



Ar-Rayah Newspaper

Issue 588 (25 February 2026)

(Translated from Arabic)

[Editorial: Ramadan is a Sanctuary of Worship and a Battlefield Page 2](#)

[Feature Article: Congratulations on the Occasion of the Blessed Month of Ramadan Page 7](#)

[The Palestinian Authority Permits the Blood of the Children Page 11](#)

[“Ramadan: Embracing the True Vision for Change” Page 14](#)

[The Syrian Democratic Forces and Iran: A Lesson for Those Who Reflect Page 16](#)

[The First Meeting of the “Board of Peace” Page 22](#)

[A Civilization that Stifles the Cries of Little Girls Under the Feet of Money Page 28](#)

[Manifestos in Bangladesh’s 2026 Election Page 32](#)

[It is Your Obligation, Both by Shariah and By Reason Page 34](#)

[People Drown When the Guardian Is Absent and the State Is Merely a Tax Collector! Page 36](#)

[Conference on the Unity of Islamic Discourse Under the Title of Moderation Page 38](#)

[The Secrets Behind America’s Departure from the Syrian Al-Tanf Base Page 42](#)

[History Bears Witness to You, and the Future Awaits You Page 47](#)

[The Rulers of Muslims and their Henchmen Wage War on Muslims Page 49](#)

[The Return of Islam to Ruling Authority Disturbs the Sleep of the Disbelieving West Page 51](#)

In this blessed month, we call upon all Muslims to make this Ramadan, beyond being a month of fasting, reciting the Noble Quran, performing taraweeh, and giving charity, a month of reflection, contemplation, insight, and re-examination of the Khilafah (Caliphate) and how it is part of the Prophetic methodology and a Shariah obligation upon them that cannot be postponed. May the month not end until they have joined hands with us, so that Allah ﷻ may grant us and them a swift nasr (victory), enabling us to establish the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood. Allah ﷻ says, **﴿وَحَرِّضَ الْمُؤْمِنِينَ عَلَى اللَّهِ أَنْ يَكْفَىٰ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا﴾** “And urge the believers on. Perhaps Allah will restrain the might of those who disbelieve. And Allah is stronger in might and more severe in punishment.” [TMQ Surah An-Nisaa: 84]

Ramadan is a Sanctuary of Worship and a Battlefield

(Translated)

By: Ustadha Muslimah Al-Shami (Umm Suhaib)

Allah ﷻ says in His Noble Book in Surah Al-Baqarah, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾ **“O you who have believed, fasting has been prescribed for you,”** [TMQ Surah Al-Baqarah: 183] and some verses later Allah, the Most High, says, ﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ﴾ **“Fighting has been prescribed for you,”** [TMQ Surah Al-Baqarah: 216] to link obedience to Allah ﷻ in the soul with obedience to Him, the Most High, in supporting His Deen.

Two great verses combine the struggle against one's own desires and Jihad against the enemy, the sanctity of Ramadan and the rifle of Jihad, clearly indicating that Ramadan is a month of Sawm (fasting), Salah, and worship, and also a month of Jihad, conquests, and victories. It is a month that unifies spiritual devotion with various forms of Jihad. It is a sanctuary for purifying the soul through Siyam (fasting) and Qiyam (standing in night prayer), and a field for fighting injustice, supporting the oppressed, and waging Jihad with words and wealth. It is the encampment of Iman where we prepare our hearts to support the truth, and purify our intentions to be worthy of empowerment. In this blessed month, some of the greatest battles of Islam took place, in which victory was the ally of the Muslims, such as the Battle of Badr, which was a decisive turning point between truth and falsehood, after which the Muslims gained strength and power. Another example is the Conquest of

Makkah, where the banners of paganism fell in the Sacred Land and the Rayah banners of Islam were raised. In it, the Muslims triumphed over the Mongols at Ain Jalut and conquered Andalusia. Many other battles and conquests that had a profound impact on the lives of Muslims occurred in this Blessed Month.

It is a month in which all the truths, morals, and rulings of the Quran are manifested, as Allah ﷻ said, ﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ﴾ **“The month of Ramadan in which the Quran was revealed as guidance for mankind and clear proofs of guidance and the criterion (between right and wrong).”** [TMQ Surah Al-Baqarah: 185] In it, all the hallmarks of goodness, benevolence, and altruism are embodied. We draw closer to Allah ﷻ through acts of obedience and worship day and night, and closer to the creation of Allah ﷻ through kindness, assistance, and affection.

It affirms that Siyam is a ritual that unifies Muslims from east to west, reminding them that their Lord is One, their Deen is one, their Qiblah is one, and their concerns are one. However, since the fall of the Khilafah (Caliphate), the Islamic Ummah has been living in division and fragmentation, suffering injustice, oppression, humiliation, and subjugation, even in determining the start or end of Ramadan! The state of Muslims has gone from bad to worse; ruling governance according to the Book of Allah ﷻ remains suspended, and we are still subjected to man-made systems that have prohibited what is lawful and permitted what is unlawful, spreading corruption and displacing people. The blood of Muslims is being shed with impunity, as we see in Gaza, Kashmir, China, and in the prisons of oppressors in Muslim

countries, and everywhere there are persecuted and weak Muslims without a protector or helper.

At the same time, the Ummah feels that only Allah ﷻ can save it from its current predicament, as everyone has ganged up on it and devoured its flesh, and what the Prophet ﷺ told it has happened: that nations will descend upon it as hungry people descend upon their bowl.

However, this salvation, this change, and the establishment of truth and the dominance of Deen will not come through mere wishing and hoping, even though hoping for good is good. Nor will it come through Dua alone, even though we are in dire need of earnest request and supplication. Dua is required, but its acceptance has conditions, and among these conditions is responding to Allah ﷻ and His Messenger ﷺ. Allah ﷻ says, ﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ **“And when My servants ask you, O Muhammad, concerning Me - indeed I am near. I respond to the Dua of the supplicant when he calls upon Me. So let them respond to Me by obedience and believe in Me that they may be rightly guided.”** [TMQ Surah Al-Baqarah: 186]

Islam is alive in people's hearts, Alhamdulillah. The desire and will to obey Allah ﷻ are present in many, and they are concerned with various aspects of the Deen, from Dawah to virtuous deeds, acts of worship, and Sunnah practices, including reading and memorizing the Quran, to combating innovation in Deen, promoting good morals, helping others, and other virtues, values, morals, and transactions, whether individually or collectively. They believe that by doing so, they are fulfilling their duty and absolving themselves before Allah ﷻ, and that they have no further obligation in the process of change and establishing an

Islamic society beyond what they are already doing. While it is true that what we have mentioned is required by Islamic Shariah Law and carries reward, it does not absolve one from the obligation to work towards establishing the Deen. Indeed, whoever does not work to establish the ruling governance of Allah ﷻ on earth in accordance with Islamic Shariah Law is considered negligent.

In Ramadan, the month beloved by Allah ﷻ, in which He opens the gates of goodness for Muslims, chains the devils for them, and multiplies their reward, Muslims must not limit their obedience to what we have mentioned regarding Sawm, Salah, charity, and so on. Instead, they must do as the Companions and the Taabi'oon did before them, combining Shariah obligations to perfect their worship and obedience to Allah ﷻ and multiply their reward. Therefore, today they must add to their obedience to Allah ﷻ the obedience of Dawah to Islam and working to establish ruling governance and Shariah Law of Allah ﷻ, which is among the most specific and beloved acts of obedience to Allah ﷻ. It is the obedience through which all other acts of obedience are fulfilled, and through which sins are prevented. It is the obedience that protects Muslims and their essence. It is the obedience through which we achieve the raising the Word of Allah ﷻ as the highest, dominance of His Command, and spread the goodness of Islam to all the earth and all of humanity. It is the obedience through which Allah ﷻ protects us from the evil of the Jews, America, and all the forces of kufr (disbelief). It is the obedience that brings good to its practitioners and to others. It is the obedience without which there is no good.

Ramadan is not merely a passing phase in the calendar, nor a spiritual season whose impact fades with its days. Instead, it is a

pivotal moment in a person's life; an opportunity granted by Allah ﷻ to His servants to re-evaluate their priorities and priorities, purify their hearts, correct the course of their lives, and begin anew, drawing closer to Him. There is no deed more beloved to Allah ﷻ than striving to establish His Deen and raise His word as the highest. This can only be achieved through diligent work with the believing group who emulate the method of the Prophet ﷺ and work to re-establish the Shariah Law of Allah ﷻ law on earth, and to establish the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood, whose time, as reality indicates, has arrived. Blessed are those who are witness and soldiers in its cause.

O Believing Muslims: Throughout history and during the months of Ramadan, your Ummah has faced immense trials and tribulations, yet it has remained steadfast, resilient, and victorious thanks to Allah ﷻ and the existence of a strong state governed by Islamic Shariah Law. It is like pure gold; the more it is exposed to fire, the brighter it shines. This is how the Ummah of the Noble Quran must return, no matter how severe the calamities and hardships it faces, and no matter how many forces of evil conspire against it, as Allah ﷻ said of it, **﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا﴾** **“So do not lose heart or grieve, for you will have the upper hand if you are truly believers.”** [TMQ Surah Aali Imran: 139]

Therefore, let this Ramadan be a witness for you, not against you. Let it be a month of victory and empowerment, not a month of weakness and helplessness.

Congratulations from the Ameer of Hizb ut Tahrir, the Eminent 'Alim, Ata Bin Khalil Abu Al-Rashtah, to the Visitors of his Pages on the Occasion of the Blessed Month of Ramadan for the Year 1447 AH corresponding to 2026 CE

(Translated)

To the best Ummah brought forth for humankind... The Islamic Ummah that Allah ﷻ has honored with His obedience...

To the honorable Dawah carriers whom neither commerce nor trade distracts from the remembrance of Allah; the Exalted in Might, the Wise...

To the honorable visitors of the page who are coming to the good that it bears...

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh,

All praise is to Allah and peace and blessings be on the Messenger of Allah, and upon his family (ra) and Companions (ra) and those who follow him.

I ask the Almighty that He accepts the fasting and Qiyaam of the Muslims and that Allah ﷻ forgives us for all our previous sins, as RasulAllah ﷺ said as extracted by Bukhari and Muslim on the authority of Abu Hurayrah said: The Messenger of Allah ﷺ said: «مَنْ صَامَ رَمَضَانَ، إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» **“Whoever fasts during Ramadan with faith and seeking his reward from**

Allah will have his past sins forgiven” and in another narration from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah ﷺ said, «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» **“Whoever prays Qiyaam (voluntary night prayer) during Ramadan with faith and seeking his reward from Allah will have his past sins forgiven.”**

Dear respected brothers and sisters, in the month of Sha’ban of the second year after the Hijra, Allah Almighty made fasting the month of Ramadan obligatory. It is the month in which Allah revealed the Quran: ﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ﴾ **“The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion”** [Al-Baqara: 185]. It is the month in which Allah honored the Ummah with distinct victories and openings. As the great Battle of Badr was on the 17th of Ramadan when the polytheists of Mecca were wholly defeated... Then there were other decisive battles in this blessed month, starting with the conquest of Mecca on the 20th of Ramadan in the eighth year after the Hijra to the Battle of al-Buwayb (currently near the city of Kufa) which was the Persian Yarmouk when the Muslims were victorious under the leadership of al-Muthanna on 12th of Ramadan of the year 13 AH, then to the opening of Amuriyah led by Al-Mu’tassim on 17th of Ramadan in the year 223 AH, and to the Battle of Ayn Jaloot when the Muslims defeated the Tatars on 25th of Ramadan in the year 658 AH to other victories in this blessed month.

So, fasting was coupled with the Noble Qur’an which cannot be afflicted by falsehood from before it or from behind it... Fasting was coupled with distinct openings and victory... Fasting was coupled with jihad... Fasting was coupled with

implementation of Allah's Laws... And anyone with clear vision and insight realizes that Allah's Laws cannot be separated from one another, whether they are acts of worship or jihad or transactions or morals and conducts, or crimes and Hudud (punishments)... For all of these are from the same niche, and whoever contemplates the verses of the Noble Quran and the texts of the honorable Ahadeeth finds that this is explicitly clarified. Thus, Islam is an indivisible whole, and the call to it is one to be applied in the state, life and society. So whoever separates between the ayaat of Allah, and calls for the separation of the Deen from life, or the separation of the Deen from politics, he has committed a grave sin and a major crime that lead a person to the shame in this world and painful punishment in the Hereafter.

O Muslims, I remind you of all of this in these days in which the brutal aggression of the Jews against the West Bank in addition to Gaza is continuing, then the aggression of the Jews extended to Lebanon and Syria... where they roamed freely in Muslim countries without encountering any real resistance. Instead of the rulers mobilizing the armies of Muslims to fight the Jewish entity, displacing those behind it and liberating the Blessed Land... instead, we see these rulers signing agreement after agreement with it, and even the tyrant Trump gathers them together to humiliate them, without any shame before Allah, His Messenger, or the believers!

However, O Muslims, the fight against the Jews, their killing, and the removal of their entity must come under the leadership of a mujahid Khalifah Rashid (rightly guided Caliph) after this oppressive rule and the agent rulers. The glad tidings of the Messenger of Allah ﷺ will not be delayed, Allah willing, in

fulfillment of what Ahmad reported from the hadith of the Messenger of Allah ﷺ: «ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ. ثُمَّ سَكَتَ»
“Then it will be an oppressive rule, so it will be as Allah wills it to be, then He will raise it when He wishes to raise it, then it will be a Khilafah (Caliphate) on the method of the Prophethood, then he remained silent.” And also in confirmation of the hadith of the Messenger of Allah, which was extracted by Muslim, «لَتَقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ...» “You will fight against the Jews and you will kill them...”

In conclusion, as we must be diligent of our fast so Allah may be pleased with us and forgive our previous sins, thus we should also be diligent to work for the resumption of the Islamic way of life with the establishment of the Khilafah Rashidah (rightly guided Caliphate) so that we will be among the victors in this life with the implementation of Allah’s Laws, shaded by the banner of the Messenger of Allah ﷺ, the Rayat Al-Uqab, the banner of La Illaha Illah Allah Muhammad Rasoul Allah and likewise be the victors in the Hereafter, Allah willing, those who seek refuge in His shade on the Day when there will be no shade but His shade, so that we may attain victory in both realms. Indeed, it is a great victory.

Wassalamu Alaikum Wa Rahmatullah Wa Barakatuh.

Your loving brother, Ata Bin Khalil Abu Al-Rashtah

1st of Ramadan 1447 AH/ 18/02/2026 CE

The Palestinian Authority Permits the Blood of the Children of Palestine Following the Example of the Jews, Like for Like!

(Translated)

A press release issued by the Media Office of Hizb ut Tahrir in the Blessed Land of Palestine stated: The Palestinian Authority's apparatuses yesterday, Sunday 15/2/2026, leapt to a new threshold in their audacity against Allah and against the people of Palestine. After it had previously permitted the blood of the people of Palestine, whether muhajideen or those wanted by the Jews or opposers of its betrayal, here it reaches today to targeting the innocent and the children, in the crime which it committed by opening fire on the car of Samer Samarah while his wife and his children were present, which resulted in the martyrdom of his son Ali, sixteen years old, then his daughter Ronza, three years old. It is a crime committed by the Palestinian Authority (PA) and its apparatuses without an eyelid trembling, a crime from which even wild beasts would refrain, by which they imitate the crimes of the Jews while they kill children and women in Palestine.

The press release added: The Palestinian Authority, while it displays humiliation and submission before the occupation which withdrew its powers even from Area A, and while the Jews confiscate every land and demolish houses and work on displacing the people of Palestine under its hearing and its sight rather it shares with it in its crimes, so it pursues people in their livelihoods to tighten upon them then enacts Epstein-like laws

with the participation of its “Sharia judges(!),” comes with this crime to raise a new threshold without limits for its crimes against the people of Palestine, a threshold that leaves no sanctity for the blood of their children and their women, so that all of that shows the true image of the PA and the essence of its men, that they are prepared for further than what comes to mind of crimes, and that they are prepared to be the hand of the Jews which permits the blood of the people of Palestine with their children and their women after the PA and its criminals permitted relinquishment and neglect of the blessed land, and after it permitted assisting the Jews against the people of Palestine, and after it permitted the sanctities of the Deen with its laws related to women and the family, and after it permitted removing everything that has a relation to Islam from the curricula, and after it permitted the wealth with its taxes which those of wealth can hardly bear, not to mention the general people. Thus the Palestinian Authority and its security apparatuses have become hostile to the people of Palestine with the hostility of the Jews equally and like for like, a hostility that carries hatred against the believers!

As if the people of Palestine were not sufficed by all the crimes of the Jews against them until the crimes are completed by the hands of the PA mercenaries and its leading figures, so they tighten the grip and constrict the noose upon the people of Palestine, so that they find none other than annihilation or departure!

The press release continued: We used to say that the Palestinian Authority is a partner in the crimes committed by the corrupters in the land, while they violate the sanctities of the people of Palestine and their blood and their wealth, and they

rampage without it moving a still thing, and in return it pursues everyone who harms the Jews. But today it has gone beyond that matter, to become itself directly practicing the acts of highway robbers and the corrupters in the land openly in broad daylight with shamelessness that is not concealed by talk of opening an investigation nor by justifications of pursuing those outside the law. It is a true image of an authority that has rebelled against the limits of Allah and His sanctities, as if whenever the Jews disfigure it and humiliate it, it increases in audacity against the servants of Allah, as if it says to America and the Jews: keep us in whatever appearance of humiliation and whatever type of crimes, even if we become an openly declared part of the criminal apparatuses of the Jews!

In conclusion, we have the right to ask, how long will the people of Palestine carry the patience of wounds above their heads while they do not hear the calls of jihad and victories and support from their brothers and sisters?! And they do not see one who avenges their sanctities which the Jews violated, or one who takes retribution from those who permitted their blood from the Palestinian Authority and its criminal apparatuses?!

The Women's Section of the Central Media Office Campaign, "Ramadan: Embracing the True Vision for Change"

(Translated)



Ramadan is a reminder of how Islam came to transform the world and solve the problems of mankind according to the guidance and vision contained within the Qur'an and Sunnah. When we witness the oppression, injustice and multitude of crises and problems that the Muslim Ummah and humanity generally are suffering today it is clear that the successful vision for change that Islam provides is needed more than ever in this world.

States, global institutions and international bodies have proven incapable of providing sound, sustainable, successful and correct solutions to the problems of nations or ending genocides, occupations and mass oppression.

This blessed month of Ramadan should therefore be a time where we strive to understand and reflect on what the true vision for change for humankind as contained within the Qur'an and Sunnah entails and how to achieve it as well as our role as Muslims in realizing this goal.

This Ramadan, the Women's Section in the Central Media Office of Hizb ut Tahrir will be addressing this subject, including the qualities and change required within ourselves as Muslims, as a Muslim Ummah, our political parties, armies and on the level of a state to deliver this true vision for change, as well as the obstacles in achieving it and how to overcome them.

To follow the campaign on websites, use the following link:

Arabic:<https://hizb-ut-tahrir.info/ar/index.php/women-section/dawah-news/107768.html>

English:<https://www.hizb-uttahrir.info/en/index.php/hizbuttahrir/29125.html>

The Syrian Democratic Forces and Iran: A Lesson for Those Who Reflect

(Translated)

By: Engineer Hasab-Allah Al-Nour – Wilayah Sudan



US Special Envoy to Syria, Tom Barrack, tweeted on 20 January 2026: “The original purpose of the SDF as the primary anti-ISIS force on the ground has largely expired.” (Aleppo Today, January 19, 2026)

Meanwhile, the US military is amassing an unprecedented naval force in the waters of the Middle East, coinciding with an escalation in US threats against the Iranian regime, which has long served US policy in the region.

The Syrian Democratic Forces (SDF/ QASAD) were officially formed on October 10, 2015, as a military alliance comprising several factions, not as a single, unified force from the outset.

Their formation aimed to unite various local forces, primarily to confront ISIS, with direct support from the US-led international coalition. The US provided them with comprehensive support, in terms of funding, training, and weapons, all to advance its own interests in the region, under the pretext of fighting ISIS. After its role ended, US President Trump withdrew American forces from the region, and allowed the Syrian regime to expel the SDF from the areas it had previously controlled. Thus, America abandoned them, and the SDF's dreams were shattered.

Many Kurds, on social media, described this entire incident as a betrayal, as if the United States bore a moral obligation and strategic responsibility towards them, in return for the services they had rendered!

On the Iranian side, the disputes between Iran and America have entered their fifth decade. What is the true nature of these relations?

To understand this, we must examine several key moments in this relationship:

To avoid jumping ahead, we should consider the origins of the Iranian regime, as revealed in several American documents declassified in mid-2016.

It was reported that, at Khomeini's request and after his pledge to cooperate with the United States, the American administration, through General Robert E. Huyser, then deputy commander in chief (DCINC) of the U.S. European Command (EUCOM), directly oversaw the removal of senior Iranian military commanders loyal to the Shah. They then supervised the Shah and his family's departure from Iran into exile in mid-January 1979, and

subsequently gave Khomeini the green light to travel to Tehran, where he was flown by a French plane, to assume power in Iran.

Beyond ensuring the flow of Iranian oil to global markets, America achieved two strategic objectives:

Firstly, after Khomeini consolidated his power, he eliminated two key allies in his opposition to the Shah's rule: the Iranian communist party (Tudeh Party of Iran حزب توده ایران) and other leftist factions. He banned them in 1983, arrested their leaders, and subjected their members to executions and torture. This effectively distanced Iran from the Soviet Union, especially given its adoption of Islamic slogans.

Secondly, a year after Khomeini seized power, war broke out with Iraq. This conflict took on a sectarian character between Sunni and Shia and escalated into open warfare. This occurred after America allowed Iran to expand its influence in Iraq, Syria, Lebanon, and Yemen, thus ensuring further division and fragmentation among Muslims.

The second stage in this relationship was the understandings reached between America and Iran regarding Iraq. According to Zalmay Khalilzad's book, "The Envoy: From Kabul to the White House, My Journey Through a Turbulent World," the nature of this relationship was summarized in his account of Mohammad Javad Zarif's pledge not to target American aircraft should they violate Iranian airspace. He noted that their meetings continued after the invasion, during which they discussed the future of governance in Iraq. Iran strongly supported the formation of a government from the exiled opposition, the eradication of the Ba'ath Party, and the rebuilding of the Iraqi security forces, all of which were achieved.

As for Afghanistan, the Bonn Conference represents the culmination of US-Iranian cooperation, as Trita Parsi points out in his book, "Losing an Enemy: Obama, Iran, and the Triumph of Diplomacy." Parsi states that this cooperation reached its peak during the conference held in Bonn on December 10, 2001, when the new plan for governing Afghanistan was approved. The United States and Iran had carefully laid the groundwork for this conference weeks prior.

In this context, former Iranian President Rafsanjani said, "If it weren't for our forces' assistance in fighting the Taliban, the Americans would have been bogged down in the Afghan quagmire." (Asharq Al-Awsat, February 9, 2002). Similarly, Mohammad Ali Abtahi, former Iranian Vice President for Legal and Parliamentary Affairs under Mohammad Khatami, stated at the "Gulf and the Challenges of the Future" conference held in Abu Dhabi on January 13, 2004, "If it weren't for Iranian cooperation, Kabul and Baghdad wouldn't have fallen so easily. But instead, we received a reward: we were labeled part of the 'axis of evil'!" (IslamOnline, January 13, 2004). President Ahmadinejad reiterated this sentiment during his visit to New York for the United Nations meetings, in an interview with The New York Times on September 26, 2008, saying, "Iran offered assistance to the United States regarding Afghanistan, and the result of this assistance was direct American threats of a military attack against us. Our country also provided assistance to America in restoring calm and stability to Iraq."

America allowed Iran to expand its regional influence and pursue its nuclear program until it became a threat to the region. Then, it quickly labeled Iran part of the "axis of evil," imposed an economic blockade that caused Iran to lose more than 80% of its

currency's value, and launched a military attack. Today, it maintains a suffocating blockade, threatening to topple the Iranian regime. What is happening?

America acts according to its own interests and its own pragmatic assessment of the situation. Iran is considered a “functional adversary,” just as there are countries America classifies as “functional allies.” America has achieved several objectives from its declared hostility toward Iran, including: justifying its presence in the region, compelling Gulf states to rely on it for security, securing billions in arms purchases, engaging in financial extortion, and managing the region through a policy of "fear, not stability."

The list of regimes that America used and then discarded is long. For example, there was Gaafar Muhammad an-Nimeiry of Sudan, who deported the Ethiopian Jews (Falashas) to the Jewish entity at America's behest, yet America still pressured the Egyptian regime to obstruct his return from America to Khartoum, until his rule collapsed. Similarly, there was Omar Al-Bashir, who separated South Sudan at America's behest and received nothing but empty promises until his regime fell. Then there was Hosni Mubarak, Bashar al-Assad, the Afghan fighters who fought alongside America, and many others. Despite this dark history of American influence, the agent rulers and self-serving politicians in Muslim countries continue to fawn over America, hoping for its favor. They are not deterred by the fate of those who came before them, nor by the Words of Allah ﷻ Who said, ﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ فَلِإِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنَّ آتَّبَعْتَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنْ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۗ﴾ **“Never will the Jews or Christians be pleased with you, until you follow their faith. Say, “Allah’s guidance is the only true guidance.” And**

if you were to follow their desires after all the knowledge that has come to you, there would be none to protect or help you against Allah.” [TMQ Surah Al-Baqarah: 120].

Shouldn't these people, instead of turning to America, have turned to the Lord ﷻ of America and all humanity? Instead of perpetuating division and disunity, which has brought them weakness and humiliation, why don't they respond to the call of their Lord ﷻ, ﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ﴾ “Indeed, this Ummah of yours is one Ummah, and I am your Lord,” and unite their banner under one leadership, the Khilafah Rashidah (Rightly Guided Caliphate), to bring them glory instead of humiliation. Allah ﷻ said, ﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ﴾ **“Indeed, glory belongs to Allah and to His Messenger and to the believers.” [TMQ Surah Al-Munafiqoon: 8]**?

Is it not time for the sons of this Ummah to take hold of their rulers, to compel them to adhere to the truth, and to restrict them to it, as the Prophet ﷺ said: «كَلَّا وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَلَتَأْخُذَنَّ عَلَى يَدَيْ الظَّالِمِ، وَلَتَأْطُرْنَهُ عَلَى الْحَقِّ أَطْرًا، وَلَتَقْضُرْنَهُ عَلَى الْحَقِّ قِصْرًا، أَوْ لَيُضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ، ثُمَّ لَيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ» **“No, by Allah, you must enjoin good and forbid evil, and you must seize the hand of the oppressor and compel him to adhere to the truth, and you must restrict him to the truth, or Allah will cause the hearts of some of you to turn against others, and then He will curse you as He cursed them.” [Narrated by Abu Dawud and Al-Tirmidhi]**?

The First Meeting of the “Board of Peace” Was Held Under the Chairmanship of Trump, With the Participation of More Than 45 Countries

(Translated)

By: Ustadh Ahmed Al-Khatwani

On February 19, 2026, US President Trump chaired the inaugural meeting of the Board of Peace, which he heads. Delegations from over 45 countries participated, along with several heads of state and representatives. Among the presidents present were Javier Pérez de la Paix of Argentina, Prabowo Subianto of Indonesia, and Shavkat Mirziyoyev of Uzbekistan. Prime ministers from several countries also attended, including Mostafa Madbouly of Egypt, Shehbaz Sharif of Pakistan, and Viktor Orbán of Hungary. Foreign ministers from various countries joined the meeting, including Badr Abdel-Aty of Egypt, Hakan Fidan of Turkey, and Gideon Sa'ar of the Jewish entity.

Italy, Romania, Greece, and Cyprus represented Europe, while South Korea and Japan participated as observers from Asia. Representatives from the European Union and other international organizations also attended.

It is clear that the purpose of this international participation, and the attempt to expand it, was merely for show, not to contribute to a solution. Trump spoke proudly of this participation in his opening remarks, saying, “This is a big day, and lots of people watching, especially from other countries — the leaders of, as you know, the other countries, because we

have a large group of leaders... What we're doing is very simple. Peace. It's called the Board of Peace, and it's all about an easy word to say but a hard word to produce. Peace. But we're going to produce it, and we've been doing a really good job."

He added, spouting empty rhetoric about this illusory peace, "there's nothing more important than peace, and there's nothing less expensive than peace. You know, when you go to wars, it costs you 100 times what it costs to make peace."

He claimed that "Almost everybody has accepted, and the ones that haven't will be. Some are playing a little cute. It doesn't work. You can't play cute with me. But they're playing a little bit. But they're all joining. Most of them very immediately." He added, "A few that we really don't want because they're trouble, we take care of them."

He asserted that the Board was to "work together to ensure the brighter future for the people of Gaza, the Middle East and the entire world." According to him, this Board is not just for Gaza and the Middle East, but for the entire world.

Trump declared that "The war in Gaza is over. It's over," and reiterated his statement that, " Hamas has been -- I think they're going to give up their weapons, which is what they promised. If they don't, it will be -- you know, they'll be harshly met, very harshly met."

He also hinted at the Jewish entity by saying that, "They want to go in and fight. They tell me all the time, we'd like to send soldiers to fight if it's necessary. And I don't think it's going to be necessary." He pointed out that "I'm pleased to announce that Kazakhstan, Azerbaijan, UAE, Morocco, Bahrain, Qatar, Saudi Arabia, Uzbekistan and Kuwait have all contributed more than \$7

billion toward the relief package, that's great," and announced huge contributions for the reconstruction of Gaza, including \$10 billion from America alone.

Trump also invited Iran to join the Board of Peace, "And now is the time for Iran to join us on a path that will complete what we're doing. And if they join us, that will be great."

For his part, the commander of the International Stabilization Force, Major General Jasper Jeffers III, said that five countries had pledged to contribute troops to the internal security force in Gaza: Indonesia, Morocco, Kazakhstan, Kosovo, and Albania. He explained that Egypt and Jordan had pledged to train the police who would be deployed in the Gaza Strip. Jeffers indicated that the International Stabilization Force would begin by deploying its troops in the area of the Rafah Border Crossing in southern Gaza to train the police there, then gradually expand throughout the Gaza Strip. He stated that the long-term plan involves using 20,000 troops from the International Stabilization Force in addition to training 12,000 police officers.

However, the most dangerous aspect of the Board of Peace for the world's nations is its broader vision, extending beyond the geographical scope of Gaza, and its expanded mandate to be applicable to other conflicts and disputes around the world, not limited to Gaza.

This Board takes into account the representation of all international regional blocs, has an executive army, a formally democratic voting mechanism, grants membership to all countries and blocs, and has permanent funding from its members. It is thus positioned to be an alternative to the current international institution. Even the articles of its charter, and the way they are worded, are framed and formulated in a general

manner that is not limited to the geography of Gaza, but extends to be applicable to other conflicts in all regions.

Trump appointed himself permanent chairman of the Board, granting him sole authority to approve its resolutions and to invite members to participate. He disregarded the existing international institution and the other major global powers besides the United States.

This Board was designed as an alternative to the UN Security Council and the United Nations, with a new structure, a new voting system, and a trajectory entirely parallel to the current world order.

The establishment of this Board was accompanied by the US withdrawal from 66 international organizations, and a reduction in its funding to the United Nations to less than a quarter of its required contribution. Meanwhile, it lavishes ten billion dollars on this new Board and compels its allies to contribute another ten billion. All of this demonstrates its desire to dismantle the current international order and establish a new unipolar system in which America is the ultimate authority, the sole permanent member, and indeed, the only state possessing veto power. Today, America, from the perspective of its president Trump and those with him, sees itself as the only power qualified to manage the affairs of the world with uniqueness and competence, and does not share decision-making with others. It does not accept international multilateralism, nor does it accept that any other international power should challenge its dominance of the international order.

Lebanese Security Forces Continue to Use Kidnapping Tactics Against People!

(Translated)



On Friday, February 20, 2026, at approximately 1:00 PM in Beirut, members of the Lebanese Army Intelligence Directorate, without any legal justification, warrant, or judicial authorization, and with complete disregard for basic human rights and dignity, kidnapped two members of Hizb ut Tahrir in Lebanon. The pretext given was that the two men had distributed a press release regarding the increase in the gasoline tax and the rise in the Value Added Tax (VAT).

In response, the Media Office of Hizb ut Tahrir in Lebanon issued a press release stating: They were released after midnight, this matter and these actions warrant serious consideration. While security forces are meant to protect people, not terrorize or abduct them, they continue to be a source of intimidation and

suppression of the voice of truth expressing the people's suffering. They have become a source of both deprivations of freedom and insecurity.

It said: What Hizb ut Tahrir / Wilayah Lebanon has stated and continues to state in this leaflet—indeed, in all its releases—is a general issue affecting the people of the country, including state employees and its institutions! Do you want these unjust taxes and this manipulation of people's livelihoods to go unchecked and unpunished?! If the state has become accustomed to the people's silence due to their despair of fundamental change in the state, does that mean that those with influence and intellect should remain silent about these rights?! This will never happen until Allah ﷻ judges between us with truth.

A Civilization that Stifles the Cries of Little Girls Under the Feet of Money, Versus A Civilization that Mobilizes an Army in Response to the Cry of a Single Woman

(Translated)

By: Ustadha Rula Ibrahim



The Epstein files are neither an isolated moral crime, nor an individual deviation in a sound structure, but instead an explicit exposure of the nature of the capitalist system as a fundamentally corrupt system of life. It does not reveal the downfall of individuals, but instead the downfall of a system that was based on separating values from the creed, making capitalist utilitarian benefit the standard, and freedom a cover for unleashing desires, and made man a legislator for himself instead of being a servant of Allah ﷻ.

When childhood is violated in the heart of what is called the “civilized world,” and then the cases are closed when they come into contact with centers of money and power, and a single individual is offered as a scapegoat to protect the ruling faction, then we are not facing a flaw in implementation, but rather a crisis of ideology and legislation. The capitalist system, which is based on utility and not on right, produces crime when it serves its interests and then protects it when it threatens its continuity.

Western civilization, as a materialistic and utilitarian civilization, does not have a fixed standard of justice, because it has stripped Divine Revelation of its legislative sovereignty and assigned it to the limited human mind, which is subject to whims and interests. Therefore, it cannot protect women, except to the extent that it serves capitalist interests, and it cannot protect children, except as long as they are outside the utilitarian calculations of power and money. What is called “women’s rights” is not a human honor, but a functional employment, and what is called “children’s rights” is not sacred, but a selective rhetorical tool. Thus, women are reduced to a means, children to a case, and justice to a selective procedure that is activated and deactivated, according to the logic of profit and loss.

When scandals erupt, the system is not held accountable. Instead, the narrative is reproduced, and the crisis is managed through the media, so that the capitalist system remains immune from accountability, and corruption is reduced to individual cases, even though the crime here is a natural product of a deviant intellectual structure.

In contrast to this civilizational decline, Islam presents a radically different ideological vision, not only at the level of morals, but also at the level of the system and governance. In the

incident of Ammuriya (Amorium) in the year 223 AH, when a single Muslim woman cried out, “O Mu’tasim!” she had no influence or leverage, but she was a human being under a state that made dignity a Shariah ruling that must be protected. The Khaleefah (Caliph) realized that the Sultan (Shariah ruling authority) is a trust, and that he is responsible for his subjects before Allah ﷻ, not before political or utilitarian considerations. So committees were not formed, and the issue was not managed through the media, but instead the state moved with its power to restore the balance of justice, because Islam does not deal with dignity as a slogan, but as a legitimate political commitment.

This difference is not a historical detail, but a direct result of a difference in reference. At a time when European women were being tried for thinking, Muslim women were learning, teaching, healing, and participating in public life. The University of Al-Qarawiyyin was founded by Fatima Al-Fihri, and from it, and from Andalusia and Sicily, sciences were transferred to Europe. This was not just a transfer of knowledge, but a transfer of a civilizational vision that sees man as a servant of Allah ﷻ, honored by his humanity, not by his utilitarian value.

The disbelieving West, with all its tools and associations, is striving for a systematic global intellectual attack that seeks to strip Muslim women of their doctrinal reference and redefine them within a utilitarian system that makes their value a measure of their usefulness to the system, not of dignity or Shariah Law. This process has been portrayed as “liberation, empowerment, and feminism,” while in reality it is a forced reintegration into a utilitarian system that makes a person’s value based on their usefulness to the system, and subjects women to the standard of profit and loss, not to the standard of dignity and Sharia rulings.

Today, after Western civilization has exposed itself, we say to the feminists and human rights organizations that export Western thought: your hypocrisy and lies have been exposed! The cries of young girls in the corridors of the West, and the plight of your women victims in the Epstein scandals, have not moved you in the slightest, because you are part of a system that protects crime, money, and power, and you sell rights to the highest bidder. However, it is the chaste and honorable Muslim woman who exposes your corruption and reveals your double standards, confronting you with the truth: Islam does not treat women as commodities or mere slogans. Instead, their dignity is a divinely ordained Shariah right that the state upholds through power, authority, and justice. The Muslim woman today faces a choice that demands no hesitation: either to be a tool in a dying civilization that violates human dignity, or to be an aware part of a global Islamic project that restores humanity's balance and affirms her dignity. Think: which civilization deserves to lead humanity? Is it a civilization that stifles the cries of little girls in the corridors of power, and buries innocence under the feet of wealth and authority, or a civilization that makes the cry of a single woman something that moves a Sultan (Shariah ruling authority), mobilizes an army, and shakes an entire state?

The path is clear and there is no neutrality in it: either a civilization of self-interest, collapse and filth, or a civilization of revelation, justice, leadership and chastity. Allah ﷻ said, **﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾** **“There has come to you from Allah ﷻ a light and a clear Book.”** [TMQ Surah Al-Ma’idah: 15].

Manifestos in Bangladesh's 2026 Election: Offering Cosmetic Solutions, Silent about Real Structural Change

(Translated)



Bangladesh Nationalist Party (BNP) and Bangladesh Jamaat-e-Islami have recently unveiled their detailed election manifestos that, despite their differences, both propose a vision for a welfare state model derivative of Western capitalism. The BNP's manifesto, "Shobar Agey Bangladesh," centers on a plan to build a reformed state with a democratized economy, aiming to transform Bangladesh into an upper-middle-income country with a \$1 trillion economy by 2034. In contrast, Jamaat-e-Islami's "A safe and humane Bangladesh's manifesto" explicitly calls for the establishment of a transparent and accountable welfare state, focusing on justice, institutional reform, and social protection.

Accordingly, the Media Office of Hizb ut Tahrir in Bangladesh stated in a press release, “We state clearly that these manifestos offer nothing more than cosmetic pledges and hollow rhetoric, fundamentally incapable of delivering true freedom and sovereign development. These critically fail to challenge the core mechanisms of neocolonial exploitation, such as IMF-World Bank prescriptions for agricultural subsidy cuts, privatization, and policies that dismantle local industry. While promoting FDI and open markets, they ignore how these very policies surrender national assets — like the energy sector to corporations like Chevron and ExxonMobil and strategic ports to private control — ensuring continued economic subservience. Ultimately, without a commitment to dismantle this exploitative capitalist system and reject the "trickle-down" model that loots public wealth, the manifestos offer no real alternative to the structural oppression that impoverishes the populace and blocks the path to true liberation.”

The press release added: “The public must understand that while political rule may change, the oppressive capitalist system persists, perpetually harming the masses to enrich a small elite and their imperialist backers. Therefore, any promise that fails to uproot this foundational system amounts to nothing more than a cosmetic change and cannot lead to genuine liberation. We invite you to unite in the struggle to establish the Khilafah (Caliphate) on the method of Prophethood — the only system capable of guaranteeing justice, enabling self-sufficient industrialization, and restoring the dignity of the Ummah, as promised by Allah ﷻ.”

It is Your Obligation, Both by Shariah and By Reason, O Sons and Daughters of the Islamic Ummah

(Translated)



The corrupt rulers of the Muslims and their cronies — ministers, representatives, and delegates — have grown accustomed to humiliation and subjugation, to the point that it has become an integral part of them. They have lost every shred of shame. Trump commands them, and they rush to obey. They preserve and protect the Jewish entity, giving it free rein to do as it pleases in the Blessed Land of Palestine. They open their airspace to its planes and missiles, allowing them to roam freely, violating the sanctity of Muslim lands and shedding their blood in Lebanon, Syria, Yemen, and Iran.

O Muslims, how long will these corrupt rulers continue to sell you out to your enemies, squandering your causes and abandoning them? To what extent will they go in empowering colonialist powers over you and your lands? You, with the seas and waterways Allah ﷻ has bestowed upon you, have the power to control them, and with the resources Allah ﷻ has granted you, you have the power to cut off their lifelines. Would those colonialists powers have been able to seize your lands were it not for these foolish ones?

It is your obligation, by both by Shariah and reason, O sons and daughters of the Islamic Ummah, and O people of military power and protection within it, to make up your minds and take your fateful decision by uprooting these treacherous rulers and their regimes, and installing one Khaleefah (Caliph) who will rule you all with the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ. This is Hizb ut Tahrir - the guide who does not lie to his people - among you and from you, so hasten to work with it and support it, to establish the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood, which will deliver you from this humiliation.

People Drown When the Guardian Is Absent and the State Is Merely a Tax Collector!

(Translated)



In a press release, Ibrahim Othman (Abu Khalil), the Official Spokesperson for Hizb ut Tahrir in Wilayah Sudan, reported that twelve people drowned in the White Nile in the Wad al-Zaki area after a boat carrying them from the al-Sufi area capsized on Saturday, 14/2/2026.

On Wednesday, 11/2/2026, 21 people drowned in the Nile River while crossing it on a boat between Tayba al-Khawad and Deim al-Quray in the River Nile State.

Ustadh Abu Khalil added: The fact of the matter is that the two incidents were due to a lack of care, and we don't say poor care, because such incidents are always recurring, and in many

areas of Sudan, and the reason is one: the state does not play its role in providing safe ferries for crossing, and does not perform its Shariah duty in caring for the affairs of the people. This is because the state that exists in Sudan is not a welfare state, but rather a state of tax collection. It does not care if people die by drowning, hunger, disease, or a fabricated war, but what matters is the people's pockets, as the Minister of Finance explicitly said. Rather, the government fights those who seek to establish a welfare state; the Islamic state; the Khilafah Rashidah (Rightly Guided Caliphate) on the method of the Prophethood, and it files malicious reports against members of Hizb ut Tahrir in the city of Al-Ubayyid, and throws them in prison, and denies them even the right to bail, so that they remain punished in prison for nearly a month until the day of the trial on Sunday, 22/2/2026.

Abu Khalil said: But we in Hizb ut Tahrir / Wilayah of Sudan will not be intimidated by prisons, nor will trials frighten us, for we are undertaking a great obligation, one that many have neglected, despite the Prophet's warning of a death of the days of ignorance for those who neglect this duty. He ﷺ said: « وَمَنْ مَاتَ وَوَلَّيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةَ جَاهِلِيَّةٍ » **“Whoever dies without having a pledge of allegiance on his neck dies the death of the days of ignorance.”** So, O people of Sudan, come together to work with Hizb ut Tahrir to establish the Khilafah (Caliphate); the obligation of your Lord, the source of your glory, and the guardian of your affairs, for in it lies the pleasure of your Lord.

Conference on the Unity of Islamic Discourse Under the Title of Moderation and Centrism

(Translated)

By: Ustadh Ahmed Al-Sourani

On Sunday, February 15, 2026, the first conference of the Ministry of Religious Endowments, entitled “Unity of Islamic Discourse,” commenced at the Damascus Conference Palace. The conference was held under the auspices of the Presidency and the Supreme Fatwa Council, and was attended by official and religious figures, including scholars and preachers from various schools of thought and religious outreach across the Syrian governorates. The conference concluded with a number of principles, which were compiled into a final charter. Media outlets, including the official SANA news agency, focused on the sixth principle, emphasizing that the conference aimed to unify religious discourse based on moderation and centrism.

The proposal to unify religious discourse on the basis of moderation and centrism is another expression of the idea of renewing religious discourse, which Western countries are attempting to impose on us, in response to what they describe as extremist, radical, and exclusionary discourse.

The sixth principle of the conference charter stipulated that moderation and centrism are an authentic Islamic approach, the standard by which all religious discourse is measured, avoiding both excess and negligence. Allah ﷻ Almighty said ﴿وَكَذَلِكَ جَعَلْنَاكُمْ﴾ **“And thus We have made you a Ummah of Wasat.”** [TMQ Surah Al-Baqarah: 143].

Therefore, the aim is to regulate religious discourse, that is, to regulate legal rulings and fatwas according to this purported principle, which guides any religious discourse, regardless of its nature, in contrast to other interpretations that might lean towards excess or negligence.

However, what is meant by this noble verse? Does it truly indicate a methodology of moderation and centrism, or something else?

وقوله تعالى: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ يقول تعالى: إنما حولناكم إلى قبلة إبراهيم، عليه السلام، واخترناها لكم لنجعلكم خيار الأمم، لتكونوا يوم القيامة شهداء على الأمم؛ لأن الجميع معترفون لكم بالفضل. والوسط هنا: الخيار والأجود، كما يقال: قريش أوسط العرب نسباً وداراً، أي خيرها. وكان رسول الله ﷺ وسطاً في قومه، أي أشرفهم نسباً، ومنه الصلاة الوسطى التي هي أفضل الصلوات، وهي العصر، كما ثبت في الصحاح وغيرها. ولما جعل الله هذه الأمة وسطاً خصها بأكمل الشرائع وأقوم المناهج وأوضح المذاهب، كما قال تعالى: ﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَّةً أُنَبِّئُكُمْ بِإِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَىٰ ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا﴾ الحج: 78

“And thus We have made you an Ummah of Wasat so that you will be witnesses over mankind and the Messenger will be a witness over you.” [TMQ Surah Al-Baqarah: 143]. Allah ﷻ is saying that We have turned you towards the Qiblah of Ibrahim (as) and chosen it for you so that you may be the best of all nations, so that on the Day of Resurrection you will be witnesses over the nations, because everyone will acknowledge your superiority. The Wasat here means الخيار والأجود “the most in goodness and the best” as it is said: “Quraysh is the most Wasat of the Arabs in lineage and abode,” meaning the خيرها “best of them.” And the

Messenger of Allah ﷺ was the Wasat of his people, meaning the noblest of them in lineage. From this comes the As-Salah Al-Wusta, which is the best of prayers, and it is the Asr Salah, as has been established in the authentic hadith collections and elsewhere. And when Allah ﷻ made this Ummah an Ummah of Wasat, He singled it out with the most complete laws, the most upright paths, and the clearest doctrines, as He ﷻ said, ﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَّةً أُولَئِكَ الَّذِينَ كَفَرُوا وَاللَّهُ يُضِلُّ مَن يَشَاءُ ۗ إِنَّ إِلَهَكُمْ لَوَاحِدٌ﴾ [TMQ Surah Al-Hajj: 78]. End of Ibn Kathir's statement."

So, this is the meaning of Wasat: it is the most favored and the best, and it also embodies the attribute of justice, which is a condition in the law of testimony. It is also a condition for the Ummah of Muhammad ﷺ which will bear witness against other nations on the Day of Judgment, that they received the messages of the Messengers (as).

This idea contradicts the notion of a moderate, centrist discourse that pleases the West, which aims to change Islamic Shariah rulings to conform to the times, and which considers any Islamic discourse that calls for the implementation of Islamic Shariah Law in real life and advocates for a clear distinction between believers and disbelievers as extremist, and contrary to the Wasat that Islam mandates.

The West wants an Islam that is only consulted on matters of menstruation, purity, Salah, Hajj, and individual worship. It does not want an Islam that changes the political, economic, and social face of the world and becomes an alternative system to the capitalist system, which is the cause of humanity's misery.

Therefore, the West is forcing the current Syrian administration not to adopt Islam in the state and society, and to keep Islam confined within masajid and some Shariah Laws related to personal status, and is forcing them to fight any Islamic orientation or Islamic discourse that makes Dawah for a real Islamic state in Syria that adopts Islam as a comprehensive system of life.

Therefore, it would have been more appropriate for the ulema and sheikhs organizing the conference to dedicate its purpose to demanding that the Syrian administration implement Islamic Shariah Law and end the era of secular rule in the country. Only Islamic Shariah Law can resolve all our problems and narrow the scope of disagreement between Islamic schools of thought and sects; for the **أمر الإمام يرفع الخلاف** "The order of the Imam resolves disputes," as the ulema of the Usool of Fiqh have stated.

The problem is not the multiplicity of Islamic discourse, but rather the lack of an Imam for the Ummah who takes care of its affairs, according to the Shariah rulings of Islam, unifies its people, supports its oppressed, defends its borders, and restores its pride and dignity after a century of humiliation, disgrace, dispersion, loss, and subservience to the West and the East.

The Secrets Behind America's Departure from the Syrian Al-Tanf Base

(Translated)

By: Ustadh Nabil Abdul Karim



At a highly sensitive regional juncture, America's departure from the Al-Tanf base deep in the Syrian desert has raised more questions than it has answered.

Al-Tanf was not merely an isolated military outpost in the middle of the desert; it was a geopolitical linchpin, controlling a crossroads between Syria, Iraq, and Jordan, and holding a delicate thread in the balance of power between Washington, Tehran, and Moscow.

For years, the base had become a symbol of a limited American presence, small in number but profound in its implications. It served as a surveillance gateway, a point of

disruption to strategic land transit, and an indirect tool of pressure in negotiations that extended far beyond the confines of Syrian geography.

Therefore, its departure cannot be interpreted as a mere administrative procedure or a fleeting military redeployment, but rather as a signal of a reordering of priorities and a shift in the philosophy of managing influence.

Is it a tactical withdrawal to reduce costs and disengage from draining hotspots? Or a calculated step within a broader regional deal concerning issues that transcend Syria? Or is it an implicit message that the era of small bases with great symbolic significance has ended, ushering in an era of managing conflict remotely? Major shifts are not measured by the number of troops withdrawing, but by what they leave behind and who fills the void. Al-Tanf was not merely a geographical area, but a point of convergence for several projects: a project to consolidate Syrian state sovereignty over its borders, a regional project seeking to connect capitals by land, and an American vision redefining its presence in the Middle East.

In a world where crises intersect and the compass is lost, the withdrawal from Al-Tanf is more than just a military announcement; it is a moment of choice for new balances and a reflection of deeper transformations in the structure of regional conflict. This is where the real analysis begins: not why did America leave, but what does it mean that it is leaving now, at this specific time?

The Al-Tanf base is located in the border triangle between Syria, Iraq, and Jordan, near the strategic Al-Tanf crossing on the Damascus-Baghdad international highway. The base was established in 2016 as part of a US-led coalition under the pretext

of fighting ISIS, but it has transformed into a political linchpin obstructing land communication between Tehran and Beirut.

This event cannot be interpreted solely as a military move, but as a shift in regional balances of power. The US forces have completely withdrawn from the al-Tanf base and handed it over to the Syrian army after a gradual withdrawal that lasted for weeks. Coordination with Jordan was established, and the Syrian army began deploying its units and border guards in the area surrounding the base at the Syrian-Iraqi-Jordanian border triangle. Several sources reported: "The Syrian army takes over the al-Tanf base after the withdrawal of US forces" (Euronews).

This move came after the end of the base's long-standing strategic role in confronting ISIS within the framework of the international coalition, according to their claims. The US stated that its withdrawal was "orderly" and that it would remain capable of responding to ISIS threats using air power and intelligence if needed (Defense News).

This withdrawal deepens the general instability in the Syrian Desert, an area with light security and social instability after years of war. Al Jazeera reports on this in a report titled "ISIS and the Risks of its Return to the New Syria," highlighting the presence of prisons filled with fighters and the potential for transfers or escapes. Reports have surfaced of thousands of detainees being moved to Iraqi provinces, and videos have emerged showing smuggling or escapes during security clashes: "Facts: Where are the detained ISIS members in Syria being held now?" (Reuters).

The presence of Syrian government forces, rather than American forces, makes the base less likely to be a direct target in any future US-Iranian confrontation, should one occur, as it is not a US target. In other words, the handover reduces the risk of the

base itself becoming a target in major confrontations, since it now has its own local forces. Had it remained under US control, it would have been a site directly linked to the coalition, potentially making it a target for retaliation from America's adversaries should the conflict escalate. "The Syrian Army's 54th Division has deployed inside and around the base, with security reinforcements along the borders with Iraq and Jordan" (The New Arab).

Therefore, the American presence in ash-Sham has not ended entirely, but has shifted to other locations such as east of the Euphrates or Jordan. Thus, we can say that this withdrawal from al-Tanf is part of a revisionist American vision for the region, meaning a redefinition of the tools of influence. For years, the American strategy in the Middle East has rested on three pillars:

- Reducing the costly, fixed military presence and shifting from territorial control to remote networked control.
- Relying on precision strikes, intelligence, and local alliances, thereby minimizing direct friction with regional powers.
- Focusing strategic efforts on Asia and containing China, meaning maintaining the capacity to intervene without bearing the daily burden of protecting an isolated base.

Accordingly, policy is not measured by shifts in the number of departing troops, but rather by the type of regional order they leave behind. Leaving the base is not so much the end of a military chapter as it is a quiet declaration of a shift in the architecture of power; from a rigid ground presence to a flexible presence in the air, the economy, and information. It is a moment of transition from the geography of bases to the geopolitics of networks. Syria today stands at a crossroads of balances that are

not defined by its borders, but rather by its ability to manage the flow of resources, including borders, sanctions, and reconstruction.

The most dangerous aspect of this phase is not the power vacuum itself, but the miscalculation of that vacuum. When a major power withdraws from a symbolic position, a regional power not only fills that space, but also defines the boundaries of its influence. Herein lies the future of the region: either a calculated competition that prevents an explosion, or a slide into proxy conflicts fueled by misunderstandings and rapid escalation.

The Middle East is entering a phase where conflicts are managed with less fanfare and greater complexity. Those who understand these shifts early on will weather their storms, while those who interpret them with yesterday's logic may find themselves at the heart of an equation whose keys they do not possess.

History Bears Witness to You, and the Future Awaits You

(Translated)



The Islamic Ummah has lost much of its strength, not due to a lack of numbers or resources, but because it has severed its connection with its civilizational heritage, which establishes justice as the foundation of politics and dignity as a prerequisite for recognition.

Reclaiming this heritage does not begin from palaces, or statements of condemnation, but with rebuilding the awareness of the Islamic Ummah, so that it understands that its strength and honor lie in its state and its Deen, and that true security can only be found in the state of Islam.

It must realize that dignity is not granted but seized back, and that whoever relinquishes their right to a cause will later relinquish their right to the land.

The time has come for the Islamic Ummah to regain its self-confidence and return to the position of witness, not follower; of champion of its causes, not spectator.

O sons and daughters of the Islamic Ummah, your glory has never been found in subservience or in imitating others, but in your aqeedah, which cultivated humanity before ruling authority and built the state before civilizational culture. Your standing will not be restored through slogans, but through sincere and diligent work to reinstate Islam as a way of life, and to return to your state, the source of your glory, so that your prestige may be restored and the world may take you seriously.

History bears witness to you, the future awaits you, and Allah ﷻ has promised, ﴿وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ﴾ **“And Allah ﷻ will surely support those who support Him.”** [TMQ Surah Al-Hajj: 40]

The Rulers of Muslims and their Henchmen Wage War on Muslims and Make Peace with the Disbelievers

(Translated)



During a meeting of the Board of Peace on Thursday (19/02/2026), the Indonesian president stated, “We are committed to providing more than 8,000 troops to participate in the International Stabilization Force.” He added, “We agreed with President Trump’s plan and committed to it, and therefore we joined the Board of Peace and are committed to its success.”

Ar-Rayah Newspaper: The rulers of Muslims have not mobilized their armies towards Gaza, to save it from the war of extermination waged against it by the Jews, for more than two years, even though the Messenger of Allah ﷺ commanded them to do so. On the authority of Abdullah bin Umar, may Allah ﷻ be

pleased with them both, that the Messenger of Allah ﷺ said, «الْمُسْلِمُ أَخُو الْمُسْلِمِ؛ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ» "A Muslim is the brother of another Muslim." He does not wrong him, nor does he abandon him. Whoever helps his brother in need, Allah will help him in his need. Whoever relieves a Muslim of a hardship, Allah will relieve him of a hardship on the Day of Resurrection. And whoever conceals the faults of a Muslim, Allah will conceal his faults on the Day of Resurrection." (Narrated by Al-Bukhari and Muslim).

Yet they flocked to join Trump's Board of Peace, offering money, pledges, and contributions, and sending Muslim armies to fulfill his goal: securing the Jewish entity by disarming Gaza, colonizing Gaza, and turning it into tourist resorts. They thus bear witness against themselves that they are at war with Muslims and at peace with the disbelievers and colonialists.

And this president of Indonesia is an example of those rulers who have aligned themselves with the enemies of the Ummah. May Allah ﷻ curse them, rulers who sold their Deen for the worldly gains of others!

The Return of Islam to Ruling Authority Disturbs the Sleep of the Disbelieving West

(Translated)



The return of Islam to ruling authority, under a state that embodies its principles in daily life and carries its Risaalah message of guidance and mercy to all humanity, is a nightmare that haunts Western politicians and thinkers. Therefore, we see them forming international alliances to prevent its establishment, and to fight those who strive for it.

French Foreign Minister Jean-Noël Barrault's statement that there should be no return of “terrorism” to Syria reflects his deep fear and anxiety about the establishment of a Khilafah (Caliphate). Throughout the years of the blessed Syrian revolution, the West has worked to eradicate the idea of

implementing Shariah Law from the hearts of the revolutionaries and force them to accept a secular regime with new, grim faces. However, the strong spirit of revolution and Jihad among the people of Syria and the mujahideen has terrified America, as it grows stronger every day despite its attempts to stifle it. America has also tried to remove the pillars of power in Syria — the mujahideen and the Muslim popular platform — from the state, and to integrate remnants of the old regime and small minorities into the state and its army. This is intended to corrupt the general atmosphere, eliminate the spirit of Jihad, and remove sincere individuals from the government and the army, so that the army becomes devoid of Islamic character, as America plans and as the new Syrian politicians implement.

This is what America and the disbelieving West want. Will the mujahideen and their supporters have a different opinion, adopting and implementing an Islamic constitution in a state that thwarts America's schemes and becomes the nucleus for the liberation of Baytul Maqdis and the spread of Islam's eternal Risaalah message to the entire world?