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Al-Waie Magazine Editorial: When Technology Advances and Leadership Regresses, Humanity's Need for a New System

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The Ummah Is in Its Final Labor Pains (المخاض)

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Al-Waie Magazine

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Al-Waie Magazine Editorial:

When Technology Advances and Leadership Regresses, Humanity's Need for a New System

Engineer Wissam Al-Atrash

Introduction to Changes in Concepts and Balances of Power

Major transformations in human history were not merely shifts in the balance of power among states; at times, they were linked to the emergence of ideas and messages that altered the very concept of power—its sources and its purpose—and reordered the hierarchy of values. Perhaps the dawn of Islam stands as one of the most prominent examples of this. Its impact was not confined to overturning the power balances of its era and toppling the Persian and Roman empires, which then shared global influence; it went beyond that to establish a new system of values and conceptions that reshaped the relationship between man, society, and the state, leaving its profound imprint on the course of human civilization. The Islamic State rose upon the foundations of justice and drew its spirit and purpose from the message of mercy to all worlds. Thus, its civilization became a radiant light that illuminated the paths of humanity, and its influence extended through the annals of history, bearing witness to a message that did not merely change the face of the world but also contributed to shaping its features and crafting its civilizational memory.

As the wheel of history turned, the Industrial Revolution redrew the world's map according to the logic of savage capitalist power. Today, humanity stands on the threshold of a new technological

revolution that is reshaping the economy, war, knowledge, and authority, making superiority contingent upon the ability to produce knowledge and harness it to build economic and strategic influence. However, this revolution coincides with a profound intellectual and civilizational crisis plaguing the West, which has become more enslaved by its material achievements, more deceived by the glitter of its false civilization, and less capable of presenting a renewed human and moral vision for humanity's future, all while the chasm between technical progress and the crisis of meaning and purpose widens within it.

In his article "Spycraft and Statecraft," published on 30 January 2024, William J. Burns, who served as Director of the U.S. Central Intelligence Agency between 2021 and 2025, warned of a technological revolution he described as having a broader impact than the Industrial Revolution or the dawn of the nuclear age. He pointed out that the rapid developments in microchips, artificial intelligence, and quantum computing are not only reshaping the world but also changing the very nature of intelligence work and its tools, providing competing powers with new means for gathering information, conducting deception, and penetrating adversaries.

This vision reveals that the essence of technological competition is no longer confined to possessing more advanced tools but extends beyond that to the ability to harness them to produce power, expand influence, and reshape the international balance of conflict. Perhaps Trump's insistence on replacing the term "Super Intelligence" with "Artificial Intelligence" through an executive order issued on September 29, 2026, reflects a tendency to present this technology as an exceptional leap in the history of human power and imbues it in political discourse with a significance that transcends its technical description to evoke

superiority and hegemony. However, possessing these exceptional capabilities may fuel the illusion of absolute superiority and lead their owners to believe that controlling the tools of power grants them the right to control the destinies of others and shape the world's future according to their unilateral will.

Washington and Beijing: From the G20 to the G2

The United States seeks to maintain its technological leadership and curb China's progress, at a time when it is difficult to separate the competition between the two powers from a globally intertwined network of markets, supply chains, and strategic interests. The AI Forge initiative, announced by the U.S. Defense Advanced Research Projects Agency (DARPA) and the National Science Foundation (NSF) in June 2026, embodies Washington's drive to harness scientific research for national security. This is to be achieved by developing more explainable, controllable, and higher-reliability artificial intelligence systems with greater capacity to resist attacks and manipulation, through a partnership that brings together universities, technology companies, and government institutions. This initiative reveals that America's wager is not confined to developing more advanced models, but extends to building an integrated system that ensures the transformation of scientific superiority into a sustainable strategic capability.

However, these efforts do not guarantee absolute supremacy. The United States possesses entrenched advantages in advanced semiconductors, computing, and digital platforms, while China is underpinned by a formidable industrial base, extensive production capabilities, and growing investments in advanced technology. Consequently, the competition may not culminate in a comprehensive victory for either power, but rather lead to a

fluid equilibrium where elements of superiority are distributed according to domains, making the management of the relationship between Washington and Beijing a decisive factor in shaping the contours of the next international order.

Hence, the concept of the Group of Two (G2) gains its strategic significance—not as an existing alliance or a formal agreement to share global leadership, but as a notion that has evolved from an intellectual proposal into a political possibility worthy of contemplation. Zbigniew Brzezinski, the former U.S. National Security Advisor, advocated for a framework of joint leadership between Washington and Beijing that would enable the two powers to manage global challenges. Meanwhile, the American economist C. Fred Bergsten proposed the G2 as a structure for international economic coordination, arguing from the premise of the two nations' growing weight and the difficulty of managing the global economy without their cooperation. These ideas did not crystallize into fixed official policy, but they reflected an early recognition that competition does not negate the necessity of understanding between the two powers on whose relationship a significant portion of the world's stability depends. The concept resurfaced politically when Trump described his meeting with Chinese President Xi Jinping in November 2025 as a "G2 meeting"—a reference that revived the question of dual leadership, even if it was not a declaration of a new world order.

In March 2026, researchers at the Brookings Institution examined the prospects of this vision from the perspective of countries in the Indo-Pacific region, warning of its potential repercussions for nations that might find themselves excluded from the decision-making circle. This was preceded by the Carnegie Endowment for International Peace, which in its collective study published in 2024 on the future of U.S.-China relations, explored scenarios

ranging from competitive coexistence to broader understanding. A contribution by Bergsten explicitly pointed to the possibility of a de facto, albeit informal, dual leadership emerging to manage certain aspects of the global economy. Thus, while these proposals do not converge on a single project, they intersect at a strategic truth: that managing the competition between Washington and Beijing may, in some dossiers, become more important than seeking to resolve it in favor of one of them.

This possibility becomes more complex in light of what is known as the "Thucydides Trap," a concept associated with the warning by the American historian Graham Allison about the risks of conflict when a rising power threatens the position of a dominant power. Xi Jinping invoked this concept in his discussion of Sino-American relations, emphasizing that conflict is not an inevitable fate and that strategic miscalculation is what could push the two powers into falling into the trap.

From this perspective, potential understandings between Washington and Beijing can be read as an attempt to manage China's rise and avoid direct confrontation, while competition over technology, influence, and the rules that will govern the future continues. However, the intersection of interests may extend beyond merely containing the risks of conflict. At certain junctures, the two powers might find it beneficial to limit Europe's ability to transform into an independent pole possessing its own technological and strategic decision-making capacity—even without an explicit agreement or direct coordination to that effect. Washington may view broad European independence as a challenge to its leadership within the Western camp, while Beijing could benefit from weakening Europe's ability to unify its stance on trade, technology, and security issues. This convergence does not prove the existence of a shared strategy to

weaken the continent, but it highlights a possibility worth examining: that while American-Chinese competition remains at the forefront, the calculations of both sides might align in certain outcomes at the expense of a third party's ability to influence the shaping of the next international order. Consequently, the question is no longer limited to how the two powers manage their competition, but extends to the nature of the world that might emerge if the authority to set the rules of the future becomes concentrated in their hands, while the capacity of other powers to participate meaningfully in shaping them diminishes.

Artificial Intelligence and Hybrid Warfare: When Ambiguity Becomes a Danger

The repercussions of the technological revolution do not stop at the boundaries of economic and military competition; they extend to the very nature of wars and the means of escalation within them. Dario Amodei, the CEO of Anthropic, has called for slowing down the AI development race so that safety measures can keep pace with the acceleration of its capabilities. This comes at a time when warnings from workers in the sector have escalated regarding the dangers of releasing the most advanced tools before control over them is firmly established. Indeed, more than a thousand workers from major AI companies—including Amodei and officials from OpenAI—have demanded a delay in the rollout of these tools. (Independent Arabia, September 12, 2026)

These concerns are heightened by reports of some tools exceeding their intended operational parameters and accessing servers or resources on the internet without the knowledge of their supervising entities. The danger lies not only in the potential for systems to reach an advanced stage of autonomy, but also in the possibility that cyberattacks carried out by hostile actors

could be misinterpreted as evidence of AI escaping control or entering a phase of self-improvement. This could lead to flawed assessments and uncalculated escalation between states. Thus, technological progress becomes a double-edged sword: it expands capabilities for deterrence and targeting, but it also increases the likelihood of confusion and miscalculation in an international landscape where digital attacks are intertwined with the tools of hybrid warfare.

However, the most pressing danger lies in employing artificial intelligence to accelerate cyberattacks, expand their scope, and complicate the tracing of their sources, within the framework of what is known as hybrid warfare that blends digital sabotage with disinformation and the targeting of critical infrastructure. The attacks that targeted refrigeration systems in French supermarkets in October 2026, which resulted in the spoilage of food supplies, revealed how a digital breach can transform into physical sabotage affecting economic and food security, at a time when the identity of the perpetrators had not yet been definitively established. (Reuters, October 13, 2026).

In an environment where intelligent tools are increasingly capable of executing complex operations within what is known as shadow wars, identifying the source of an attack and the intentions of its perpetrators becomes more urgent. A state might attribute a sabotage operation to a strategic adversary before evidence is complete, or misinterpret its nature and the capabilities of the entity behind it, turning technical ambiguity into political miscalculation or military escalation. The risks multiply when the confrontation extends to the physical infrastructure of the internet, foremost among them the submarine cables that carry the vast majority of international data traffic. The disruptions to cables in the Red Sea in 2024, for

example, exposed the fragility of this vital artery in a region where conflicts and strategic interests intersect. Hybrid warfare does not target the adversary only on the battlefield; it may also seek to disrupt its economy, communications, and institutions, making accountability verification a necessity to prevent a mysterious incident from escalating into an open confrontation. In this context, giant technology companies transform from mere service providers into influential parties in crisis management, imposing their solutions and policies on states that find themselves compelled to rely on them to protect their infrastructure—so much so that confronting these wars becomes a new avenue for entrenching technological dependency.

The Crisis of Legitimacy and the European Dilemma

Technology alone does not create a stable international order. Leadership does not derive its legitimacy solely from possessing instruments of power; it also requires institutions that apply rules consistently and a moral and civilizational reference point that answers humanity's greatest questions. These questions are not answered by a path that imposes peace through force—a path that entrenches colonial hegemony and utilitarian capitalist self-interest. The war on Gaza has exposed the profound gap between the slogans proclaimed by the international order—foremost among them human rights—and a reality that allows killing and destruction to continue on a massive scale, despite these practices constituting, by their own claims, grave violations of international humanitarian law. The scene increasingly suggests that the law is not applied equally to all, and that the will of power can suspend accountability and render rules ineffective when the dominant actor enjoys political protection. This makes "the law of the jungle" a more accurate description of

international practice than the principles supposedly meant to govern it.

Perhaps the irony is that Europe, which has long viewed itself as the heart of the world and a model of stability, prosperity, and the rule of law, finds this image of itself today facing a severe test. In October 2022, Josep Borrell, then the European Union's foreign policy chief, described Europe as a "garden" whose inhabitants enjoy freedom, prosperity, and social cohesion, while likening most of the world outside it to a "jungle," warning that the jungle could overrun the garden. However, the course of events has increasingly revealed that the garden itself has not remained immune to the world's upheavals, and that the continent, which long believed it was at the center of the international order, has become more exposed to the reverberations of its crises—from the war in Ukraine to the repercussions of the war on Gaza, to tensions in the Strait of Hormuz, disruptions in energy and navigation, and hybrid threats. With each new crisis, the limitations of its ability to protect its interests and formulate an independent response are exposed, while its political and moral divisions deepen and its security and economic burdens multiply.

This attrition coincides with the risk of Europe losing its position in shaping the technological future. The United States maintains a significant lead in artificial intelligence, cloud computing, and digital platforms, while China is fiercely competing in vital industrial and technological sectors. Thus, the continent finds itself compelled to fund its defense and enhance its security at a time when it desperately needs massive investments to build its industrial and digital independence.

Nor does the European predicament lie solely in a shortage of resources or capabilities, but in the difficulty of converting them

into a unified strategic will. The continent that fears being overrun by the “jungle,” in the words of Josep Borrell, finds itself in a world where the authority of rules is receding and the will of force is advancing, rendering its history or wealth insufficient to guarantee its standing. The successive crises have exposed the limits of its ability to protect its interests, even in the international trade lanes upon which its economic vitality depends. On October 12, 2026, Kaja Kallas, the European Union’s foreign policy chief, affirmed that keeping the Red Sea open serves Europe’s strategic interest, and that international waters are the arteries of its economy and should remain open to all. This statement reveals the extent to which the continent's security and stability are tied to developments beyond its borders, and it raises a question about its ability to protect its interests when they conflict with America’s priorities.

This predicament becomes increasingly complicated with the potential intersection of American and Russian interests in certain files, revealing that their rivalry does not preclude understanding when calculations of power and interest demand it. Moscow, which still aspires to restore its status as an international pole, often maneuvers within the margins afforded by shifts in American policy, capitalizing on the voids it leaves or the reordering of its priorities, as was evident in Syria, where Russia was able to expand its influence at an earlier time and retreated when America so desired.

Any American-Russian understanding regarding Ukraine or energy could lead to a redistribution of burdens and gains at the expense of Europeans, who find themselves facing the danger of having their security destinies settled in deals whose keys they do not possess. On October 9, 2026, a phone call between Donald Trump and Vladimir Putin was followed by an announcement of

an understanding regarding making additional quantities of Russian diesel available to markets, and the U.S. Treasury Department issued a license easing restrictions on transactions involving Russian diesel until April 7, 2027, which sparked European and Ukrainian objections.

Moreover, the discrepancy between intelligence assessments and political rhetoric reveals an American attempt to contain both China and Russia. In October 2026, Donald Trump stated that he did not believe China and Russia were assisting Iran, while Reuters reported that previous U.S. intelligence assessments had indicated that the two countries provided military support to Tehran, including satellite imagery for targeting purposes and weapons components. This discrepancy alone does not settle the nature or extent of the support, but it reveals that intelligence information and political decisions do not always move in the same direction.

Moreover, as an indicator of potential shifts in international power balances, the Kremlin proposed the possibility of a trilateral meeting bringing together Vladimir Putin, Donald Trump, and Xi Jinping on the sidelines of the Asia-Pacific Economic Cooperation (APEC) summit in Shenzhen, China, on November 18-19, 2026. If this meeting materializes, it could open the door for understandings regarding the files of Ukraine, energy, and technological competition, raising questions about Europe's place in international arrangements that may be shaped according to the calculations and interests of the great powers. In the age of artificial intelligence, where the gap is widening between those who possess the tools of power and those who merely adapt to the outcomes of their use, the danger for Europe lies not only in the rise of rivals but in the risk of itself becoming an arena for the understandings of others, paying the economic

and security costs without being an equal partner in shaping their terms.

From the G-Zero World to the Question of the Civilizational Alternative

Returning to the question of the possibility of converging U.S. and Chinese interests, the potential formation of a "G-2" does not preclude its opposite. Their interests may intersect on certain issues without them being able to agree on a shared vision for managing the international order. Herein lies the paradox of global leadership: the two powers that possess exceptional capabilities to shape the future may prove incapable of agreeing on its rules, while the ability of international institutions to contain their rivalry or produce a consensus that transcends their national calculations diminishes. This leads to the concept of the "G-Zero World," coined by Ian Bremmer, the American political analyst and founder of the Eurasia Group specializing in political risk analysis, to describe a world where no single power, nor any cohesive group of powers, possesses the sufficient will and capability to lead international affairs. In this sense, the "G-2" may not be the antithesis of the "G-Zero World" so much as one of the possibilities competing with it: a limited understanding between the two powers might lead to the management of some issues, but it does not guarantee the establishment of stable or just global leadership, nor does it prevent their competition from ending in a leadership vacuum where crises expand and opportunities for international coordination diminish.

This idea gains particular importance in the age of artificial intelligence, as the need for coordination among major powers increases at a time when rivalries deepen and mutual trust declines, opening the door to a technological race whose risks exceed the ability of states to contain them individually.

However, the deeper question is not merely about who possesses the instruments of power or who leads the world, but rather about the ideological reference that regulates this power and the ultimate purpose that guides it. If Western leadership is facing a worsening crisis of legitimacy, and if China has not yet presented a model that enjoys broad global acceptance as an alternative foundation for the international order—indeed, it sees no path to global advancement except within the framework of the very capitalist system whose policies the peoples of the world have rebelled against—then humanity's predicament does not lie in searching for a new power to replace another, but rather in the need for a civilizational vision that reconnects power with justice, progress with human dignity, and authority with moral responsibility.

And here the Islamic civilizational alternative emerges, not as a project that derives its justifications from the decline of the West or a vacuum in global leadership—though the exacerbation of crises and the erosion of confidence in the existing system do increase the need for a more just international order—but rather as a message with doctrinal foundations, legal bases, and divine rulings. It derives its vision for humanity, civilization, and governance from revelation, not from human whims. It makes justice the purpose of power, mercy the basis of relationships between people, and succession in ruling governance (istikhlaf) a responsibility to establish truth, erect justice, and safeguard human dignity. Allah ﷻ Who said, ﴿ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ﴾ **"Then We put you, [O Muhammad], on a clear way of the Command; so follow it and do not follow the inclinations of those who do not know."** [TMQ Surah Al-Jathiyah: 18].

From the Promise of Succession to World Leadership

The desired civilizational alternative is not merely a political prophecy deduced from reading events and forecasting their outcomes, but rather a firm belief in Allah's promise of succession on earth, in the glad tidings of His Messenger ﷺ regarding the return of the Khilafah Rashidah (rightly-guided Caliphate) on the Method of the Prophethood, and in the dominance of this Deen over all other religions. Allah ﷻ said, ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ **"He it is Who has sent His Messenger with guidance and the Deen of truth, that He may make it dominate over all religions, even though the polytheists may detest it"** [TMQ As-Saff: 9]. From this standpoint, Muslims do not read history solely as a struggle over power and influence governed by material causes alone, but rather as a trajectory in which the laws (sunan) of Allah ﷻ within His creation unfold, and within which humanity bears the responsibility of establishing justice, developing the earth, and safeguarding human dignity.

The glad tidings of the Messenger ﷺ regarding the return of the Khilafah (Caliphate) on the Method of the Prophethood open an horizon of Iman that transcends the fluctuations of politics and the balance of power, without absolving the Ummah from the Shariah obligation of working, taking the means for change, preparing the foundations of strength, building the state, and establishing the pillars of the desired civilizational renaissance. Thus, the Ummah reclaims its position as the best Ummah brought forth for humanity, resumes the Islamic way of life, and carries its message to all states and peoples—a message of mercy and guidance.

Consequently, the decline of the Western model is not, in itself, sufficient for the establishment of the Islamic alternative. Likewise, invoking the glories of the past—however important it

is for reviving zeal and motivating the sons of the Ummah—does not substitute for the obligatory work that discharges one's responsibility before Allah ﷻ. It is imperative to restore the connection between faith and knowledge, between power and trustworthiness, and between governance and responsibility, so that Islam is embodied in a just executive entity, a scientific and industrial renaissance, and a technological revolution that harnesses knowledge for the good of humanity, not for its enslavement; and a civilization that safeguards human dignity and fulfills its interests within the framework of the Shariah and its rulings.

Nor is the wager that hegemony should shift from Washington to Beijing, or that power centers should change while the logic of arrogance remains the same. Rather, it is that the Ummah should rise with a civilizational contribution that reconnects heaven with earth, matter with spirit, power with justice, progress with mercy, and authority with trustworthiness, making vicegerency a responsibility for the Earth's cultivation, not a pretext for dominating it. The fundamental question in the age of artificial intelligence is not merely possessing the tools to shape the world, but the ideology that directs them, the values that regulate them, and the purpose for which they are harnessed. And if modern algorithms, in their name, recall the legacy of Al-Khwarizmi and his foundational contribution to the history of mathematics, then invoking this heritage should be an incentive to resume the production of knowledge and contribute to building the future, not merely a boast about the past. For the Earth's cultivation is a trust, not a privilege; power is a responsibility, not a delegation for hegemony; and empowerment, in the scale of the creed, is not a promise detached from its causes, but a responsibility

coupled with action and adherence to laws (sunan) of Allah ﷻ in society and history.

In this context, the restoration of the Islamic Ummah's status necessitates building the information and communications technology sector upon the foundation of the Islamic Aqeedah (creed) and Islam's viewpoint towards life, achieving digital independence, and liberating from technological dependency by controlling information, software, technology, electronics, and their supply chains. For technology, while not a prerequisite for revival (nahdah), remains part of the state's functions and a tool among the tools for caring for the affairs of the Ummah and leading the world. It is harnessed to achieve people's interests, safeguard their dignity, and carry the message of Islam to humanity, in confirmation of His ﷻ saying: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ﴾ **"And We have not sent you, O Muhammad, except as a mercy to the worlds."** [TMQ Surah Al-Anbiyaa': 107].

The Muslim Between Servitude (عبودية Ubudiyyah) of Allah ﷻ and the Pragmatism of Men

Ahmad Al-Sawwarni

When any Muslim is asked today: "What is the purpose of your creation?" he answers with full confidence: "To worship Allah alone." Everyone here memorizes His ﷻ saying: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾ **"And I did not create the jinn and mankind except to worship Me."** [TMQ Surah Adh-Dhariyat: 56] However, the surprise comes with the practical application of the true concept of worship, which encompasses all aspects of life. We see many—including members of Islamic groups—evading the comprehensiveness of worship and making excuses based on reality and the pressure from Western countries hostile to Islam, claiming that we must not clash with the authority and influential figures in the state to achieve the comprehensive meaning of servitude in all facets of the state and society through establishing a real Islamic state.

When discussing the establishment of an Islamic state that governs by Islam in all political, economic, social, and other aspects, you see this group saying: "The West will not allow this, and we will be fought, and the West will wage an unrelenting war against us," and other such arguments that we refute in this article.

To begin discussing these issues, we must understand the concept of servitude ('ubudiyyah) as Allah ﷻ intended it, and how a human being can be a true servant of Allah.

As for the concept of servitude (‘ubudiyyah), we must understand it within the context of the revelation; the Qur’an was revealed to the Messenger of Allah ﷺ while he was in Makkah, and the concept of servitude was known among the Quraysh to mean complete submission to the master, and that the slave had no right to discuss his master’s commands and prohibitions, nor the right to leave his master’s home, and he could not even marry except with his permission.

The slave was treated as a commodity and chattel to be bought and sold without the slightest legal protection, and the masters possessed absolute authority to punish, torture, and kill without accountability.

Within this clear concept of servitude, the Noble Qur’an was revealed to establish the meaning of servitude as being for Allah ﷻ alone, and to declare that all human beings—both the free and the enslaved—are servants. Here, the verses came to affirm the meaning of servitude to the Creator, and that all human beings must submit to Allah with the submission of servants. Allah the Most High said: ﴿إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْداً﴾ **“Indeed, everyone in the heavens and the earth but will come to the Most Merciful as a servant.”** [TMQ Surah Maryam: 93]. Then He spoke of the servitude of the believers as an honor for them: ﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْناً وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَاماً﴾ **“And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them, they say words of peace.”** [TMQ Surah Al-Furqan: 63]. And He negated the authority of Satan over them: ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾ **“Indeed, over My servants you will have no authority, except those who follow you of the deviators”** [TMQ Surah Al-Hijr: 42]. Then He honored His noble Messenger Muhammad ﷺ by describing him with

servitude in the context of the Night Journey, ﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً﴾ **"Exalted is He who took His Servant by night,"** [TMQ Surah Al-Isra'a: 1] and in the context of the revelation of the Book: ﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيراً﴾ **"Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner."** [TMQ Surah Al-Furqan: 1].

When our noble Prophet ﷺ called to Islam and to the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, the polytheists understood from the very first day that they were required to submit to Allah with the submission of servants—surrendering to His commands, desisting from His prohibitions, and submitting to the political rule of the Prophet ﷺ in the Islamic state which he was striving to establish, applying Islam in all aspects of life, implementing complete servitude to Allah without objection or resentment, even in the depths of their souls, but rather with absolute submission to the Revelation. This is the meaning of true Islam. Allah the Most High said: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً﴾ **"But no, by your Lord, they will not believe until they make you judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in submission."** [TMQ Surah An-Nisaa: 65].

As for the objection of the objectors now that reality does not permit the achievement of complete servitude to Allah ﷻ—including that Muslims have a state that rules by Islam, applies Allah's law, and carries Islam to the world through Da'wah and Jihad—this is a flaw influenced by Western political thought built upon compromise and upon conforming to reality, making reality a source for rulings even if this reality contradicts Islam. They either ignore these texts by claiming they do not apply to our

reality, or they twist their meanings and interpret them with interpretations that empty them of their substance and nullify the obligation to adopt them.

Unfortunately, this mentality has deviated from the meaning of servitude to Allah, and has begun to argue against Shariah rulings and object to divine directives with rationalistic doubts, instead of submitting completely and saying simply, “We hear and we obey,” and without slipping into pragmatic (utilitarian) thinking, which contradicts Islam.

We refute here the arguments of the pragmatists by demonstrating the extent of the Prophet's ﷺ adherence to the revelation, and his refusal to be swayed by the pressures of reality, and indeed his refusal to make concessions to the disbelievers, no matter how small or secondary they may have seemed.

The Qur’an came to shed light on the attempts of the disbelievers to divert the call from its path. Allah ﷻ said in Surah Al-Isra’a: ﴿وَإِن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذاً لَّاتَّخَذُوكَ خَلِيلاً * وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئاً قَلِيلاً * إِذاً لَّأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيراً﴾ **“And indeed, they were near to tempting you away from that which We revealed to you, O Muhammad, that you might invent about Us something else; and then they would have taken you as a friend. * And if We had not strengthened you, you would have almost inclined to them a little. * Then if you had, We would have made you taste double punishment in life and double after death. Then you would not find for yourself against Us a helper.”** [TMQ Surah Al-Isra’a: 73-75]. And Allah ﷻ said in Surah Al-Ma’idah: ﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيراً مِّنَ النَّاسِ لَفَاسِقُونَ﴾ **“And judge, O Muhammad, between**

them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient." [TMQ Surah Al-Ma'idah: 49].

The attempts of the disbelievers were either to replace the revelation entirely, or to tempt the Prophet ﷺ and the Muslims after him away from some of Islam by convincing them to apply some of it and abandon other parts of it.

These verses demolish the idea of gradual application of Islam that some "Islamists" promote; for in the end, it means applying some of Islam and applying some of Kufr, and this is not permissible.

As for the attempts by some who showed a willingness to accept the Dawah of the Prophet ﷺ , asking him ﷺ to concede the Shariah rulings in exchange for providing the support and protection that he ﷺ was in dire need of, here we have two stories from his noble Seerah (Prophetic biography):

First: The story of the Prophet's ﷺ offer to Banu 'Amir ibn Sa'sa'ah: The Messenger of Allah ﷺ came to Banu 'Amir ibn Sa'sa'ah, called them to Allah, and offered himself to them. A man among them named Bayharah ibn Faras said to himself: "By Allah, if I were to take this young man from Quraysh, I would consume the Arabs with him." Then he turned to the Prophet ﷺ and asked him for a worldly, political condition: "What do you think if we pledge allegiance to you regarding your matter, and then Allah makes you prevail over those who oppose you, will the authority be for us after you?" The Prophet ﷺ answered him with the certainty of the bearer of the divine message: **«الْأَمْرُ إِلَى**

«اللهِ يَضَعُهُ حَيْثُ يَشَاءُ “The matter of authority belongs to Allah; He places it where He wills.” So Bayharah refused to give support and said: “Should we offer our necks to the Arabs for you, then if Allah makes you prevail, the authority will be for others, not us. We have no need for your matter,” so they refused to support him. Their nussrah (military support) was conditional upon something the Prophet ﷺ did not possess—that the Khilafah would be for them after him. They coveted authority, whereas the Shariah ruling regarding the appointment of the Khaleefah is that it is through the pledge of allegiance (bay’ah) and consent of the Muslims, as was later established in the bay’ah of Abu Bakr (ra) in the Saqifah of Banu Sa'idah.

If the Prophet ﷺ had been able to act with the pragmatism of some Islamists today, he would have missed a great opportunity to attain governance and secure nussrah, for he could have convinced Banu 'Amir to retract their opinion after Iman had become firmly established in their hearts. But it was the divine revelation that does not accept compromise regarding the Deen of Allah ﷻ.

Secondly: The story of the Prophet ﷺ presenting himself to Banu Shayban bin Tha'labah: The Messenger of Allah ﷺ stood, accompanied by Abu Bakr (ra) and Ali (ra), at the assembly of Banu Shayban, among whom were their chieftains: Mafruq bin 'Amr, Hani bin Qabisah, and Al-Muthanna bin Harithah. He said to them: **«أَدْعُوكُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنِّي رَسُولُ اللَّهِ، وَأَنْ تُؤْوُونِي وَتَنْصُرُونِي حَتَّى أُؤَدِّيَ عَنِ اللَّهِ الَّذِي أَمَرَنِي بِهِ» “I call you to bear witness that there is no god but Allah, alone with no partner, and that I am the Messenger of Allah; and to shelter me and grant me victory until I deliver what Allah has commanded me.”** Mafruq said: “By Allah, O brother of Quraysh, you have called to noble morals and excellent deeds. Indeed, a people have turned

away who denied you and united against you."And Al-Muthanna bin Harithah said: "We have settled between two borders: the waters of the Arabs and the rivers of Kisra (Chosroes), and Kisra has taken a covenant from us not to initiate any new matter nor support anyone who initiates something. So if you want us to grant you support and protect you from the side of the Arab lands, we will do so. But as for what pertains to the lands of Persia and Kisra, the sin of its perpetrator is unforgiven and his excuse is unacceptable." The Prophet ﷺ replied to them, saying: **مَا أَسَأْتُمُ الرَّدَّ إِذْ أَفْصَحْتُمْ بِالصِّدْقِ، إِنَّهُ لَا يَقُومُ بِدِينِ اللَّهِ إِلَّا مَنْ حَاطَهُ مِنْ جَمِيعِ جَوَانِبِهِ» «You have not failed in your response, for you have spoken with truth. Indeed, none will uphold the Deen of Allah except he who shields it from all its sides."**

Indeed, the Prophet ﷺ also did not accept their conditional, partial support, and he emphasized that the Deen of Islam would only be supported by those prepared to confront all who oppose it. This is what the Prophet ﷺ did in his lifetime and what the Khulafa'a Rashidun (Rightly Guided Caliphs) after him did; they confronted the Persians and the Romans on two fronts simultaneously, and Allah ﷻ granted them a mighty victory. Had the Prophet ﷺ accepted the partial support of Banu Shayban, he would have accepted the concept of a border state and entrenched the idea of fearing the Persians, let alone the Romans. However, servitude to Allah ﷻ necessitates jihad, courage, and self-sacrifice. This is what Banu Shayban themselves later proved when they joined the cause and fought the Persians relentlessly, led by their chief Al-Muthanna bin Harithah al-Shaybani (ra).

What we have cited of Shariah texts is but a drop in the ocean of evidence confirming the extent of the adherence of the Prophet ﷺ and his Companions (ra) to the methodology of revelation and

their achievement of complete servitude to Allah, and their distance from any pragmatic, realist methodology that is promoted today as the safest approach for coexisting with the dominant Western powers dominating the world. In reality, it is a methodology of dissolution and assimilation into the international system, and not the methodology of revelation in the Sunnah of struggle, succession in ruling (istikhlaf), and the supremacy of Islam, which is in a perpetual conflict against disbelief and its people until the ruling governance of Islam encompasses the entire world, soon, by the permission of Allah ﷻ.

The Ummah Is in Its Final Labor Pains (المخاض)

Umm Bilal – Palestine

Not every pain is an end, not every crisis is a downfall, and not every darkness proves that dawn will not come. The Islamic Ummah today lives a painful reality: conflicts, occupation, poverty, division, weakness, dependency, and intellectual, moral, and social crises. It is passing through the most difficult and critical stages of its contemporary history, preyed upon by colonialist powers led by the head of evil, America, and its ally, the Jewish entity. The former seeks to enable the latter to grip the neck of the entire Islamic Ummah and install it as the policeman controlling its water, air, land, sky, and wealth.

A person may feel pain and confusion in the face of this bitter reality, asking: Has the Ummah reached its end? Or are we facing a stage of rebirth?

Herein lies the meaning of "labor pains"; labor pains are the stage of pain that precedes birth. Therefore, speaking of the "Ummah's labor pains" does not mean asserting that a specific event will occur at a predetermined time. Rather, it depicts a difficult stage that serves as a prelude to a major transformation, provided the Ummah deals with it correctly.

It is a great Ummah, but it lives a painful reality. The Islamic Ummah is not an Ummah without history or civilization. It is an Ummah that carried the message of Islam to the world, established a great civilization lasting more than thirteen centuries, contributed to building the edifices of science, thought, and architecture, and had a profound impact on human history.

But the strength of the past alone is not enough.

The real question is not: What were the Muslims? But rather: What are we today? And what do we want to be tomorrow?

An Ummah does not regain its status through mere wishes, but through Iman, action, knowledge, and awareness. One of the most dangerous mistakes is to always search for the cause of the Ummah's weakness outside itself.

Yes, there is occupation, aggression, interventions, and international conflicts, but true reform begins from within. Allah ﷻ said: ﴿إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾ **"Indeed, Allah will not change the condition of a people until they change what is in themselves."** [TMQ Surah Ar-Ra'ad 11]. The Ummah's revival begins when its people change from weakness to strength, from ignorance to knowledge, from passivity to responsibility, from division to cooperation, and from loving this worldly life to loving the Hereafter.

In the face of this reality, we find the Ummah in a state of stillness that has aroused the interest and concern of the West. This prompted its seasoned thinkers and political figures to try to understand and study what the state of the Islamic Ummah entails, because the West knows with absolute certainty that beneath the surface of this stillness, accompanied by bitterness, lies a boiling turmoil and a fire beneath the ashes—a volcano capable of erupting at any moment to drown their dreams, grudges, and suspicions in an instant. Therefore, they have worked to delay its revival and awakening from its heedlessness.

So what prevents the Ummah from rising? Is the problem in the small number of Muslims? Or in the scarcity of resources? Or is the problem deeper than that?

The Ummah possesses massive numbers, immense wealth, and excellent minds and competencies, yet it does not benefit from these capabilities as it should. Why is that?

Herein lies the answer: because the disbelieving (kafir) West had among its greatest objectives to make the Ummah feel weak and feeble despite all the potential it possesses, and to obliterate the Islamic ideology—which is the secret of its strength—from the hearts of the people. Collaborator rulers installed by the West over the necks of the Ummah contributed to this. They squandered its potential, monitored its every breath, and opened prisons for anyone who whispers a word seeking to change the painful reality. Worse and more grievous still, they opened military bases for the enemies of the Ummah throughout our lands to solidify their own pillars, execute their agendas, serve their interests, plunder the wealth of the Muslims, and even combat any force that contemplates establishing an Islamic entity. For the West believes with absolute certainty that the Khilafah (Caliphate) is coming—that it is capable of dismantling its fragile entity, capable of leading the Islamic Ummah and harnessing its capabilities, and capable of carrying the message of Islam to the entire world, thereby demolishing the unjust, rotten capitalist civilization whose criminality has long offended all decency.

This Khilafah (Caliphate) is that which Netanyahu warned against and declared his fear of and his fight against it. Before him, George Bush, the former president of America, warned against it, along with his defense secretary Rumsfeld and John McCain. After them, the director of Russian intelligence stated that the danger of the Khilafah (Caliphate) and its return is linked to a political party working to establish it, specifically mentioning Hizb ut Tahrir.

The issue of the Khilafah and its capacity to confront all the enemies of the Ummah, and indeed to carry the message of Islam to the entire world, is not a matter of debate among the enemies of Islam, be they Jews, Crusaders, or atheist secularists. The issue for them is working to prevent the return of the Khilafah anew. This is a statement by the English Orientalist Bernard Lewis who said: "For the first thousand years Islam was advancing, Christendom in retreat and under threat… the Islamic advance into southeastern Europe, which twice reached as far as Vienna... we must take great care on all sides to avoid the danger of a new era of religious wars."

And what is strange and reprehensible after all this is that the Islamic Ummah sits negligent of seeking the Khilafah, and working diligently to restore its ember and supply it with the necessary heat so that it returns as a bright flame on the brow of the world. And the leaders of the Kafir West, like Netanyahu, realize the truth of the saying of Allah ﷻ Who said: ﴿وَعَدَ اللهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُم فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْناً﴾ **"Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession to authority upon the earth just as He granted it to those before them and that He will surely empower for them therein their Deen which He has approved for them and that He will surely substitute for them, after their fear, security."** [TMQ Surah An-Nur: 55].

For the Khilafah brings with it empowerment and the security that all the peoples of the earth seek today and aspire to, far removed from the destruction, killing of millions of people, and their displacement, as is happening in Sudan, Syria, Palestine, Yemen, Ukraine, Myanmar, and many others.

The justice that all the peoples of the earth seek, and which America and the kafir West trample upon every day and at every moment, is suppressed by the force of arms and vile schemes, and by accursed policies manifested sometimes in bloody military wars, sometimes in other financial and commercial wars, and by moral degradation and repeated transgressions against the creation of Allah ﷻ, among many other things.

Let the Muslims, whom Allah ﷻ has made their Ummah the best Ummah brought forth for mankind, know that this goodness has its price, and they bear its burden if they fail to fulfill its duty. For when Allah ﷻ placed the mark of goodness upon this Ummah, He clarified its entitlements. The best community brought forth for mankind must exercise the role entrusted to it, which Allah ﷻ has defined, the most important of which is achieving justice and equity for all people. This is achieved initially by removing the obstacles through revolution against their wicked rulers and removing their foul thrones, restraining America and its allies from harming people and causing them injury, and lifting the humiliation under which all the peoples of the earth groan.

Netanyahu and the henchmen of the West challenge the Khilafah (Caliphate) only because they know that this Ummah will not be able to carry out the duties placed upon its shoulders except under the leadership of a Khaleefah Rasheed who leads it to what is good for humanity. The leaders of the entity of the Jews and the kafir West behind them know the source of the danger to them, so they ignite fires here and there to divert the Ummah from its crown and its glory. They bring forth every sorcerer to divert the Ummahs gaze from the truth of their glory and the source of their strength, the antidote to their life, so that they no longer see the light emanating from the folds of the Khilafah's banners, fluttering across the horizons.

All of this is because they know and see with their own eyes that the global order today is inevitably on its way to collapse, due to its contradiction of the foundations upon which it was built, and its failure to lead the world with this greedy system based on pure utilitarianism and the plundering of the world's wealth for the benefit of a small clique of the savage, capitalist, Epstein class.

So all praise be to Allah ﷻ who has shown us America as it begins to demolish its own throne with its own pickaxe, and all praise be to Allah ﷻ who has shown us the beginning of the demolition of international law and the United Nations and all its organizations, and its international courts which have long humiliated Muslim peoples, exhausted them with debts, and drowned them in their rotten Western culture.

And all praise be to Allah ﷻ Who has shown us the collapse of the lie of democracy, freedoms, and human rights, and has shown us the beginnings of the disintegration of the Atlantic Alliance (NATO), which has long united in directing its deep-seated malice to kill Muslims, plunder their wealth, and colonize their lands.

And all praise be to Allah ﷻ Who has shown us the values of the West crumbling, who has shown us capitalism muzzled and devouring its own young, who has shown us the humiliation of the nations of Europe and the world before the arrogance of the Pharaoh of the age, and who has shown us America as a state structure ruled by a gang of cowboys.

This is your time, O Muslims, O free people of the Ummah, O carriers of the Dawah, O beacons of guidance. This is your time to strengthen the arm of your Ummah and give it glad tidings that

victory is near, and it is only a matter of your efforts and sincerity combining with their efforts and the will of Allah ﷻ.

For today, the Ummah is in dire need of those who will rouse its ambitions and instill within it a spirit of initiative and sacrifice so that it may break free from humiliation and enslavement.

For you, O carriers of the Dawah, in the Seerah (Prophetic biography) of the Messenger of Allah ﷺ, there is a lesson and a sign. For he cultured his Companions (ra) with a solid, creedal, Iman-based culture that molded enlightened minds and hearts that knew no path to defeat. He ﷺ instilled concepts and standards that influenced their behavior, forming unique personalities that defied the world with their Iman—figures of Iman whose heads reached the heavens.

It is the culture of strength and honor that shaped their mentalities—how they reasoned matters, how they understood events and realities, how they confronted situations and endured hardships, and how they offered sacrifices with contented, reassured souls seeking the pleasure of Allah ﷻ and the eternal companionship of His Prophet ﷺ. This was the ultimate goal for them, the true happiness. So when one of them was struck with a fatal blow, he would say, "I have succeeded, by the Lord of the Kaaba!"

It was a culture that molded minds with strength and honor, producing men who forged a revival, conquests, and advancement.

And here he ﷺ is, strengthening the arms of his companions during the Battle of the Trench (Ghazwat al-Ahzab), when hearts reached throats and they were shaken with a mighty quaking. He gave them glad tidings of victory, saying: **«بِسم الله» "Bismillah (In the name of Allah)"** and struck the rock, saying: **«الله أكبر، أُعطيت**

«الله أكبر، أُعطيت مفاتيح الشام، والله إني لأبصر قصورها الحمر من مكاني هذا» "Allahu Akbar (Allah is the Greatest), I have been given the keys to Syria (al-Sham). By Allah, I can indeed see its red palaces from my place here." Then he struck a second time and said: **«الله أكبر، أُعطيت مفاتيح فارس، والله إني لأبصر المدائن، وأبصر قصرها الأبيض من مكاني هذا» "Allahu Akbar, I have been given the keys to Persia (Faris). By Allah, I can indeed see al-Mada'in (Ctesiphon), and I can see its white palace from my place here."** Then he gave them glad tidings, saying: **«لَنْ تَغْزُوَكُمْ قُرَيْشٌ بَعْدَ عَامِكُمْ هَذَا، وَلَكِنَّكُمْ تَغْزُونَهُمْ» "The Quraysh will not attack you after this year of yours, but you will attack them."** Thus, he utilized the elements of strength within the souls of the people, reviving them within them, thereby shielding them from defeat and regression. And he ﷺ made them perceive the elements of weakness in their enemies and led them to exploit them.

This is but a drop from the ocean of the biography of our role model and exemplar ﷺ, who was indeed the finest of leaders. So, will we not return to it to trace his footsteps, especially in moments of hardship and crises?

Indeed, the Ummah today lacks true leadership, and we do not stray from truth and correctness if we say that it suffers today from a leadership vacuum. Do you not see, O Muslims, that your rulers spend their lives in servitude to the disbelieving colonialist, and in dominating your wealth and resources? Do you not see that they are not ashamed to declare in the loudest of voices that they are weaklings who possess no authority whatsoever—except, by Allah ﷻ, for begging—and that they grant the kafireen (disbelievers) authority over you?

Indeed, the culture of weakness and defeat is alien to Muslims; it was planted within the Ummah through a malicious methodology. It is imperative to re-educate the Ummah with a

culture of honor and dignity, and to rehabilitate them for serious and genuine work to change their reality from defeat to victory, honor, and empowerment. They have no solution except to work with the sincere sons of the Ummah who are striving to resume Islamic life by establishing the Khilafah Rashidah (rightly guided Caliphate) on the Method of the Prophethood, which will, by the permission of Allah ﷻ, work to remove the control of the kuffar, cut off their influence, and uproot the evil of the Jews from the heart of the Ummah. The Ummah that gave birth to leaders like Khalid (ra), Abu Ubaydah (ra), Sa'd (ra), Nur ad-Din (rh), Salah ad-Din (rh), Qutuz (rh), and Baybars (rh) is still capable of giving birth; there are still among the men, and in their loins, those who will come to restore its honor, dignity, and elevation. No matter how intense the darkness and how severe the tribulation, Allah ﷻ will bring forth from the womb of darkness a dawn by which faces will shine, souls will be delighted, and the Muslims will then rejoice in the victory of Allah ﷻ.

﴿وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيباً﴾

"And they say, 'When will it be?' Say, 'Perhaps it is near.'" [TMQ Surah Al-Isra'a: 51].

The Necessity of Steadfastness in the Ideology so that the Compass Does Not Deviate and We Do Not Lose the Way

Dr. Muhammad Al-Hourani (Abu Omar)

Whenever corruption spreads and corruptors multiply in the earth of Allah ﷻ, Allah ﷻ sends Messengers (as) and Prophets (as) to rectify what the people have corrupted and to organize them according to His Shariah. The Dawah to truth is the first to clash with the corruptors, who realize before anyone else that the Dawah to good brought by the Messengers of Allah (as) has come to threaten their interests and their very lives, should it succeed.

The war waged by the corruptors against the Dawah to good took multiple forms, beginning with ridiculing the call and casting doubt upon its carriers, to besieging it by imposing restrictions on its carriers, and preventing it from reaching the people, even attempting to end it through killing and annihilation, if they were able to do so.

In the beginning, the people of the Dawah to good and those who followed them—being a weak and oppressed few—had no option but to endure the tribulation and harm with patience, remain steadfast upon the methodology, and confront the war waged against them by the people of falsehood from among the corrupting criminals and their vile allies.

This confrontation by the people of truth took on multiple forms and methods, which varied according to the degree of Iman and steadfastness that Allah ﷻ bestows upon His sincere and devoted servants.

Sometimes you find that the steadfastness of the oppressed, sincere believers shakes the very foundations of the criminal tyrants, so you see open confrontation and defiance proceeding all the way to the end, even if that costs death in the way of Allah. The best testimony to this is what Allah ﷻ mentioned in His Noble Book when He described the state of the People of the Ditch and their steadfastness upon the Deen of Allah ﷻ until they were all executed.

The people had made their Iman in Allah ﷻ a matter of existential importance, even if the price was high, for it became trivial to them compared to the pleasure of Allah the Almighty and His Paradise, whose expanse is as wide as the heavens and the earth. Our Messenger ﷺ related their story to us and how that tyrannical king devised various methods to kill them: **«مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ، فَأَحْمُوهُ فِيهَا، أَوْ قِيلَ لَهُ: اقْتَحِمْ، فَفَعَلُوا؛ حَتَّى جَاءَتِ امْرَأَةٌ وَمَعَهَا صَبِيٌّ لَهَا، فَتَقَاعَسَتْ أَنْ تَقَعَ فِيهَا، فَقَالَ لَهَا الْغُلَامُ: يَا أُمَّهِ، اصْبِرِي، فَإِنَّكِ عَلَى الْحَقِّ»** **"Whoever does not renounce his Deen, then push him into the ditch of fire, or it was said to him: Leap in, and they did so; until a woman came with her infant son, and she hesitated to fall into it, so the young boy said to her: 'O my mother, be patient, for indeed you are upon the truth.'"** [Narrated by Muslim].

The stance of the child and his mother, and their steadfastness, shake the thrones of tyrants and lay the foundation for the establishment and victory of the Dawah. Thus, by my life, is the Deen of Allah ﷻ supported. If people succeed in the test of steadfastness, then, at that point, they deserve the descent of Allah's victory upon them.

Among what the Noble Qur'an has narrated to us is the case of the sorcerers of the Fir'awn who were killed and crucified while repeating: **﴿قَالُوا لَن نُّؤْثِرَكَ عَلَى مَا جَاءنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا**

أَنتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا * إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى * إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى * وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُوْلَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى﴾ **"They said, 'Never will we prefer you over what has come to us of clear evidences and over He who created us. So decree whatever you are to decree. You can only decree for this worldly life. * Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allah is better and more enduring.' * Indeed, whoever comes to his Lord as a criminal—indeed, for him is Hell; he will neither die therein nor live. * But whoever comes to Him as a believer having done righteous deeds—for them will be the highest degrees."** [TMQ Surah Taha: 72-75].

Then you are truly amazed by this stance of the sorcerers, and by the strength of their Iman even though only moments had passed since they followed Musa (as) in his call. They were not 'ulema of 'Aqeedah (creed), nor 'ulema of Fiqh (Shariah jurisprudence), nor were they holders of advanced degrees. Rather, they were men who believed in Allah ﷻ and were truthful to Allah in their Iman, so they adopted an honorable stance that shook the throne of Pharaoh and his kingdom. Before this, he used to say, "I am your Lord, Most High," whereas after this stance and others, he began ingratiating himself with his entourage and the masses around him: ﴿وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ﴾ **"And Fir'awn said, 'Let me kill Musa and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land.'"** [TMQ Surah Ghafir: 26].

In the early days of the Dawah of the Prophet ﷺ, the noble female Companion, Sumayyah bint Khabbat (ra), confronted the arrogant tyrant, the Fir'awn of this Ummah, Abu Jahl, defying his

arrogance and tyranny. By her steadfastness upon her Deen and her following of the Messenger of Allah ﷺ, she inscribed the most magnificent of stances for a carrier of the Dawah, refusing to renounce her Deen and her Messenger ﷺ even by a single word. This enraged the Fir'awn of this Ummah and filled his chest with malice, so he did nothing but direct a fatal stab at her, and her soul flowed forth to her Creator. It was as if she were saying: I have believed in your message, remained firm upon the truth, and been patient upon it as you instructed us, and our meeting is the appointment you promised us, O Messenger of Allah ﷺ.

These examples were in confronting criminals and tyrants, but at times, merely adhering to the ideology was what was required, for the continuation of the call towards achieving its goal of victory and empowerment, and establishing the Deen and uprooting corruption and the corrupt.

The Messenger of Allah ﷺ permitted some of the Companions (ra) to make hijrah (migration) to Abyssinia when the harm from the disbelievers against them intensified, so that they could preserve their Deen and their lives until Allah ﷻ would grant permission for victory and empowerment, at which point they would rejoin their state. And so it was.

The Companions (ra) and their families lived with the Prophet ﷺ the bitterness of the siege for three years in the valley of Abu Talib, which was an economic and social boycott imposed upon them by the tyrants and oppressors of Quraysh. During this time, they endured hunger, illness, and deprivation of everything. The cries of children and women could be heard from the severity of their hunger, yet they remained steadfast upon their methodology, confident that this ordeal was a trial and tribulation that would pass, and that relief and victory of Allah ﷻ would be achieved.

Likewise, the Noble Qur'an has recounted to us that at a certain stage in the call of our master Musa (as), Allah ﷻ commanded Musa (as) and Harun (as) to make their homes face towards the qiblah, to establish prayer therein, and in them to remind their people to adhere to the methodology and to be patient in the face of trials and harm, and to give them glad tidings of deliverance from the criminals and of victory and empowerment. ﴿وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُواْ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُواْ الصَّلاَةَ وَبَشِّرِ الْمُؤْمِنِينَ﴾ **"And We inspired to Musa and his brother, 'Settle your people in Egypt in houses and make your houses facing toward the qiblah and establish prayer and give good tidings to the believers."** [TMQ Surah Yunus: 87].

This was the condition of the people of the Dawah of the Messengers (as), and such was their patience and steadfastness in confronting the people of falsehood, the people of corruption, the tyrants, and the despots. However, in all cases, it was absolutely never permitted to concede the objective or deviate from the methodology, even slightly. The Noble Qur'an warned our master, the Messenger of Allah ﷺ, against considering making concessions to the enemy or appeasing him at the expense of the call. This warning was among the very first revelations to be sent down, as Allah ﷻ said: ﴿فَسَتُبْصِرُ وَيُبْصِرُونَ * بِأَييِّكُمُ الْمَفْتُونُ * إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ * فَلَا تُطِعِ الْمُكَذِّبِينَ * وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾ **"So you will see and they will see * Which of you is the afflicted. * Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the rightly guided. * So do not obey the deniers. * They wish that you would soften in your position, so they would soften toward you."** [TMQ Surah Al-Qalam: 5-9].

This Surah is among the earliest revelations, considered the fourth in the order of revelation. The warning against the evil of

compromise in the Dawah was almost a theme that descended with the Dawah itself. The truth is that any Dawah afflicted with concession, alteration, and change holds no value. The people of the Dawah who change and alter, regardless of the pretexts and justifications, are merely failing the test of steadfastness and refinement, and they do not deserve to attain the honor of victory and empowerment.

The idhan (softening ادهان) that is prohibited, as explained in the Quranic interpretation (tafsir) of the previous verse, is leniency and flattery; it is also said to mean appeasing the enemy and inclining towards them. Nothing is of benefit against the enemies of Allah ﷻ except open confrontation, and nothing is of benefit against falsehood except challenge and declaring the truth openly. These verses were revealed to confront the arrogant tyrants of Quraysh—Abu Jahl and Al-Waleed ibn Al-Mughirah.

Allah ﷻ warned our Prophet ﷺ against inclining towards those who have wronged, and He ﷻ clarified that inclining towards them prevents victory in this world, in addition to the threat of severe punishment on the Day of Judgment. He ﷻ said: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَداءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً﴾ **“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: 113].

This verse was revealed during the most difficult stages of the mission of the Prophet ﷺ, in the Year of Sorrow, when he ﷺ and his Companions (ra) were in dire need of anyone who would support them, even with a word. Yet Allah ﷻ teaches us that might and victory are in His Hand, and that utter loss lies in leaning towards His enemies. Whoever thinks that might or victory comes from leaning towards the enemies of Allah has

indeed failed and lost. Do they not know that all might belongs to Allah? And that it will only be attained by those who adhere to His command, follow His path, and remain steadfast upon it until the decree of Allah ﷻ comes?

From this point, it became incumbent upon the Ummah of Muhammad ﷺ in general, and upon the carriers of the Dawah in particular, to follow the Sunnah of their Prophet ﷺ, steadfast and unified, confident in the victory of Allah ﷻ, even if some waver or deviate under the pressure of intimidation and oppression practiced by the criminal rulers. It is also obligatory upon the carriers of the da'wah to be a beacon for the Ummah, and guides for it on the path of its renaissance and the restoration of its distinguished status among the nations—that status which Allah ﷻ has chosen for this Ummah: ﴿وَكَذٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطاً لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيداً﴾ **"And thus We have made you a just Ummah that you may be witnesses over the people and the Messenger may be a witness over you."** [TMQ Surah Aali Imran: 110].

Therefore, the path of the carriers of the Dawah must be the compass by which the Ummah is guided. They are the beacons of light that illuminate the way for the travelers. They must not deviate from the path even a hair's breadth, for if they deviate from the path, compromise, or change, the Dawah will be lost, and the people will be lost with them. At that point, replacement (استبدال istibdal) becomes the inevitable outcome, for the command of Allah ﷻ is certainly effective, and the Deen of Allah ﷻ is undoubtedly victorious, and the ultimate outcome is for the righteous.

Likewise, it is upon the Ummah to rally around the carriers of the Dawah who carry the project of its salvation and the project of its revival, supporting them and aiding them until the Deen of Allah

ﷻ alone is implemented, and until it discards all other man-made systems and laws that have made the Ummah taste afflictions for over a century. Then, the Ummah of the beloved Al-Mustafa ﷺ will return to its natural position in life, enjoining what is right and forbidding what is wrong, and applying the Shariah Law of its Lord under a second Khilafah Rashidah (rightly-guided Caliphate) on the Method of the Prophethood, just as our Lord, the Almighty, described it by saying: ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وتؤْمنونَ باللهِ﴾ **"You are the best Ummah produced as an example for humanity. You enjoin what is right and forbid what is wrong and believe in Allah."** [TMQ Surah Aali Imran: 110].

It is only fitting for the youth of Islam, and fitting for the youth of the Dawah, to remain steadfast when the waves rage and the winds intensify, and circumstances change, for they are the helmsmen who steer the Ummah to the shore of safety.

Let those who have committed crimes know that the ship of this Ummah has drawn near to reaching the shore of safety, and all it requires is for the helmsman to remain steadfastly navigating toward the goal, with firm steps and a straight path, upon the methodology of the Master of all creation ﷺ. The Ummah as whole has a Shariah of backing and nussrah (military support), for our Prophet ﷺ did not establish Islam in Makkah despite the presence of the structure of the Companion (ra) around him, due to the opposition and hostility of the people of Makkah who fought against him and his Dawah. However, when the majority of the people of military power and protection from the people of Al-Madinah rallied around him, granted him nussrah, and granted His Dawah nussrah (military support), he was able to establish the greatest state in human history.

We are now on the threshold of a new stage, a stage in which the Ummah sweeps away from its life the oppressive rule and its remnants, and looks forward to establishing the ruling governance of Allah ﷻ in a Khilafah Rashidah (rightly-guided Caliphate) on the Method of the Prophethood—the promise of Allah ﷻ and the glad tidings of His Messenger ﷺ. Then, time will become orderly, justice and security will be achieved, Allah ﷻ will grant honor to His believing servants, and people will live under the shade of Islam, with their rights preserved and their dignity realized.

Allah ﷻ says: ﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْراً﴾ **"And whoever relies upon Allah—then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a decreed extent."** [TMQ Surah At-Talaq: 3].

Hakim bin Hizam (ra)

Rayyan Isa – Iraq

The Messenger of Allah ﷺ said, **«إن بمكة لأربعة نفر أربأ بهم عن الشرك، وأرغب لهم في الإسلام» "Indeed, in Makkah there are four men who are averse to Shirk and are favorably inclined towards Islam,"** and he mentioned among them Hakim ibn Hizam. And the Messenger of Allah ﷺ said, **«يا حكيم، إن هذا المال خضرة حلوة، فمن أخذه بسخاوة نفس بورك له فيه، ومن أخذه بإشراف نفس لم يبارك له فيه، كالذي يأكل ولا يشبع، واليد العليا خير من اليد السفلى» "O Hakim, this wealth is sweet and verdant. So whoever takes it with a contented soul will be blessed in it, and whoever takes it with a covetous soul will not be blessed in it; he is like one who eats but is never satisfied. And the upper hand is better than the lower hand."**

Hakim ibn Hizam ibn Khuwaylid ibn Asad ibn Abd al-Uzza (ra) was a noble Companion. He was born inside the Kaaba because his mother entered it while pregnant with him, and she went into labor and gave birth to him there upon a leather mat. He (ra) was the nephew of Khadijah bint Khuwaylid (ra), the Mother of the Believers.

He was born in Makkah al-Mukarramah, witnessed the War of Fijar, and was a close friend of the Prophet Muhammad ﷺ before and after the Prophethood; they traded together at the market of Hubashah during the pre-Islamic era. It is said he lived approximately 120 years.

Hakim said: I was a merchant who would travel to Yemen and come to Ash-Sham, and I would earn great profits, so I would return to provide for the poor among my people. And I purchased

Zayd ibn Harithah at the market of ‘Ukaz for my aunt for six hundred dirhams, so when the Messenger of Allah ﷺ married her, he gave him Zayd as a gift, and he ﷺ set him free.

And when Mu'awiyah performed Hajj, he took my house in Makkah from me for forty thousand dinars. I was informed that Ibn Az-Zubayr said, “This old man doesn’t know what he sold!” So I said, “By Allah, I only bought it for a wineskin.” And no one would come to him asking to be provided with a mount for the journey except that he would provide it.

Mus’ab bin ‘Uthman informed us: I heard them saying, “No one entered Dar an-Nadwah for consultation until they reached forty years of age, except Hakim bin Hizam, for he entered for consultation when he was fifteen years old.” And he was one of the group who buried ‘Uthman (ra) at night.

He (ra) embraced Islam very late, only after the Messenger of Allah ﷺ entered Makkah as a conqueror, for Hakim had remained in polytheism for sixty years. Then he declared his Islam, and he would bite his fingers in regret over his delayed acceptance of Islam, wishing he had embraced it earlier so he could have preceded others to the good of Islam and the honor of jihad.

And indeed, the Prophet ﷺ was keen to honor him and protect him for his intellect and his nobility, saying on the day of the Conquest of Makkah, **«مَنْ دَخَلَ دَارَ حَكِيمٍ فَهُوَ آمِنٌ» “Whoever enters the house of Hakim will be safe.”**

He was known for his abundant wealth and generosity. He would load one hundred camels on the Day of ‘Arafah and distribute them in charity, and he freed one hundred slaves in the path of Allah.

Nobility of Soul:

He (ra) refrained from accepting any gifts or money from the Diwan of the Khulafaa' after Islam, and he held the view that wealth is a sweet, green plant that should only be taken with good intention and without the soul coveting it.

And Hakim bin Hizam asked the Messenger of Allah ﷺ about the good deeds he had performed during the pre-Islamic era, such as maintaining kinship ties, giving charity, and freeing slaves, and whether he would receive any reward for them. The Prophet ﷺ said to him: **«أسلمتَ على ما سَلَفَ من خير» "You have embraced Islam upon the good that you had done."**

He fought in the way of Allah ﷻ in the two battles of Hunayn and Ta'if alongside the Messenger of Allah ﷺ. It has been narrated that the Messenger of Allah ﷺ gave Hakim a portion of spoils on the day of Hunayn, but he considered it insufficient, so he increased it for him. Hakim then said: "O Messenger of Allah, which of your gifts is better?" He replied: **«الأولى»** "The first one." And he said: **«يا حكيم إن هذا المال خضرة حلوة، فمن أخذه بسخاوة نفس وحسن أكلة، بورك له فيه، ومن أخذه باستشراف نفس وسوء أكلة، لم يبارك له فيه، وكان كالذي يأكل ولا يشبع»** "O Hakim, this wealth is verdant and sweet. So whoever takes it with a generous soul and good intention, it will be blessed for him. But whoever takes it with covetousness and ill-intent, it will not be blessed for him, and he will be like one who eats but is never satisfied." Hakim asked: "Even from you, O Messenger of Allah?" He replied: **«ومني» "Even from me."** Thereupon Hakim said: **"By the One who sent you with the truth, I will not accept anything from anyone after you."** And so he did not accept any stipend from the Diwan nor any gift until he died.

So Umar (ra) would say: "O Allah, I call upon You to witness that I call Hakim to his right, but he refuses." He died as he was, and he was among the wealthiest of the Quraysh.

The noble Companion Hakim ibn Hizam (ra) passed away in Al-Madinah Al-Munawwarah in the year 54 AH, though it is also said it was in 60 AH, at an age approaching 120 years.

With the Noble Quran:

Resolving the Greatest Problem for Mankind

In the name of Allah, the Most Gracious, the Most Merciful.

Allah ﷻ says: ﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتاً فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾ **"How can you disbelieve in Allah when you were dead and He gave you life, then He will cause you to die, then He will give you life again, and then to Him you will be returned?"** [TMQ Surah Al-Baqarah: 28].

The noble verse begins with ﴿كَيْفَ﴾ **"how,"** an interrogative noun (ism istifhaam اسم استفهام) concerning a state of affairs. This interrogation is not literal, for the essence of interrogation is that the questioner asks about something unknown, and there is nothing Allah ﷻ does not know that would necessitate asking. Therefore, the interrogation shifts to expressing astonishment at the state of the disbelievers and rebuking them for their heinous action. This heinous action, which is disbelief (kufr), is a Shariah description for everyone who does not believe in Allah ﷻ, does not believe in what Allah ﷻ has required belief in, or sets up a partner with Allah. Thus, it includes the worshippers of idols and the worshippers of anything other than Allah ﷻ, everyone who denies a pillar of the pillars of Iman, the Jews who said 'Uzayr is the son of Allah, the Christians who said the Messiah is the son of Allah, Exalted is Allah far above what they say, supremely exalted, and everyone to whom the message of Muhammad ﷺ has reached and who has not believed in him from among the disbelievers, polytheists, and followers of previous messages.

As for ﴿وَكُنتُمْ أَمْوَاتاً﴾ **"And you were dead"** – the waw (و) conjunction is a circumstantial waw (waw al-haal), and there is an

implied “qad” (قد past tense marker) because the verb following it is in the past tense. So the implied meaning is “and you had been dead.” The clause after the waw is a circumstantial clause, and the clauses that follow it are conjoined to it, thus they are also circumstantial clauses. The meaning is: this is your state; death, then He gave you life, then He will cause you to die, then He will give you life, then you will return to Allah – and you disbelieve in Allah ﷻ who does that to you?

As for ﴿فَأَحْيَاكُمْ﴾ **“Then He gave you life”** – here the conjunction “fa” (ف so) is used, which indicates sequence and immediate succession. So, death comes first, followed by life-giving, and life-giving occurs for the dead; it follows it directly, meaning immediately after it. Therefore, the conjunction “fa” is used here.

As for ﴿ثُمَّ يُمِيتُكُمْ﴾ **“Then He causes you to die”** – here the conjunction ﴿ثُمّ﴾ **“thumma (then)”** is used, which evidences sequence and delay. So, the death intended here occurs after the life-giving, and due to the existence of a time period between the life-giving and the death—even if short, so that the description of life is realized—the conjunction “thumma” was used.

As for ﴿ثُمَّ يُحْيِيكُمْ﴾ **“Then He gives you life”** – here the conjunction ﴿ثُمّ﴾ **“thumma (then)”** is also used because the life-giving intended here comes after a period of time from the death that preceded it, which is in the Barzakh (intermediate state), as we will explain later. This period of time is long for those who died earlier and short for those who died later, so the conjunction “thumma” was appropriate. And this life-giving is the Resurrection and the Rising.

As for ﴿ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾ **“Then to Him you will be returned”** – Here, the conjunction ﴿ثُمّ﴾ **“thumma (then)”** connects the return of people to Allah ﷻ to the final giving of life, and this will

occur on the Day of Resurrection and Rising, the Day of Judgment. Given the length of that day as described by Allah ﷻ and the many severe horrors it contains, the use of the conjunction "thumma," which implies sequence and a lapse of time, was appropriate. The adverbial phrase of place ﴿إليه﴾ **"to Him"** was placed before the verb ﴿تُرْجَعُونَ﴾ **"you will be returned"** for two reasons: First, because the adverbial phrase contains the pronoun referring back to Allah ﷻ, so it deserved precedence over the verb to glorify Allah ﷻ. Second, to conclude the ayah with a rhyme that harmonizes with the rhymes of the preceding ayaat. The passive voice verb in the present tense ﴿تُرْجَعُونَ﴾ **"you will be returned"** was assigned in the plural case, with the conjunction of waw (و) referring back to the addressed party, who are the disbelievers addressed at the beginning of the ayah by His saying ﴿كَيْفَ تَكْفُرُونَ﴾ **"How can you disbelieve."** The unstated Doer of the action (الفاعلُ الذي لم يُسَمّ) is Allah ﷻ; He is not mentioned because the evidencing indicates Him, and so that the passive voice verb evidences the compulsion of the disbelievers to return to Allah ﷻ, so that He may hold them accountable and punish them for their disbelief. This passivity applies to the five verbs following the verb ﴿تَكْفُرُونَ﴾ **"you disbelieve,"** which are (كنتم، وأحياكم، ويميتكم، ويحييكم، وتُرجَعون) "you were, He gave you life, He causes you to die, He will give you life, and you are returned." All of these actions fall within the sphere that controls man. The action in all of them happens to him against his will, and he possesses no power to reject, repel, or alter it.

And the verbs (أحياكم، يُميتُكم، يُحييكم) "He gave you life, He causes you to die, He will give you life" are all attributed to Allah ﷻ because He ﷻ is the Doer (الفاعل Al-Fa'il) of all that, just as the Doer of the return is Allah ﷻ. Additionally, these four verbs,

including the return, are augmented with the hamza which conveyed transitivity to a single maf'ool (مفعول object), which is the disbelievers who were addressed at the beginning of the ayah.

The Quranic interpreters (mufasirun) differed regarding the number of deaths and resurrections, with several opinions. The view we favor is that there are two deaths and two lives, as is definitively established and clearly indicated in this ayah. The first death occurs before creation, before the soul is breathed into the fetus. After the soul is breathed in, the first life begins. When the appointed term in this world ends, the second death begins, and the second life occurs at the time of resurrection and being raised on the Day of Judgment. This view is confirmed in other ayaat, including His ﷻ saying, quoting the disbelievers on the Day of Judgment: ﴿قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ﴾ **"They will say, 'Our Lord, You have made us die twice and You have given us life twice'..."** [TMQ Surah Al-Ghafir: 11].

This noble ayah is among the early ayaat in Surah Al-Baqarah. It was preceded by the ayah in which Allah ﷻ commands the worship of Allah alone, which is His saying ﷻ: ﴿يَا أَيُّهَا النَّاسُ اعْبُدُواْ رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ **"O mankind, worship your Lord, who created you and those before you, that you may become righteous"** [TMQ Surah Al-Baqarah: 21]. It was followed by ayaat about the creation of Aadam (as), then the command of Allah ﷻ to the angels to prostrate to Aadam (as), then the descent of Aadam (as) and his wife to the earth, and the beginning of human life to receive the commands and prohibitions of Allah ﷻ; as He ﷻ said: ﴿قُلْنَا اهْبِطُواْ مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ * وَالَّذِينَ كَفَرواْ وَكَذَّبُواْ بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ **"We said, 'Go down from it, all of you. And when guidance comes to you from**

Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve. * But those who disbelieve and deny Our signs - those will be the companions of the Fire; they will abide therein eternally'" [Al-Baqarah: 38-39].

All these ayaat resolved the major problem humanity and answered its three questions: Where did I come from? Why am I here? And what is the ultimate destiny? These are questions that press upon a person driven by the instinct of religiosity (gharizat at-tadayyun), and these questions continue to disturb a person's peace until they are answered with the correct answer that convinces the mind, conforms to the innate disposition (fitrah), and affirms what is in the instinct of religiosity regarding the need to venerate the Creator, the Organizer (al-Mudabbir) ﷻ. This resolution is achieved through a comprehensive idea (fikrah kulliyah) about the universe, man, and life, and their relationship to what preceded them and their relationship to what comes after them. This comprehensive idea is contained in the noble ayah we focused on, along with the ayaat that preceded and followed it. Its essence is that what human sensation perceives of the universe, life, and man is created by Allah ﷻ, who created them from nothingness. Allah ﷻ sent the Messengers (as) to people to convey to them the commands and prohibitions of Allah ﷻ, and that Allah ﷻ will cause people to die then resurrect them on the Day of Judgment to hold them accountable for the commands and prohibitions, resulting either in Paradise or in the Fire.

And resolving this major problem resolves the rest of the problems within a person. Moreover, this resolution is the intellectual foundation upon which all ideas about life are built; it represents his perspective on life and intellectually guides the human being. It gives him the purpose of his existence in this

worldly life, which is to attain the Pleasure of Allah ﷻ, and it provides him with a scale and criteria for thought, self, and conduct, so he is happy in this world and succeeds in the Hereafter with Paradise: ﴿فَمَن تَبِعَ هُدَايَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ﴾ **"So whoever follows My guidance – there will be no fear concerning them, nor will they grieve"** [TMQ Surah Al-Baqarah: 38], ﴿فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾ **"So whoever follows My guidance will neither go astray in this world nor suffer in the Hereafter"** [TMQ Surah Ta-Ha: 123].

News of Muslims Around the World

The Rulers of the United Arab Emirates (UAE) Shamelessly Receive the Occupying Enemy

The official UAE news agency reported (28/9/2026) that the President of the State, Sheikh Mohammed bin Zayed Al Nahyan, received the "Israeli" Prime Minister, Benjamin Netanyahu, who paid a visit to the UAE. The agency added that bin Zayed and Netanyahu discussed the bilateral relations between the UAE and "Israel" and ways to enhance and develop them. For his part, the office of the "Israeli"" Prime Minister announced that Netanyahu and his wife paid a visit to the United Arab Emirates upon the invitation of the President of the State, Sheikh Mohammed bin Zayed Al Nahyan.

Popular Protests in Morocco Against the Policies of Morocco's Rulers Who Embrace the Occupying Jewish Entity

The Moroccan scene witnessed a new wave of popular protests, as hundreds of citizens took to the streets in several major cities to express their absolute solidarity with the cause of Palestine. These moves came in response to recent reports indicating an official trend to strengthen diplomatic relations with "Israel" and elevate them to the level of embassies.

These protest vigils were launched in response to a call made by the Moroccan Front for the Support of Palestine and the Rejection of Normalization, a non-governmental civil framework that leads the popular movement against rapprochement with Tel Aviv. The demonstrations were concentrated in vital centers,

including the economic capital Casablanca, in addition to the cities of Meknes, Beni Mellal, Tetouan, and Tangier. In the city of Tangier, field sources reported that local authorities issued a decision to ban the protest vigil, which led to friction between the demonstrators and security forces. Video recordings documented the intervention of security forces to disperse the gatherings, amid reports of arrests among participants who attempted to defy the ban.

These field developments come in the wake of the announcement by the "Israeli" Ministry of Foreign Affairs of a meeting between Minister Gideon Sa'ar and his Moroccan counterpart Nasser Bourita in New York City. This meeting was held under American sponsorship, as the U.S. Ambassador to the United Nations, Mike Waltz, hosted the gathering, which discussed practical steps to develop bilateral relations.

“Makkah” and “Al-Madinah Al-Munawwarah” Are Being Dragged into the Cheap Conflict Between the Agent Rulers to Push Muslims to Fight Amongst Themselves for the Benefit of America and to Enable Its Control Over the Straits and the Land

The spokesman for the Saudi-led coalition forces in Yemen stated that the Houthis targeted the Taybah electricity distribution station in Al-Madinah Al-Munawwarah with a drone in the early hours of Tuesday (27/09/2026). The spokesman clarified that this "terrorist act" caused one transformer to go out of service without affecting the electrical grid. He affirmed that the coalition will continue “taking deterrent measures against the Houthi militia to ensure the protection of the Two Sacred Masajid.”

Trump's Hatred for Islam Emerges When Discussing the Protests in France

The US President Donald Trump stated that "What's happening in France is nothing less than out of control mass migration," linking it to Islam and not to the school crisis. Trump added: "This isn't about schools, this is about Islam wanting to take over a once great Country!"

Trump's statements come at a time when France is witnessing a wave of student protests. According to Euronews, the movements began on September 17 in Créteil, in the southeastern suburbs of Paris, where teachers and students protested against a shortage of staff at one high school, then spread to various regions of the country. The protesters say their grievances focus on the deterioration of some school buildings, overcrowded classrooms, and a shortage of personnel, especially in working-class neighborhoods. According to data from the French Ministry of Education, 589 out of approximately 3,700 high schools experienced disruptions on Monday, after the number approached 800 schools on Friday (2/10/2026). According to the French Interior Minister, police detained more than five thousand people during the past week, 85% of whom were minors. Since the movement began, 215 students, more than 700 security personnel, and about 100 education sector workers have been injured. The French Ministry of the Interior estimated the number of protesters on Tuesday (29/09/2026) at around 256,000 across the country, including 56,000 in Paris, while the "High School Students' Trade Union" estimated participation at around 450,000. On the political front, the French government accuses the left-wing "Unbowed France" party of fueling the unrest, while the party rejects these accusations and accuses the authorities of reducing the protest movement to it.

Trump Is Dying of Rage Over the Name "Muhammad" ﷺ

US President Donald Trump mocked the prevalence of the name Muhammad in the Middle East during an election rally in the state of Georgia on Friday (16/10/2026), targeting the Iranian presidency with sarcastic remarks that elicited limited reaction from attendees, according to Reuters.

During a speech delivered in the city of Dalton, Trump said that the name Muhammad is common in the Middle East, adding: "You have Muhammad, and Muhammad, and Muhammad, and Muhammad, and Muhammad. Almost everyone is like that." He continued: "You know, if you're in doubt about somebody's name from the Middle East, just say 'Muhammad,'... You have about a 65% chance. 'Hello, Muhammad.' I've done it for years now. I've never been wrong."

Al-Waie Magazine:

To Trump and his administration: "Die in your rage—the name of our beloved ﷺ will resound throughout the world as long as Islam remains within us."

The Participation of Damascus' New Rulers in the International Coalition Against Terrorism Harvests New Lives Through Home Raids

The Syrian Ministry of Interior affirmed its commitment to announcing the results of the investigations related to the security operation that took place in the town of Rankous in the Qalamoun region of the Damascus countryside, and presenting the evidence to the public upon completion of the legal

procedures. This was stated in a statement issued today in response to the reactions and questions raised by the operation.

The Ministry stated that it is closely following the reactions to the security operation carried out in the town, which, according to the statement, targeted a cell linked to ISIS. It added that the primary task of the security force was to execute arrest warrants for a number of suspects based on intelligence data. The Ministry clarified that the security force came under direct fire immediately upon arriving at the operation's location, resulting in the death of two members of the Internal Security Forces and the injury of five others, before the force engaged the sources of fire in accordance with the established rules of engagement.

The statement affirmed the continuation of preliminary investigations with the detainees under the supervision of the competent judicial authorities, indicating that the Ministry is committed to announcing the results of the investigations and presenting the evidence to the public. It also called for verifying accuracy, awaiting the official results, and not being swayed by what it described as misleading narratives.

The statement came hours after a protest vigil organized by dozens of residents in the town of Rankous in front of the police station following Jumuah prayers (23/10/2026). During the vigil, they demanded the disclosure of the circumstances surrounding the security operation that took place in the town in the early hours of Thursday (22/10/2026), the announcement of the investigation results to the public, and the accountability of those responsible for any violations that the investigations might reveal. The participants raised demands focused on the necessity of transparency in dealing with the incident, clarifying all the details of the operation and the circumstances that accompanied it, and emphasizing the importance of holding any party proven

to be involved in violations or legal infractions accountable. Clashes had erupted during the security operation carried out by Internal Security Forces in the town in the early hours of Thursday, resulting in the death of seven people, including two members of the Internal Security Forces and five armed individuals.

Al-Waie Magazine:

It seems that the new regime in Damascus did not learn from the experience of the Ba'athist regime, as it has returned to violating homes and their sanctity and has added to that killing and accusing opponents of being Daesh to facilitate the elimination of any opposition. However, it failed to realize that the people will not accept returning to entrusting their fate to the Ba'athist mentality, which led the people of Rankous to expel the security forces from Rankous entirely.

Abdulrahman El-Sayed Sees the U.S. Constitution as the "Guiding Light"!

Abdulrahman El-Sayed, the Democratic candidate for the U.S. Senate from Michigan, declared his disavowal of the Muslim Brotherhood during a heated discussion at a public rally, criticizing what he considered to be implications that he holds a "dual loyalty." El-Sayed could become the first Muslim elected to the U.S. Senate, but he has repeatedly faced accusations from Republicans of sympathizing with interests linked to "Islamic terrorism." In recent days, Republicans, including his opponent Mike Rogers and former President Donald Trump, have raised questions about potential connections between him and the group.

During a public rally in the city of Caro, Michigan, one of the attendees confronted Abdulrahman El-Sayed with a question about the Muslim Brotherhood, saying he had not heard the candidate explicitly reject the group. A man from the crowd shouted, “Abdul, will you disavow the Muslim Brotherhood?” After Mr. El-Sayed declared his disavowal of the group, the man criticized him, implying that he supposedly held “dual loyalties.” Abdulrahman El-Sayed responded, “You assume, Tommy, that because I am Muslim, that somehow I would have some allegiance to something that is not our Constitution” He later added, “For me, that Constitution is the guiding light.”

This is How the ‘Ulema of Muslims Must Be

Adnan Hizam – Yemen

All praise is to Allah, and prayers and peace be upon our Master Muhammad (saw) and upon his family (ra) and all his Companions (ra). Then, to proceed: Abu Dawud, At-Tirmidhi, Ibn Majah, Ibn Hibban in his Sahih, and others narrated that the Prophet ﷺ said within a long hadith: **«إِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، إِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَاراً وَلَا دِرْهَماً، إِنَّمَا وَرَّثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحَظٍّ وَافِرٍ»**
“Indeed, the ‘ulema are the inheritors of the Prophets (as). Verily, the Prophets (as) did not bequeath a dinar nor a dirham; they only bequeathed knowledge. So whoever takes it has taken an abundant portion.”

The role of ‘ulema is immense in Islam, since they are the inheritors of the Prophets (as). Their work is part of the work of the Prophets (as), except that they are not Prophets (as) themselves. It was never part of their work to praise the ruler or endorse what he says, as the court scholars do today in various Muslim lands. Indeed, among the reasons for the decline of the Islamic Ummah today are the evil scholars whose only concern is the approach of self-preservation and pleasing the rulers, and the soundness of the methodology does not concern them!

So. look at the Sultan of the Ulema, Al-‘Izz ibn ‘Abd al-Salam, and look at his stance regarding the ruler Al-Salih Isma’il in Damascus, when he allied with the Crusaders and handed over to them the fortresses of Safad and Al-Shqif, Sidon, and some Muslim territories. This was in exchange for their assistance to him in fighting the ruler of Egypt, the ruler Al-Salih Najm al-Din Ayyub, because Al-Salih Isma’il feared him. So he corresponded with the

Franks to help him against his nephew, the ruler of Egypt. The price was the surrender of Muslim lands, the normalization of relations with the enemies, and the opening of the borders. The Crusaders entered Damascus.

Moreover, Al-Salih Isma'il permitted the Crusaders to purchase weapons from Damascus to fight the Muslims in Egypt. This was an immense act of treachery, a despicable surrender, and a blatant violation of the Shariah.

Then the Sultan of the Ulema, Al-'Izz ibn 'Abd al-Salam, rose up in anger, defending his Deen, the land of Islam, and the rights of the Muslims. He openly enjoined good and forbade evil, confronting this matter and enduring immense hardship for it. He issued a fatwa declaring it haram for the merchants to assist the Franks with weapons or to sell them any. Then he ascended the minbar of the Umayyad Masjid condemning the alliance with enemies and the ugliness of treachery, and denouncing the heinous acts that had occurred. He publicly censured the Sultan for his vile deed and refused to supplicate for him during the sermon. Instead, he began supplicating before the masses in a manner that implied his deposition and replacement, praying: (اللهم أبرم لهذه الأمة أمر رشد يعز فيه وليك ويذل فيه عدوك، ويُعمل فيه بطاعتك، وينهى فيه عن معصيتك) "O Allah, decree for this Ummah an affair of righteousness through which Your ally is honored and Your enemy is humiliated, through which obedience to You is enacted and disobedience to You is prohibited."

Likewise, his stance regarding the Tatars (Mongols) who invaded the Muslim lands, destroyed Baghdad, and inflicted a great massacre upon the Muslims. At that time, the Sultan of the Ulema, felt his responsibility, gathered the Muslims, urged them to jihad against the Tatars, and instilled in them the spirit of jihad. He reminded them of the obligation of jihad, as the

Muslims had become fearful of the Tatars. Sultan Qutuz consulted him regarding the war against the Tatars, and he—may Allah have mercy on him—said: (اخرجوا وأنا أضمن لكم النصر) "Go forth, and I guarantee you victory." He also said: (إذا طرق العدو بلاد المسلمين وجب على الإمام قتالهم) "When the enemy encroaches upon the lands of the Muslims, it becomes obligatory upon the Imam to fight them." The Sultan was complaining about the lack of funds in the treasury, so he told him: (أنفق ما في الخزانة وخذ ما في حوزة الوزراء وأمراء الجند من حلي وحلل، وأشياء ثمينة، فإن لم تكفخذ ديناراً واحداً على كل رجل قادر) "Spend what is in the treasury, and take the jewelry, garments, and precious items in the possession of the viziers and military commanders. If that is not enough, take one dinar from every able man." So he did that, prepared the army, fought the Battle of Ayn Jalut, and Allah decreed victory for him.

So where are the 'ulema of Muslims today to feel their responsibility before Allah ﷻ and to follow in the footsteps of the Sultan of the Ulema!

So O 'ulema!

Has the bleeding of this Ummah not sufficed you? Has the bloodshed not sufficed you? How long will you remain silent? Is it not your duty to fulfill your obligation and lead the Islamic Ummah to its honor and victory? Is it not your Shariah obligation to enjoin what is right and forbid what is wrong? Is it not your duty to unify the Islamic Ummah and issue fatwas calling for the abolition of borders and the removal of the treacherous rulers, to establish the second Khilafah Rashidah (rightly guided Caliphate) on the method of the Prophethood, and to make clear to the entire Ummah the obligation of this matter? Enough of your silence regarding the rulers' betrayal, and enough of your drumming of support for them! Proclaim the truth and do not fear, for the sake of Allah ﷻ, the blame of any blamer. Is it not

according to the Noble Qur'an that the system of life should be implemented?

O you all whom Allah ﷻ has entrusted with some knowledge: Fear Allah regarding yourselves, for you will be held accountable before Allah ﷻ for every small and great matter. Let nothing silence you from speaking the truth; you will be questioned about every drop of blood from the Muslims' blood. So, will you not fulfill the Shariah obligation incumbent upon you as the inheritors of the Prophets (as)?

The Plight of the Rohingya Muslims of Burma (Myanmar)

Ustadh Musab Umair, Wilayah Pakistan

We here consider the plight of the Muslims of Burma who are suffering at the hands of its Buddhist rulers. We consider their suffering because although we are not bonded to them by language or race or land, we are bonded to them by the strongest bond on earth, the bond of Islam. The Prophet ﷺ said, **«مثلُ المؤمنين في تَوادِّهم ، وتَرَاحُمِهِم ، وتعاطُفِهِمْ ، مثلُ الجسَدِ إذا اشتكَى منْهُ عضوٌ تدَاعَى لَهُ سائِرُ الجسَدِ بالسَّهَرِ والْحُمَّى» "The parable of the believers in their mutual love, mercy, and compassion is that of a single body: when one part of it suffers, the rest of the body responds with sleeplessness and fever."** Thus, before we speak of their suffering, let us review their bond with us.

Indeed, the Muslims of Rakhine State Have Been Loyal to Islam for Centuries

The Rohingya people predominantly follow Islam. They are from Rakhine State, formerly known as Arakan State, in Myanmar, formerly known as Burma. Their bond with the Islamic Ummah is such that even their ethnic heritage includes that of the Muslims from the Arabs and the Mughal rulers of India. The word Rohingya means "inhabitant of Rohang," which was the early Muslim name for Arakan. The Rohingya population is concentrated in the historical region of Arakan, an old coastal state upon the borders of South and Southeast Asia. Due to its coastline on the Bay of Bengal, Arakan was a key centre of maritime trade between Burma and the outside world. The Muslim traders of the Arab lands carried the Dawah to Islam in the coastal areas of southeast Bengal, bordering Arakan, since

the 9th century. Indeed, the Muslims for centuries knew that trade must never be a distraction to the opportunity to make Dawah to Islam. Many of the Buddhist mushrikeen became Muslims and the Rohingya population trace their history to this period. Many of the Arabs settled and married locally, thus contributing to the lineage of the Rohingya until this day.

The Enmity of the Buddhist Mushrikeen of the Arakan Empire

Allah ﷻ said, ﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا﴾ **"You will surely find the Jews and those who associate partners with Allah to be the most intense in enmity toward those who believe."** [TMQ Surah Al-Maa'idah: 82]. It is not surprising that the Buddhist mushrikeen rulers of Burma are oppressing the Muslims of Arakan State today. They are bonded in shirk with their ancestors of the Rakhine Empire which waged war on the Muslims at the height of its 500 years in power.

The Mughal–Arakan Wars were a series of conflicts fought between the Rakhine empire and the Muslims of the India from 1602 to 1666, primarily over the Buddhist brutal occupation of Chittagong, Sandwip, and south-eastern Bengal.

Unlike the rulers of Muslims today, the rulers in the Islamic era mobilized armies in response to the occupation of the lands of Muslims. In 1664, Shaista Khan was ordered by the brilliant Islamic ruler from amongst the Mughal rulers, Aurangzeb, to attack the occupying forces within Chittagong.

At the end of December 1665, Shaista Khan dispatched his son Buzurg Umed Khan with 4,000–6,000 or 6,500 men and a fleet of 288 warships to liberate Chittagong. After the liberation of Sandwip, a strategic island, Ibn Husain was ordered to advance with the fleet by sea, while Farhad Khan and Mir Murtaza were directed to march by land in support of the fleet.

On 14 January 1666, the army of Muslims crossed the Feni River, entering the stronghold of the mushrikeen. On 23 January, the navy of Muslims under Ibn Husain, encountered a naval force of the Buddhists. The mushrikeen enemy appeared and opened fire. The vanguard of the Muslims boldly advanced, causing the lighter enemy vessels to flee.

After an initial engagement, Ibn Husain's light and swift ships pursued the enemy, capturing many of them. A second, larger fleet of the mushrikeen then appeared and fought until sunset before retreating. Ibn Husain forced their retreat. On the morning of 24 January, the navy of the Muslims advanced, striking fear in the ranks of the Buddhist mushrikeen, who began towing their larger vessels upstream into the Karnafuli River, with other vessels assisting in the retreat.

The mushrikeen then regrouped their fleet in battle order between Chittagong and a midstream island. As the navy of the Muslims entered the mouth of the Karnafuli, the mushrikeen opened heavy fire from both their vessels and the fort at Chittagong.

Seeking victory or martyrdom, the Muslims launched a daring combined land-and-water assault. The mushrikeen were defeated: many sailors abandoned ship or surrendered, numerous vessels were sunk, and 135 warships were captured by the Muslims.

On 25 January the warships of the Muslims besieged Chittagong fort. The garrison, left helpless after losing its navy, resisted for a day before surrendering to Ibn Husain on the 26th.

The liberated city was renamed to Islamabad (the land of Islam) by the Islamic ruler, Aurangzeb. The liberation of Chittagong

shook the entire Rakhine empire, causing its collapse, even though it had been at the peak of its five centuries of tyranny.

Indeed, within this majestic history is a lesson for the sons of Aurangzeb, Shaisah Khan and Ibn Husain today in the armies of Bangladesh and Pakistan. After the victory of the Mughal commanders, the ties between them and the Rohingya increased, such that there is also a Mughal influence on the lineage of the Rohingya, until this day.

The Enmity of the Modern Buddhist State of Myanmar

Allah ﷻ said, ﴿وَإِنِ اسْتَنصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ﴾ **""And if they seek your help in matters of Deen, it is your obligation to extend support."** [TMQ Surah Al-Anfaal 72]. However, today there is no Aurangzeb to answer the pleas for support from the Rohingya, so they have faced decades of discrimination and repression under successive rulers from amongst Buddhist mushrikeen.

Effectively denied citizenship under the 1982 Citizenship Law, they are one of the largest stateless populations in the world.

In early 2012, police began patrolling the Rakhine states. Buddhist monks started distributing magazines calling the Rohingya "terrorists" who would take over the state with "uncontrollable" birth rates. They were handing out pamphlets that said, "You need to wipe out these people or they'll take your land" within the key Muslim town of Sittwe.

Buddhist villagers, dozens of them bused in from outside Sittwe town, threw petrol bottles on homes, shops, and masajid as riot police opened fire on Rohingya trying to douse the flames.

Narzi—targeted as the largest Muslim neighborhood and economic hub in Sittwe, home to about 10,000 Rohingya—was

burned to the ground. Any structures left standing amid the rubble were bulldozed in the days that followed.

Violence returned in October 2012, planned and instigated by local officials and Buddhist monks. Security forces stood by watching the attacks or joined in. Police opened fire on the Rohingya who were fleeing.

The authorities' ethnic cleansing of Rakhine State took root. In the town of Sittwe, where about 75,000 Rohingya lived before 2012, only 4,000 remain.

The 2012 violence and ensuing displacement inflamed anti-Islamic sentiment throughout Myanmar and ushered in an era of increased oppression, in both policy and practice, that laid the groundwork for more brutal and organized military atrocities.

As the central Rakhine camps were set up in 2012 and 2013, authorities began imposing overlapping systems to restrict Rohingya's movement—checkpoints and barbed-wire fencing, curfews, draconian permission procedures and police escorts, harassment and threats, and daily extortion and bribes.

In rural Sittwe, Myanmar officials have interned about 110,000 Rohingya in a sprawling cluster of camps cordoned off with barbed wire fencing, most only kilometers from where they lived before 2012.

The remaining 30,000 Rohingya and Kaman are confined to sites in Pauktaw, Myebon, Kyauktaw, and Kyaukpyu townships, further cut off by inaccessible waterways and terrain.

From 2012 to 2015, about 170,000 Rohingya Muslims fled persecution in Myanmar and the refugee camps of Bangladesh on overcrowded smugglers' boats.

In May 2015, pushbacks by Thailand, Malaysia, and Indonesia left an estimated 8,000 Rohingya adrift in the open sea, at risk of dehydration, illness, and drowning. Harrowing details of violent traffickers, mass graves, and hundreds of deaths at sea triggered regional and international pledges to better protect migrants and trafficking victims in Southeast Asia.

Crimes Since 2017

Starting in August 2017, Myanmar security forces razed several hundred Rohingya villages and killed Rohingya women, men, and children throughout northern Rakhine State, forcing at least 700,000 to flee to Bangladesh.

The campaign began following August 25 attacks on government outposts by the Arakan Rohingya Salvation Army (ARSA). The Burmese military summarily executed several dozen Rohingya Muslims in Maung Nu village in Burma's Rakhine State on August 27, 2017.

Witnesses said that Burmese soldiers had beaten, sexually assaulted, stabbed, and shot villagers who had gathered for safety in a residential compound, two days after Rohingya militants attacked a local security outpost and military base.

Government forces have responded with mass killings, rape, arbitrary detention, and arson since. Satellite imagery indicated burnings taking place at 17 separate sites across northern Rakhine state between August 25 and 30, 2017. Satellite imagery revealed that more than 288 primarily Rohingya villages were either substantially or completely destroyed since late August.

More recently, hostilities between Myanmar junta forces and the Arakan Army in Rakhine State resumed in November 2023. Both sides have been responsible for serious abuses, including targeted attacks on civilians, arson, and unlawful conscription.

Then, on 2 May 2024, there was another attack in which Arakan Army fighters deliberately fired on unarmed villagers who were seeking safety after the armed group advanced on two Myanmar military bases in the vicinity. Details of the massacre only began emerging more than a year later, after some survivors fled to Bangladesh and Malaysia.

The estimated 600,000 Rohingya who remain in Rakhine State are subject to persecution and violence, confined to camps and villages without freedom of movement, and cut off from access to adequate food, health care, education, and livelihoods.

And instead of supporting their Muslim brothers, the rulers of the Muslim states around Burma have worsened their suffering.

The Rulers of Bangladesh Treat the Rohingya Muslims Worse than Animals

About one million Rohingya are currently living in overcrowded camps in Bangladesh, most of whom fled Myanmar in 2017 to escape the military's crimes against humanity and possible genocide.

Expanding families are crammed into bamboo and tarp shelters on steep, deforested hillsides that are highly vulnerable during the monsoon season.

There are deaths and injuries in the congested camps due to lethal cyclones, floods, and landslides. The rulers of Bangladesh have done nothing to reduce overcrowding in the refugee camps and did not maintain embankments, drainage, access routes, and emergency relocation sites.

The deadly risks facing Rohingya refugees in Bangladesh were evident from landslides in July 2026 that killed at least 17 people and displaced more than 3,000.

The Rohingya Coordination Platform reported that between July 4 and July 9, there were 286 weather-related incidents across the camps in Cox's Bazar, affecting 26,119 refugees, including 95 landslides that displaced 4,307 people, partially damaged 2,809 shelters and destroyed 13.

Several learning centers, toilet and tap-water facilities, retaining walls, pathways, stairways, bridges, and roads have also been damaged.

The Rulers of Malaysia Seek to Abandon the Rohingya Muslims to the Buddhist Mushrikeen

On July 23, 2026, Malaysia's deputy foreign minister informed parliament that 5,000 Myanmar nationals in immigration detention would be sent back to Myanmar.

On July 29, Malaysian Prime Minister Anwar Ibrahim said that Myanmar authorities had agreed to take back 5,000 ethnic Rohingya.

There are no authoritative figures on the number of Myanmar migrants, refugees, and asylum seekers in Malaysia. In Malaysia, there are about 194,000 refugees and asylum seekers from Myanmar, including 126,000 ethnic Rohingya.

Recent announcements by Malaysian officials about plans to send people back to Myanmar come amid surging immigration raids and xenophobic rhetoric that have fostered intense public hostility toward the Rohingya Muslims.

A Call to the Islamic Ummah and Its Armies!

The Rohingya Muslims of Burma are our brothers and sisters. They suffer at the hands of the mushrikeen because they refuse to give up their Deen. It is a Shariah obligation upon the Islamic Ummah to support them.

That support will never come from the current rulers of the Muslims, as is clear from their inaction over the Muslims suffering in Palestine, Occupied Kashmir, India and East Turkestan (Xinjiang). Worse, in the case of the Rohingya, the rulers of Muslims worsen their suffering by making them live in conditions that are not fit for animals and expelling them so they again face their oppressors in Burma.

They do not extend their support, even though the navies of Bangladesh, Pakistan, Indonesia and Malaysia can easily overwhelm the Buddhist mushrikeen rulers of Burma, in the manner that the heroic commanders of Aurangzeb did.

There is no doubt that the Islamic Ummah and its armies must remove these heatless rulers and re-establish the protective shield of the Islamic ruling governance. So let the Muslims strive with Hizb ut Tahrir for the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood. Let them contact their relatives and friends within the armies of Muslims and demand that they grant their Nussrah to Hizb ut Tahrir for the re-establishment of the ruling by the Shariah Law of Allah ﷻ.

It is then that the Khaleefah (Caliph) will mobilize the armies and finally rid the world of the tyrants and their tyranny. Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ ۚ أَرَضِيتُم بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾ **"O you who have believed, what is the matter with you that, when you are told to go forth in the cause of Allah, you cling heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But the enjoyment of the life of this world is but little compared to the Hereafter." [TMQ Surah At-Tawba: 38].**

America’s Project in Gaza: The Gateway to the Middle East Arrangement

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(Translated)

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The Jewish entity waged a war on Gaza, supported by the entire Western world led by America, following the events of October 7th, 2023. The American administration under then-U.S. President Joe Biden provided unprecedented support to the entity through political cover and consecutive visits by members of the U.S. administration, such as then-Secretary of State Antony Blinken. This support culminated in a visit by President Biden himself, who boasted on multiple occasions by stating that if ‘Israel’ did not exist, America would have to create it. The U.S. administration also provided unprecedented military support from that time onward, with large shipments of weapons arriving from America to the entity. The crisis extended to other fronts, including Syria, Lebanon, and Iran. The war continued until the end of the Biden administration's term, and Donald Trump returned to the forefront once again, with support continuing within a vision set by the U.S. administration for Gaza and the region at large.

For an extended period, the primary focus of the war, as highlighted by media coverage, was the scene in Gaza. However, other fronts were not inactive. A broader scene emerged in the Middle East suggesting an American inclination to establish a new arrangement in this region. Former U.S. Senator Lindsey Graham alluded to this by stating: “This is a religious war. At the end of the day, who will win? This is a major issue. What we are facing right now is a decisive moment that will determine the course of the Middle East for the next thousand years” [Al Jazeera - Jordan, 20/1/2026]. The matter extended beyond statements from a Republican senator to include arrangements and agreements developed over the preceding period.

In this article, we will shed light on the reality of these political arrangements that accompanied or preceded the war, to discern the American orientation toward the region, and conclude by answering the question: Will America be able to achieve its aspiration of subjugating the Middle East according to its vision?

First: A Near-Term Project: The India-Middle East-Europe Economic Corridor (IMEC)

The India-Middle East-Europe Economic Corridor is an economic corridor connecting India to Europe via the Middle East, thereby intersecting the route of China’s Belt and Road Initiative. The corridor includes maritime transport through ports, railways, energy and communications systems, and energy and hydrogen pipelines, creating a new form of global supply chains. Key hubs of this corridor include: in India, ports on the western coast such as Mundra Port and Kandla Port in Gujarat, and Jawaharlal Nehru Port in Navi Mumbai; then transitioning to land from Jebel Ali Port in Dubai, Fujairah Port, and Khalifa Port in Abu Dhabi. Goods are transported via the Union Train toward the Saudi border at Al-Guwaifat center, heading to Haradh and Riyadh, reaching the

Jordanian border, then toward the Palestinian border to Haifa Port, with an alternative or additional option toward Red Sea ports. From Haifa, the corridor proceeds to Piraeus Port in Greece, Trieste Port, Messina Port in Italy, and Marseille Port in France. This economic route includes alternative paths to some traditional maritime routes, such as the Bab el-Mandeb Strait and the Suez Canal. The memorandum of understanding for this corridor was announced during the G20 Summit in India in 2023. It is part of a financing initiative established by the G7 under the title Partnership for Global Infrastructure and Investment, aiming to mobilize $600 billion by 2027 to develop sustainable and clean infrastructure, including projects related to climate and energy security, advanced and secure digital networks, improved maritime and land transport corridors, and resilient health systems. This financing initiative includes funding for economic corridors and major projects, among them the Lobito Corridor connecting Angola and Zambia, the India-Middle East-Europe Economic Corridor, and the Luzan Corridor.

This project is not purely economic; a project of this scale necessarily requires arranging alliances and security arrangements at the regional level. Protecting sea lanes and logistical infrastructure becomes part of the security doctrine. Any security disruption along the route would affect the global economy and potentially lead to widespread economic disruption. This necessitates addressing existing security threats in the region and enhancing naval capabilities through developing fleets, strengthening surveillance and control systems, and expanding security cooperation between the occupation entity and its partner states in the region.

A clear link has emerged between the war on Gaza and this economic corridor. The Washington Post published a document

on 2/9/2025 concerning the future of Gaza after the war, entitled "The GREAT Trust From a Demolished Iranian Proxy to a Prosperous Abrahamic Ally." It stated that Gaza is a regional hub, an ancient crossroads for routes linking Egypt and Babylon and the line from India to Yemen and then to Europe, and that a prosperous Gaza could lie at the intersection of the new Abrahamic fabric. It also mentioned that Gaza's reality as a frontline for Iran would threaten the economic corridor linking India and Europe, endanger the Abrahamic fabric, and reduce the chances for future Palestinian self-rule.

Therefore, rethinking the rearrangement of the region's cards became imperative, as a corridor adjacent to the Strait of Hormuz and passing through a hot zone like Palestine must be surrounded by a secure environment to succeed.

Second: Political Arrangements and America's Unilateral Control Over Decision-Making

It appears that America will not accept any partner in the political decision-making for implementing its desired arrangements in the Middle East. Therefore, it exploited the war in Gaza to isolate the international system from political decisions regarding the region, with the most prominent evidence being the establishment of the Board of Peace.

The Board of Peace was marketed as the political gateway to ending the war in Gaza and setting a course for resolving the Palestinian issue—a form of deception. Although the Board of Peace is working on solving the Gaza problem, the word "Gaza" is not mentioned at all in its charter. Thus, the Board of Peace has dimensions far beyond the Gaza region. In fact, U.S. President Donald Trump stated during the ratification ceremony of the Board of Peace at the Davos Forum on 22/1/2026: "This Board

has the chance to be one of the most consequential bodies ever created, and it's my enormous honor to serve as its Chairman… Today, the first steps toward a brighter day for the Middle East and a much safer future for the world are unfolding right before your very eyes."

Additionally, Stephen Witkoff, the Special Envoy for Peace Missions, stated on the same occasion: "We have achieved a peace deal in Gaza. We have brought the hostages home… And maybe most importantly, we have created a sense of hope for what the future can bring in Gaza and all other places where the Board of Peace will operate."

Moreover, a charter for the Board of Peace was signed on 16/1/2026, which explicitly mentions the United States' domination over political decisions—indeed, the exclusivity of political decision-making in the hands of the United States. It is a council where there are no partners in decision-making with America! This contrasts with the United Nations and the Security Council, which has five members possessing veto power. The Board of Peace's charter states that it is "an international organization that seeks to promote stability, restore dependable and lawful governance, and secure enduring peace in areas affected or threatened by conflict," as per Article (1).

Furthermore, the exclusivity of decision and direction in America's hands is explicitly highlighted. The United States, represented by its president, possesses supreme authority in this charter through several clauses that grant exclusive authority to the President of the United States, Donald Trump, such as:

- In Article (2.1), "Membership in the Board of Peace is limited to States invited to participate by the Chairman" (Donald Trump).

- In Article (3.2), “The Chairman (Donald Trump) shall have exclusive authority to create, modify, or dissolve subsidiary entities as necessary or appropriate to fulfill the Board of Peace’s mission.”

- “Decisions of the Executive Board shall be made by a majority of its members present and voting, including the Chief Executive. Such decisions shall go into effect immediately, subject to veto by the Chairman at any time thereafter,” according to Article (4.1).

- The document designates that “the Chairman is the final authority regarding the meaning, interpretation, and application of this Charter,” as per Article (7).

- The document states that “The Chairman, acting on behalf of the Board of Peace, is authorized to adopt resolutions or other directives, consistent with this Charter, to implement the Board of Peace's mission,” according to Article (9).

- In Article (3.3), “The Chairman shall at all times designate a successor for the role of Chairman. Replacement of the Chairman may occur only following voluntary resignation or as a result of incapacity, as determined by a unanimous vote of the Executive Board…”

It is notable that the members of the Executive Board are: (1) Susie Wiles, White House Chief of Staff who has managed election campaigns from Ronald Reagan’s to Donald Trump’s; (2) Marco Rubio, U.S. Secretary of State during President Donald Trump's second term; (3) Steven Witkoff, a close associate of Donald Trump appointed as a special envoy to the Middle East, managing negotiation files such as Gaza, Iran, and the Ukraine war; (4) Jared Kushner, son-in-law of President Donald Trump, architect of the “Deal of the Century,” and a key figure in Middle East affairs; (5) Mark Rowan, a major donor to Donald Trump’s

election campaign and candidate for U.S. Treasury Secretary; (6) Martin Edelman, a figure close to Trump and Witkoff with significant influence in the UAE, where he is a board member of several Abu Dhabi institutions, including companies that funded Trump's $100 billion AI initiative; (7) Robert Gabriel Jr., an American political figure and advisor who served as Deputy National Security Advisor since May 2025 and as Assistant to the President for Political Affairs since July 2025; (8) Ajay Banga, an American economic figure of Indian origin, the 14th President of the World Bank since 2023, trusted by U.S. presidents from both parties; and (9) Tony Blair, the former British Prime Minister who participated with America in the invasion of Iraq.

This demonstrates that the removal of the Chairman of the Board of Peace is an exclusive prerogative of the United States.

It should be noted “The Executive Board shall be selected by the Chairman"”as per Article (4.1).

The United States established the Board of Peace as a legal entity when its acceptance was approved in UN Security Council Resolution 2803, dated 17/11/2025, which addressed the Gaza issue and adopted Trump's vision. The resolution's text stated in its second paragraph: "Welcomes the establishment of the Board of Peace (BoP) as a transitional administration with international legal personality that will set the framework, and coordinate funding for, the redevelopment of Gaza pursuant to the Comprehensive Plan, and in a manner consistent with relevant international legal principles, until such time as the Palestinian Authority (PA) has satisfactorily completed its reform program, as outlined in various proposals, including President Trump’s peace plan in 2020 and the Saudi-French Proposal, and can securely and effectively take back control of Gaza.”

Paragraph (4) of the resolution stated: “Authorizes Member States participating in the BoP and the BoP to: (A) enter into such arrangements as may be necessary to achieve the objectives of the Comprehensive Plan, including those addressing privileges and immunities of personnel of the force established in paragraph 7 below; and (B) establish operational entities with, as necessary, international legal personality and transactional authorities for the performance of its functions.”

Therefore, it is evident that the Board of Peace will serve as the political front for implementing the American vision regarding Gaza, Palestine, and the Middle East. This is based on its purpose and the consideration that numerous issues in the Middle East have become linked to the Palestinian cause within the context established by America. This ensures the exclusivity of decision-making for America. Other countries might obtain benefits contingent upon providing appropriate funding for projects in the region.

Third: Gaza as a Political Gordian Knot

Gaza has become a political Gordian knot that needs to be untied, especially as it is a connecting point within the project of the economic corridor linking India, the Middle East, and Europe. Therefore, America worked to end the war and then enable the Jewish entity to eliminate manifestations of Jihad in the path of Allah ﷻ in Gaza, including individual remnants after the war. On the political side, America published a twenty-point plan to end the war in Gaza under the title “President Donald J. Trump's Comprehensive Plan to End the Gaza Conflict,” focusing on preparing Gaza for a role where partnership with the entity becomes possible. This is to be achieved by clearing Gaza of terrorism, disarming it, and confining weapons to the hands of the National Committee for the Administration of Gaza (NCAG),

deploying international stabilization forces to act as a buffer between the entity's army and the area of the National Committee, and overseeing the training and security vetting of the Palestinian police. All of this is to be verified by an International Verification Committee. Accompanying this is a reform program for the Palestinian Authority to qualify it to participate in Gaza, establishing an interfaith dialogue process, and ultimately creating an atmosphere conducive to a credible path toward self-determination and the establishment of a Palestinian state.

This plan was adopted in UN Security Council Resolution 2803 dated 17/11/2025. In follow-up to the work of the Board of Peace and the implementation of Trump's plan, America announced a roadmap to resolve the Gaza crisis on 30/7/2026 under the title Roadmap for the Full Implementation of President Trump's Comprehensive Plan for Achieving Peace in Gaza. It focused on the mechanisms for implementing the comprehensive plan and linked the implementation of subsequent points to the completion of previous steps, rather than to a timeline, for most points.

Thus, Gaza has been placed on the path to a solution according to the American model through the betrayal of criminal rulers who surrendered Gaza and its people to the enemy. However, this model is not easy or straightforward, and its obstacles are significant and numerous.

Fourth: The Issue of Iran and the Termination of Proxy Relationships

A new American pattern has emerged regarding dealing with Iran and its proxies, whereby America now refuses to support Iran and its proxies but rather seeks to clip these wings. America

allowed the entity to strike Iran's Hezb in Iran with painful blows, enter areas of southern Lebanon, bombard villages and destroy homes, bomb Beirut and the southern suburb, and establish a buffer zone south of the Litani River. Then America worked to isolate Iran's Lebanese party politically or confine it within a narrow political framework, sponsoring talks between the entity and the Lebanese government and making part of the Lebanese army's mission the disarmament of southern Lebanon, which puts it in direct confrontation with a faction of the people of Lebanon and with Iran's Hezb in Lebanon.

Additionally, America has conditioned the disarming of militias in Iraq as a requirement for the final withdrawal of American forces from Iraq by the end of September 2026. Based on this, the Iraqi government has initiated operations to inventory and remove weapons held by Iraqi factions, even if it leads to direct confrontation—a confrontation not limited to Iraqi forces but also involving the Saudi Air Force with strikes on sites belonging to certain Iraqi factions. This was accompanied by a campaign against corruption in Iraq to cover the main objective and remove legitimacy from influential figures linked to the Iraqi factions affiliated with Iran.

This occurred during or after America waged two wars against Iran, with the close assistance of the Jewish entity, striking Iran's nuclear power stations and damaging the infrastructure for monitoring and a portion of the missile launch platforms. It even extended to striking bridges and civilian infrastructure. Then it imposed a blockade on the Strait of Hormuz and on Iranian ports adjacent to it, and placed severe economic sanctions on Iran and those who deal with it. America entrenched its military presence in the Strait of Hormuz region and worked to control this vital maritime route for the global economy. It culminated with Trump

posting on his Truth Social account a picture of American provinces, with the Strait of Hormuz included as one of them.

Fifth: Alliances on the Path

The formation of alliances has been part of America's strategy for resolving crises in the world during the past phase. This includes the formation of the most dangerous alliance for Muslims, namely the alliance formed under the Makkah Joint Defence Agreement between Saudi Arabia, Turkey, and Pakistan on 7/8/2026. The countries participating in this alliance stated in a joint declaration on Monday, 31/8/2026: “The three states agreed today to take further steps to institutionalize their cooperation under the Makkah Joint Defence Agreement in a manner that strengthens their solidarity, ensures the credibility and effectiveness of collective deterrence and defense.”

Turkish Foreign Minister Hakan Fidan clarified that “the most important objective of this alliance is to achieve stability in the region, which reflects on the entire world,” pointing out that “the Makkah Alliance does not remove the responsibilities related to the North Atlantic Treaty Organization (NATO) or other alliances, but rather complements them.” With this alliance, the responsibility for preserving the security of the region, including the security of the economic corridor for which America has initiated a major project, is established. Consequently, America places the region in confrontation with itself instead of deploying its own army to secure the economic route and its interests.

Sixth: The Unifying Context

The observer of the previous points finds a unifying context, which is not only related to solving the problem of Palestine or the Gaza war, but relates to a project for the entire region. The

issue of exploiting the Gaza war, Iran, or the factions in Iraq and Lebanon were nothing but pieces of that larger picture.

The context is that America wants to secure the region through its rulers; thus, it combats Islam under the banner of extremism, militarily and ideologically, to secure energy supplies and supply chains that serve as alternatives to chains that could be controlled by an overt enemy of America.

This would result in greater unilateral American control over global energy supplies and trade routes, all in pursuit of the general orientation that America explicitly stated in its National Security Strategy issued at the beginning of December 2025. It stated that "As this administration rescinds or eases restrictive energy policies and American energy production ramps up, America's historic reason for focusing on the Middle East will recede. Instead, the region will increasingly become a source and destination of international investment, and in industries well beyond oil and gas— including nuclear energy, AI, and defense technologies. We can also work with Middle East partners to advance other economic interests, from securing supply chains to bolstering opportunities to develop friendly and open markets in other parts of the world such as Africa." The text thus focused on securing supply chains as an American economic interest, which is the driving force behind the India-Middle East-Europe economic corridor project.

It also focused on the most prominent objective in the Middle East by stating: "America will always have core interests in ensuring that Gulf energy supplies do not fall into the hands of an outright enemy, that the Strait of Hormuz remain open, that the Red Sea remain navigable, that the region not be an incubator or exporter of terror against American interests or the American homeland, and that 'Israel' remain secure. We can and must

address this threat ideologically and militarily without decades of fruitless “nation-building” wars. 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…”

Seventh: Will America’s Plan to Secure the Middle East in Its Favor Succeed?

America is not an irrevocable decree; rather, it is a state whose bones have been hollowed by termites, and its foundations are on the verge of collapsing from within before its hegemony collapses abroad. However, it remains the world's foremost state and continues to think based on this consideration, which is why it devises projects to secure its interests across the entire world.

There are factors for America’s success in its projects and causes for its failure, and whichever prevails determines the outcome. Factors for America's success in the region include the existence of subordinate, agent rulers who feel no shame in serving America in a demeaning and base manner, like the ruler of Pakistan who continues to render immense services to America even as America grinds his nose in the dirt and exposes him as its lowly subordinate. Another factor is the American iron shackle imposed on the Ummah and its armies through a system of command, monitoring, and measurement. A further factor is the fragmentation of the Ummah under the pretext of nationalism. As for the causes of the failure of the US projects, the greatest among them is the deeply ingrained Islamic ideology within this Ummah—an ideology that drives the Ummah forcefully towards struggle and resistance, rejection of oppression and injustice, and attachment to what Allah ﷻ has promised of reward, relief, and victory. Other causes include latent energies within the Ummah and its forces capable of breaking America if unleashed from their restraints. Another cause is a public opinion hostile to

America and the Jewish entity in the Islamic region, which renders anyone who deals with them a traitor whom the Ummah does not trust. A further cause is a growing awareness of the Ummah's Shariah objectives. And among the causes for America's failure is its domestic and foreign weakness.

It is evident that the factors for America's failure are significant; indeed, it has failed greatly in our region, and its greatest failure is contingent upon the Ummah standing on its own feet. We ask Allah ﷻ to strengthen this Ummah and make its revival near, so that America is repelled, humbled, and defeated from the lands of the Muslims. And all praise is due to Allah ﷻ, the Lord of all that exists.

End Piece:

Al-Karak: The Crime for Which Islam Is to Be Tried!

The heinous crime that targeted mourners in front of the Hamoud Church in Al-Karak was nothing but a sinful assault on innocent blood, necessitating the accountability of its perpetrators and anyone proven to be involved with them. However, the more dangerous aspect is that the crime is being transformed from a specific criminal case with defined responsibilities into an entry point for reshaping religious and educational life in Jordan under the slogan of combating extremism.

Indeed, the Minister of Interior, Mazen Al-Farrayeh, announced on October 26, 2026, that what happened "has consequences," and he spoke about stringent measures, about teachers and Imams, and about the need for extensive reviews of curricula. And while acknowledging that the vast majority of Imams and teachers are moderate, the question remains: Where is the evidence linking this crime to masajid and curricula? And how do the actions of three individuals become a justification for subjecting the religious and educational institutions of society to exceptional measures?

The concern here is the invocation of the "countering extremism" discourse, long used by American policy to redefine politically acceptable Islam and to turn religiosity and Shariah education into subjects of suspicion, even without proving their connection to the crime.

And let us remember Batool Haddad, the girl in Jordan who was killed by her father in Ajloun in 2014 after she embraced Islam—a

horrific crime for which he was ultimately convicted. Would it have been permissible then to accuse the churches of producing murderers, or to hold Christianity responsible for an individual crime? Certainly not. So why is there fear today that the accusation will be broadened to target the mosque, the imam, and the teacher, instead of remaining confined to those whose responsibility is proven?

For centuries, Muslims and Christians lived in the lands of Ash-Sham under the rule of the Islamic State, which decreed the protection of the Ahl al-Dhimmah and the sanctity of their lives and property. The gravity of transgressing against them is sufficiently demonstrated by the speech of the Messenger ﷺ who said: **«من قتل معاهدًا لم يرح رائحة الجنة» "Whoever kills a mu'ahid (one covenanted for protection) will not even smell the fragrance of Paradise,"** narrated by Al-Bukhari. This reminder shows that protecting non-Muslims is not a value imported into Islam; rather, it is an established principle decreed by its Shariah.

Sectarian strife serves neither Muslims nor Christians. Diverting attention toward a fabricated religious conflict does not address the unemployment that reached 21% among Jordanians in the second quarter of 2026, nor does it confront poverty, administrative corruption, and the misalignment of governance priorities.

The blood of the victims of Al-Karak deserves justice, not political exploitation, and it deserves the protection of society from crime, not its division into wary sects suspicious of one another.

And Interior Minister Mazen Al-Farrayeh must answer a question he is not permitted to evade: by what evidence does he move from a crime committed by specific individuals to casting suspicions upon Imams, teachers, curricula, and masajid? If he

has evidence of these institutions' responsibility, then let him present it to the people. Otherwise, he has no right to use the blood of the victims as a pretext to widen the circle of accusation and to push through policies that target the identity and creed of society under the banner of combating extremism. The responsibility of the Interior Minister is to uncover criminals and hold them accountable, and to protect society from fitnah (strife), not to open its doors with statements that sow suspicion among its people. And let the Minister know that the people of this country are too aware to be distracted from poverty, unemployment, and corruption by artificial battles with their masajid and their Imams, and that the blood of the Al-Karak victims is not a blank check to push through political agendas in the name of fighting terrorism.

Back Cover:

Elections in the Jewish Entity: The Faces Change, But the Ideology Remains!

The Knesset elections on October 27, 2026, did not yield a decisive majority for either of the competing camps. However, the deeper question beyond the identity of the next prime minister is: to what extent can changing faces alter the policies governing the entity's relationship with Palestine and the peoples of the region?

The competition between Benjamin Netanyahu and his main rival, Gadi Eisenkot, reveals an agreement on fundamental issues, despite their differences in governance style and some settlement policies. Both reject granting people of Palestine any rights, insist on maintaining “Israeli” security control, and set the disarming of Hamas as a condition for withdrawal from Gaza. Thus, the competition, in a key aspect, appears closer to a disagreement over managing the conflict rather than a dispute over its foundations.

Moreover, military policies are not separate from broad trends within “Israeli” society. In a poll published by the newspaper Haaretz in May 2025, 82% of the “Israeli” Jews surveyed supported the expulsion of Gaza’s population, while 47% agreed with a hypothetical question—formulated by invoking the biblical story of Jericho—regarding the killing of all inhabitants of an occupied city. These percentages reveal the extent to which extreme positions, which permeate the mentality of the usurping Zionists, are widespread.

In a September 2026 poll by the Jewish People Policy Institute, 72% of “Israeli” Jews rejected a complete withdrawal from the

security belt inside Gaza under any circumstances. Meanwhile, a June 2026 poll by the Institute for National Security Studies showed that 59% of “Israelis” supported military action against Hezbollah, and 52% supported additional military action against Iran, even if that led to a political confrontation with Washington.

In an October 2026 report, an independent international commission of inquiry affiliated with the United Nations concluded that acts of genocide in Gaza and grave crimes against Palestinians in the West Bank are continuing.

Thus, the issue transcends both Netanyahu personally and his successor. Replacing the head of government and reshuffling cabinet seats changes nothing in the tragic scene in Palestine, even if it affects some details. The submission of the people of Baytul Maqdis (Jerusalem) to this usurping Jewish entity and their abandonment in the face of a crime is itself equivalent to the crimes of the occupation! Relying on a change of faces is nothing but a naive reliance.