility, these are circumstantial evidence that strengthens the argument against the witness's reliability and necessitates further verification, but they are not, on their own, conclusive.

This meaning is reinforced by explicit legal statements from the Shafi’i school. Al-Qalyubi quoted Ibn Qasim al-Abbadī as saying that if “definitive calculations” indicate the impossibility of visibility, the testimony is rejected.

Factor/Standard	Its rank in the judiciary	A definitive and absolute criterion for rejecting testimony, through existential impossibility	Strong circumstantial evidence and support, cannot be refuted on its own	Brief practical notes
The necessity of the moon being above the horizon after sunset, topocentric.	Definite	If the moon is below the horizon at the time of the alleged observation after sunset, at an altitude $< 0^\circ$, the testimony is rejected.	—	This is the strongest argument because it negates the “site of vision” altogether, as there is no moon in the sky.
The moon remained after sunset (Lag time)	Definitive or Presumptive	Lag ≤ 0 , the moon sets before or at the same time as the sun.	Very small lag, of $<10-15$ minutes, represents strong evidence.	The decisive factor here is the “lack of visibility after sunset.” The brevity of the visibility is circumstantial, as it may be visible for a short time under exceptional circumstances.
Alleged observation time compared to sunset times	Definite	Claiming to have seen an “evening crescent moon” after it had been confirmed that it had already set.	Claiming a sighting too far from the “usual observation window,” such after an hour or two whilst the moon is very low, is circumstantial evidence.	The hour, minute, and location of the witness are checked with precision.

Angular elongation (ARCL)	Strong evidence	It is preferable not to make it a single definite evidence.	A very small elongation (near or below $\sim 7^\circ$) is a very strong indication that it is not possible to see with the naked eye; the earliest reliable sightings are usually near around 10° .	USNO confirms that visibility is not predictable with certainty, that elongation is the most important initial factor, and that the earliest reliable cases of visibility are around 10° . And "Odeh" extracts the "Danjon limit" of around 6.4° in its database by means, as an empirical given, not as a legal rule.
Moon's altitude above the horizon at sunset observation time	Strong evidence	—	Very low altitude, such as $< 2^\circ$, is strong evidence due to glare, refraction, and atmospheric absorption.	It is not conclusive on its own because refraction and transparency varies, but it is a very strong indicator in practice.
The difference in altitude between the moon and the sun (ARCV / Arc of Vision)	Strong evidence	—	Very small ARCV = Strong evidence, as twilight glare increases and discrimination becomes more difficult.	It is included in visibility models, such as Yallop and Odeh, but remains within the realm of probability.

<p>Age since new moon (Age)</p>	<p>Strong evidence, but not conclusive, so it does not invalidate testimony, but it requires verification</p>	<p>—</p>	<p>Less than around 15.5 hours with the naked eye is very strong evidence; and less than around 12.1 hours even with a telescope is very strong evidence.</p>	<p>USNO notes that the 15.5-hour visual observations are reliable but with exceptions, and the 12.1-hour observations with binoculars are also with exceptions.</p>
<p>Illumination, Crescent Thickness, and Width</p>	<p>Supportive or Strong Evidence</p>	<p>—</p>	<p>Very faint illumination or extremely small crescent visibility is evidence of weak brightness.</p>	<p>This is because it is affected by elongation and weather conditions, it is mentioned as evidence, not as conclusive evidence.</p>
<p>Vision prediction maps and models such as Yalop and Odeh</p>	<p>Presumption, which does not invalidate testimony, but requires verification</p>	<p>—</p>	<p>If models classify an area as “invisible or below boundary,” it is strong evidence requiring further investigation, not automatic dismissal.</p>	<p>NASA and NTRS describe these criteria as predictive and experimental; the “best” among them, is Yalop, but still within the realm of prediction and probability, not certainty.</p>
<p>The witness described the direction and position of the Hilal crescent moon.</p>	<p>Strong evidence</p>	<p>—</p>	<p>If the description contradicts obvious astronomical reality, such as claiming a location where the moon could not possibly be at that time, is strong evidence of error.</p>	<p>For example: the evening crescent moon is sought near the west after sunset; errors in direction and elevation weaken accuracy.</p>

Matching, multiple testimonies close in time and place	Strong evidence	—	The presence of multiple observations from the same region supports, or their absence under favorable conditions may weaken the evidence.	It is not conclusive because people may miss it or be unaware of its location, but it is an important indicator in “verifying testimony.”
Weather and transparency, dust, lighting and light pollution	Supportive evidence	—	Adverse circumstances coupled with a claim of "very early" vision is additional evidence against the claim.	USNO states that visibility is greatly affected by weather conditions and the observer’s experience.

The definitive statements here are not based on calculation rather than observation, but rather negate the very existence of the site of the visibility, such as the moon is not above the horizon after sunset and it does not remain above it.

As for the limiting figures, such as age, elongation, and height, they are indicators used for verification, because human observation cannot be predicted with absolute certainty.

And Allah ﷻ knows best.

Praise be to Allah ﷻ, Lord of the Worlds.

The Noble Companion Jarir ibn Abdullah al-Bajali (ra)

[\(Translated\)](#)

By: Ustaadh Rayan Issa – Wilayah Iraq

Jarir ibn Abdullah al-Bajali was one of the most prominent Companions and a leader of his people. He combined physical beauty, eloquence, and gentle character, earning him the praise of the senior Companions. A well-known virtue associated with him was that the Prophet ﷺ never saw him without smiling and praying for his steadfastness and guidance.

His name was Jarir ibn Abdullah ibn Jabir ibn Malik al-Bajali al-Ahmasi. His kunya (nickname) was Abu Abdullah, and it is also said: Abu Amr. His sons, as is well known, were: Al-Mundhir, Ubaydullah, Ibrahim, and Bashir. His tribe was Bajilah; genealogists differ on its lineage: whether it was from Yemen or from Nizar. He came to Madinah as a Muslim in Ramadan of the tenth year of the Hijra, accompanied by a group from his people (or it is said, in the ninth year).

Embracing of Islam and Visit to the Prophet ﷺ:

Jarir (ra) came to Madinah in a delegation from his people. It is narrated that the Prophet ﷺ informed his Companions (ra) before his arrival of the coming of a noble man from Yemen, and some narrations mention a “touch of an angel” on his face. When he entered, the Messenger of Allah ﷺ honored him and accepted his Bay’ah of allegiance on the principles of the Deen and its practical obligations. Jarir said, «بايعتُ رسولَ الله ﷺ على إقام الصلاة، وإيتاءِ الزكاة، والنُّصح لكلِّ مُسلمٍ»

Messenger of Allah ﷺ to establish Salah, pay Zakat, and offer sincere advice to every Muslim.”

His Virtues with the Messenger of Allah ﷺ:

Among the most prominent of his virtues is what Jarir himself narrated: that the Prophet ﷺ «**لَمْ يَخْجُبْهُ**» **“Never turned him away”** from the time he embraced Islam, «**وَلَا رَأَهُ إِلَّا تَبَسَّمَ فِي وَجْهِهِ**» **“and never saw him without smiling at him.”** He complained to him of his weakness in remaining on horseback, so the Prophet ﷺ patted him on the chest and prayed for him, «**اللَّهُمَّ ثَبِّتْهُ، وَاجْعَلْهُ**» **“O Allah ﷻ, strengthen him and make him a guide and one who is guided.”** It was a blessed supplicated Dua, as evidenced by his life. For this reason, Umar ibn al-Khattab (ra) famously called him "the Yusuf of this Ummah" because of his handsomeness and character.

Missions during the Prophetic Era:

The Prophet ﷺ entrusted him with missions that demonstrated his trust in him and his people. Among these was sending him on a military expedition to demolish Dhu al-Khalasa, a house that was revered in the Jahilliyah (pre-Islamic times) and called the “Yemeni Kaaba.” The Prophet ﷺ asked him, «**هَلْ تُرِيحُنِي مِنْ ذِي**» **«هل تريحني من ذي الخَلَصَةِ؟»** **“Will you relieve me of Dhu al-Khalasa?”** So, he set out with a group of horsemen from the tribe of Ahmas, and they demolished it. It is also reported that he was sent to Yemen on some of his Dawah and Jihad missions.

After the Death of the Prophet ﷺ: Jihad, Leadership, and Abstaining from the Fitnah (Strife).

When the Messenger of Allah ﷺ passed away, Jarir was engaged in some of his duties in Yemen, and then he participated in strengthening the foundations of Islam in those regions. When the conquests of Iraq and Persia began, he and his people

performed admirably, until he settled in Kufa and built a house there. Then, when the strife broke out towards the end of the Khilafah (Caliphate) of Uthman (ra), Jarir preferred to withdraw from fighting and moved to Qarqisiya on the Euphrates, where he remained until he died.

Moments of his Participation in the Conquests:

Jarir was on the right flank of the army of Sa'd ibn Abi Waqqas at the Battle of Qadisiyyah, a position that demonstrates the leadership's confidence in him and his people. He was mentioned in the Battle of Buwayb, among the Muslim leaders who witnessed those momentous days. He was sent to Hamadan in the year 23 AH, where he fought its inhabitants and was struck in the eye by an arrow. Hamadan was then conquered, similar to the Treaty of Nahavand.

Narration of Hadith and its Impact:

Jarir (ra) was a narrator of the Sunnah. Among the things that demonstrate the firmness of his character is the well-known hadith on «النُّصِيحُ لِكُلِّ مُسْلِمٍ» **“advice to every Muslim,”** which is a comprehensive principle in the morals and dealings of a Muslim. The books of Hadith and biographies have also preserved for us his stories of humility and good character, so he combined for himself the honor of Companionship, the beauty of character, and the sincerity of advice.

The Courage to Speak the Truth

Ustadha Aisha Al-Zaatari

Speaking the truth boldly and courageously is a Shariah obligation ordained by Allah ﷻ. It is a virtue that the believer strives for in obedience to the command of Allah ﷻ, seeking His pleasure and attaining the highest ranks. It is something the Islamic Ummah constantly needs, especially in matters of ruling governance and politics. Speaking the truth to the ruler who governs the Muslims according to Shariah Law of Allah ﷻ, and holding him accountable if he errs, makes mistakes, or acts unjustly, is a safeguard for preserving the integrity of ruling governance from misapplication or even greater transgressions.

Numerous Shariah texts urge speaking the truth, condemn cowardice, and criticize fearing people instead of fearing Allah ﷻ. Among the noble verses of the Quran that indicate the obligation and virtue of speaking the truth are the following:

Allah ﷻ says, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ﴾ **“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves”** [TMQ Surah An-Nisa’: 135].

And Allah ﷻ says, ﴿وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ تَعْلَمُونَ﴾ **“And do not mix the truth with falsehood or conceal the truth while you know it”** [TMQ Al-Baqarah: 227]. This verse prohibits concealing the truth and mandates revealing it so that people may be guided by it and follow it. And Allah ﷻ says, ﴿الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا﴾ **“Those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah in accounting”** [TMQ Surah Al-Ahzab 33:39]. Here, Allah ﷻ praises those who convey

His messages to people, fulfill their trust, and fear Him alone, not fearing anyone else. Neither the tyranny nor the power of anyone can prevent them from conveying Allah's messages.

Among the hadiths in the purified Sunnah regarding the obligation to speak the truth is the following: on the authority of Abu Sa'id al-Khudri (ra), who said, the Messenger of Allah ﷺ said, «لا يَمْنَعَنَّ رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا رَأَاهُ أَوْ شَهِدَهُ، فَإِنَّهُ لَا يَقْرَبُ مِنْ أَجْلِ» «**Let not the fear of people prevent a man from speaking the truth when he sees it or witnesses it, for it neither hastens death nor delays sustenance**» (Narrated by al-Tirmidhi and Ibn Majah).

On the authority of Abu Dharr al-Ghifari (ra), he said, «أوصاني بألا، دوني، وأوصاني بحب المساكين والدنوّ أنظرَ إلى مَنْ هو فوقِي، وأن أنظرَ إلى مَنْ هو منهم، وأوصاني أن أصلَ رحمي وإن أدبرت، وأوصاني ألا أخاف في الله لومة لائم، وأوصاني أن أقولَ الحقَّ وإن كان مرًا، وأوصاني أن أكثرَ من قول: لا حولَ ولا قوّةَ إلاّ بالله، فإنها كنزٌ من كنوزِ الجنّة» «**My beloved friend ﷺ advised me with several good qualities, He advised me not to look at those above me, but to look at those below me. He advised me to love the poor and be close to them. He advised me to maintain ties of kinship even if they are severed. He advised me not to fear the blame of any critic in the cause of Allah. He advised me to speak the truth even if it is bitter. He advised me to frequently say: 'There is no power nor strength except with Allah,' for it is a treasure from the treasures of Paradise**» (Narrated by Ahmad, al-Tabarani, and al-Bayhaqi).

And from the supplicated Dua of our master Muhammad ﷺ which was narrated by Ammar bin Yasir (ra) he said, «اللَّهُمَّ بَعْلِمِكَ الْعَيْبِ وَقَدَرْتِكَ عَلَى الْخَلْقِ أَحْيَيْنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَقَّيْ إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتِكَ فِي الْعَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا «**O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive as long as You know life is**

better for me, and cause me to die when You know death is better for me. O Allah, I ask You for fear of You in secret and in public, and I ask You for the word of truth in contentment and anger” (Narrated by Al-Nasa’i).

Among the stances of the Companions (ra) and the righteous predecessors in their boldness to speak the truth to their leaders and rulers when they were unjust is what was narrated by al-Tabarani, who said:

“Mu’awiyah addressed us on the day of Jumu’ah, saying, **إنما المالُ مالُنَا والفيءُ فينُنَا، من شئْنَا أعطِينَا، ومن شئْنَا منَعْنَا** ‘The wealth is ours, and the spoils are ours. We give to whomever we wish, and we withhold from whomever we wish.’ No one responded to him. When the second Jumu’ah came, he said the same thing, and again no one responded to him. When the third Jumu’ah came, he said the same thing, so a man who was present in the masjid stood up and said to him, **كَلَا، بَلِ الْمَالُ مَالُنَا وَالْفِيءُ فَيُنُنَا، مِنْ حَالِ بَيْنِنَا وَبَيْنِهِ** ‘No, rather the wealth is ours, and the spoils are ours. Whoever stands between us and it, we will judge him with our swords.’”

Then, after he finished Salah, Mu’awiyah ordered the man to be brought in and seated him beside him on the bench. Then he gave permission for the people to enter, and he said, “O people, I spoke on the first Friday and no one responded to me, and on the second and no one responded to me. However, on the third, this man revived me—may Allah ﷻ revive him. I heard the Messenger of Allah ﷺ say, **«سَيَأْتِي قَوْمٌ يَتَكَلَّمُونَ فَلَا يَرُدُّ عَلَيْهِمْ يَتَقَا حَمُونَ فِي النَّارِ تَقَا حَمٌ فِي الْقِرْدَةِ»** “There will come a people who will speak and no one will respond to them. They will plunge into the Fire like monkeys.” I feared that Allah would make me one of them. However, when this man responded to me, he revived me—may Allah revive him—and I hoped that Allah ﷻ would not make me one of

them.” Al-Haythami said: It was narrated by At-Tabarani in Al-Kabir and Al-Awsat and by Abu Ya’la, and its narrators are trustworthy.

In another narration, on the authority of Mu’awiyah ibn Abi Sufyan, he said: I heard the Messenger of Allah ﷺ say, «يَكُونُ أُمَرَاءُ» «There will be rulers who speak and are not refuted; they will plunge into Hellfire, one after another.” This noble Prophetic tradition warns against remaining silent in the face of a ruler’s injustice and fearing his punishment; for the punishment of Allah ﷻ is far greater and more severe, and more deserving of being feared.

Imam al-Bukhari said in his At-Tarikh Al-Kabir, “One day, Umar (ra) said in a gathering with some of the Muhajireen and Ansar around him, ‘أرأيتم لو ترخّصتُ في بعضِ الأمر، ما كنتم فاعلين؟’ **‘If I were to be lenient in some matter, what would you do?’** They remained silent. He repeated it two or three times. Bashir ibn Sa’d said, ‘If you did, we would straighten you like a straight arrow.’ Umar (ra) said, ‘أنتم إذن أنتم’ **‘Then you are, who you are, in goodness.’**”

Imam Ibn al-Mubarak narrated in Al-Zuhd, “Sufyan ibn Uyaynah told us, on the authority of Musa ibn Abi Isa, that Umar ibn al-Khattab (ra) went to Ibn Haritha’s place and found Muhammad ibn Maslamah there. Umar said: ‘What do you think of me, Muhammad?’ He replied, ‘By Allah ﷻ, I see you as I love to see you, and as those who wish you well love to see you. I see you as strong in accumulating wealth, abstaining from it, and just in distributing it. If you were to deviate, we would correct you as an arrow is straightened in a bow.’ Umar said. ‘And?’ He replied: ‘If you were to deviate, we would correct you as an arrow is straightened in a bow.’” He said, **الحمد لله الذي جعلني في قومٍ إذا ملتُ عدلوني** **“Praise be to Allah ﷻ who placed me among a people who, if I deviate, correct me.”**

It was narrated on the authority of Ubadah ibn al-Samit (ra), “He went on a campaign with Muawiyah into the land of the Romans. He saw people trading pieces of gold for dinars and pieces of silver for dirhams, and he said: ‘O people, you are consuming usury. I heard the Messenger of Allah ﷺ say, **«لَا تَبْتَاعُوا الذَّهَبَ إِلَّا بِذَهَبٍ إِلَّا مِثْلًا بِمِثْلٍ لَا زِيَادَةَ بَيْنَهُمَا وَلَا نَظْرَةً»** **‘Do not buy gold for gold except like for like, with no increase between them and no delay.’** Muawiyah said to him: ‘O Abu al-Walid, I do not see riba (interest) in this, except in the case of a delay.’ Ubadah said, ‘I tell you what the Messenger of Allah (ra) said, and you tell me your own opinion! If Allah causes me to leave, I will not live with you in any land where you have authority over me.’ When he returned, he went to Medina, and Umar ibn al-Khattab said to him: ‘What brings you here, O Abu al-Walid?’ So, he told him the story and what he had said about living with him. Umar (ra) said, **ارجع يا أبا** **‘Return, O Abu al-Walid, to your land; for Allah curses a land where you and those like you are not.’** He wrote to Muawiyah, “You have no authority over him, and compel the people to follow what he said, for that is the right thing to do” (Narrated by Ibn Majah).

Among the examples of the righteous predecessors who demonstrated courage in speaking the truth is that of Imam al-Nawawi, may Allah have mercy on him, who was known for his boldness in speaking the truth. One of his students narrated about him, as recorded in history books, saying, **كان النووي مواجهًا** **“Al-Nawawi confronted rulers and tyrants, and he feared no blame in the cause of Allah.”**

The student added, “When An-Nawawi was unable to confront the situation directly, he would write letters and manage to deliver them. Among the letters he wrote, and which he sent me to deliver, was one concerning justice for the people and the

removal of taxes from them. The Sultan’s response was one of denial, rebuke, and threat. So, may Allah have mercy on him, he wrote a reply to that response, and among what he said was, ‘Allah has made it obligatory to clarify Shariah rulings when needed, as Allah ﷻ said, ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾ **“And when Allah took a covenant from those who were given the Scripture, saying, ‘You must make it clear to the people and not conceal it’”** [TMQ Surah Aali Imran: 187]. So, it became obligatory upon us to clarify it, and it was forbidden for us to remain silent.”

He also said, in summary, “It is not permissible to take anything from the subjects as long as there is something in the Bayt-ul-Maal, whether it be cash, goods, land, estates to be sold, or anything else. So say the ulema of Muslims in the lands of the rulers, and they have consensus on this. And the Bayt-ul-Maal, praise be to Allah ﷻ, is well-stocked.”

In response to the Sultan’s threat, he said, “As for threatening the subjects because of our advice, and threatening a group, this is not what is expected from the Sultan’s justice and forbearance! What recourse do the weak Muslims who are drowning in the Sultan’s lands have against a text written by some sincere Muslims as advice to the Sultan, and to them, without their knowledge? And how can they be held accountable for it, if it addresses something blameworthy?! As for me personally, the threat does not harm me, nor does anything greater than it, and this does not prevent me from advising the Sultan; I believe this is a Shariah obligation upon me and others, and whatever results from fulfilling this Shariah obligation is good and an increase in the sight of Allah ﷻ Who said, ﴿يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْأَخْرَةَ هِيَ دَارُ الْقَرَارِ﴾ **“O my people, this worldly life is but temporary enjoyment, and indeed, the Hereafter is the home of**

permanence” [TMQ Surah Al-Ghafir: 39]. And Allah ﷻ said, ﴿وَأَفْوُضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾ **“And I entrust my affair to Allah. Indeed, Allah is Seeing of [His] servants”** [TMQ Surah Al-Ghafir: 44]. And the Messenger of Allah ﷺ commanded us to speak the truth wherever we are, and not to fear the blame of any critic in the cause of Allah ﷻ.”

A believer may face harm and persecution for speaking the truth and confronting the injustice of rulers and authorities. Throughout history, the Dawah carriers and ulema of Muslims have faced harm for their stances and steadfastness in upholding the truth, such as Imam Ahmad ibn Hanbal, Ibn Taymiyyah, Al-Izz ibn Abd al-Salam, Abu Hanifa Al-Nu'man, Malik ibn Anas, and others.

Regarding the story of the harm suffered by Imam Malik ibn Anas, as related in al-Dhahabi's "Siyar A'lam al-Nubala," "And on the authority of Ishaq al-Farawi and others, it was said: Malik was beaten and abused, and carried away unconscious. Malik said, ضُرِبْتُ فِيمَا ضُرِبَ فِيهِ سَعِيدُ بْنُ الْمَسِيبِ، وَمُحَمَّدُ بْنُ الْمُنْكَدِرِ، وَرَبِيعَةَ، وَلَا، 'I was beaten in the same way that Sa'id ibn al-Musayyib, Muhammad ibn Al-Munkadir, and Rabiah were beaten, and there is no good in one who does not suffer for this cause.' On the authority of al-Layth ibn Sa'd, he said, إِنِّي لِأَرْجُو أَنْ يَرْفَعَهُ اللَّهُ بِكُلِّ سَوْطٍ دَرَجَةً فِي الْجَنَّةِ 'I hope that Allah ﷻ will raise him a degree in Paradise for every lash.' Mus'ab ibn Abdullah said, 'Al-Asma'i said: Ja'far beat him, then I intervened between them until he pardoned him.' Muhammad ibn Jarir said, Malik was flogged, and there is disagreement about the reason for that. Al-Abbas ibn al-Walid told me that Abu Ja'far forbade Malik from narrating the saying of Ibn Abbas (ra), «لَيْسَ عَلَى مُسْتَكْرَهٍ طَلَاقٌ» "There is no divorce for one who is coerced." Then he sent

someone to ask him, and he narrated it to him in front of the people, so he flogged him.”

These are examples from the lives of the Companions (ra) and the righteous predecessors of their courage in speaking the truth and their steadfastness in their positions, despite enduring harm for it. This was when the Muslims had legitimate Shariah rulers; how much more so, then, is their need to speak the truth and proclaim it in their current state! The Islamic Ummah today is in dire need of speaking the truth, especially after decades since the fall of the Islamic state, the fragmentation of the Islamic Ummah, and the tyranny of corrupt rulers who have sown fear and terror among the people. They have erected barriers of silence that prevent people from speaking the truth openly, leading them to prioritize their own safety over confronting the enemies of Allah ﷻ, and standing against their schemes. Safety has become the greatest prize, while engaging in the affairs of the Islamic Ummah and speaking the truth has been deemed reckless, foolish, and ignorant!

However, by Allah’s grace, goodness remains within the Islamic Ummah, and the prisons of tyrants are filled with ‘ulema and Dawah carriers for speaking the truth, enjoining goodness (Al-Marooif), and forbidding evil (Al-Munkar). Yes, the Ummah today needs someone who will step forward, courageously and boldly enjoining what is right and forbidding what is wrong, fearing none but Allah ﷻ, and not being deterred by the blame of any critic, to inspire people to embrace their Deen and lead them to re-establish it on earth. Allah ﷻ is sufficient for the believers, their protector and helper; He is indeed the best of protectors and the best of helpers.

News of Muslims Around the World

Iran Failed to Provide Basic Necessities, So Protests Swept Through the Country

Students demonstrated at several universities in Tehran and Isfahan to protest the deteriorating economic situation. The Iranian Labor News Agency (ILNA), quoting one of its correspondents, reported that “these demonstrations were organized in Tehran at Beheshti, Khajeh Nasir, Sharif, Amir Kabir, Science and Culture University, and Science and Technology University, as well as at the University of Technology in Isfahan.” Commenting on the protests, Iranian President Masoud Pezeshkian emphasized that “the people’s livelihood is my daily concern.” He stated, “We have fundamental measures on the agenda to reform the monetary and banking system and preserve the people’s purchasing power.” In a post on his social media account, he said, “I have instructed the Interior Minister to engage in dialogue with representatives of the protesters to listen to their legitimate demands, so that the government can work diligently to resolve the problems and respond responsibly.” The spontaneous activism began in Tehran’s largest mobile phone market, before expanding and gaining momentum the following day. Merchants, angered by a further drop in the value of the national currency, closed their shops and staged protests in the capital's bustling shopping district. State media reported that schools, banks, and public institutions closed in Tehran and other provinces due to the cold and to conserve energy, without linking the closures to the protests. The closures affected the provinces of Alborz and Qom, in the north, Hamadan and Lorestan, in the west, North Khorasan, in the northeast, and Yazd in the center.

On December 18, Iraqi and American Forces Carried Out a Joint Airdrop Operation Inside Syrian Territory, Which Resulted in the Arrest of Individuals Accused of Joining ISIS

This comes as part of the pursuit of ISIS remnants and efforts to prevent their movements across the Syrian-Iraqi border. The Saudi-owned Al-Arabiya Channel quoted an Iraqi security source as saying that the operation was carried out in coordination with the Syrian government and targeted three ISIS leaders, two of whom are Iraqi nationals. According to the source, a US force, accompanied by Iraqi forces, conducted an airborne operation in the western part of two small villages located about 60 kilometers south of the city of Hasakah, near the Iraqi-Syrian border. The operation resulted in the arrest of two of the wanted men, while the third was not at home during the operation. An Enab Baladi correspondent in Ras al-Ayn reported that the operation was coordinated with Damascus, but that Syrian Interior Ministry forces did not participate. In addition to the ISIS members, the forces arrested a civilian from the town and later released him, according to the correspondent. In the same context, the Iraqi Security Media Cell confirmed, in a statement carried by the Iraqi News Agency (INA), the arrest of “two important targets wanted by the Iraqi judiciary” in an operation carried out by the Falcon Intelligence Cell inside Syrian territory. The statement explained that the operation came “under the direction and supervision of the Commander-in-Chief of the Armed Forces,” and was carried out by an airborne force belonging to the Federal Intelligence and Investigations Agency of the Iraqi Ministry of Interior, in coordination with the Syrian security forces, and with technical support and assistance from the international coalition.

In the same context, the Jordanian army confirmed the Royal Jordanian Air Force's participation in the US-led airstrikes against ISIS positions in Syria, in response to an attack that killed three Americans last December. The army stated that "the Royal Jordanian Air Force carried out precise air operations last night targeting a number of ISIS terrorist targets in several areas within Syrian territory, as part of ongoing regional and international efforts to combat terrorism." The statement added that "these operations were conducted in coordination with partners within the framework of the international coalition, in which the Syrian government participates, in an effort to neutralize the capabilities of terrorist groups and prevent them from reorganizing or using these areas as launching pads to threaten the security of neighboring countries and regional security." The statement concluded that "Jordan's participation is in line with the Kingdom's policy of combating terrorism and extremism, defending its national security, and contributing to the preservation of security and stability in the region."

Even Britain and France are Violating the Land and Airspace of Syria under the Rule of Al-Golani, who is Excessively Oppressive to the Country and its People

The British Royal Air Force, in a joint operation with France, carried out what it described as "successful" airstrikes against the ISIS group in the Palmyra region of eastern Homs province on Saturday, January 3. Typhoon FGR fighter jets, supported by a Voyager refueling aircraft, joined French aircraft in a joint air raid on an underground facility, according to the British Ministry of Defence. The ministry stated that British aircraft used Paveway IV guided bombs to target several tunnels leading to the facility, adding that initial indications suggested the strike was successful,

while a detailed assessment continued. The British Ministry of Defence denied any risk to civilians as a result of the raid, confirming that all aircraft returned safely. The ministry indicated that "precise" intelligence analysis revealed the existence of an underground facility in the mountains, miles north of Palmyra, noting that the ISIS group was using the facility to store weapons and explosives. The Syrian government has not commented on the strikes as of the time of this report. British Defence Secretary John Healey said the operation "demonstrates the UK's leadership and determination to stand shoulder to shoulder with its allies to defeat any resurgence of ISIS and its dangerous and violent ideology in the Middle East." He added that "the operation is aimed at eliminating dangerous terrorists who threaten our way of life and demonstrates the readiness of the British Armed Forces to intervene year-round to keep Britain safe at home and strong abroad." Healey thanked all members of the British Armed Forces who participated in the operation for their "professionalism and courage," noting that they were among the thousands of British personnel deployed over the Christmas and New Year period.

Al-Waie Magazine: Unless the sincere take action and stop Al-Golani's treachery, Syria will become a playground for every greedy foreign enemy, if it hasn't become so already. This will require tremendous additional efforts to overcome the new reality created by Al-Golani and his masters: the consolidation of influence by disbelievers, their agent rulers of Muslims, and their spies in the country, whether through military, cultural, media, economic, or other forms of occupation.

It is a great sin and a disgrace for people to turn from being mujahideen and rebels against injustice into allies of the

belligerent disbeliever, fighting alongside him against their Muslim brothers.

Some Agents in the Pakistani Regime Want to Extend the Rope of Agency for America, by Resuming Wars within the Islamic Ummah so that Brother Kills Brother in the Name of Combating Terrorism

Pakistani military spokesman Ahmed Sharif Chaudhry stated that Afghanistan had become the primary base for terrorism in the region by 2025, asserting that Islamabad's position on Afghanistan's role in the escalation of terrorist activities was now internationally accepted. During a press conference, the spokesman explained that Pakistan's main focus in 2025 was on security issues, particularly counterterrorism. Chaudhry asserted that what currently exists in Afghanistan cannot be described as a "government," noting that this entity defines itself as a "provisional government." He added that Afghanistan, in its current state, is merely a "geographical expression," referring to the country's demographics and pointing out that Pashtuns constitute 42% of the population, while the remaining percentage includes Tajiks, Uzbeks, Turkmen, Hazaras, and other ethnic groups. The Pakistani military spokesman declared that the war against terrorism is "the war of the entire Pakistani nation," indicating that 2025 witnessed the implementation of "the most comprehensive and effective counterterrorism measures" in the country's history. Ahmed Sharif Chaudhry addressed the Doha agreement between the United States and the Taliban, explaining that the agreement explicitly stipulated that Afghan territory should not be used for terrorist purposes. However, he said that terrorist groups and banned organizations are currently active

inside Afghanistan, adding that “this country has become a center for terrorist operations in the region.”

Elon Musk Releases an Online Program that Makes It Easier to Make Fake Images by Superimposing Naked Bodies onto Real Faces

Malaysia has blocked access to Elon Musk's artificial intelligence model Grok, amid global outcry over the chatbot's ability to generate sexually explicit images of people without their consent. The Malaysian Communications and Multimedia Commission (MCMC) said it had temporarily banned Grok after ordering its developer, xAI, and the social media platform X to provide assurances that they would comply with the law.

Al-Waie Magazine: The rulings of evidence are established by Islamic Shariah Law as a method for establishing evidence of testimony, whether in financial, criminal, or other matters. Hizb ut Tahrir authored a book on this topic entitled “The Rules of Testimonial Evidence,” in which it clarified that photographs and extended video recordings are not considered legally admissible evidence, a position held long before the advent of artificial intelligence.

America Finds that the New Rulers of Ash-Sham Do Not Disobey Orders, So It Gives the Golan Heights as a Gift to the Jewish Entity During a Live Broadcast

Speaking about one of his most impactful foreign policy decisions, US President Donald Trump recalled his decision to recognize “Israeli” sovereignty over the Golan Heights after decades of stalled diplomacy. Trump said that no one, not even his closest

allies, had asked him to take this step, but he made it quickly after listening to the security briefing and the historical context. Trump explained that he asked former US Ambassador to the Jewish entity David Friedman to explain the Golan issue in five minutes, and after just two minutes, he said, he understood how crucial Israel needed the Golan Heights defensively, especially at a time when control of the heights was a critical element of security before the development of radar systems. He added, “I learned enough, and I signed the Golan Heights over to Israel. Nobody thought that was possible to get. They’ve been working on it for 70 years.”

America wants a weak governing body that takes orders from the puny Jewish entity in the West, and rewards it with a crooked throne to make the Ummah appear weaker than the Jewish, even though it is not.

Syria, “Israel,” and the United States said in a joint statement published on January 6, 2026, by the US State Department, that the Jewish entity and Syria agreed during talks in Paris, mediated by the US, to establish a communications cell to coordinate security, intelligence, and trade issues. However, a Syrian official told Reuters that “no strategic issues can be addressed without a binding and clear timetable for a complete Israeli withdrawal” from the territories it seized, after the overthrow of Bashar al-Assad in late 2024. The joint US State Department statement indicated that the new Syrian government and Israel would form a joint group, under US supervision, to share intelligence and work to contain military escalation on the ground.

Syrian Foreign Minister Asaad al-Sheibani participated in talks held in Paris following repeated “Israeli” strikes on Syria, despite US displeasure with Israeli pressure on the fragile government in Damascus. The Jewish entity confirmed that it held security talks

with Syria in Paris, under US auspices, aimed at promoting regional stability and economic cooperation.

A Syrian official said that “no strategic issues” could be addressed in talks with the Jewish entity without a clear and binding timetable for the withdrawal of Jewish forces from Syrian territory they seized after the fall of Bashar al-Assad in December 2024.

The official, who spoke to Reuters on condition of anonymity, said the latest round of US-mediated talks in Paris concluded with a US initiative for “an immediate freeze on all Israeli military activities” against Syria.

The Syrian official accused the Jewish entity of resorting to “technical stalling tactics” in the talks and said it must abandon its “expansionist mentality” for the negotiations to move forward. Syria seeks a Jewish withdrawal to the positions it held before Assad’s overthrow and wants a security framework that guarantees its sovereignty and prevents interference in its internal affairs.

The joint statement issued after the Paris talks said that Syria and the Jewish entity committed to “making arrangements that ensure lasting security and stability for both countries.” The statement read: “The two sides decided to establish a joint integration mechanism—a liaison cell—to facilitate immediate and ongoing coordination regarding intelligence sharing, de-escalation, diplomatic engagement, and trade opportunities, under U.S. supervision.”

It added: “This mechanism will serve as a platform to address any disagreements promptly and prevent misunderstandings.” The meeting, held at the initiative of the United States, was the first in months between Israel and Syria, which do not have

diplomatic relations. A statement from the office of Jewish Prime Minister Benjamin Netanyahu said that “the dialogue took place within the framework of President Trump’s vision for advancing peace in the Middle East,” explaining that the Jewish entity emphasized during the talks “the importance of ensuring the security of its citizens and avoiding threats along its borders.” The statement added that “Israel reiterated its commitment to promoting regional stability and security, as well as the need to advance economic cooperation for the benefit of both countries.” It noted that the two sides agreed to “continue the dialogue to advance common goals and protect the security of the Druze minority in Syria.” The Jewish entity has indicated that one of the reasons for its intervention in Syria is to protect the Druze from violence.

Al-Waie Magazine: The new rulers of Syria are assigned roles and orders both within and outside Ash-Sham to implement systems of kufr (disbelief) and commit acts of treachery beyond imagination, even surpassing the levels of subservience conceived by Hafez and Bashar. These acts include preserving the independence of sectarian entities such as the Druze, Alawite, Sunni, and Jewish entities, among other despicable roles, and combating the Islamic movements striving to establish an Islamic state and resume the Islamic way of life. They also target those who refuse to integrate into the international order, all while enshrining the secular constitution imported from the West by Hafez and Bashar.

Arab Rulers and Some Western Countries Are Content with Mere Condemnation and Denunciation, as They Watch the Jewish Entity Seize New Lands in the West Bank and Expel Muslims from Them.

Fourteen Western countries condemned the Jewish Security Cabinet's approval of 19 new settlement units in the occupied West Bank, demanding that Tel Aviv reverse its decision and halt settlement expansion. A joint statement issued by these Western nations—including Britain, France, Germany, Belgium, Canada, and Spain—stated, “We call on Israel to reverse this decision, as well as the expansion of settlements, in line with UNSC Resolution 2334.” The statement also said, “We recall that such unilateral actions, as part of a wider intensification of the settlement policies in the West Bank, not only violate international law but also risk fueling instability.”

For his part, Jewish Foreign Minister Gideon Sa’ar rejected the statement issued by the foreign countries, saying in a post on X that the resolution aimed to help address the security threats facing the Jewish entity. Sa’ar added, attacking the signatory countries, “Foreign governments will not impose restrictions on the right of Jews to live in the land of Israel, and such calls are morally reprehensible and discriminatory against Jews.” On Sunday 21 December 2026, the Jewish Security Cabinet approved a plan to establish 19 new settlements, a move that is likely to escalate tensions in the Palestinian territories.

Modernizing and Expanding Military Capabilities is an Illusion When Relying on Foreign Occupiers, and Only Becomes a Reality by Encouraging Muslim Minds to Innovate.

Nigeria announced the completion of a deal to purchase 24 Aermacchi M-346 Master fighter jets from the Italian aerospace and defense company Leonardo, for an estimated value of €1.2 billion, including long-term maintenance and support contracts. The deal is part of Nigeria’s plan to modernize its air force and

expand its operational capabilities. Deliveries are expected to begin in early 2025 with the arrival of three aircraft, with the entire fleet to be delivered by mid-2026. The government had previously approved a \$618 million loan to purchase six attack aircraft of the same type, along with accompanying munitions. In addition to these fighter jets, Abuja is working to enhance its capabilities by acquiring helicopters and support systems, in an effort to restructure the air force to meet escalating security challenges.

Ten Years After Operation Decisive Storm Adopted by Bin Salman, It Became Clear That the “Storm” Was Intended to Curtail the Role of Britain’s Agents in Yemen

Saudi Arabia reiterated its demand for the UAE to withdraw its forces from Yemen within 24 hours, emphasizing that it would not hesitate to take the necessary steps to counter any threat to its security. This came in a statement issued by the Saudi Cabinet regarding the ongoing developments in Yemen. The Cabinet, in a statement carried by the Saudi Press Agency, said that the recent escalation in Yemen violates the principles upon which the Coalition to Support Legitimacy was founded. The statement read: “We hope that the UAE will respond to Yemen’s request to cease all support for any other party within Yemen.” The Cabinet also demanded that the UAE comply with Yemen's request to halt all support for the Southern Transitional Council. The Cabinet statement asserted that the recent escalation in Yemen is inconsistent with the promises the Kingdom received from the UAE. It added: “We hope that the UAE will respond to Yemen’s request for the withdrawal of Emirati forces within 24 hours.” The Cabinet stressed the Kingdom's commitment to Yemen's security, stability, and sovereignty, and its support for the President of the Presidential Leadership Council. The statement

reiterated that the Kingdom would not hesitate to take the necessary steps to counter any threat to its security. The President of the Yemeni Presidential Leadership Council, Rashad al-Alimi, had previously demanded the withdrawal of all Emirati forces from all Yemeni territory within 24 hours.

Al-Waie Magazine: The Media Office of Hizb ut Tahrir in Wilayah Yemen issued a press release dated 14 Rajab 1447 AH, corresponding to January 3, 2026 CE, which included the following:

“Riyadh has tools in southern Yemen, namely the forces of the Hadramout Tribes Alliance led by Sheikh Amr bin Hubraish, and it has the Dira’ Al-Watan forces that it established in 2023 and sponsored to use them to strengthen its influence. These are forces affiliated with the Al-Alimi government that is subordinate to Britain. However, Saudi Arabia exerts heavy pressure on it, as it leads the so-called Arab coalition, hosts Al-Alimi and his council, and practices significant economic pressure by controlling the deposits of the Aden Bank belonging to his government. It also caused the oil revenues that were being exported from southern Yemen to be deposited in the Saudi National Bank. Thus, the Al-Alimi government has effectively become a captive of Riyadh. And since it is subordinate to Britain, they proceed in its manner, accommodating Riyadh and laying traps for it. When they reach a dead end, Britain, through the UAE, gives the green light to the Transitional Council to carry out actions that disturb Saudi Arabia and America standing behind it.

In contrast, Abu Dhabi, Britain’s protégé, has the Southern Transitional Council and Tariq Saleh and his forces stationed on the western coast to protect Bab al-Mandab in its interest.

Riyadh has shown severity and harshness toward the Transitional Council and its regional sponsor, Abu Dhabi. Thus, the forces of

the Hadramout Tribes Alliance, led by Amr bin Hubraish, Riyadh's man in Hadramout, clashed with the Hadrami Elite Forces loyal to the Transitional Council, and a drone struck the forces of the Transitional Council in Khashm Al-'Ayn in Al-'Abr District. The matter even reached the point of striking shipments of armored vehicles and weapons at the port of Al-Mukalla on Tuesday, 30/12/2025. Riyadh also dictated to Rashad Al-Alimi, loyal to Britain—who is effectively a captive in Riyadh and under its pressure, just like the former president Abdrabbuh Mansur Hadi—a decision on 30/12/2025 to cancel the joint defense agreement with Abu Dhabi within the coalition forces and to expel its forces from Yemen within 24 hours.

If only Saudi Arabia and its Minister of Defense had been resolute with the Jewish entity, which has been grinding Gaza Hashim for two full years and continues to do so before their very eyes and ears, while it lies a stone's throw away from them, and if only their aircraft had been directed in defense of Gaza against the Jewish entity! Allah the Exalted says, ﴿مُحَمَّدٌ﴾ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴿﴾ “Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves” [Surat Al-Fath: 29].

So, is Riyadh carrying out this entire campaign out of love for Yemen? Or in support of an illusory legitimacy for which Allah ﷻ has sent down no authority? The answer lies in the fact that Riyadh, with all its appendages and capabilities, is doing what it is doing solely in service of Washington, to control the oil of Hadramout and to obtain access to the Arabian Sea, in order to direct the oil of both of them through its planned oil pipeline to the Indian and Pacific Oceans, away from the noise of Bab al-Mandab and the Strait of Hormuz!

Saudi Arabia is an agent of America, pursuing the agents of Britain in southern Yemen, foremost among them the Transitional Council since its emergence in 2017, which displaced the Southern Movement whose establishment America sponsored in 2006, headed by Hassan Baoum. On its land, the eight-member Presidential Council was born, while it holds its members on its territory. It crushed the forces of the Republican Guard because they represented the influence of Britain's agent, affiliated with the late Ali Saleh during the years of war 2015–2022. It entrenched the Houthis in Sana'a and went along with the United Nations aircraft carrying weapons to them on its daily flights to Sana'a Airport, instead of expelling them according to the objectives of the coalition it led.

Saudi Arabia, under the leadership of Salman bin Abdulaziz and his son Muhammad, has explicitly cast off the bond of Islam. They call for Vision 2030, which sponsors deviance and deviants in the land of the Two Holy Mosques, and they are building the city of NEOM adjacent to the Jewish entity, to divert the attention and minds of the Muslims away from Mecca. The Americans have described Bin Salman as the Mustafa Kemal of this era!"

With the Noble Quran:

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

“Allah is the ally of those who believe. He brings them out of darkness into light.”

[TMQ Surah Al-Baqarah: 257]

[\(Translated\)](#)

Ustaadh Ibrahim Salama

Allah ﷻ said, **﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾** “Allah is the ally of those who believe. He brings them out of darkness into light. But those who disbelieve - their allies are Taghut. They take them out of light into darkness. Those are the companions of the Fire; they will abide therein eternally” [TMQ Surah Al-Baqarah: 257].

In the name of Allah, and All-Praise be to Allah ﷻ, and peace and blessings be upon our master Muhammad ﷺ, and upon his family (ra) and Companions (ra), and those who follow him.

Allah ﷻ said, **﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾** “There is no compulsion in religion. Righteousness has become distinct from falsehood. So, whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing” [TMQ Surah Al-Baqarah: 256]. And Allah ﷻ said, **﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا﴾**

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾
of those who believe. He brings them out of darkness into light. But those who disbelieve - their allies are Taghut. They take them out of light into darkness. Those are the companions of the Fire; they will abide therein eternally” [TMQ Surah Al-Baqarah: 257].

Initially, Allah ﷻ says, ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ **“There is no compulsion in religion.”** No one is ever forced to embrace Islam. Islam is presented to all people so that they may believe in their Lord, obey Him, establish His Deen, and rule according to all that He revealed to His Messenger ﷺ. Following this striking invitation, let whoever believes, believe, and whoever disbelieves, disbelieve; for Allah ﷻ is free of need of all creation. Allah ﷻ said, ﴿وَقُلِ الْحَقُّ مِن رَّبِّكُمْ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ﴾ **“And say, ‘The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve’”** [TMQ Surah Al-Kahf: 29]. In other words: make Dawah to your Lord with clarity, evidence, strength, and resolve. Allah ﷻ said, ﴿فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ﴾ **“Whoever wills, let him believe; and whoever wills, let him disbelieve”** [TMQ Surah Al-Israa’ 18:29]. For truth does not flatter, compromise, or bow to anyone, regardless of their name, status, or lineage. Whoever does not pledge allegiance to Allah ﷻ, His Messenger ﷺ, and the believers, and does not dedicate themselves to obeying Allah and His Messenger ﷺ, and does not support the Muslims, and whoever calls for regionalism, nationalism, sectarianism, secularism, and their like, has no good in them for themselves or others, and nothing of Islam remains within them. And whoever does not make their desires subservient to what the Messenger of Allah ﷺ brought has no

Iman in their heart! All of these are destined for Hell, even if they perform Sawm, Salah, and claim to be Muslims.

The Prophet ﷺ said, «فَادْعُوا بِدَعْوَى اللَّهِ الَّذِي سَمَّاكُمْ الْمُسْلِمِينَ الْمُؤْمِنِينَ» «So call with the call that Allah named you with: **Muslims, believers, worshipers of Allah**» [Tirmidhi].

Allah ﷻ said, «قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ» «**Righteousness has become distinct from falsehood**» [TMQ Surah Al-Baqarah: 256]. Righteousness is guidance, Iman in Islam, acting upon it, and submitting to the Shariah Law of Allah ﷻ and way of life. Sound reason leads to the straight and upright path, free from any deviation, and righteousness leads to Islam. Falsehood is disbelief, denial, Taghut, disobedience, and ruling by other than what Allah ﷻ has revealed. Every soul is held accountable for what it has earned, bearing the responsibility for its choices and the consequences of its actions. Islam does not compel those living under its protection to embrace it. Instead, it establishes an Ummah and a state that organizes and governs people's lives. The Shariah Law governs the details of their lives with justice, and equity, and the state empowers every individual within its sphere of influence to enjoy their Shariah rights, achieve their livelihood needs, and receive personal care. The strength of Islam lies in the strength of its state, its society, and its Ummah, in their adherence to Islam and their commitment to implementing the Shariah Law of Allah ﷻ and methodology with justice, equity, wisdom, and benevolence upon all who live under the authority of the Islamic state.

Allah ﷻ said, «فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ» «**Whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold, which will never break. And Allah is Hearing and Knowing**» [TMQ Surah Al-Baqarah: 256]. The word “Taghut” (Transgressor)

is a form of transgression; it refers to one who transgresses and oppresses the truth, claiming it for himself and exceeding its limits. He does not adhere to the Deen of Allah ﷻ, does not believe in Allah ﷻ, and does not rule according to His law and way. Thus, Taghut are anything that Allah ﷻ and His Messenger ﷺ have not commanded. The believer rejects Taghut and believes in Allah ﷻ and His Messenger ﷺ, and acts according to what Allah ﷻ revealed to His Messenger ﷺ by establishing the Deen of Allah ﷻ and ruling by His Shariah Law and way.

Allah ﷻ said, ﴿فَقَدْ آسَمَسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا﴾ **“He has grasped the most trustworthy handhold, which will never break”** This is a parable for the Muslim’s adherence to the strongest bond that will never break or disappear, by holding fast to the Deen of Allah ﷻ and adhering to the Shariah Law of Allah ﷻ and way in all aspects of this worldly life; with unwavering certainty, a heart at peace with Iman, and his limbs and senses working in accordance with the Deen of Allah ﷻ and His Shariah. The disbelievers and hypocrites follow Taghut and believe in them, and they rule by their laws: the man-made laws that humans have established. They worship one another, making Halal what Allah ﷻ has made Haram, and making Haram what Allah ﷻ has made Halal, and they rule by other than all that Allah ﷻ has revealed.

Allah ﷻ said, ﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ **“Allah is the Guardian of those who believe. He brings them out of darkness into light”** [TMQ Surah Al Baqarah: 26]. Allah ﷻ protects the believers with His care and mercy; He is their Guardian. Allah ﷻ is the Helper and the Supporter, granting them victory over their enemies. He is the Protector and the Aid, safeguarding them from all evil and harm. He is the Trustee,

undertaking to facilitate and ease their affairs and guide them to the straight path.

Allah ﷻ said, ﴿يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ **“He brings them out of darkness into light”** [TMQ Surah Al-Baqarah: 257]. Allah ﷻ brings them out of the darkness of disbelief, ignorance, doubt, uncertainty, and subservience to the Taghut of mankind and their laws, and guides them to the light: to Islam, Iman, certainty, tranquility of heart, and peace of soul through obedience to Allah ﷻ and His Messenger ﷺ, and through contentment and submission to the ruling governance of the Shariah Law of Allah ﷻ and His methodology.

And those who disbelieve, their allies are the Taghut: The disbelievers, the hypocrites, and those who do not rule by the Shariah Law of Allah ﷻ, their allies are the Taghut. They follow him, worship him, and rule by man-made laws, so the Taghut leads them from Iman to disbelief and disobedience to Allah ﷻ and His Messenger ﷺ. Disbelief is the darkness of whims, ignorance, and straying from Allah's mercy, obedience, and rule by His Shariah Law. Allah ﷻ said, ﴿أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ **“Those are the companions of the Fire; they will abide therein eternally”** [TMQ Surah Al-Baqarah: 29].

And Allah ﷻ said: ﴿الَّذِينَ يَرِغْمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَكَّمُوا إِلَى الظُّلُوعِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾ **“Have you not seen those who claim to have believed in what was revealed to you, O Muhammad, and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to disbelieve in them; and Satan wishes to lead them far astray”** [TMQ Surah An-Nisa: 60]. Judging by all that Allah ﷻ has revealed is a condition of Iman, its fruit and its requirement. Allah ﷻ testifies to the lack of Iman of those who, ﴿يُرِيدُونَ أَن يَتَحَكَّمُوا إِلَى الظُّلُوعِ وَقَدْ

﴿أَمْرُوا أَنْ يَكْفُرُوا بِهِ﴾ **“want to take their disputes to Taghut, while they have been commanded to disbelieve in them.”** They flee from Iman to disbelief, in a strange manner that raises doubt and suspicion about these people. Allah ﷻ said, ﴿الَّذِينَ يَزْعُمُونَ أَنَّهُمْ﴾ **“Those who claim that they have believed in what was revealed to you and what was revealed before you.”** Then they take their disputes to Taghut: the judgment by humans for humans. They do not do this out of ignorance, for they were commanded to disbelieve in it. Instead, they do it deliberately and intentionally. They turn people away from the Path of Allah ﷻ, seeking to distort it, and they follow Shaytan. Allah ﷻ said, ﴿وَرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾ **“And Satan wants to lead them far astray,”** thus leading them to a profound falsehood from which there is no hope of return or repentance. This is the state of the rulers of Muslim lands these days. They understood that ﴿أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ﴾ **“they seek judgment from Taghut, while they were commanded to disbelieve in them,”** so the disbelievers became emboldened against the Islamic Ummah and violated its sanctity. It has been fragmented into more than fifty small states, of inconsequence, and the Americans and Jews use them to kill and starve Muslims in Palestine. These rulers only increase in their subservience to the disbelievers and their humiliation. And the Islamic Ummah is committing a great sin by remaining silent about them and submitting to them. The Islamic Ummah does not change the rulers, as if it does not know that death is an inevitable fate that cannot be hastened by struggling against the oppressive rulers, nor delayed by refraining from struggle against them, and that rizq (sustenance) is in the Hands of Allah ﷻ and from Him, and neither an oppressor can withhold rizq nor a righteous person increase rizq.

﴿الْيَوْمَ يَأْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ﴾ Allah ﷻ said, **“This day those who disbelieved have despaired of defeating your Deen. so do not fear them, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as Deen. But whoever is forced by extreme hunger, without intending to commit sin, then indeed, Allah will forgive him. He is Forgiving and Merciful”** [TMQ Surah Al-Ma’idah: 3]. Allah ﷻ said, ﴿الْيَوْمَ يَأْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ﴾ **“This day those who disbelieve have despaired of defeating your Deen”** [TMQ Surah Al-Ma’idah: 3]. Today, and every day, the disbelievers despair of your Deen, of nullifying or altering it, as long as you adhere to its Shariah rulings, fulfill its Shariah obligations, strive in the way of Allah ﷻ, preserve the bonds of Iman and Islam, are sincere to Allah ﷻ and His Messenger ﷺ, truly make reliance (tawwakul) on Allah ﷻ, and turn to Him alone, without associating any partners with Him.

The disbelievers will find no weakness through which to penetrate your defenses, and they will be powerless against you. Fight them and prepare against them whatever strength you can muster to terrify your enemy. Allah ﷻ has perfected Islam as a sound and upright religion, without addition or subtraction, alteration or development. He has chosen it for you as a creed, a law, a ritual, and a complete way of life that organizes, governs, and guides it. Whoever does not accept it, does not rule by it, and does not submit to it for judgment has left the fold of Islam. Allah ﷻ said, ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ **“This day I have perfected for you your Deen and completed My favor upon you and have approved for you Islam as religion”** [TMQ Surah Al-Ma’idah: 3]. Allah ﷻ has perfected

the Deen and completed His favor upon you by making you Muslims. So, preserve Islam and hold fast to it so that Allah's favor upon you may remain abundant and everlasting. Islam is the Deen of Allah ﷻ, which He revealed to our Prophet Muhammad ﷺ, and which He chose for you. He granted you victory through it and made you a single Ummah, distinct from other nations, undivided by color, race, ethnicity, or language. You are all brothers and sisters in servitude to Allah ﷻ. Therefore, uphold your Deen, which governs your lives in 'Aqeedah (creed), law, rituals, conduct, morals, values, and transactions. It provides a system of ruling governance, politics, economics, and the distribution of wealth and resources, ensuring justice and equity among people. Every aspect of life is governed by the Shariah Law of Allah ﷻ, obedience to Him ﷻ, and implementation of His commands. Any action not intended for the sake of Allah ﷻ, obedience to Him, adherence to the guidance of His Messenger ﷺ, and following his Sunnah, path, and methodology is worthless and without benefit.

Allah ﷻ said, ﴿أَلْيَوْمَ يَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ﴾
“This day those who disbelieved have despaired of defeating your Deen. So do not fear them, but fear Me” [TMQ Surah Al-Ma'idah: 3]. These noble verses were revealed on the Day of Arafah during the Farewell Pilgrimage, after the Deen had been perfected, and the Islamic Ummah had been firmly established through its awareness, adherence to its 'Aqeedah (creed), the establishment of its society, and the building of its state. The Messenger of Allah ﷺ stood to bid farewell to the Ummah during the Farewell Pilgrimage, commanding them to adhere to and implement their Deen, saying, «فَإِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنِ اعْتَصَمْتُمْ بِهِ»
“I have left among you that which, if you hold fast to it, you will never go astray: the

Book of Allah and the Sunnah of His Prophet.” This means that Allah has perfected and approved the Deen for you; therefore, hold fast to it, uphold it, and strive to obey Allah ﷻ and implement His Shariah Law. Be truthful to Allah ﷻ and sincere in your obedience to Him and His Messenger ﷺ, and Allah ﷻ will grant you victory over your enemies.

Allah ﷻ has preserved Islam, and the disbelievers will not be able to distort it, falsify it, or erase its traces, despite the weakness and disunity of the Muslims these days and the absence of their state! Do not fear the disbelievers, the hypocrites, and those who follow them among the unjust and tyrannical rulers, but rise up against them!

Allah ﷻ said, ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي﴾ **“So do not fear them, but fear Me”** [TMQ Surah Al-Ma'idah: 3]. Indeed, Allah ﷻ will destroy them. Do not obey their commands or submit to them. Let the fear and piety of Allah ﷻ fill your hearts and drive you to fight the disbelievers and those who follow them.

Allah ﷻ said, ﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ﴾ **“And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped”** [TMQ Surah Hud 11:113]. Hold fast to your Deen and uphold it, for Allah ﷻ will support you as long as you obey Him and follow His Messenger ﷺ, and establish the ruling governance of Allah ﷻ on earth. Do not fear the disbelievers or their might.

Allah ﷻ said, ﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ﴾ **“And let not those who disbelieve think that they will escape. Indeed, they will not cause failure to Allah”** [TMQ Surah Al-Anfal: 59]. And Allah ﷻ said, ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَمِنْ رِّبَاطِ الْخَيْلِ﴾ **“And prepare for them whatever power you can, and from the reins of the horses”** [TMQ Surah Al-Anfal: 65]. **وَمَا تَرْهَبُونَ بِهِ ۗ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ ۖ وَآخَرِينَ مِّنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا**

﴿تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾ “And prepare against them whatever strength you can—both your power and your horses tied and ready—so that you may frighten the enemy of Allah and your enemy, and others besides them whom you do not know but Allah knows. Whatever you spend in the cause of Allah will be fully repaid to you, and you will not be treated unjustly” [TMQ Surah Al-Anfal: 60].

And Allah ﷻ is the One who grants success; to Him belongs all praise and gratitude.

Our Lord, forgive us our sins and our transgressions, make our feet firm, and grant us victory over the disbelieving people. Our Lord, forgive us, our parents, those who have a right upon us, and the believers on the Day of Reckoning. And send blessings, peace, and grace upon our master Muhammad ﷺ, and upon his family (ra) and all his Companions (ra). All praise is due to Allah ﷻ, Lord of the worlds. And Allah ﷻ is predominant over His affair, but most of the people do not know.

Epstein, Iran, and the Timing of the Strike: How is the Convergence between the Domestic Crisis and the Strategic Decision to be Read?

[\(Translated\)](#)

Ustadh Munaji Muhammad

A diligent reading of this moment does not tolerate simplification of the type, “America is completely led by ‘Israel,’ nor does it, on the other hand, tolerate denying the effect of pressure, and tools of influence, supportive of the occupying Jewish entity inside Washington. The more precise description is to say: there is a hierarchy of interests led by the United States, and within this hierarchy operate pressure networks, alliances, agencies, and intelligence and political intersections that push certain options to the forefront, when they also serve the American interest. Within this specific framework, the connection between the Epstein scandal crisis, and the timing of the escalation against Iran can be understood - not as the only explanation, but as a political factor that exerts pressure, and accelerates events at a highly sensitive moment of decision.

Firstly, from the American domestic perspective, the Epstein files have not remained merely archival material or an “old scandal.” Reuters reports showed that the successive releases of millions of documents have made the case an ongoing political problem for Trump. It has turned into a matter of public confidence related to the relationship of authority with elites, and the idea of impunity. A Reuters-Ipsos poll also showed that a large proportion of Americans saw in these files evidence that

the powerful are often not held accountable, and that the case affected trust in political and economic leadership. This means that we are facing an issue that does not only threaten reputation, but also puts pressure on the very environment of political legitimacy.

In the same context, political tension increased when a prominent Democratic congressman accused the Department of Justice of withholding FBI interviews, related to an accusation directed at Trump within the Epstein file. Reuters confirmed that law enforcement agencies did not criminally charge Trump in this case, and that the department itself said it is reviewing whether some materials may have been withheld by mistake.

This point is very important because it makes the issue highly politically sensitive, even in the absence of a judicial conviction. It opens the door to accusations of “cover-up” and double standards, which is the ideal environment for the intensification of media and partisan conflict.

However, does that strictly mean that the strike on Iran was “merely” a diversion from Epstein? Here the analysis must be disciplined. The strategic literature on what is called the Diversionary Theory and the “rally ‘round the flag” effect says that leaders may find within foreign crises an opportunity to rearrange the domestic political arena, or raise the cost for their opponents. However, this same literature also confirms that this is not an inevitable rule, and that the empirical evidence is mixed. Some studies have even questioned how common this pattern actually is in the way public discourse imagines it. In other words, the hypothesis exists, and is recognized in political science, but it should not automatically be turned into a “proof,” in every war or strike.

What we can say with a higher degree of intellectual rigor is the following:

The Epstein files generated real domestic pressure, and this kind of pressure makes any administration more sensitive to managing the media and political agenda. However, the decision to strike Iran according to Reuters reports — was also governed by its own strategic and intelligence logic: briefings to Trump described the operation as “high-risk and high-reward,” with talk of a rare opportunity to produce a geopolitical shift that serves American interests, along with assessments related to the risks to American bases, the potential Iranian response, and options for “changing” the regional balance.

This places us before an overlap between a domestic motive and a strategic motive, not before a single explanation. In fact, some of what Reuters published weakens the narrative of “pure diversion” in the first place. The coverage showed that Trump had publicly begun preparing public opinion for the possibility of striking Iran several days before the strike, during the State of the Union address, while the American military buildup in the Middle East was already dominating the political scene.

That is, the option of escalation did not suddenly emerge from the womb of a media crisis. Instead, it had already been on the table and was preceded by military buildup and political rhetoric, and then the execution came at an operationally suitable moment. This does not deny the effect of Epstein on the political timing, and domestic marketing, but it denies — or at least weakens — the claim that it was the sole cause, or the complete explanation.

Here we arrive at an important point: America does not deal with 'Israel' as the supreme decision-maker in every issue. The relationship is closer to an unequal strategic partnership: the United States is the major power that sets the ceiling of the game, according to its overall interests, while occupying entity, 'Israel,' exercises considerable influence — politically, intelligence-wise, and institutionally — in the issues that intersect with those interests.

Strategic reports and studies, such as those from Center for Strategic and International Studies (CSIS) and Council on Foreign Relations (CFR), already speak about a “strategic partnership” that serves the interests of both sides, and about the existence of moments of divergence and tension in visions between Washington and 'Tel Aviv,' rather than a relationship of mechanical subordination of America to the Jewish entity.

The practical examples of this are clear: Reuters documented that the Biden administration halted certain ammunition shipments to the occupying Jewish entity due to concerns about the Rafah operation. It also later documented that American entities restricted, or temporarily halted, the sharing of some intelligence information with the Jewish entity before resuming it after obtaining guarantees.

This confirms that Washington — when it sees that its interests or its legal-strategic calculations require it — applies pressure, imposes restrictions, and sets conditions, even on its closest allies. Therefore, the more accurate formulation is not, “'Israel' directs America.” Instead, it is that the occupying entity, 'Israel,' possesses effective tools to influence decision-making within the United States, but it succeeds more when it pushes toward an option that already aligns with the perceived American interest.

From here the example of Iran can be understood:

Striking Iran — especially if it is presented within Washington as an opportunity to weaken the structure of the ruling system, or to engineer a transitional environment more susceptible to American containment, so that the alternative Iranian regime becomes a subordinate, agent regime, instead of a state that revolves in its the orbit of the US — is not only an occupation state (the Jewish entity) interest. Instead, it can be marketed within the American establishment as an American option to reshape the regional balance. Reuters indeed reported that Trump’s briefings included a vision of a geopolitical return that would serve American interests. It also reported that the timing of the strike was linked to intelligence information about a sensitive leadership meeting inside Iran, which makes the execution at that moment the result of a convergence between the “intelligence window” and the “political decision.”

As for the effect of the Epstein files here, the stronger reasoned argument is not that they generated the decision from scratch, but that they may have contributed to making the White House more willing to push forward an already existing confrontational option, or more eager to rearrange the overall mood towards a security-foreign issue, at a time when the Epstein file was putting pressure on the administration’s image and on public confidence.

This description also aligns with Reuters reports showing that the strike itself caused division within Trump’s base, of MAGA, and that it is not a “guaranteed card” electorally. In other words, the decision also carried domestic risks, which reminds us that the logic of diversion — even when present — may backfire on its initiator, if the conflict drags on or its cost escalates.

Conclusion: If we want to build a strong and coherent argument, we must avoid exaggerating in claiming a definitive causal relationship between the Epstein scandals and the strike on Iran, without direct documentary evidence. However, it is valid — and indeed important — to say that the Epstein crisis generated real political and media pressure, and that this kind of pressure affects calculations of timing, and the management of the agenda. This is especially when it coincides with an intelligence opportunity, and a strategic option that Washington sees as beneficial to its major interests. Within this framework, the occupying entity, 'Israel' is a highly influential actor within the scene, not as the “supreme leader” of Washington, but as a partner capable of directing momentum, and accelerating decision-making. when the 'Israeli' push aligns with American interests, as perceived by the ruling establishment.

Infiltration is not Measured by the Number of Agents but by the Depth of Their Reach

Talk of “Israeli” intelligence infiltration of Iran and its allies is no longer merely a propaganda accusation in political wrangling. It is now reflected in the results of the operations themselves: the precision of the strikes, their timing, and the nature of the targets. When a state manages to repeatedly reach top-tier leaders, in supposedly the most fortified and secretive locations, the question today is no longer: Is there an infiltration? Instead, it is: What is the extent of this infiltration, and where do its ramifications end?

In this context, statements attributed to former Iranian President Mahmoud Ahmadinejad are widely circulating. He claimed that Iran established a unit to counter Mossad infiltration, only to discover — according to his account — that the head of that unit was himself a Mossad agent, along with other individuals within the same structure. This account, whether viewed as a shocking admission or as an indication of domestic conflict, reveals something more serious than the mere presence of spies: it raises the possibility of the very mechanisms for counter-infiltration being compromised. What happened in Lebanon strongly reinforced this notion. International reports have indicated that the assassination of Hassan Nasrallah was part of a series of strikes targeting the top military rank and file of the Iranian-backed Hezbollah, with reports suggesting that eight out of nine senior military commanders were killed in a short period, and that the Jewish entity possessed “real-time knowledge” of the leadership meeting. This level of success is not merely a

matter of firepower. It is fundamentally a leveraged intelligence advantage — a success in infiltration, surveillance, and the patient development of long-term intelligence gathering.

Then comes the revealing, contrasting comparison with Yahya Sinwar. Despite being the occupying Jewish entity's primary target, and despite an intensive manhunt that lasted for over a year, the Jewish entity's own accounts — as reported by Reuters — claim that the force that killed him was initially unaware that it had encountered Sinwar, and that his death was not the result of a planned, intelligence-led strike like the assassinations of other leaders. Herein lies the difference between a target protected by rigorous field precautions, and environs whose security layers appear to have been eroded from within.

Today, with the rapidly unfolding reports of the deaths of prominent Iranian leaders in the recent strikes, and even the Supreme Leader himself in the initial attacks of the war, we see that what the Jewish entity is achieving in these confrontations must not be interpreted as merely the fruit of “military superiority.” Instead, it is the fruit of a deep intelligence infiltration. This infiltration is fueled by weak-willed individuals who sell information for a pittance, opening doors for the enemy that weapons alone could not have opened. From this springs the arrogance of the Jewish entity in the region. It believes that the path to key figures and sensitive circles has become shorter than the battlefields themselves. However, the picture is incomplete without considering the other side of the issue. The Iranian regime, whose policies have long contributed to subjugating the Ummah to the dictates of American plans, and subjecting its people to the bitterness of fragmentation and

conflicts of attrition in Syria, Iraq, Yemen, Lebanon, and elsewhere, is now drinking from the same cup. It is as if the laws of politics and history are returning to the regime because of what its hands have wrought, so that it may taste the consequences of the paths that weakened the Ummah and opened wide the way for the enemy to expand, not only by the power of iron, but through the cracks within, upon the borders of the fronts.

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