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By the grace of Allah ﷻ, the Ummah is now closer than ever to achieving its goal of establishing the Khilafah (Caliphate). We ask Allah ﷻ that this year does not end without Him granting us people of strength and power, who will give military support (nussrah) to Hizb ut-Tahrir to declare a Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood, unifying us, supporting us, and implementing Islam among us.

The US National Security Strategy 2025: Motivations, Trends, and Outcomes

(Translated)

By: Ustaadh Yasin bin Yahya

The US National Security Strategy (NSS) represents a high-level directive document issued by the US President, in accordance with a procedural obligation stipulated in the Goldwater-Nichols Act of 1986, without being legally binding or having direct legislative effect, as it does not generate rights or obligations enforceable before the courts. Nevertheless, the document acquires significant political weight as it is the most official expression of the US President's doctrine on national security and foreign policy, and it serves as a strategic framework that directs the policies of the Departments of Defense and State and the intelligence agencies, as well as being used in managing relations with the US Congress and justifying defense budgets, and in sending clear political messages to allies and adversaries regarding America's priorities and major directives. Thus, the document combines a formal legal character with a substantive political character, making it one of the most important tools for strategic decision-making in America.

Key points of the US National Security Strategy 2025

In a radical departure from the American National Security Strategy of 2022, which called for strengthening democracy under the current global order, the Trump administration published yesterday, Friday 12 December 2025, a new strategy that

emphasized the principle of non-intervention and putting “America First.”

America’s announcement of a major strategic shift in its foreign policy stems from the realization that the era of sole global leadership is over, to be replaced by the priority of protecting the American homeland, and reducing global military commitments. This new vision relies on the principle of obligating allies to bear a larger share of the costs of their security, with the transformation of the American army into a force with less deployment and more technology, relying on deterrence through air and missile power, instead of traditional ground armies, and reducing direct engagement in foreign wars. This policy focuses on Latin America and the southern borders as a major priority, in the context of confronting direct threats such as unregulated migration and transnational organized crime.

In confronting the fundamental threats, America adopts differentiated regional policies based on reducing the direct role. In confronting China as a major competitor, the strategy relies on economic and military deterrence around Taiwan while avoiding direct war, demanding that allies such as Japan and Korea bear more. And in Europe, which it sees as threatened by a “civilizational collapse,” Washington rejects any expansion of NATO and demands that Europeans protect themselves. In the Middle East, America maintains limited support for maritime stability and containing Iran, while avoiding new wars and shifting responsibility to local partners. All this reflects a deep domestic focus on rebuilding industry, tightening border security, and reducing dependence on foreign supply chains, especially Chinese, considering that economic security has become equal in priority to traditional national security.

Thus, the strategy combines preserving American leadership of the international order with reshaping its priorities according to an equation of a global power that wants to remain strong, but at a lower cost, with less intervention, and stronger, “independent,” allies.

Why “America First”?

The Trump administration’s “America First” approach is not the result of a single motive, but rather the result of the interaction of four levels: an isolationist nationalistic idea that goes back to the Monroe Doctrine, economic calculations related to declining industry and the trade deficit, societal pressures resulting from fear of ethnic marginalization and immigration, and political contexts aimed at mobilizing the electoral base and redefining America’s role globally. Thus, “America First” is considered a doctrine with multiple sources that combines nationalistic thought with economic, political, and social considerations.

The US National Security Strategy under Trump reflects a clear return to the philosophical foundations of the Monroe Doctrine (1823), through prioritizing the American homeland, reducing foreign military and diplomatic commitments, and considering international participation a burden that should be limited, unless it achieves direct benefit for America. The strategy transforms the concept of America First into an institutional framework closer to selective isolation, where America intervenes only when vital interests are involved, while distancing itself from playing the role of the world’s policeman or bearer of the banner of democracy globally, which constitutes a modern extension of Monroe’s approach in strategic withdrawal from the conflicts of the Old World.

Selective isolationism combines protecting nationalistic interests and maintaining essential tools for international cooperation, while pushing allies to bear greater burdens without completely abandoning the tools of deterrence and global governance, and without slipping back into the role of the world's comprehensive policeman. This means a foreign policy that does not reject the world as much as it recalculates its interests, according to the framework of immediate interests, with a tendency to be wary of long-term commitments.

Trump's Directions Are Not an Exception

The Trump administration's approach does not represent a complete departure from the historical course of American foreign policy, but rather a radical hardening within a consistent general guideline based on the principle of prioritizing nationalistic interest. Since World War II, America has maintained a firm doctrine consisting of four enduring principles: global leadership as the "indispensable state" to regulate the international order, preventing the emergence of a dominant rival power in sensitive regions, such as Europe, East Asia, the Middle East, expanding American economic influence and protecting global trade, and managing a broad network of alliances, within NATO, Asia and the Middle East, with a thinking of protection in exchange for influence. These principles remained fundamental across successive administrations from Truman to Obama, confirming the existence of a fixed strategic framework.

However, the style adopted by Trump, and the degree to which he implemented it, made this approach seem like a reversal of American traditions, even though it was essentially a solid extension of existing trends. The real change was represented first by the transformation of the slogan of protecting the

homeland from an implicit principle to a confrontational rule in all issues, through an explicit withdrawal from international agreements such as the Paris Agreement and the Trans-Pacific Partnership, direct financial pressure on allies, a declared trade war with China, and a reduction of foreign military commitments, firstly. Secondly, Trump adopted the framework of bilateral relations instead of international multilateralism, considering the world an arena for deals and not an institutional partnership, and questioned, in an unprecedented way, the value of historical alliances that his predecessors considered America's long arm, describing them as unfair deals. He also raised the ceiling of economic nationalism from a limited idea, to a comprehensive strategy through tariffs, campaigns to return manufacturing to the homeland, and targeting global supply chains.

Nevertheless, Trump's policy remains a continuation of the deep general guideline, as it falls within entrenched American trends: reducing involvement in foreign wars, as began with Obama, focusing on strategic competition with China, which was planned since Bush Junior, protecting the class harmed by globalization, a domestic concern since the nineties, and requesting burden-sharing from allies, an idea repeated since Nixon. Therefore, Trump did not change America's deep strategic goals, but changed their means and degree of intensity, transforming collective leadership into deal-based leadership, traditional alliances into alliances conditioned by strict financial terms, and open globalization into aggressive economic nationalism. Therefore, it is not a deviation, but a sharp return to the roots of isolationism.

In conclusion, choosing isolation and withdrawal means that America, and behind it the capitalist order, is incapable of leading

the world. After the fall of communism, the end of capitalism as a universal ideology became imminent due to its selfish individualism and the destruction, world wars, and deviation from sound human nature, that it brought upon humanity.

Islam remains the only ideology suitable for humanity, because it is the Deen of Allah ﷻ that conforms to sound human nature, and also because conveying the risaalah message to the world and making Dawah for Islam to all people is a Shariah obligation incumbent upon every one of the Muslims individually and their Ummah collectively, and the primary function for their state. It is not a political choice or a matter of self-interest. Just as Islam led the world for more than ten centuries in which the light of justice and benevolence shone, its return is certain and imminent, and its state will soon be established to bear the banner of truth and mercy for all humanity.

On the Anniversary of the Fall of the Syrian Tyrant, Bashar al-Asad, Beware Lest Your Victory be Stolen and Offered as a Sacrifice on the Altar of International Interests

(Translated)

By: Ustadh Nasser Sheikh Abdul-Hay*

These days we stand in remembrance of one of the days of the victory of Allah ﷻ, the day on which an idol of the age fell, and on which a tyrant who inflicted the worst torment on Muslims and declared a relentless war on Islam, its people and its Shariah rulings fell, after he thought that his masters and supporters would protect him from the decision of Allah ﷻ. His master America harnessed the enemies of the earth and its criminals to protect him from the wrath of the Ummah and its sincere men in the land of Syria, until Allah ﷻ honored us with His victory, which placed before us a great responsibility and a great test. Will we crown the sacrifices with the ruling governance of Islam and its state and the implementation of its Shariah Law so that we may be truly grateful to Him so that the blessing of victory may continue upon us, or will we turn away from His Shariah Law and retreat, so that we may be, Allah ﷻ forbid, like the one who unravels its yarn, after it has been spun strong?

The pure blood that was shed, the great sacrifices made, the heroic deeds performed by those who fought in epic battles, and the suffering endured by men, women, children, and the elderly

— nothing can be repaid except by the implementation of Islamic Shariah Law, and trust, after placing our reliance upon Allah ﷻ, on the support system that has always stood by us. This system is our natural support, not the mirage of dependence on nations that manipulate us. This is a partial victory, a blessing from Allah ﷻ, which will only be complete with the realization of the revolution's fundamental principles, including the complete eradication of the kafir colonialist and the end of his influence in our lands, so that the Ummah may reclaim its usurped authority.

Our joy at the tyrant's downfall should not make us forget that the infidel West, led by America, the root of all evil, and their agents in the region, are plotting a great scheme against us. The pursuit of America's illusory favor will only bring us humiliation and disgrace. Allah ﷻ has spoken the truth when He ﷻ said, ﴿مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ﴾ **“Neither those who disbelieve among the People of the Book nor the polytheists wish that any good should be sent down to you from your Lord.”** [TMQ Surah al-Baqarah 105]

America's crimes in Iraq, Afghanistan, Somalia and everywhere else are well known. In fact, everything we have been subjected to was with a green light from them to return us to the embrace of the tyrant's regime and its oppression. Moreover, our people in the Blessed Land of Palestine are being killed with American weapons and unlimited American support for the Jewish entity to consolidate its usurpation of the first of the two Qiblas and the third of the three Sacred Masajid.

This is the reality of America, which raises the banner of the War on Terror to vent its hatred on Islam and Muslims. For the Americans, Islam is terrorism, and they strive day and night to stifle any serious and sincere attempt to restore Islam embodied

in the reality of life, through a state that implements it and carries its Dawah to the world as a risaalah message of guidance and light.

Seeking to please America puts us in front of a great danger that threatens us today, which is the danger of recycling the defunct regime with new faces, or replacing one secular constitution with another secular constitution in its likeness, under the names of the civil state or democracy that separates Deen from life and the state, and makes legislation for humans and not for the Lord of humans, Allah ﷻ, and pardons the greatest criminals, and even puts them in the center of decision-making, under the pretext of achieving civil peace and communal security!

In conclusion, we must understand that the flight of the criminal Bashar and the collapse of his security and military apparatus do not signify the end of the battle, however significant and decisive this may be. We must realize that the true battle is not merely with individuals, but with an ideology, a policy, and a methodology. It is a battle between the rule of Allah ﷻ and the rule of man, between the Shariah Law of the Most Merciful, Allah ﷻ, and the laws of the West, a battle between the authority of the Ummah and the authority of the kafir colonialist, a battle to uproot the secular system and reject all solutions of surrender, concocted in the corridors of greedy, conspiring nations and their tools, such as the United Nations and its Security Council, which are the source of the disease and the wellspring of evil.

Do not be deceived by the claims of those who discourage, demoralize, and spread rumors that we are weak, incapable, and helpless. Our aqeedah is the lifeblood of our existence and the source of our strength. Beware lest your victory be stolen and offered as a sacrifice on the altar of international interests. We

have a lesson in the Words of Allah ﷻ, Who ﷻ said, **﴿فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَادِمِينَ﴾** “So you see those in whose hearts is a disease hastening towards them, saying, ‘We fear that a misfortune may befall us.’ But perhaps Allah ﷻ will bring victory or a command from Him, and they will become, over what they concealed within themselves, regretful.” [TMQ Surah al-Maidah: 52]

We remind our people in ash-Sham, Syria, the stronghold of the Muslims and the people of sacrifice and redemption, that you who have persevered, endured, remained steadfast, and sacrificed: your revolution arose for Allah ﷻ and from the masajid, the houses of Allah ﷻ, demanding its dignity and honor, the restoration of its identity and the splendor of its civilization, and declaring its allegiance to its Deen and its Lord, Allah ﷻ, striving to establish His Shariah Law under the umbrella of the Islamic state, and to disavow all man-made systems imposed upon it. This will only be achieved through the great civilizational project undertaken by our forefathers. Do not accept anything less than the ruling governance of Islam, for it is Islam that will bring about the pleasure of our Lord, Allah ﷻ, address our problems, preserve our security, protect our honor, restore our dignity, and crown our sacrifices. This will not be achieved through a state with a republican, monarchical, or democratic system subservient to the West, nor through a nationalistic state that further tears apart the body of the unified Ummah. Instead, it will be achieved through the establishment of a system emanating from the light of Prophethood, the system of the Second Khilafah Rashidah (Rightly Guided Caliphate), the promise of our Lord, the Exalted, Allah ﷻ, and the glad tidings of His Messenger ﷺ, a state in which there is no place for nationalism

or sectarianism or patriotism, it is a state of justice, care, and dignity, protecting its borders, liberating occupied lands like Palestine and Kashmir, and carrying the guidance of Islam as a light and mercy to the world. So hasten your steps and strengthen your resolve, certain of promise and victory of Allah ﷻ, if you correct your approach and path, thanking Allah ﷻ practically by implementing His Shariah Law. For true victory, Allah ﷻ willing, is imminent. Allah ﷻ said, ﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ **“And on that day the believers * will rejoice in the victory of Allah ﷻ. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.”** [TMQ Surah Ar-Rum 4:5]

*** Member of the Media Office of Hizb ut-Tahrir in Wilayah Syria**

The Correct Solution for the Island of Cyprus

It is truly painful that the dominance of the colonial kufar continues to rise over Muslim lands one after another before the hearing and sight of the Muslim rulers without them even denouncing this dominance, let alone taking a reaction that pushes it back to its own lands, and even pursuing it as it was pursued during the era of the Khilafah Rashidah (rightly guided Caliphate) until Islam spread with its justice throughout the world... But how can rulers loyal to the colonial kufar stand against them?

Cyprus is a witness: America does whatever it wants in it, even though it is an Islamic island conquered by the Muslims during the Khilafah of our master 'Uthman, the third Khalifah Rashid (Rightly guided Caliph), in 28 AH. It was one of the first naval expeditions of the Muslims, and many Sahaba'a (Companions) participated, including Abu Dharr, 'Ubada ibn al-Samit with his wife Umm Haram, Abu al-Darda', and Shaddad ibn Aws (Radya Allah Anhom). The grave of the noble Sahabyah Umm Haram remains a well-known landmark in Cyprus. Cyprus has a place in Islamic history; therefore, when the European Crusaders occupied it in their first crusades against Muslim lands, the Muslims did not rest until they liberated it and returned it to the lands of Islam.

Then it became part of the Ottoman State (Uthmani Khilafah) as with the rest of Muslim lands when the Khilafah moved to them. When the Khilafah was abolished, the British annexed Cyprus to their colonies. But just as the Muslims returned it from the Crusaders to the House of Islam, they will return it again by

Allah's permission, the Mighty, the Praiseworthy. This is the correct solution for Cyprus: that it returns to its origin as an Islamic land as it was within the Uthmani Khilafah, and it must return to being part of Turkey until the Khilafah returns again, and the rayah (banner) of Islam rises over both of them and over all Muslim lands. And this will indeed occur, by Allah's permission, and that is the great triumph. This is the solution and it is the truth: ﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصِرُّونَ﴾ **“So what is there after truth except error? How then are you turned away?”** [Yunus:32].

Excerpt from the answer to a question issued by the eminent scholar and leader of Hizb ut-Tahrir, Ata bin Khalil Abu Rashta

The CD “Hizb ut-Tahrir's Global Activities in Support of Gaza!”

In light of the heroic acts performed by the valiant mujahideen in the Blessed Land of Palestine on October 7, 2023, under the banner of “Al-Aqsa Flood,” against the usurping Jewish entity, which has persisted in its aggression against the blessed Al-Aqsa Mosque and its continuous siege and bombardment of the Gaza Strip for more than 19 years, these acts exposed the true nature of this entity as a monstrous entity whose structure is weaker than a spider's web...

And in the face of the brutal massacres (genocide) that have been ongoing for more than two years, committed by the criminal Jewish entity with direct American support

And in light of the genocide perpetrated by the Zionists with direct American support against the people of Gaza, and on the occasion of the second anniversary of the ongoing war, the Central Media Office of Hizb ut Tahrir presents to its supporters, followers, and visitors to its websites and accounts this extensive work, entitled:

“Hizb ut Tahrir’s Global Activities in Support of Gaza”

It includes a large amount of material from the events, marches, conferences, seminars, and publications organized and issued by Hizb ut Tahrir in its areas of operation around the world throughout these two years in support of the glorious Gaza in particular, and the Blessed Land of Palestine in general. In these events, it called upon the armies of the Islamic Ummah to declare jihad and general mobilization to support the oppressed Muslims in the Blessed Land of Palestine and to liberate the blessed Al-

Aqsa Mosque and all of occupied Palestine, from its river to its sea, from the defilement of the murderous and criminal Zionists, to uproot their monstrous entity completely, and to erase it entirely from the face of the earth. It also called upon the armies of the Ummah to work diligently and seriously with Hizb ut-Tahrir, the pioneering party that does not deceive his people, and granting him support to establish the second righteous Caliphate state upon the methodology of the Prophethood, which will revive the Islamic way of life, protect the sanctity of Muslims, preserve their lives, and care for them as Allah Almighty has commanded. May this happen soon.

To download the CD, use the following link:

https://media.hizb-uttahrir.info/CDs/CMO_GAZA_WAR_HT_ACTV_2023_2025_40GB.rar

This is How Islam Cultivates its Men and Women

(Translated)

Let everyone who walks the path of carrying the Dawah to Islam know that the hardships, difficulties, distortions, imprisonment, and torture they encounter are nothing but a test and a selection, and that the reward is greater than they can imagine, ﴿فَلَا تَعْلَمُ﴾ **“No soul knows what has been hidden for them of comfort for the eyes.”** [TMQ Surah as-Sajdah:17].

So, O carriers of the Dawah to Islam, remain steadfast, for you are on the path of the Prophets (as), and Allah ﷻ will support you, even if after some time. Know that the path of truth is fraught with sacrifices, and only those trained in patience and contentment will remain steadfast upon it, as did the resolute Prophets (as). The Messenger of Allah ﷺ faced the first era of Ignorance (Jahiliyyah), and his steadfastness was the light that dispelled its darkness. Today, we live in a second era of Ignorance, more dangerous and severe, because it comes in the name of Deen, but it empties the Deen of its essence, distorts the truth, and embellishes falsehood. Patience today is not only required in the face of harm or imprisonment, but also in the face of alienation, the prevalence of suspicion and denial, persecution, ridicule, and spying, the defamation of those working for the cause, and the multitude of those who promote falsehood in the name of “realism,” “moderation,” “national security,” and “patriotism.”

Nevertheless, Allah ﷻ is with us; with us through His promise, His victory, and His support. Let this period be a period of spiritual

growth for us, as Makkah was for the early Muslims. Let us make Dua as the Prophet Muhammad ﷺ made Dua in his time of hardship. Let us act with the certainty that ما ضاع حق وراءه مطالب “no truth is ever lost as long as there are those who demand it.”

A Look at International Conflict and Ambitions in Sudan

By: Ustadh Abdelsalam Ishaq

The secret Sykes-Picot Agreement of 1916, reached during World War I between Britain and France, formed the basis for the nationalistic borders that later gave rise to most Arab states under the French and British mandates. This agreement is the crux of the matter in the fragmentation and separation of Muslim lands from one another, and even the dismemberment of single countries into several weak states.

This narrative serves as an introduction to the events unfolding in the Muslim World, from Iraq to Syria, Yemen, Libya, and Sudan, which has become an arena for conflicts and disputes between international powers. Since Sudan gained its supposed independence from Britain, it has taken a different course due to its abundant resources and wealth, which have attracted the covetous eyes of malevolent forces. These forces have needed complicit hands to enable them to plunder these resources and wealth.

The spark that ignited the fragmentation of Sudan was first kindled just months before Sudan's independence, specifically on August 18, 1955, in the city of Torit in southern Sudan. There, the Equatorial Battalion, a military unit in the army whose members were recruited from the south, mutinied against the northern command in Khartoum. The mutiny was led by Lieutenant General Leonardo Lukia, commander of the Equatorial Division, who is considered the direct military commander of the battalion's uprising, which marked the beginning of the First Sudanese Civil War. The immediate cause of the mutiny was the

transfer of power from the Anglo-Egyptian administration to the political elite in Khartoum. At that time, the United States did not appear as a direct supporter or party to the Torit mutiny, as the issue of southern Sudan was not a priority for them. However, the United States later became a significant player in the conflict, particularly with the resurgence of the civil war and the emergence of the Sudan People's Liberation Movement (SPLM) led by John Garang in the 1980s, from 1983. Garang made several visits to the United States as part of diplomatic tours to garner support for his movement, and he received invitations from figures such as then-President Jimmy Carter.

In 1989, with the rise of the Islamist-leaning National Salvation regime in Sudan, the United States prioritized the issue of South Sudan and fueled the conflict, until the warring parties were so exhausted that signing a peace agreement became the most likely and safest option for both sides. This led to the signing of the Comprehensive Peace Agreement (CPA) between the National Salvation regime and the Sudan People's Liberation Movement (SPLM). The United States played a significant role as a member of the Troika, of the United States, the United Kingdom, and Norway, which sponsored peace efforts and contributed to the CPA, the Naivasha Agreement of 2005, which ultimately led to the secession of South Sudan.

This insidious American plan, after its implementation in South Sudan, became the basis for the fragmentation of what remained of Sudan. The next target was western Sudan, the Darfur region, rich in natural resources and minerals, as well as livestock and fertile agricultural land. All of this, and more, spurred America to accelerate its plan to separate Darfur.

To seize control of these resources, it manipulated its proxy in the same way it did in the South; the Rapid Support Forces rebelled against the military establishment and launched a war that devastated everything in its path, leaving innocent civilians as victims of murder, rape, looting, destruction, and devastation. In this way, America used military force to turn the tables on Britain's proxies—the civilians and the civilian government. It was reported that, “The Vice President of the Transitional Sovereignty Council, Mr. Malik Agar, met today with the British Special Envoy to Sudan, Ambassador Richard Crowder, whose visit to the country is part of discussions on the political and humanitarian situation. Agar stated that the envoy's visit should have focused on the United Kingdom's vision for ending the war, rather than on understanding the Sudanese government's perspective. He explained that the government had presented a roadmap to all international institutions and diplomatic missions, especially since the militia's crimes are being broadcast worldwide.” (Port Sudan, December 4, 2025)

It is clear, therefore, that Britain has completely withdrawn from the Sudanese arena, while America is the one shaping events and maintaining control. It was reported that, “In a move reflecting a shift in American diplomatic efforts to end the war in Sudan, US President Donald Trump today affirmed his personal interest in the Sudanese conflict, emphasizing that he would not send delegates to negotiate, but would instead exert direct efforts to end the conflict. This came during a joint press briefing with US Secretary of State Marco Rubio, broadcast on major American channels such as CNN and Fox News. President Trump appeared alongside Rubio at the White House, where Rubio expressed full support for the president's position, saying that President Trump is personally involved in this issue, and that he is “not delegating

it” claiming that Trump is “the only leader in the world capable of resolving the Sudan crisis.” This announcement comes amidst escalating American efforts to intervene in the Sudanese conflict, which erupted in April 2013 between the Sudanese army and the Rapid Support Forces militia, resulting in the deaths of tens of thousands and the displacement of more than 12 million people, according to UN reports. Trump expressed his personal commitment following a direct request from Saudi Crown Prince Mohammed bin Salman during his visit to Washington. Last November, Trump said in a previous statement, “It was not on my charts to be involved in, I thought it was just something that was crazy and out of control... And we’re going to start working on Sudan.”” (The Sudanese newspaper)

America will oversee the cessation of hostilities, but this will only happen once the plan is fully developed, and it is already in its final stages, or perhaps has already been achieved, with the Rapid Support Forces’ control over the entire Darfur region.

O People of Sudan: Why would we allow a new Sykes-Picot Agreement? Does a believer get stung twice from the same hole? How can someone who has been the cause of our country’s destruction, for decades, be a healing balm for our problems and ills? We must stand against him and say no, a thousand times no! We must turn the tables on all those who covet our resources and seek to dismember our country. This can only be achieved by establishing a just and righteous system that will instill fear in our adversaries, and no state other than the Khilafah Rashidah (Rightly Guided Caliphate) is capable of fulfilling this role.

* Member of the Media Office of Hizb ut-Tahrir in Wilayah Sudan

The Saudi-Emirati Rivalry in Hadramawt Has Turned Bloody, Serving Colonialist Interests Within Yemen

(Translated)

By: Ustadh Abdul Aziz Al-Hamid – Wilayah Yemen

In conjunction with the truce between the Jewish entity and Hamas, the pace of diplomatic work in Yemen increased, and international pressure increased for the parties to enter into comprehensive peace negotiations led by the United Nations. The UN envoy to Yemen, Hans Grundberg, held several talks with Yemeni officials, and with officials from the countries participating in the Yemen war, specifically Iran, Saudi Arabia, the UAE, and behind them America and Britain, in both Muscat and Riyadh.

The Houthis demanded that Saudi Arabia implement the roadmap it announced with American approval, which grants the Houthis the lion's share of influence and wealth in the country. For his part, the Saudi Foreign Minister reiterated that the roadmap is ready for implementation, implicitly suggesting that the obstacle to its implementation is the Al-Alimi government and the UAE-backed Southern Transitional Council. Indeed, Aidarus al-Zubaidi, head of the Southern Transitional Council, declared that the roadmap is no longer suitable. Government officials stressed that the solution must be based on the three agreed-upon frameworks; the Gulf Initiative, the outcomes of the National Dialogue Conference, and UN Security Council Resolution 2216, which considers the Houthis an illegitimate militia that must surrender its weapons.

Thus, the situation in Yemen remained stagnant. However, Saudi Arabia recently exerted political pressure to enter into peace negotiations without preconditions to implement that roadmap. The British, however, did not like this because that roadmap marginalizes the role of the Al-Alimi government and the parties affiliated with it and enables the Houthis and Saudi Arabia to run the country in service of American interests. Therefore, Britain instructed the UAE to move militarily through its Transitional Council to Hadramawt, and moved several brigades from the temporary capital, Aden, towards Hadramawt in a move that was ostensibly to confront the rebellion of the tribal sheikh, Amr bin Habrish, who demands the rights of Hadramawt and whom Saudi Arabia supported by forming four brigades outside the control of the state, under the banner of defending the rights of Hadramawt. When the Transitional Council forces began to move towards Hadramawt, Saudi Arabia instructed Amr bin Habrish to enter the oil fields in the Hadramawt plateau under the pretext of protecting them from “invading” forces from outside the governorate, and to entrench himself there.

In a rapidly unfolding scene, massive forces arrived in Hadramawt, but they bypassed the tribal sheikh Amr bin Habrish, and continued their journey towards the cities of Wadi Hadramawt, to liberate it from the northern forces, affiliated with the Al-Alimi government. In a theatrical scene, the northern forces withdrew, allowing the Transitional Council forces to enter the cities of the valley one after another without resistance under the slogan of “liberation”!!

Here the Saudi response came quickly, as the Homeland Shield forces stationed in Wadi Hadramawt moved and seized control of the 23rd Mechanized Brigade positions and hence the vast Al-Abr

region, which has a large border with Saudi Arabia. At the same time, a high-level delegation headed by Al-Qahtani was sent to the Hadramawt capital, Al-Mukalla, to sign a truce agreement with the governor of the province, based on which Amr bin Habrish's forces would withdraw from the oil fields, and the Transitional Council forces would withdraw, and return to their bases outside the Hadramawt province. This clearly thwarted the Emirati plan to control all of the oil-rich Hadramawt province, along with the neighboring Al-Mahra province, which announced the handover of its bases to the Transitional Council without a fight.

However, the Transitional Council forces did not respond to that agreement, and attacked Amr bin Habrish and expelled him from the oil sectors. The Saudi delegation is still stationed in Hadramawt Governorate, rejecting the presence of the Transitional Council forces there and pushing the newly appointed governor of the governorate to ask his government to expel the Transitional Council forces from outside the governorate, or threaten to resign in order to leave the governorship vacant, and further complicate the already chaotic political scene. At the same time, the Saudi-backed Homeland Shield forces stationed in Al-Mahra moved and seized the governorate's camps, institutions and border crossings. Thus, the Emirati plan to control the entire Hadramawt Governorate largely failed, and the Prime Minister, Rashad Al-Alimi, was summoned to Riyadh for consultations. However, it is not expected that the Transitional Council forces will withdraw so easily, as they still control many sensitive areas within the governorate, such as the oil sector, ports, airports, islands and others.

However, for the first time, a bloody clash erupted within Hadramawt, involving heavy weapons. Many were killed and wounded on both sides, all from the same province!

Thus, colonialism is indifferent to bloodshed as long as it is not its own. There are those willing to fight for its interests at a paltry price, even at the expense of brotherhood, Deen, and aqeedah!

O people of Yemen: Islam forbids a Muslim from fighting his fellow Muslim except within very specific limits, as defined by Islamic Shariah Law. None of these limits apply to the current fighting in Yemen, which serves the interests of the kafir colonialist seeking influence and wealth in the country.

The solution begins with disassociating ourselves from all local leaders without exception, for they operate solely on the backs of foreign powers and work to serve the interests of others, even if they raise glittering banners like “Death to America,” “The Rights of Hadramawt,” or “Liberation from the Northerners.” All these regional and sectarian slogans are deceptive, concealing absolute subservience to the kafr colonialist.

This solution culminates in the establishment of the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood, which will end the bloodshed of Muslims, protect their wealth, and expel colonialist influence and its agents from the land. We in Hizb ut-Tahrir call upon you to rally around this great project, through which the goodness of this world and the Hereafter will be achieved.

There is No Such Thing as “Minorities” in Islam, Neither as a Concept Nor in Reality

Neither in Islam, nor in its truthful state, which will soon be established, Allah ﷻ willing — the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood — is there anything called “minorities,” neither as a concept nor in reality, in the sense intended by those influenced by Western thought. Instead, what existed within the first Islamic state, from its establishment by the Prophet ﷺ until the fall of the Uthmani Khilafah (Ottoman Caliphate) in 1924 CE, was that non-Muslims were under the protection, care, and covenant of the state. The motto of their state was the Hadith of the Prophet ﷺ, **«مَنْ ظَلَمَ، مَظْلُومٌ أَوْ تَنَقَّضَ حَقَّهُ وَكَفَّهَ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئاً بِغَيْرِ طَيِّبٍ نَفْسٍ فَأَنَا مُعَاهِدٌ أَوْ تَنَقَّضَ حَقَّهُ وَكَفَّهَ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئاً بِغَيْرِ طَيِّبٍ نَفْسٍ فَأَنَا مُعَاهِدٌ»** **“Whoever wrongs a mu’aahid (non-Muslim under protective covenant), or diminishes his rights, or burdens him beyond his capacity, or takes anything from him without his willing consent, then I will be his adversarial disputant on the Day of Resurrection.”** The highest example of this practice is what became known as the Covenant of Umar (ra) in 15 AH/638 CE, in which he, The Khaleefah Rashid (Rightly Guided Caliph) Omar Ibn Al-Khattab, may Allah ﷻ be pleased with him, granted them security over their churches and properties. The Covenant of Umar (ra) is considered one of the most important documents in the history of al-Quds (Jerusalem).

We refer all those who hold such views to the words of the writer Gustave Le Bon in his book *La Civilisation des Arabes* (The Civilization of the Arabs), who described Umar ibn al-Khattab’s (ra) entry into al-Quds, “The conduct of Caliph Omar in Jerusalem shows us the gentleness with which the Arab conquerors treated

the vanquished, and contrasts sharply with the methods of the Crusaders in the same city a few centuries later. Omar only wished to enter the holy city with a small number of his companions. He asked Patriarch Sophronius to accompany him on his visit to all the places consecrated by religious tradition, and then declared to the inhabitants that they were safe, that their property and churches would be respected, and that Muslims would not be allowed to pray in Christian churches.”

Gustave Le Bon then continues regarding Amr bin al-As (ra), the governor of Egypt, Al-Kinanah, “Amr’s conduct in Egypt was no less benevolent. He offered the inhabitants complete religious freedom, impartial justice for all, the inviolability of property, and the replacement of the arbitrary and excessive taxes of the Greek emperors with an annual tribute fixed at 15 francs per person. The inhabitants of the provinces were so pleased with these proposals that they hastened to adhere to the treaty and paid the tribute in advance. The Arabs so religiously observed the accepted agreements and made themselves so agreeable to the populations formerly subjected to the vexations of the Christian agents of the Emperor of Constantinople, that all of Egypt eagerly adopted their religion and language.” (Gustave Le Bon, *La Civilisation des Arabes* [The Civilization of the Arabs])

Hizb ut Tahrir / Wilayah Türkiye Public Events: “The Fire Will Not Be Extinguished in Gaza, and the Injustice Will Not End!!”

Hizb ut Tahrir / Wilayah Turkiye organized events to read a press release in ten major cities under the title:

“The Fire Will Not Be Extinguished in Gaza, and the Injustice Will Not End!”

This was in protest against the continued occupation and massacres in Gaza, despite the so-called “ceasefire” declared in Sharm el-Sheikh, Egypt. The usurping Zionist entity has violated the ceasefire declared on October 10, 2025, at least 500 times. To date, more than 360 Muslims from the Gaza Strip have been killed. Calls were made from the squares to expose the true objective of the so-called ceasefire plan, which was formulated by US President Donald Trump and pursued by his allies with guarantees from Egypt, Turkey, and Qatar. The calls also demanded accountability from the governments of Muslim countries for their silence regarding the ongoing massacres and occupation.

In Ankara, after the noon prayer at the Hacı Bayram Veli Mosque, a march began, carrying banners of Tawhid. Security forces prevented the march from proceeding. When the march was stopped, Muslims in the square chanted, “The banner of Islam, the banner of Tawhid!” After an argument with the security forces, the restrictions on the banners were lifted, and the march continued. The demonstrators chanted “Allahu Akbar” and

slogans such as “Armies to Al-Aqsa,” “The ceasefire plan is a trap for the kuffar (infidels),” and “I will not be a friend of America, I am a Muslim, a Muslim.”

The press release emphasized that the guarantor rulers had done nothing for dying Gaza and, as usual, remained silent. They couldn't even condemn what was happening, for fear of clinging to their thrones!

The “Trump Plan” was described as a sinister scheme aimed at breaking the will of the resistance, legitimizing the occupation, and even establishing a new colonial rule over the Gaza Strip. The press release called upon the Muslim Ummah to unite, emphasizing that the solution does not lie with the United Nations, dominated by the colonial West, but rather with the second Khilafah Rashidah (Rightly Guided Caliphate), established according to the methodology of the Prophethood —the sole political leadership of the Muslim Ummah.

Restoring Lost Awareness

(Translated)

By: Dr. Ashraf Abu Ataya

The fundamental problem in dealing with the Palestinian issue does not lie in the absence of tools, or the weakness of means. Instead, it lies in the cognitive framework that shaped the political minds of the sons and daughters of the Islamic Ummah during the last century.

Patriotism (al-wataniyyah) was never a project of liberation (tahrir). Instead, by its very nature and historical function, patriotism was a mechanism for reshaping awareness according to the vassal nation-state architecture, imposed by colonialist powers. Therefore, transforming the Palestinian cause into a “patriotic issue” was merely a step in the process of uprooting it from its natural context — the context of the Islamic Ummah, its awareness, and its beliefs — and incorporating it into a narrow political framework, designed from the outset to control populations, and manage the nationalistic borders of fragmentation.

Patriotism, in its essence, is a discourse devoid of philosophical or strategic content. Patriotism is merely an empty framework of belonging, that offers no answers to the major questions concerning economics, politics, religion, or society. Patriotic nationalistic identity, with its unchecked flexibility, accommodates the secular and the religious, the democratic and the authoritarian, the liberal and the socialist, without providing a vision that defines the purpose of political existence, or the place of the Palestinian cause within the structure of public awareness. This intellectual vacuum is what has allowed the Palestinian issue

to be reduced to a negotiable administrative matter, decided by international powers, instead of a fundamental, civilizational issue connected to the very essence and meaning of the existence of Ummah.

Worse still, patriotic thought not only failed to produce a vision for liberation (tahrir). It actively contributed to entrenching defeat. It redefined Palestine according to the framework of political nationalistic borders, not the framework of its symbolic and ideological significance; reducing it from the arena of civilizational importance, to the cause of a nationalistically defined people, awaiting recognition from the international order. However, this international order is itself a product of colonialist hegemony, and so the patriotic mind found itself operating within a framework designed to constrain it, not liberate it. Reality became the standard of the possible and international legitimacy the ceiling of aspirations, and negotiation became the end of politics, not its means.

The structure of patriotic discourse is based on replacing fundamental questions with peripheral ones. It ignores the question of the nature of the conflict and focuses instead on the question of what form an internationally acceptable solution will take. It bypasses the question of who constitutes the Ummah in favor of the question of who constitutes the government. It abandons the question of what is obligatory in favor of the question of what is possible. Thus, awareness is transformed from that of a person with an aqeedah and a mission, to one constrained by an administrative function: improving the conditions of defeat, not dismantling its structure. Therefore, patriotic thought has produced nothing but an emotional discourse that repeats the same slogans for decades, without any

explanatory capacity, intellectual or civilizational program. It is a diseased dependence on foreign forces and international legitimacy, a reliance on the whims of international powers, and an implicit acceptance that history is fixed, and current reality is an unalterable fate.

The crisis of patriotism is not merely political, but extends to knowledge of fundamentals. It is a model reproduced within the Sykes-Picot nationalistic borders, one that does not transcend the framework drawn by the colonialists. Instead, it operates according to their framework, reinforcing it and granting legitimacy to fragmentation. The framework of the nation-state is inherently narrow, so it reduces the Ummah to maps, identity to nationality, and conflict to negotiation documents. Patriotism thus prevents awareness from grasping the true nature of the conflict as a civilizational clash between two projects, not merely a dispute over geographical lines.

In contrast, the ideology based on the aqeedah of the Ummah does not treat Palestine as a mere patriotic issue. Instead, it treats Palestine as a fundamental component of the awareness, aqeedah, and identity of the Ummah. It restores Palestine's unique place in the religious and historical memory of the Ummah, rejecting its reduction to a "disputed territory." This ideology places the conflict in its true context: a confrontation between a unifying, civilizational Islamic project and a settler-colonialist project that seeks to dismantle the Ummah and strip it of its meaning. Therefore, the Islamic framework does not seek a solution that satisfies other. Instead, it seeks the restoration of the role and practical effectiveness of the Ummah, and the formulation of its civilizational project.

From this perspective, liberation (tahrir) is not merely a political process, but primarily an intellectual one. Liberation projects cannot emerge from an intellectual framework designed to manage division, nor can a civilizational project arise from a mindset that prioritizes patriotic, nationalistic borders over ideology, compromise over truth, and pragmatism over Shariah obligation. The restoration of Palestine is contingent upon first restoring its meaning, just as the liberation of the land is contingent upon liberating awareness from the conceptual framework imposed by colonialism.

History confirms that the liberation (tahrir) of Palestine has always been an act of the entire Ummah, not just a single country. The first conqueror of Jerusalem was Umar ibn al-Khattab (ra), who came from the Arabian Peninsula, and its liberators came from outside its borders, both geographically and nationally: Saladin, Qutuz, and Baybars, followed by the Ottoman Caliphate, which protected it for four centuries. This alone is conclusive evidence that Palestine will not be liberated by the efforts of only a segment of the Ummah, but rather by the revival of the entire Ummah.

Within the framework of a the aqeedah of the Ummah, Palestine is not merely a defined patriotic homeland, but a symbol of aqeedah, an integral part of the identity and mission of the Ummah, and a fundamental element of its awareness. In this sense, it is a cause of the Ummah, not simply an issue of a nationalistically defined people. Palestine is an issue of aqeedah, not merely a political issue. Any project operating outside this framework will remain trapped in a structure of defeat, regardless of its organization, the banners it raises, or the slogans it proclaims.

Bank Interest (Riba) is Haram (Forbidden), Despite the Objections of Oppressive Rulers and their Mouthpieces

Recent statements issued by the Egyptian Dar al-Ifta (House of Fatwas) state: “Dealing with banks and receiving interest from them is permissible according to Islamic law, as is spending this interest on permissible expenditures.”

Al-Rayah Newspaper: The most dangerous matter facing the Islamic Ummah is not poverty or high prices, but rather the distortion of awareness when riba (interest) is disguised as permissible, and people are told that what Allah ﷻ has explicitly forbidden has become permissible through a fatwa or statement! So, O Muslims, be aware of whom you take your Deen from, and do not take the Shariah rulings of your Lord, Allah ﷻ, from those who prioritize pleasing rulers over pleasing Him. Be discerning about whom you receive knowledge from, for not everyone who issues fatwas is qualified to do so, and not every voice that cloaks its pronouncements in the garb of Islamic Law is advising you sincerely.

O Ulema of Islam: Allah ﷻ has taken a covenant from you to make the truth clear and not conceal it, and not to fear the blame of any blamer for the sake of Allah ﷻ. Do not be mouthpieces for a regime that uses religious edicts to legitimize riba (interest), and do not issue fatwas that displease Allah ﷻ. Be advocates for the establishment of the Islamic state and the liberation (tahrir) of people from the tyranny of capitalism, not advocates for justifying a corrupt reality to which the nation is meant to be forced into submission.

The Ummah awaits from you a word of truth that will revive hearts and restore their trust in their Deen. It awaits from you a stance that aligns with what you know of the truth, what revelation indicates, and what the trust placed upon you requires. Be at the forefront of those working to implement Islam and establish its state, so that Allah ﷻ may open hearts through you and for you, and the promised Islamic state, the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood.

The Islamic Ummah is an Ummah of Vitality and It Will Return to Carry the Risaalah Message of Islam

The intellectual strength of Islam, the vast expanse of Muslim lands, and the fear of the return of the Khilafah (Caliphate) to Muslim lands constitute a source of terror for disbelief and its nations, especially the major powers that see Islam as a threat to their interests and even their very existence. They constantly express this apprehension, despite their material power and the presence of agent rulers subservient to them in Muslim lands.

However, we give them glad tidings that what they fear is inevitably coming, despite them, their plans, their power, and their agents. The Khilafah (Caliphate) will return soon, Allah ﷻ willing, filling the world with justice as they filled it with injustice and enslavement. The Islamic Ummah is an ummah of vitality that does not die, even if it is dormant for a time. It will return to carry the risaalah message of Islam, the message of light, guidance, and justice to all people, by the permission of Allah ﷻ. And indeed, in the Islamic Ummah there is the guiding Hizb ut-Tahrir (Party of Liberation), whose people do not lie, carrying the project of the true revival of the Ummah, by establishing the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Model of Prophethood. And tomorrow is near for its observer. Allah ﷻ said, **﴿يُرِيدُونَ لِيُظْفِقُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ﴾** * هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿**“They want to extinguish the light of Allah ﷻ with their mouths, but Allah will perfect His light, even if the disbelievers dislike it.* Allah ﷻ is the One Who sent His Messenger ﷺ with guidance and the Deen of truth to make it**

**prevail over all religions, even if the polytheists dislike it.” [TMQ
Surah as-Saf: 8-9]**

To the Pakistani Army: Whoever Desires Success Must Strive for This Honor

O Pakistani Armed Forces: Instead of Pakistan, Egypt, Jordan, Saudi Arabia, Indonesia, the Gulf, and the Middle Eastern states mobilizing for the elimination of the Jewish entity, all of them have moved to protect it by acting against the Palestinian resistance. But all their efforts will fail, and surely the time for the glad tidings of the Messenger of Allah ﷺ is near, «لَتَقَاتِلَنَّ الْيَهُودَ» «فَلَتَقْتُلُنَّهُمْ....» **“You will certainly fight the Jews, and you will certainly kill them...”** (Sahih Muslim)

But these glad tidings will be fulfilled only through some courageous believing men who will pave the way for change in Islamabad and give the pledge of allegiance to Hizb ut-Tahrir, the true leadership of the Ummah, fully prepared for the establishment of the Khilafah. It is your Khaleefah who, with Allah’s help, will end this long night of humiliation, abolish the borders dividing the Muslims, unite Afghanistan, Central Asia, the Gulf, and other regions into one Khilafah, and encircle the disbelievers from all sides.

Then will arrive the time when the very soul of the Jewish entity will tremble, and the Jews will seek refuge behind trees and stones. The Messenger of Allah ﷺ said: «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتَلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ، حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ أَوْ الشَّجَرُ: يَا مُسْلِمُ! يَا عَبْدَ اللَّهِ! هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ» **“The Hour will not come until the Muslims fight the Jews. The Muslims will kill them, until the Jew hides behind a stone or a tree, and the stone or the tree will say: ‘O Muslim, O servant of Allah, there is a Jew behind me-come and kill him.’”** (Sahih Muslim)

Submission Offers No Protection, And Conflict with the West is Inevitable. Appeasement Under the Guise of Weakness Only Leads to Further Weakening

(Translated)

By: Ustadh Mustafa Suleiman *

While the West has taken a confrontational and hostile stance towards our countries, killing and violating in Syria, Iraq, Afghanistan and elsewhere, the idea that submission is the safest and most effective way to repel the evils of the West remains entrenched in the minds of the political elites and existing regimes in Muslim countries. Submission is entrenched on the assumption that the West will have mercy on those who beg it, or allow them to emerge from their manufactured weakness, to build themselves up and then confront it when they become strong!

What we see today in Syria as a model - crimes committed against the revolution and its people - is a natural and direct result of the approach of submission, adopted by the leadership of the new transitional phase when it decided to abandon the revolutionary popular base and natural support. The leadership disavowed its goals and relied on foreign support, chose to flee from confrontation, handed over its cards to international actors, and began competing for their approval instead of adhering to the Ummah's choice, rights, and authority. This was through a radical shift in discourse and approach, from a project of

liberation (tahrir) that rejects colonialist solutions, to a project of submission that accepts international solutions and normalizes relations with its tools.

They did not realize that submission does not satisfy the West. Instead submission pushes the West towards more blackmail. They did not realize that any entity would have been able to reach power and sit on the throne, if it had accepted the status of subservience to the West, and the approach of submission to it.

It is naive of those who are eager for a policy of submission that they think that the West rewards those who submit to it. However, all the experiences of peoples whose leadership has taken this approach have resulted in hardship, suffering, and decline. We find that the regimes that made concessions to the West did not gain protection or stability. instead their fragility increased, and then they were thrown away, when their mission was over. The Iranian Hezb in Lebanon, the Iranian regime itself, the Karzai regime, and others are the best example of throwing away followers when their mission is over. The West does not deal with its agents as partners, but as employees whom it uses as long as they are useful, and then throws them away when they are consumed.

Therefore, the transformations we see in the performance of Al-Jolani, the leader of the transitional phase, and his affiliated political fronts, from polishing faces through international platforms, to receiving conditional support, to visiting murderous countries like Russia, are all nothing but steps in a series of taming and diluting the revolution, under the slogan of political realism.

Conflict with the West is not a choice, but a historical inevitability.

The conflict between the Muslim world and the capitalist West is not the result of personal or political animosity. Instead, it is an existential civilizational struggle. Islam, with its comprehensiveness and its political, economic, and social systems, stands in stark contrast to the values of Western liberalism and secularism. Therefore, any serious project to implement Islam is bound to clash with these powers, which perceive the resurgence of Islam as a threat to their global hegemony and indeed to their very existence.

Therefore, reducing the conflict to a domestic struggle against agent regimes or leaders, without acknowledging the international power orchestrating the situation, is a political and intellectual deception. The ultimate culprit is the one who created these tools, managed the game, divided the region, prevented its unification, plundered its resources, and obstructed its revival (nahdah).

Confrontation does not mean direct military adventure, but rather clarity of discourse and the courage to adopt a project of liberation (tahrir) based on the identity of the Ummah and fundamental principles, emanating from its aqeedah. It means that Islam must be the true leader, not international projects or intelligence agencies. Confrontation means rejecting any solutions that perpetuate dependency or maintain Western influence.

Therefore, the Khilafah (Caliphate) project, presented by the aware forces within the Muslim world, foremost among them Hizb ut-Tahrir, is not an intellectual luxury. Instead it is the practical political solution to all our crises. It is the only project that can rebuild independent decision-making, liberate the economy from the shackles of the international financial order,

and reshape the relationship with the West on the basis of parity, not subservience.

Those who believe that surrendering to the West will grant them security should learn from the fate of those who came before them.

If the people of Syria do not adopt the Islamic project with which to confront the Western project and its hegemony, we will remain trapped in a cycle of manufactured chaos, until the West consolidates its control and imposes its policies, which bring only misery and ruin to the land and its people. Our only salvation lies in confronting Western policies by relying on the Lord of all creation, Allah ﷻ, and adopting the project of the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood. This alone will please our Lord and guarantee our glory and victory in this world and the Hereafter, by the permission of Allah ﷻ.

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

The Egyptian Political Scene Between Foreign Dependency and the Consolidation of Domestic Control and Transformations Awaiting Those Who Hold Power and Strength

(Translated)

By: Ustadh Saeed Fadl

In recent days, the Egyptian arena has witnessed a series of moves and statements at the political, security, and economic levels, marked by the repetition of the same patterns: reassurance directed outwardly, artificially manufactured calm at home, and policies that further deepen the country's dependence on international powers, particularly the United States and the European Union. The overall scenario reflects the state's continued march along the same framework that has been shaped over decades: a system of governance built on safeguarding foreign interests, while containing the population through rigid security and economic instruments.

Presidential Statements: A Message Directed Outwardly, Not Domestically

Over the past few days, official statements issued by the Egyptian presidency have focused on three main axes:

1- Affirming Partnership with the United States and Europe

Official speeches have highlighted the regime's keenness to emphasize that Egypt is a "reliable partner" in issues related to Eastern Mediterranean security, migration, Gaza, and energy.

This type of discourse is primarily directed at Western capitals and underscores the regime's continued presentation of itself as a guarantor of their geopolitical interests - even when those interests come at the expense of Egypt's own national interests and the resources of its people.

2- Emphasizing “Stability” as a Pretext

The regime places strong emphasis on the phrase “preserving stability” as a justification for its security and economic policies. In reality, however, this slogan is used to stifle any discussion about mismanagement, foreign dependency, or growing public discontent.

3- Repeated Talk of “Economic Achievements”

The promotion of mega-projects, frequent inaugurations, and announcements of new agreements with foreign investors dominate the discourse. These statements usually follow every international report criticizing the economic situation, or after loan negotiations or new reviews by the IMF - making them closer to attempts at media image management than to genuine, substantive policies.

Regime Moves in Service of International Priorities

1- The Gaza Issue and the Rafah Border Crossing: In recent days, statements have been issued by a number of Egyptian officials speaking of “ongoing security coordination,” “the transfer of aid through designated points,” and “working with international partners to protect border stability.” These phrases reflect Egypt's continued commitment to the vision of the United States and the Jewish entity regarding the management of the Rafah Border Crossing, rather than an independent administration that

expresses a Shariah obligation toward the besieged people of Gaza.

It is also notable that there has been talk of new “security controls,” along with repeated assertions that opening the Rafah Border Crossing is conditional upon political agreements and the attribution of responsibility for the disruption of aid entry to “all parties.” All of this falls within the framework of managing the crisis in a manner that satisfies international actors, rather than adopting an ideological stance that supports the people of Gaza and lifts the injustice imposed upon them.

2- Engagement in Eastern Mediterranean Arrangements: The natural gas issue has once again come strongly to the forefront, including talk of trilateral cooperation with Mediterranean countries. These moves confirm that Egypt continues to accept the role of an “executor” within the framework of carving up Mediterranean resources, where major powers reap the benefits, while Egypt remains in the position of a subordinate party that merely provides facilitation.

3- Reproducing Reformist Rhetoric: Ministerial statements speak of “improving the business environment,” “restructuring subsidies,” and “reducing the deficit.” These are familiar roles demanded of the regime, as part of compliance with the International Monetary Fund conditions — conditions that perpetuate the crisis, rather than address its root causes.

In recent days, there has also been noticeable media activity by security officials warning against “attempts to exploit the economic situation” and calling for support of the state. This discourse aims to deter any popular movement, and to present the security apparatus as a safety valve, thereby covering up rising domestic tensions and any security handling of them. At

the same time, the language of challenges and threats is used to justify the continued security grip and control over the public domain.

Reading the Scenario

1- The Nature of the Current State

Careful observation shows that the state does not exercise real authority. Instead, it acts as a political, security, and economic agent for the West, submitting to its conditions in every major and minor matter. Independent authority is not merely the raising of a flag or the existence of geographic nationalistic borders; it is the ability to make independent decisions, a system of governance derived from the ideology of the Ummah, and policies that are not subject to foreign will — all of which are absent.

2- Participation in the Gaza Siege

The Shariah obligation toward Gaza — or toward any Islamic land under aggression — is to offer support, not to facilitate or participate in security arrangements that keep the siege in place. The reality reveals that the management of the Rafah Border Crossing is not an independent domestic decision. Instead, it is part of security and political understandings with the United States and the Jewish entity.

3- Continued Economic Subordination

Loans and agreements tied to foreign dictates are merely a means of tightening control over the country by linking its economy to international institutions. An economy based on borrowing and revenue extraction can neither thrive nor build real strength.

4- True Legitimacy Is Not in the So-Called “Stability”

Real stability is based on justice, the removal of oppression, and the care of people’s affairs according to Islamic Shariah rulings - not through a security grip or reassurances directed at foreign major powers.

Based on current indicators, the following can be expected:

- 1- Deepening foreign dependency in regional issues, particularly Gaza, Libya, the Eastern Mediterranean, and the Red Sea.
- 2- Continued economic pressures, with increasing waves of taxes, fees, and subsidy cuts, in response to the demands of donors and international institutions.
- 3- Tightening of the security grip, especially amid rising public anger and growing discontent.
- 4- Escalation of propaganda narratives: Media outlets will continue promoting achievements and projects, while daily reality grows increasingly harsh for ordinary people.

The scene in Egypt over recent days is no different from the broader context it has experienced for years: official moves aligned with Western policies, domestic management through security measures, and political and media exploitation of economic discourse to pacify public anger. All of this unfolds amid the absence of an independent political project and the absence of a system that reflects the identity of the Ummah, is grounded in the Shariah rulings of Islam, and places loyalty to Allah ﷻ and His Messenger ﷺ above loyalty to donors or Western circles.

Amid this scenario, the role of a faction that has never left its place in the collective memory of the Ummah comes to the

forefront: the soldiers of Egypt al-Kinanaah, the people of power, strength, and military support (nussrah). Amidst policies that shackle the country, dependencies that tighten the noose, and decisions made in response to foreign pressure rather than the needs of the people, true power remains in the hands of the soldiers of Al-Kinanaah.

O soldiers: the Ummah that has offered its sons within your ranks, and that sees in you its impregnable fortress, awaits from you a stance worthy of the responsibility Allah ﷻ has placed upon your shoulders to be supporters of truth when it weakens, a shield for the people when they are oppressed, and a sword for justice when it is assassinated. You know better than anyone that the path toward which the country is being driven today with its foreign dependency, the squandering of the Ummah's causes, and the containment of the Deen to serve politics can neither be reconciled with your Shariah obligation. nor with the trust you bore on the day you chose to be soldiers of this Ummah.

History is neither changed by political speeches nor by mortgaging economic plans. History changes when a force moves that gives people hope, and restores what has been severed from the Ummah, its aqeedah, and its project of dignity. That force is within your hands, the Ummah stands around you, and the moment is calling upon you.

O Allah ﷻ, restore for us the State of Islam, its authority and its Shariah Law, so that we may once again shelter under its shade a Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

“O believers! Respond to Allah ﷻ and His Messenger ﷺ when he ﷺ makes Dawah to you towards that which gives you life.”

[TMQ Surah Al-Anfal 24]

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

Closure of Prayer Rooms at Danish Universities is a Blatant Attack on Islam and Muslims

The Universities of Copenhagen and Southern Denmark have closed the quiet prayer rooms used primarily by Muslim students, following political pressure from the government. Prime Minister Mette Frederiksen falsely claimed that prayer rooms in educational institutions lead to “religious pressure, oppression of women, and coercive community pressures.” Former Integration Minister Kari Dybvad Bæk described the prayer rooms as “a space for an old-fashioned culture that has little to do with the way Denmark works today.”

Al-Rayah Newspaper: The decision by university administrations to close prayer rooms is not a neutral administrative matter, but rather a direct result of an anti-Islam political campaign. By targeting places of Salah (Shariah prayer)—a fundamental pillar of Islam—the Danish government is escalating its systematic efforts to restrict the rights of Muslims, exclude Islamic practice from the public domain, and transform universities into arenas for forced assimilation policies.

Once again, a Western government has openly declared its hostility towards Islam and Muslims, revealing its intellectual weakness and the fragility of its purported freedoms, while considering the Salah (Shariah ritual prayer) of Muslim students a societal threat that must be combated with discriminatory measures based entirely on Islamophobia. Meanwhile, the universities in question have chosen to succumb to political

pressure and become instruments of discrimination and assimilation, all while claiming to support free thought!

America Calls You to Humiliation and Disgrace, and to a Blazing Fire. However, your Lord Calls You to Glory in this World and the Hereafter

O Muslims: It is truly heartbreaking that America occupies our lands with our own soldiers, since its forces implementing its plan in Gaza are drawn from the armies of Muslims. America disarms us with our own weapons, and kills the mujahideen using their own brothers, without firing a single shot!

As for the humiliated, treacherous rulers, they unanimously voted for America's ominous UN Resolution 2803, cloaking you in shame. They have made your sons into arrows in the quiver of your enemy. They are unmoved by the dismembered bodies of children, the cries of women, or the commands of Allah ﷻ. They move only at America's behest and wage only its wars. How long will you remain silent about them? Has the time not come to overthrow them and topple their thrones?

Al-Masjid Al-Aqsa and the Blessed Land of Palestine yearn for the armies of Muslims to come as liberators and conquerors, not to come under the bayonets of America to protect the Jewish entity, oppress the people of Palestine, and disarm their resistance fighters. America calls you to humiliation, disgrace, and a blazing fire, while your Lord calls you to glory in this world and the Hereafter. So respond to Allah ﷻ and His Messenger ﷺ, and reflect upon the Words of Allah ﷻ Who said, ﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا * إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ * ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ * فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ

يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ * ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ
فَأَخْبَطَ أَعْمَالَهُمْ ﴿٢٤﴾
Do they not then reflect upon the Qur'an, or are there locks upon their hearts? * Indeed, those who turned back after guidance had become clear to them—Shaytan enticed them and prolonged their hopes. * That is because they said to those who disliked what was revealed "We will obey you in some matters only" and Allah ﷻ knows their secrets. * So how will it be when the angels take their souls, striking their faces and their backs? * That is because they followed what angered Allah ﷻ and disliked His pleasure, so He rendered their deeds worthless." [TMQ Surah Muhammad: 24-28]