



Ar-Rayah Newspaper

Issue 600 (20 May 2026)

(Translated from Arabic)

[Editorial: The Outcomes of Trump's Visit to China Page 2](#)

[The Issue of the Prisoners and the Issue of Al- Masraa Page 6](#)

[The First Ten Days of Dhul-Hijjah and Carrying the Dawah Page 12](#)

[Whoever Possesses the Compass Will Not Lose the Way Page 14](#)

[On the 14th Anniversary of His Abduction... Free Naveed Butt! Page 16](#)

[European Summit and Signs of the Fragmentation of NATO Page 17](#)

[The Right Solution to the Economic Crisis in Syria Page 23](#)

[A Delegation from Wilayah Sudan meets the General Amir of the Hausa Tribe Page 28](#)

[The Time Has Come for the Ummah to Move Beyond the Circle of Waiting Page 29](#)

[Waves of Exorbitant Price Hikes and the Ineffectiveness of Government Policies Page 31](#)

[When Will Al-Quds Know that its People Have Returned and Have Paid its Ransom? Page 37](#)

[Through Jihad, the Ummah Achieves Victory Over its Enemies Page 39](#)

[Behind the Slogan "Africa Forward" Page 41](#)

[Yemeni Ports: From the Conflict of Agents, Towards a Second Khilafah Rashidah Page 46](#)

[A Muslim's Entire Life Must Be in Obedience to Allah ﷻ and for His Sake Page 50](#)

[Great Ideas Translate into Stances Page 52](#)

[Yemen Between the Spiral of Crises and the Pursuit of Real Change Page 54](#)

The Khilafah Rashidah (Rightly Guided Caliphate) upon the Method of the Prophethood is a necessity imposed by reality and a truth affirmed by the Shariah. It is a project and a trust placed in the hands of the Ummah. Therefore, the Ummah must fulfill its role and work to carry out this trust, making it the central cause for which it lives. It must also rid itself of all the poisonous concepts implanted by the colonialist disbelieving West, which deceived the Ummah into believing that its salvation and success lay within them.

The Outcomes of Trump's Visit to China

By: Ustadh Ahmed Al-Khatwani



US President Donald Trump's visit to China garnered widespread media attention and dominated headlines, accompanied by impressive ceremonial displays. However, the practical results of the visit only became clear after some time, and appear to be quite limited compared to the expectations surrounding it.

On Friday, May 15, 2026, following the conclusion of his visit, Trump declared that personal relationships between leaders played a key role in resolving major issues between the United States and China and in concluding deals between the two sides. "You're a great leader. Sometimes people don't like me saying it, but I say it anyway, because it's true. I only say the truth ... It's an honour to be your friend," Trump said before promising that "the relationship between China and the USA is going to be better

than ever before.” Trump thus focused more on the personal and public relations aspect, than on the practical and official aspects.

Trump cited the fact that trade between the two countries was very strong, noting that China would increase its purchases of American soybeans, thus supporting American farmers. He also mentioned that Chinese President Xi Jinping had committed to buying 200 American aircraft from Boeing, a deal that could increase to 750 if Boeing and General Electric do a good job—meaning if the Boeing planes used General Electric engines.

However, despite all the media hype surrounding this supposed success, Trump did not reveal any details or a timeline for the Chinese purchases of soybeans and aircraft. The story of China's purchase of these aircraft was known before the summit; the news is old and not a result of the summit itself. This suggests that these purchases are merely promises, not guaranteed purchase agreements, as evidenced by the statement of Yue Su, principle economist for China at the Economist Intelligence Unit, who said that both sides made their promises.

Regarding Taiwan, Trump said he discussed it at length with Xi, claiming he did not believe there was a conflict over the island. He clarified that he made no commitments regarding Taiwan during his talks with the Chinese president, leaving the door slightly ajar by saying he had not yet agreed to supply Taiwan with weapons. He added, he “might or might not,” but emphasized that it would be a “good bargaining chip,” indicating that no agreement was reached on this crucial issue and no serious discussion took place.

As for Iran, the Chinese official stated that there are limits to what China can realistically do. The Iranian regime is trying to survive and will prioritize its own interests and agenda above all else. In

other words, China did not commit to pressuring Iran, nor did it work to extract concessions for the United States.

For his part, the Chinese president explained to Trump the importance of bringing China onto America's international stage, citing the view of the Greek Thucydides, in his book "The History of the Peloponnesian War," regarding the decades long, bloody conflict between Sparta and Athens. He asked, "Can China and the United States transcend the so-called 'Thucydides Trap' and forge a new paradigm for major-power relations?" The narration the Chinese president used as a cautionary proverb, tells of how Sparta, the strongest power at the time, underestimated the rising power of Athens, leading to a protracted conflict in which both sides faced huge losses. The message here is that America should not underestimate China's power and must engage with it internationally on an equal footing, otherwise it will fall into Thucydides' Trap.

Thus, we find that sensitive and important issues, whether political, such as multipolarity, Taiwan, or Iran, or economic and technological, such as trade disputes, high-tech exports, and facilitating the transit of rare earth minerals, do not appear to have achieved any tangible breakthroughs. The visit was overshadowed by a halo of formal protocol that obscured the substance of the agreements, and the true nature of the negotiations that took place between the two sides.

It is clear that the trade and technology aspects dominated the visit, as evidenced by Trump's large economic and technology delegation, which included business leaders and representatives from major American companies operating in the financial, business, technology, energy, agricultural, and industrial sectors. Among those who participated in the meeting were Boeing CEO

Kelly Orberg, Nvidia CEO Jensen Huang, and prominent business figures such as Apple CEO Tim Cook and Tesla CEO Elon Musk.

These companies aim to reap substantial profits from securing contracts with a major country like China, the world's second-largest economy, and the largest manufacturer and exporter of most goods globally. They are well aware of the importance and vast size of the Chinese market, its immense economic capabilities, and its overall influence on global markets and supply chains.

American companies also understand China's pressing need to leverage its technological superiority to develop its own technological capabilities. This would be achieved by lifting US restrictions on the export of advanced American chips and equipment to China. In other words, if an agreement is reached to lift these restrictions in exchange for China facilitating the flow of Rare Earth Elements (REEs), which the US lacks for its critical industries, this would represent a successful negotiation for them.

In any case, this visit has broken the deadlock that has characterized relations between the two countries for the past decade, achieving a form of strategic stability between the two major powers in a world rife with conflict.

The Issue of the Prisoners and the Issue of Al-Masraa (المسرى The Destination of the Prophetic Night Journey): Symptoms of One Disease, With the Cure Being One

By: Ustadh Khaled Saeed

The issue of prisoners in the prisons of the criminal Jewish entity constitutes one of the most prominent aspects of the suffering of the Palestinian people. The criminal entity excels at practicing all forms of oppression and torture against them, a process that has not ceased since the occupation of Palestine and is almost a daily occurrence. Every day, its henchmen storm villages, cities, and camps to commit crimes of house demolitions, destruction, and the arrest of men, women, and children, in an attempt to break the will of the Palestinian people and their steadfastness and resistance to its sinful presence on the blessed land of Palestine.

Despite all the efforts made by various factions and popular groups to advocate for and support the prisoners—even establishing a Prisoner’s Day each year to amplify their voices and highlight their suffering across all platforms, including media outlets, educational institutions, masjid, streets, and public squares—and despite the holding of vigils, marches, speeches, seminars, conferences, and documentary programs, as well as the composition of stories and poems, and despite the importance of all these actions and activities—and without diminishing the effort invested in them— they have not and will not resolve the prisoners’ issue. They have not and will not be able to close this issue that haunts every home in Palestine, a wound that never

ends and continues to bleed in the hearts of countless mothers, fathers, women, and children in Palestine. Their loved ones and dearest children are languishing in prisons for years on end, some even becoming inseparable from the prison walls and bars. They are starved and left naked in the bitter cold, their dignity violated, their humanity crushed, and disease ravaged. Their bodies are tortured, and they are denied medical treatment, leaving them to die slowly.

The Jewish criminal entity did not stop at torture, persecution, and the violation of their dignity; it escalated its crimes by enacting a law that mandates the execution of prisoners and legalizes their killing, disregarding all norms and laws. All of this occurs without any responsible action to alleviate their suffering, break their chains, and bring solace to their loved ones.

Historically, the Islamic Ummah has never been negligent or remiss in fulfilling its Shariah obligation towards Muslim prisoners held by its enemies, acting upon and adhering to the command of the Prophet Muhammad ﷺ who said, « **فُكُّوا الْعَائِيَّ وَأَطْعَمُوا الْجَائِعَ** » **«Free the captive, feed the hungry, and visit the sick.»**

The Shariah edicts of the ulema and imams of Muslims have unanimously emphasized the importance of freeing prisoners and the abhorrence of abandoning them.

Shaykh al-Islam Ibn Taymiyyah (may Allah have mercy on him) said, (إذا سُبِيَتْ امْرَأَةٌ فِي الْمَشْرِقِ وَجَبَ عَلَى أَهْلِ الْمَغْرِبِ فَكُّ أَسْرِهَا) “If a woman is taken captive in the East, it is obligatory upon the people of the West to free her.” This means that the entire Islamic Ummah, from east to west, is obligated in Shariah to mobilize to liberate a captive woman who has fallen into the hands of the enemies of the Islamic Ummah. So, what about the dozens of

female captives and thousands of male captives in the prisons of the criminal Jewish entity?!

Indeed, Imam al-Nawawi considered the capture of a Muslim to be an act of military aggression against Muslim lands, which necessitates a general mobilization to repel the aggression and free the captives. He (may Allah have mercy on him) said, (ولو أسروا) مسلماً أو مسلمين فهل هو كدخول دار الإسلام؟ وجهان أصحهما نعم، لأن حرمة مسلمانة (أعظم من حرمة الدار) “If they capture one or two Muslims, is it like invading the Abode of Islam (دار الإسلام Dar ul-Islam)? There are two opinions, the sounder of which is yes, because the sanctity of the Muslim is greater than the sanctity of the land.”

This was explicitly stated by the eminent alim al-Izz ibn Abd al-Salam (may Allah have mercy on him), who said, (وإنقاذ أسرى) (المسلمين من أيدي الكفار من أفضل القربات) “Rescuing Muslim captives from the hands of the disbelievers is among the best acts of worship.”

When Imam al-Qurtubi comments on verse 75 of Surah An-Nisa, which is the statement of Allah ﷻ Who said, ﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا﴾ “**And what is the matter with you that you do not fight in the cause of Allah and [for the oppressed among men, women, and children who say, ‘Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?’]**” [TMQ Surah An-Nisaa: 75], Al-Qurtubi says, (وتخليص الأسارى واجب على جميع المسلمين إما بالقتال وإما بالأموال؛ وذلك أوجب لكونها دون النفوس إذ هي أهون منها، قال مالك: واجب على Freeing captives) “الناس أن يفدوا الأسارى بجميع أموالهم؛ وهذا لا خلاف فيه) is obligatory upon all Muslims, either by fighting or by giving money; the latter is more obligatory because it is less valuable

than lives, as lives are less precious. Malik said: It is obligatory upon people to ransom captives with all their wealth; and there is no difference of opinion on this point.”

And how profound are the words of Imam Ibn al-Arabi al-Maliki in his book, Ahkam al-Quran, when discussing the vulnerable Muslim captives, stated, (إن الولاية معهم قائمة، والنصرة لهم واجبة بالبدن، بألا يبقى منا عين تطرف حتى نخرج إلى استنقاذهم؛ إن كان عددنا يحتمل ذلك، أو The obligation to support them remains, and aiding them is a wajib (واجب) Shariah obligation), even to the point of sacrificing one’s life, so that not a single eye remains unblinking in horror, until we go out to rescue them, if our numbers allow for it, or we spend all our wealth to free them, until no one is left with a single dirham.”

Many instances document how the Islamic state acted to rescue its captives from the clutches of its enemies. For example, Umar ibn al-Khattab (may Allah be pleased with him) said, (لأن أستنقذ) “To rescue a single Muslim man from the hands of the polytheists is dearer to me than the entire Arabian Peninsula.” His treatment of the case of Abdullah ibn Hudhafa al-Sahmi is well-known.

Another example is when al-Mansur ibn Abi Amir, one of the Muslim rulers of Andalusia, returned to his capital after his war and victory over the Franks. A Muslim woman greeted him, saying, “You and the people are rejoicing, while I am weeping and grieving!” He asked, “Why?” She replied, “My son is a prisoner of the Franks!” Al-Mansur did not go to his palace, but immediately dispatched armies, ordering them to fight the Franks until they freed her son. They brought him back free. The conquest of Amorium was a response to the cry of a Muslim woman who pleaded with him, crying out, (وا معتصماه) “O Mu’tasim!”

'Umar ibn Abd al-Aziz, may Allah have mercy on him, wrote to the Muslim prisoners in Constantinople, (أما بعد: فإنكم تعدون أنفسكم الأسارى، ومعاذ الله، بل أنتم الحبساء في سبيل الله، واعلموا أني لست أقسم شيئاً بين رعيتي إلا خصصت أهلکم بأكثر من ذلك وأطيبه، وإني قد بعثت إليکم فلان بن فلان بخمسة دنانير. ولولا أني خشيت أن يحبسها عنکم طاغية الروم لزدتکم عليها. وقد بعثت إليکم فلان بن فلان يفادي صغیرکم وکبیرکم، وذكركم وأنثاکم، وحرکم "To proceed: You consider yourselves prisoners, but Allah forbid! Instead, you are those detained for the sake of Allah. Know that I do not distribute anything among my subjects without allocating more and better portions to your families. I have sent so-and-so with five dinars. Were it not for my fear that the Roman tyrant would withhold them from you, I would have given you more. I have also sent so-and-so to ransom your young and old, your males and females, your free men and slaves, with whatever is requested. So, rejoice, rejoice again! Peace be upon you."

In examining the issue of prisoners and its resolution, we find that it is fundamentally linked to the Palestinian cause. The issue of prisoners and the issue of Al-Masjid Al-Aqsa are inseparable; both are symptoms of a single disease. The disease is the existence of the occupation and its criminal Jewish entity, which has seized the Blessed Land of Palestine. The solution and remedy are one: a unified mobilization of the Islamic Ummah to accomplish the task and resolve the issue completely. This requires mobilizing armies, fighting the Jews, uprooting their criminal entity, and cleansing the Blessed Land of Palestine of its injustice, darkness, tyranny, and oppression.

Therefore, the Shariah obligation of the Islamic Ummah today is the same Shariah obligation it has fulfilled throughout its history, from the time of 'Umar ibn Abd al-Aziz, al-Mu'tasim, and

Salahudin. The Islamic Ummah must move and mobilize its armies, not merely condemn and denounce, and remain silent about the treachery, cowardice, and conspiracy of its rulers against Palestine, Al-Masjid Al-Aqsa, and the prisoners. The Islamic Ummah must overthrow the rulers from their crooked thrones, and direct its armies towards Al-Masjid Al-Aqsa, liberating it and proclaiming Allah's Greatness in takbeers, ﴿وَلْيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَّرُوا مَا عَلَوُا تَتْبِيرًا﴾ **“And let them enter the masjid as they entered it the first time, and let them utterly destroy what they have conquered.”** [TMQ Surah Al-Israa: 7]. Any movement short of this Shariah obligation is a betrayal of Allah ﷻ, His Messenger ﷺ, the Night Journey of the Messenger of Allah ﷺ, and the blood of the people of Palestine and their prisoners.

The First Ten Days of Dhul-Hijjah and Carrying the Dawah

Sahih al-Bukhari, Sunan Abi Dawud, Jami at-Tirmidhi and others narrated from Ibn Abbas (ra) that the Messenger of Allah ﷺ said, «مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ» “There are no days in which righteous deeds are more beloved to Allah than these ten days.” They asked: “O Messenger of Allah, not even jihad in the way of Allah?” The Messenger of Allah ﷺ replied, «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ» “Not even Jihad in the way of Allah, except for a man who went out with his life and wealth and returned with neither of them.”

In another narration reported by Al-Tabarani in Al-Kabir, «مَا مِنْ أَيَّامٍ يُتَقَرَّبُ إِلَى اللَّهِ فِيهَا بِعَمَلٍ أَفْضَلَ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ» “There are no days in which one draws nearer to Allah through deeds better than these ten days.” And in a narration reported by Ad-Darimi, «مَا مِنْ عَمَلٍ أَرْكَى عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَلَا أَعْظَمَ أَجْرًا مِنْ خَيْرِ تَعْمَلُهُ فِي عَشْرِ الْأَضْحَى» “There is no deed purer before Allah Almighty and no deed greater in reward than the good done during the ten days of sacrifice.” And Abdullah ibn Amr ibn al-As (ra) narrated that he was with the Messenger of Allah ﷺ when the ten days were mentioned, and he ﷺ said, «مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ الْعَمَلُ فِيهِ مِنْ عَشْرِ ذِي الْحِجَّةِ» “There are no days more beloved to Allah Almighty for deeds to be performed in than the ten days of Dhul-Hijjah.”

During these ten blessed days, a Muslim can engage in many righteous deeds and have their rewards multiplied. Among these are fasting, night prayer, recitation of the Qur’an, supplicated Dua, giving charity, abundant remembrance of Allah ﷻ, good

character, maintaining family ties, offering the sacrifice, seeking forgiveness, sincere repentance, serving people's needs, helping those in hardship, enjoining the good and forbidding the evil, including calling for the establishment of the ruling governance by all that Allah ﷻ has revealed, for it is among the greatest acts of nearness to Allah ﷻ since it establishes the entirety of the Deen.

Thus, the doors of goodness in these days are wide open. It is well known that a righteous deed whose benefit extends beyond oneself to others is greater before Allah ﷻ, than a deed whose benefit remains limited to oneself. Every such good deed contains goodness, so what then of a deed whose benefit extends to the entire Ummah, indeed to the whole world? It is the striving for establishing the Second Khilafah Rashidah (Rightly Guided Caliphate) upon the Method of the Prophethood, for within it lies all goodness.

Whoever Possesses the Compass Will Not Lose the Way



Africa, which once knew how to shape for itself a unique and prosperous model during the era of Islam, is capable of moving from being merely an arena of influence, to becoming an active effecting force. History does not provide ready-made solutions, but it does offer a compass and whoever possesses the compass will not lose the way.

Africa in general, and the lands of Muslims within it in particular, know that the compass points toward an ideological system that can achieve dignity, justice, and freedom for this continent that has suffered and continues to suffer. Nothing can truly accomplish this except the ideology of Islam, for it alone understands the meaning of looking after the affairs of the people, restoring rights to their rightful, and removing colonialism, in all its forms and under every name.

This colonialism, which enslaved these peoples, reduced them to servitude, and plundered the wealth of their lands, stands in complete contrast to Islam. Islam liberated slaves, granted freedoms to peoples within the unifying framework of Islam for all its subjects, and brought them scientific, commercial, and human prosperity.

Today, the decision lies in the hands of the sons and daughters of this continent. Let them rise to rid themselves of agent rulers, expel colonialism, raise the Word of Allah ﷻ, and resume the Islamic way of life. The Islamic Ummah, with its youth and its wealth, stands as their support, for the cause of Islam is one, and we are all under one Khilafah (Caliphate), one state, and one language.

So, seize the opportunity to walk alongside those working for the resumption of the Islamic way of life, reject racial, nationalist, and ethnic divisions, and return to the unifying framework of Islam, the only true bond for this Ummah.

Hizb ut Tahrir Wilayah Pakistan: Campaign- “On the 14th Anniversary of His Abduction... Free Naveed Butt!”

Hizb ut Tahrir in Wilayah Pakistan launched a campaign on social media platforms, especially on X (formerly Twitter), on Saturday, 29 Dhul-Qadah 1447 AH, corresponding to May 16, 2026, under the title:

“On the 14th Anniversary of His Abduction... Free Naveed Butt!”

This campaign aims to pressure the oppressive Pakistani regime, whose intelligence agencies abducted Engineer Naveed Butt, the Official Spokesman of Hizb ut Tahrir in Wilayah Pakistan, 14 years ago in front of his children and neighbors. His only “crime” was speaking the truth openly and calling upon Muslims to fulfill their Islamic obligation of establishing the second Khilafah Rashidah (Rashidun Caliphate) upon the Method of Prophethood, and appointing a righteous Khaleefah (Caliph) to rule them by the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ, so that the Islamic Ummah may once again become the best Ummah brought forth for mankind, as Allah ﷻ intended for it.

The matter has gone beyond every limit of cruelty... Raise your voices and demand the release of brother Naveed Butt.

European Summit and Signs of the Fragmentation of NATO

By: Ustadh Asaad Mansour



European leaders held their summit, the European Political Forum (EPF), on May 4, 2026, in the Armenian capital, Yerevan. They emphasized Europe's independence in defense and the strengthening of relations with Canada.

This European Political Forum is a political forum convened by European leaders twice a year. It was established at the initiative of French President Macron in 2022 following the Russian attack on Ukraine. Initially intended to counter Russia, it has now become a counterweight to the policies of the Trump administration in America. Consequently, the forum now discusses European policies and stances on global issues of

concern, attempting to unify opinions and achieve common political action for Europe. The European Union has failed to function as a single political bloc with a unified political opinion and the ability to make unified policy decisions.

This is a patchwork attempt by France, which is working through Europe to make this endeavor succeed. France is striving to lead Europe intellectually and politically, in addition to its economic role, where it faces competition from Germany, which has a strong presence within the European Union. Many political initiatives originate from France, the first being the idea of union and its development; from the European Coal and Steel Community to the European Common Market, until it became a union. In these respects, France is the primary actor, influencing Germany, which, if it wins over to an idea, finds a way to implement it.

The recent summit was held in Armenia, a region within Russia's sphere of influence, which the US is working to bring under its own. The timing of the summit was significant and not arbitrary. European Council President Antonio Costa explicitly stated this at the summit, saying on 5 May 2026, “today, we have a new very important historic moment, the first ever summit between the European Union and Armenia. This sends a clear signal of how the EU wishes to engage with Armenia... Armenia is a key pillar in our relationship with the South Caucasus, but also to interconnect Europe through the South Caucasus to Caspian Sea, Central Asia.”

The EU is working to bring Armenia into its fold to expand its sphere of influence in competition with Russia and the US. However, Russia is unlikely to remain silent. “We see that Armenia is discussing developing relations with the European Union, and we are completely calm about this,” Putin said on 2

April 2026. “But it should be obvious... Being in a customs union with the European Union and the Eurasian Economic Union is impossible. It’s simply impossible by definition,” he added.

Armenia is a member of the Russian-led Eurasian Economic Union, which it established in 2014 and from which Russia is the primary beneficiary. Russia markets most of its industrial products in the consumer-oriented, non-industrialized member states, such as Belarus, Kazakhstan, Kyrgyzstan, and Armenia. The combined population of the member states, including Russia, is approximately 180 million, with a GDP exceeding \$5 trillion. This facilitates the free movement of goods and services and provides common policies in macroeconomics, transportation, industry, agriculture, energy, foreign trade, investment, customs, technology regulation, competition, and anti-monopoly measures.

For Russia, this market offers numerous advantages in these areas. It hinders any attempt by Armenia to break away from Russia, as Armenia is almost entirely dependent on Russian goods and labor. Around 70,000 Armenians work in Russia, down from approximately 100,000 in 2022. Furthermore, around two million Armenians reside in the Russian Federation, representing two-thirds of Armenia’s population.

Armenia is working to distance itself from Russia by seeking closer ties with the European Union and the US. The European Union, in turn, is attempting to leverage this situation for its own benefit.

On the other hand, and more importantly, the European Union is working to build a political and military power independent of the United States. European Commission President Ursula von der Leyen, who participated in the summit, stated previously on 17

February 2026, “Europe must become more independent – there is no other choice. Independent in every dimension that affects our security and prosperity. Defence and energy. Economy and trade. Raw materials and digital tech. (...) An independent Europe is a strong Europe.” France’s President Emmanuel Macron stated on 4 May 2026, “Europeans are taking their destiny into their own hands, increasing their defence and security spending, and building their own common solutions.”

This conference is being held after the United States decided to reduce its forces in Germany by approximately 5,000 troops following German Chancellor Merz’s criticism of the US approach in its war against Iran. This angered Trump and prompted him to make such a decision. On April 27, 2026, Merz stated, “An entire nation is being humiliated by the Iranian leadership, especially by these so-called Revolutionary Guards,” referring to the humiliation of the United States, whose president, Trump, he criticized for not consulting with the Europeans. He added, “This whole thing is, at the very least, ill-considered, and I don’t currently see what strategic exit the Americans are choosing.” It’s worth noting that Merz had previously pursued a policy of rapprochement with the United States, but it appears he has shifted towards a more European approach.

A rift has emerged between the two sides of the Atlantic alliance, the North Atlantic Treaty Organization (NATO). Tensions and accusations have arisen between its two main members, the United States and the Europeans. On April 8, 2026, following a meeting with NATO Secretary General Mark Rutte, Trump stated on his Truth Social platform, “NATO WASN'T THERE WHEN WE NEEDED THEM, AND THEY WON'T BE THERE IF WE NEED THEM AGAIN. REMEMBER GREENLAND, THAT BIG, POORLY RUN, PIECE

OF ICE!!!” This statement implied his continued desire to acquire Greenland, angering the Europeans who hoped for his defeat in a war with Iran to prevent him from returning and claiming the island. Trump also demanded that European countries help him seize control of the Strait of Hormuz by force, but they refused, citing their lack of consultation in this conflict.

Canada, another NATO member targeted by the US, is working to strengthen its ties with Europe. This is why its Prime Minister, Mark Carney, participated in the summit, where he addressed the Europeans, saying on 4 May 2026, “We don’t think that we’re destined to submit to a more transactional, insular and brutal world,” referring to the US, which has been tightening its grip on Canada and calling for its annexation as the 51st state. Carney described what the US is advocating as submission to a brutal world—that is, submission to a US that leads the world and knows only its own self-interest. He added, “Gatherings such as these point to a better way forward.” In other words, he is finding a way out and a refuge in Europe. He wants to coordinate with Europe on defense to protect Canada, which still symbolically follows the British Crown. European countries have protected Canada from being swallowed up by the US since its founding in 1867. Britain and France worked to establish it and prevent its annexation by the US. Now, Canada is once again seeking European protection.

Thus, we see a real crack in NATO, which should not have prevailed after the fall of the Soviet Union. Founded in 1949 to counter the Soviet Union, which established the Warsaw Pact in 1955 in response, the US maintained NATO to perpetuate its dominance over Europe. If the US cannot achieve this goal, it does not want to continue with NATO! Therefore, it wants to

reduce its burden by demanding that other member states increase their defense spending to 5% of their GDP. It is also trying to reduce its troop presence in Europe. Its presence is not for the defense of Europe, but instead for its dominance over it.

The collapse of NATO and its subsequent fall will rid the world of one of the causes of misery, which is the existence of international blocs that cause major wars and the intervention of many countries at once in another country, as happened when this crusader bloc, NATO, launched a sinful aggression against Afghanistan, destroying it, killing its people and displacing them for 20 years, from 2001 until it left in humiliation with its arrogant leader, America, in 2021.

The Right Solution to the Economic Crisis in Syria: An Analytical View of the Reality and the Islamic Alternative

By: Ustadh Ahmed Al-Qasas *

The economic crisis in Syria today appears acute and painful for a large number of its people, who are suffering under the weight of poverty, high taxes, and the erosion of purchasing power. With the increasing pace of popular protests demanding radical solutions, urgent and crucial questions arise about the nature of this crisis: Is it an inevitable consequence for a country that has just emerged from a devastating fourteen-year war? Or is the problem far deeper, residing in the systematic structure of state administration and the distribution of its wealth?

This article is an urgent reflection in which there is an attempt to deconstruct the prevailing narratives that justify failure, and to remind those who have forgotten the existence of an economic system in Islam that this system is the radical solution to the economic problem.

The Myth of Resource Scarcity: Syria's True Wealth

The current political discourse tends to justify the escalating crisis by citing a lack of basic resources! However, the geographical and economic reality of present-day Syria proves the exact opposite. Syria does not suffer from a lack of resources necessary to build a strong, independent, and self-sufficient economy. It possesses ample energy resources, particularly oil and gas, especially after regaining control of the eastern regions.

Furthermore, it has enormous untapped potential in alternative energy sources, such as solar power, which is abundant in the desert regions. In addition, there is a clear abundance of raw materials essential for industry, and fertile agricultural land that ensures domestic food security, and opens the door to exports to neighboring countries. And we must not forget the most important asset: the intellectual capital, scientific expertise, and skilled workforce of the people of Syria. All these factors combined confirm beyond any doubt that the real problem in Syria is not a scarcity of resources, but instead the absence of a just economic system capable of effectively managing these resources and distributing them equitably among the people.

The Trap of Replicating Capitalist and Subscription Models

Some parties have long promoted the necessity of replicating international economic models, such as China's, or regional models, such as those of the Gulf States, or the Turkish model, as a lifeline for the Syrian crisis. However, upon closer examination, we find that these models suffer from deep structural flaws incompatible with a genuine and equitable development project.

As for China, despite its massive production and global exports, it builds its export success at the expense of millions of toiling people living in abject poverty to ensure that labor remains extremely cheap.

The Gulf states, on the other hand, have subscription, consumer-based economies entirely dependent on the flow of oil revenues. Should this resource run dry, this entire system will collapse, as happened with Venezuela, which possesses the world's largest oil reserves, yet suffers from abject poverty today due to sanctions and the turmoil of its economic system.

Even the Turkish model, despite its dynamic initial development, sees its citizens groaning under the weight of inflation, poverty, and the difficulty of securing housing for the majority of Turks, like any capitalist economy that concentrates wealth in the hands of a few. A successful economy is not measured by the volume of production, but instead by its actual success in distributing wealth, and securing the basic needs of every individual, while allowing everyone the opportunity to fulfill their luxuries, according to their desires and capabilities, in a way that preserves the desired standard of living for society.

The Dangers of Foreign Dependence and Privatizing the Resources of the Ummah

The greatest predicament facing the current Syrian administration is its attempt to blindly integrate into the global capitalist economy, offering the country up for international projects to satisfy American demands and to become part of Vision 2030. This danger is clearly manifested in the move to enact laws that would legalize granting oil extraction concessions to foreign companies, and allow foreigners to own and invest in agricultural land. This approach amounts to nothing less than the systematic plundering of the wealth of the country by foreign parties, transforming the people of Syria and their capabilities into mere laborers and workers for foreign investors.

True independence requires building a self-sufficient economy with a comprehensive economic cycle capable of withstanding any foreign blockade, ensuring the state is not held hostage to foreign will. This aligns with the principle established by the verse, ﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ **“And never will Allah grant the disbelievers a way of authority over the believers.”** [TMQ Surah An-Nisaa: 141].

History provides a lesson: during the Great Depression of 1930, only those states that were not integral to the global capitalist economic order survived.

Shariah State Treasury Revenues vs. Unjust Tax Collection

Amidst this confusion, the effective solution, the Islamic economic system, is deliberately ignored. This system possesses a comprehensive vision for addressing the imbalance. The golden rule of this system is preventing the monopolization and concentration of wealth, as the Quran states, ﴿كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ﴾ **“So that it will not be a perpetual distribution among the rich from among you.”** [TMQ Surah Al-Hashr: 7]. This divine system fundamentally rejects the arbitrary tax policies practiced today. Taxes imposed on those with limited incomes and the poor, value-added tax, and customs duties are considered, according to Islamic Shariah, to be extortion and theft, forbidden by Islamic Shariah. The Prophet Muhammad ﷺ said, «لَا يَدْخُلُ الْجَنَّةَ صَاحِبُ مَكْسٍ» **“The one who collects tax will not enter Paradise.”**

Furthermore, the state’s practice of charging exorbitant prices for basic services like electricity and water completely contradicts the Islamic legal classification of these resources as public property belonging to all citizens, based on the hadith, «النَّاسُ شُرَكَاءُ فِي ثَلَاثٍ: «الْمَاءِ وَالْكَلْبِ وَالنَّارِ» **“People are partners in three things: water, pasture, and fire.”**

In contrast, the revenues of the state treasury (بيت المال bayt ul-mal) in Islam rely on sound and equitable legitimate sources, such as Zakat, which is levied on wealthy Muslims and distributed to its designated recipients, foremost among them the poor. In addition, there are the enormous revenues generated from public resources such as oil and mines, which should be invested directly

for the benefit of the Ummah to finance its needs, not granted as concessions to foreign companies. In the event of an unforeseen deficit arising from insufficient Shariah stipulated permanent revenues, temporary taxation is levied exclusively on wealthy, capable Muslims, and does not touch the pockets of the poor or those with limited incomes in any way.

In conclusion, the economic crisis plaguing Syria is not merely a temporary symptom, but rather a fundamentally political and systemic crisis stemming from foreign dependency. The authorities' insistence on disregarding the Islamic economic system, whether due to inherent ignorance or the execution of political deals with global powers to gain access to the international market, is the root cause of the people's continued suffering and deepening poverty.

The policy of impoverishing nations is an age-old colonialist tool used to control their political decisions and hijack their will. There is no way out of this tunnel and escape from this humiliating dependency except through a genuine societal awareness that insistently demands the implementation of the integrated divine economic system that guarantees justice in the distribution of wealth, protects the Ummah's resources, and achieves its actual independence far from the grinding gears of capitalism and its savage mechanisms.

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

A Delegation from Hizb ut Tahrir Wilayah Sudan meets the General Amir of the Hausa Tribe

On Tuesday, 12/05/2026, a delegation from Hizb ut Tahrir Wilayah Sudan visited Mr. Al-Tijani Musa, the General Amir of the Hausa tribe, at his residence in the city of Kassala.

The delegation was led by Mr. Nasir Rida Muhammad Osman, head of the Central Contact Committee of Hizb ut Tahrir Wilayah Sudan, accompanied by Mr. Muhammad Mukhtar, a member of the party's council in Wilayah Sudan, and Mr. Muhammad Siraj, a member of Hizb ut Tahrir Wilayah Sudan.

During the meeting, the delegation introduced Hizb ut Tahrir and its objective, which is the resumption of the Islamic way of life through the establishment of the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood, which unifies the Ummah into a single state and confronts the colonialist project that seeks to fragment the region through the legacy of the divisive Sykes–Picot agreement, by stirring up racial tensions and tribal nationalism in place of the bond of the Islamic Aqeedah and brotherhood of Islam.

Mr. Al-Tijani affirmed the delegation's message, stressing the importance of rejecting tribalism and unifying the Ummah upon the project of Islam.

The Time Has Come for the Ummah to Move Beyond the Circle of Waiting



It is time for the Ummah to step out of the circle of waiting and realize that its salvation will not come from outside, nor will it be manufactured on the margins of events. Instead, it must emerge from within rooted in its Aqeedah, in its awareness of the Shariah rulings of its Deen, and in the ability of the Ummah to rally around a project that truly represents it.

Within the Ummah today are men and women who have fulfilled what they pledged to Allah ﷻ. They carry this concern and strive to rebuild that unifying entity, believing that istikhlaaf (استخلاف) succession in authority) on earth is a divine promise and Prophetic glad tiding, and that achieving it requires tireless effort, long perseverance, and beautiful patience.

The Ummah must also be certain, especially its sincere faction among the people of military power and protection, that healing

its wounds and resolving the civilizational struggle in its favor is possible, provided we understand that the issue is not geography, but Aqeedah. From this follows the meaning of human dignity, the sanctity of blood, and the Shariah obligation of support and solidarity.

When these concepts are restored and clearly understood, the question shifts from “What is happening there?” to “What must I do here?” Will hearts remain attached to repeating illusions, or will they transform into a force that drives real change? Will pain remain a story told, or become a spark that awakens an entire Ummah?

The situational moment is not ordinary; it is decisive, either continued circulation in the same cycle, or the beginning of a new path that restores the unity of the Ummah, the dignity of humanity, and the meaning of the divine message in real life.

Allah ﷻ says, ﴿وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ **“Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty.”** [TMQ Surah Al-Hajj 40].

Waves of Exorbitant Price Hikes and the Ineffectiveness of Government Policies

By: Ustadh Yaqoub Ibrahim – Wilayah Sudan



Sudan is witnessing significant increases in fuel prices, triggering a wave of exorbitant inflation that has affected all basic commodities, including bread, transportation fares, and electricity. Adding insult to injury, the government's decision to raise the customs dollar exchange rate by 14%, setting it at 3,222 Sudanese pounds, has sent prices soaring to unprecedented levels. This has defied all expectations, disrupting markets and paralyzing commercial activity. Millions of Sudanese, already struggling to make ends meet, have lost their homes and livelihoods as a result of the devastating American war.

This wave of inflation has created a catastrophic situation, as described by the International Organization for Migration, which states that 86% of families are struggling to purchase their needs

due to low income, high inflation, and disruption of local markets. According to a report published by Al Jazeera on December 29, 2025, the poverty rate has risen from 21% in 2022 to 71% currently, amid deteriorating public services, declining family income, and the loss of livelihoods and sources of income for most of the population.

The Global Report on Food Crises, the leading international reference for monitoring and assessing hunger crises, published by the Global Network Against Food Crises - a coalition of the United Nations, the European Union, and major international organizations including the Food and Agriculture Organization (FAO), the World Food Programme (WFP), the World Bank, and UNICEF) - warned that the situation will not improve by 2026.

What Sudan is experiencing is not a temporary emergency crisis, but instead part of a chronic, cumulative pattern that has crippled the country's ability to recover, with each new shock piling upon the ruins of previous ones.

To confront these accumulating disasters, the current government, and previous governments - the Salvation, Transitional, and Coup Government- turned to international financial institutions to discuss the issue of loans and their scheduling, and to remove obstacles preventing access to them, especially the International Monetary Fund, the World Bank, and others, disregarding the fact that these are colonial institutions that impose harsh conditions enabling them to control the wealth of targeted countries.

This was expressed by the American economist, John Perkins, a whistle blowing global economic hitmen, in his book "Confessions of an Economic Hit Man," saying, "Thus, we make loans to countries like Ecuador with the full knowledge that they will

never repay them ; in fact, we do not want them to honor their debts, since the nonpayment is what gives us our leverage, our pound of flesh.” Similarly, as one international economic expert described it, “Its outward appearance is merciful, but its inner reality is torment.” He added, “It always presents itself as a helper, supporter, and benefactor, but in reality, it is a destroyer and saboteur of many economies it has infiltrated through foreign currency financing... It is often the one that creates these crises after plunging countries into debt and imposing economic prescriptions that exacerbate their suffering rather than cure it.”

The problem of high prices has clear causes, and those responsible are also well-known: the prescriptions of the International Monetary Fund and the World Bank, implemented by puppet rulers and politicians infatuated with a capitalist civilization that poses a danger to human life. Among these prescriptions are; the devaluation of the local currency against other currencies, the removal of subsidies, and the unification of the exchange rate by raising the value of the customs dollar and striving to liberalize it. These were the policies that the Salvation Government began to implement, which was a great shock to the people. Then successive governments accelerated in moving in this direction. In March 2021, the Transitional Government announced an increase in the customs dollar by 33%, from 15 pounds to 20 pounds, and rushed to implement this deadly policy until the price of the customs dollar reached 3,222 pounds in the first third of this year, 2026! The Sudanese Minister of Finance, Jibril Ibrahim, said, “The customs dollar is an innovation in the Sudanese economy and a legacy of the previous regime.”

Among the most destructive policies is pegging the country’s currency to the dollar, the currency of the leading power with

designs on Muslim lands. With policies of devaluing the local currency, this leading power can cripple and strangle other countries, tightening the noose of dependency around their necks.

Another cause of inflation is the policy of privatization and the transfer of public properties to individuals and companies. The plan Sudan developed to join the World Trade Organization indicates support for policies that incentivize the private sector, after the state withdrew from managing economic affairs, leaving 75% of the economy to the private sector.

Further contributing factors to inflation are the stifling of local production and the squandering of Sudan's vast resources. For example, wheat production in Sudan is projected to decline to 400,000 tons in the 2025 season, representing only a quarter of the country's needs of 1.6 million tons, which is a massive catastrophe.

The complete dependence on global, colonialist, riba (interest) based financial institutions is what has produced the current reality of misery, hardship, and suffering endured by the Muslims of Sudan. Experts believe that the most dangerous aspect of these policies is the significant increase in the prices of both local and imported goods to record levels, which means an increase in poverty both quantitatively and qualitatively, pushing large segments of the population into the cycle of poverty.

The government's compliance with these prescriptions and their faithful implementation have only exacerbated the suffering of the poor and delighted the enemies of the regime. David Malpass, President of the World Bank Group, stated, "I congratulate the Government of Sudan on its commitment to reform and look forward to greater opportunities for the World

Bank Group to support the Sudanese people.” The US Embassy also welcomed the Sudanese government's decision to float the pound, describing it as a “courageous decision.”

The government then went even further, confirming the futility of its economic policies and its lack of direction. Prime Minister Kamil Idris recklessly announced a ban on the import of a wide range of food items, consumer goods, and industrial inputs, 46 diverse commodities, sparking a wave of criticism. The head of the Sudanese National Chamber of Importers described the decision as “flawed, harmful to the Sudanese economy, and ill-conceived.”

The government’s floundering and reliance on poisoned aid and handouts only serve to enable colonial powers to plunder Sudan's resources. These capitalists worship money to the point of reverence, a sentiment echoed by Nick Checker, senior official at the Bureau of African Affairs, in a statement issued by the US State Department on March 19, 2026, “The United States is resetting its relationship with Africa based on mutually beneficial partnerships rather than aid, dependency, and spreading divisive ideology. Everything we do is guided by the Trump Administration’s 2025 National Security Strategy, which in the clearest terms in the post-Cold War era lays out our singular global prioritization and focus on protecting and advancing our “core national interests.”” Yet foolish governments fawn over and desperately seek this poisonous aid.

Addressing the problem of inflation and deteriorating economic conditions by clinging to the International Monetary Fund and the World Bank, and by implementing the conditions of global usurious institutions, is tantamount to blatant suicide. The government would be suffocating itself and its people with

destructive economic prescriptions that have produced inflation, poverty, and destitution, and have ruined everything; farm, livestock, trees, and even the land itself.

Humanity today is in dire need of someone to rescue it from the savage capitalist system that has inflicted the evils of inflation upon the world. The world has no alternative but the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood, which precisely defines the economic problem as the poverty of individuals. It would unleash potential and operate according to the economic system brought by Islam, guaranteeing the fulfillment of the people's needs and striving to eradicate poverty and inflation, leading to a life filled with happiness and divine favor.

When Will Al-Quds Know that its People Have Returned and Have Paid its Ransom?



The painful paradox is that Al-Quds throughout history was at the center of the Ummah's awareness, yet in modern times it has become merely a passing news item in broadcasts. This raises the painful question: Has the position of Al-Quds changed in the hearts of Muslims, or has the entire compass changed?

When the Khaleefah (Caliph) Umar ibn al-Khattab entered Al-Quds in 637 CE, he (ra) entered it under a covenant that safeguarded its sanctity. When the Crusaders occupied it in 1099 CE, Al-Quds remained alive in the awareness of the Ummah until it was reclaimed under the leadership of Salah al-Din al-Ayyubi.

Today, every Muslim stands before a difficult question: How did the most sacred cause of the Ummah become a marginal issue?

How did the compass of Al-Quds turn into distant noise in the age of rapid news?

History shows that sacred cities are preserved when the Ummah possesses strength, unity, and will. When these three come together, Al-Quds returns to the embrace of the Ummah. Hence the question that continues to strike the mind of every Muslim remains: Will Al-Quds return one day as it once was?

Yes, it will return when the Ummah moves towards it. Only then will armies walk the path that Umar al-Farooq and Salah al-Din once walked.

Indeed, captive Al-Quds is the compass of the Muslims and the capital of their second Khilafah Rashidah (Rightly Guided Caliphate), which was foretold by the Messenger of Allah ﷺ. Therefore, it is necessary for all Muslims today to work for the establishment of the Khilafah (Caliphate) hand in hand with Hizb ut Tahrir, which claims to possess the project capable of establishing it and mobilizing its armies towards Palestine. Only then will Al-Quds know that its people have returned and have paid its dowry.

Through Jihad, the Ummah Achieves Victory Over its Enemies, and Its Honor and Dignity are Restored to It



Allah ﷻ has not made you responsible merely for protecting the Muslims living within the lines drawn by the British, but has made Jihad for the protection of all Muslims obligatory upon you, as is evident from examples of Muslim commanders throughout history. The Messenger of Allah ﷺ did not suspend Jihad even for a few months after Badr or Khandaq, but conveyed the universal message of Islam to the East and West. Today, the Muslims of Gaza await you, and the people of Kashmir still remain under the oppression of Hindu dominance. So, turn toward the next fields of Jihad. Your predecessor Muslim commanders conquered territory after territory, bringing them under the authority of Islam, until they drove their horses into the seas yet did not rest.

So, what is preventing you from hearing the cries of suffering Muslims, while you possess the ability to rescue them?

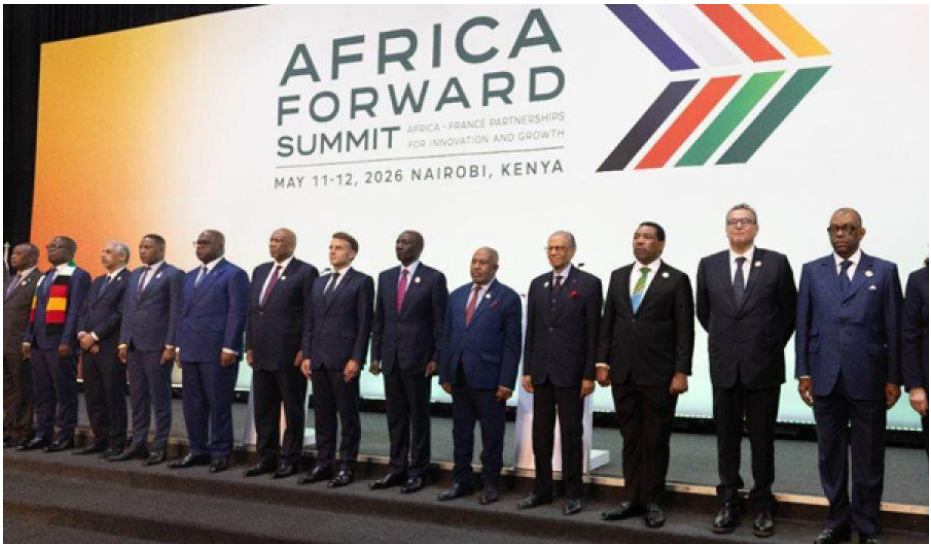
Complete obedience to the commands of Allah ﷻ is impossible under the structures of the nation-state. So, move forward and grant nussrah (نصرة military support) to Hizb ut Tahrir (حزب التحرير Party of Liberation) for the establishment of the Khilafah (Caliphate) on the Method of Prophethood. It is your Khaleefah (Caliph) who will lead you in Jihad, provide you the great opportunity to earn the honors of Ghazi or Shaheed, unify all lands from Indonesia to Morocco under one Khilafah, eliminate the Jewish entity, and expel America from this entire region. This is the true success for which those who strive must strive.

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

“O believers! Respond to Allah and His Messenger when he calls you to that which gives you life.” [TMQ Surah Al-Anfal 24]

Behind the Slogan “Africa Forward”: Hiding the Struggle Over Substitution Within Colonialism!

By: Ustadh Saeed Fadl*



The Kenyan capital, Nairobi, witnessed the convening of the “Africa Forward 2026” summit this May, co-sponsored by French President Emmanuel Macron and his Kenyan counterpart, William Ruto. Under the guise of this glittering slogan, and with the notable participation of some thirty African and international leaders and officials, including the presidents of Egypt and Chad, new chapters in the saga of international control over the continent were being written. This gathering, held in an Anglophone environment, does not represent a genuine shift towards independence, but instead embodies a blatant process of replacement and substitution. Desperate French attempts to preserve its waning influence are intertwined with America’s

systematic drive to erode this influence and replace old colonialism with its “soft” colonialism. This summit saw Paris expelled from West Africa through the front door, only to infiltrate through the back windows of East Africa. True liberation, therefore, hinges on the people’s awareness of the necessity to expel both the expeller, the US, and the expelled, France, and to overthrow the agents regimes that enabled them.

The historic collapse of the traditional French colonialist order in West and Central Africa, particularly in the Sahel and the Sahel region, represented a profound shock to Paris. Under the weight of overwhelming popular anger, Paris found itself compelled to evacuate its military bases, and withdraw its diplomats. However, the French political elite, driven by a logic of preemptive action and the strategy that offense is the best form of defense, did not succumb to this humiliating expulsion. Instead, it hastened to seek a new foothold outside its traditional sphere of influence. This rush towards the Anglophone world, and the pursuit of new strategic and economic alliances with “stable and promising” nations, was a clear attempt to circumvent defeat and reproduce influence through modern investment, digital, and environmental initiatives. These initiatives, however, conceal the same old ambitions for colonialism, control, and the manipulation of political decision-making.

Conversely, this French retreat did not occur in a vacuum. Instead, it was propelled and seized upon by American power, which moved decisively to fill the void and pursue a policy of systematically eroding influence. America is not acting in Africa as a loyal ally of its European partners, but as a strategic alternative seeking absolute hegemony, exploiting the weakness of the French administration and the sensitivity of African populations

to their history of direct colonialism. America presents itself to African elites as a capable partner in areas such as counterterrorism, digital development, and loans, but in essence, it practices a form of soft colonialism, using modern capitalist tools to maintain the continent under Atlantic dominance and protect it from competing Chinese and Russian expansion.

This international scramble, this functional exchange between the expeller and the expelled, confronts African peoples with a stark historical truth: betting on replacing one colonialist with another is a losing proposition, and will only prolong dependency and legitimize the plundering of resources. True liberation and absolute independence cannot be achieved by merely changing faces in Western capitals. Instead, they begin within the continent itself, with a popular awareness of the necessity to wage the true battle to end colonialism in all its forms and guises—military, economic, and cultural. This awareness necessarily requires understanding the nature of the subservient ruling regimes that enable colonialism and act as collaborating guardians of its interests in exchange for remaining in power. Overthrowing these mercenary regimes and dismantling their capitalist foundations is the first and essential step toward liberation.

In this geopolitical and intellectual context, the continent's civilizational identity emerges as a decisive factor that cannot be overlooked or ignored in the struggle for liberation. Demographic and social realities indicate that Muslims constitute the largest and most vital segment of the African population, exceeding half the total population, and their influence extends from the northern coasts to the depths of the west, east, and center. This immense human power, with its distinct intellectual, doctrinal, and historical heritage that rejects subjugation and dependency,

represents the solid rock upon which the projects of colonialism and capitalist exploitation can shatter. Rallying around the comprehensive and ideological Islamic civilizational alternative, which offers a holistic political and economic alternative outside the framework of the international order, is the true and certain guarantee for saving Africa and extricating it from the vortex of international conflicts.

The project of the Ummah based on Shariah rulings, advocated by Hizb ut Tahrir (حزب التحرير Party of Liberation) —the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood —offers a radical civilizational vision that overturns the global capitalist order. This vision begins with ending colonialist and economic dependence on international institutions, including economic ones, starting with abandoning colonialist paper currencies like the franc, euro, and dollar, and returning to the gold and silver standard to end inflation and artificial exploitation. This project also entails reclaiming the Ummah’s vast wealth of oil, gas, minerals, and uranium, restoring it as public property managed for the benefit of all the continent’s inhabitants, while preventing transnational corporations from controlling it. Furthermore, it involves abolishing riba (interest) and unjust taxes, and building heavy and military industries that break free from dependence on the West and provide the necessary conditions for agricultural and industrial self-sufficiency.

The obstacles that are trying to prevent this great project from seeing the light, represented by the walls of the subservient ruling regimes and the international colonialist order, can only be broken by an aware popular uprising that rallies around a sincere intellectual leadership, and support from the sincere among the

powerful and influential people in the armies and the active elites for the benefit of the great ideology of Islam, to declare it with a resounding cry that cuts off the root of the expeller, the US, and the expelled, France, together, and ends decades of guardianship and subservience, and returns to what it was under the ruling governance of Islam, where it enjoyed security, safety, economic prosperity and independent political leadership, so that the African continent can regain its rightful place, driven by its awareness of the reasons for the true revival (نهضة nahdah) built on the firm belief of Islam and its recovered wealth and capabilities, far from the crime and greed of Paris and London and the enslavement of Washington.

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Yemeni Ports: From the Corruption of the Influential Figures and the Conflict of Agents, Towards a Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood

By: Ustaadh Sulaiman Al-Muhajiri – Wilayah Yemen

Yemen's seaports are distinguished by their unique strategic location on the Red Sea, the Gulf of Aden, and the Arabian Sea. They represent a tremendous sovereign asset for the people of Yemen in particular and for the Islamic Ummah in general. Therefore, any approach to these ports must first and foremost be based on an Islamic perspective, as this is the only correct one. These resources are the common, public property of Muslims, just like all natural resources, as evidenced by the saying of the Prophet ﷺ who said, «المُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ: فِي الْمَاءِ وَالْكَلْبِ وَالنَّارِ، وَتَمَنُّهُ حَرَامٌ» **“Muslims are partners in three things: water, pasture, and fire, and its price is forbidden.”** (Narrated by Ibn Majah). And the Prophet Muhammad ﷺ also said, on the authority of a man from the Muhajireen: “I fought alongside the Messenger of Allah ﷺ on three occasions, and I heard him say, «المُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ: الْمَاءِ وَالْكَلْبِ وَالنَّارِ» **“Muslims are partners in three things: water, pasture, and fire.”**” (Narrated by Abu Dawud). The corruption of the Al-Alimi government and the conflicts surrounding it have turned Yemeni ports into a colonized resource from which no benefit is derived. This is nothing but an inevitable consequence of the absence of a Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood.

Therefore, it is forbidden to privatize ports for foreign or local companies to own. According to these evidences, ports must remain the property of all Muslims, managed by the state, which must then use their revenues to meet the needs of its citizens, rather than allowing them to become tools in the hands of a corrupt system. Since Yemen controls some of the most important waterways, these ports represent a vital resource, not merely commercial facilities, but tools of political and military power. It is because of this strategic importance that the warring parties seek to control them to ensure their continued rule, not to care for the people of Yeme and provide for their needs, but to serve their disbelieving, colonialist masters.

The government of Rashad al-Alimi is part of a system of corruption and subservience. It is a sinister entity that exploits the land's wealth for the benefit of the disbelieving colonialist under the guise of enhancing Yemen's position in international trade. The Yemeni Minister of Transport stated that the ministry's vision does not stop at the port of Aden. Instead, it extends to a comprehensive plan for developing Yemeni ports, from Burum in Hadramawt to Qarma in Socotra, culminating in the reactivation of all stalled projects (Asharq Al-Awsat newspaper, April 27, 2026). A private source told Al-Hurra TV, "The idea of establishing an alternative route for exporting oil through Yemeni territory emerged early on, with proposals to extend a massive oil pipeline passing through Hadramawt or Al-Mahra to the Arabian Sea, thus providing a safe outlet away from the Strait of Hormuz." (Al-Hurra, April 22, 2026). The Asharq Al-Awsat website reported on April 27, 2026, that "this trend comes amidst governmental optimism that the lands's ports, stretching along the coasts of the Arabian Sea and the Gulf of Aden, could play a vital role in the future of international trade and serve neighboring Arab lands."

However, what was published in Asharq Al-Awsat clearly indicates that Yemeni ports have not and will not play a vital role in the future of local trade, let alone global trade. As for you, the people of Yemen, your share is in injustice, poverty, and destitution!

These actions are not mere administrative corruption; they are a systematic policy, a carefully planned scheme. These individuals are nothing more than pawns in the hands of their disbelieving masters, who manipulate them as they please. Ports are being offered as gifts to foreign companies in exchange for political loyalty, and their revenues are siphoned off into the pockets of the powerful instead of revitalizing the economy. Not to mention the suspension of salaries and the spread of famine. All the people of Yemen are paying the price, while the elite sit atop mountains of gold. How wretched are their deeds!

Islam, the Shariah Law of the Lord of the Worlds, has guided us and provided the correct perspective on these resources. However, these Shariah rulings are contingent upon the establishment of the system that Allah ﷻ has ordained for us: the Khilafah Rashidah, which Hizb ut Tahrir (حزب التحرير Party of Liberation) makes Dawah for. Under the Second Khilafah Rashidah on the Method of the Prophethood, the ports of Yemen will be transformed from being hotbeds of conflict into centers of economic prosperity. This is because they will be managed within the Islamic economic system, which considers ports public property that cannot be sold off in privatization or monopolized. The revenues from these ports will go directly to the Bait-ul-Maal (state treasury) of the Muslims, benefiting the lives of the people and not perpetuating domestic and external alienation. In addition to becoming part of the Khilafah's military force, the Khilafah's naval fleets will protect waterways to ensure security

and trade, and no state, no matter how powerful, can then blackmail the Muslims. Simply put, the Khilafah is the only solution to all the world's problems, not just those of Yemen, and it will transform the struggle for control of ports into a comprehensive economic and security gain for the Islamic Ummah.

The ports of Yemen, mired in corruption and infighting, will be transformed into a completely different vision, which lies only in the unity of the Ummah under the Rayah banner of Islam. It is fitting for the people of Yemen to support the great Islamic project presented by Hizb ut Tahrir, the project of the Second Khilafah Rashidah on the Method of Prophethood. Allah ﷻ said, ﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾ **“And seek, through that which Allah ﷻ has given you, the home of the Hereafter; and do not forget your share of the world. And do good as Allah ﷻ has done good to you. And do not seek to cause corruption in the land. Indeed, Allah ﷻ does not like corrupters.”** [TMQ Surah Al-Qasas: 77].

A Muslim's Entire Life Must Be in Obedience to Allah ﷻ and for His Sake



A Muslim must realize that his or her entire life should be devoted to obedience to Allah ﷻ and in the path of Allah ﷻ. He or she must follow the commands of Allah ﷻ and avoid His prohibitions, and beware of following anything that misguides him whether from people or false ideologies, for all of it is misguidance.

Deviation is the path of taghut (transgressing authority), just as guidance is the path of Iman. The issue is not merely about whether something is labeled taghut or not; rather, the real question is: which path does the Muslim follow in his life? Is it obedience to Allah ﷻ, or obedience to falsehood and its people those who transgress and act arrogantly?

Allah ﷻ says, ﴿وَإِنْ تَطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ﴾
﴿O Prophet! If you were to obey most﴾

of those on earth, they would lead you away from Allah’s Way. They follow nothing but assumptions and do nothing but lie.”
[TMQ Surah Al-An’am 116].

So, the believer lives his or her life in the path of Allah ﷻ, under what was revealed to His Messenger ﷺ, and does not accept deviation from this path. He or she seeks help from Allah ﷻ, the Almighty and the All-Powerful, to guide him to the straight path and grant him steadfastness upon it.

The believer avoids taghut (transgressing authority) in all its forms and takes a stance that pleases Allah the Exalted. He or she declares his opposition to tyranny, calls for its removal, and calls for the establishment of the Deen of Allah, so that the earth may once again be illuminated with the light of guidance and freed from the darkness of misguidance.

Allah ﷻ says, **﴿فَدَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ﴾** “That is Allah—your True Lord. So what is beyond the truth except falsehood? How can you then be turned away?”
[TMQ Surah Yunus 32].

Great Ideas Translate into Stances



The young men and women we see today that are between loss and withdrawal are not incapable. Instead, they have not been given the idea that moves them in the right direction. When they are presented with a clear idea connected to their Aqeedah and relevant to their reality, they transform from being a burden on change into its real fuel.

Thus, the question is not: when will reality change? Instead it is: when will we realize that changing it is our Shariah responsibility? The first step in that is to refuse to let reality define truth for us.

The problem is not merely recognizing the imbalance of reality, but determining our stance toward it: do we dissolve into it and reproduce it, or rise above it with the scale of truth and thereby change it?

Awareness that does not reorder priorities, and does not produce a clear stance, remains cold knowledge that does not move

anything. Awareness has no value if it remains an idea in the mind; it only becomes an influential force when it possesses carries it and walks with it in reality.

Great ideas are not stored in books; they are carried in hearts, translated into stances, and transformed into organized action aimed at change, not adaptation.

Therefore, Shariah responsibility today does not stop at understanding, it begins from with understanding: a person must search for the path that turns this awareness into a living project, and for the good deeds that moves it from contemplation into the field of practical influence.

It is not enough to see corruption, nor even to recognize deviation; one must become part of the process of change itself based on clarity, a defined idea, and a firm methodology.

History has never changed through scattered individuals, but through an aware organizational structure that carries an idea and walks with it steadfastly until it becomes reality.

So let the starting point be here: to refuse that reality be the reference point, to rebuild our vision upon what we believe to be truth, and then to fulfill the Shariah responsibility for walking that path no matter how long the road may seem.

Yemen Between the Spiral of Crises and the Pursuit of Real Change



What is happening in Yemen today is not merely a passing crisis or the result of a temporary circumstance. Instead it is a direct reflection of a frantic international struggle over this country's wealth and strategic location. Yemen, with its natural resources and highly significant geographical position, has become an open arena for the competition of colonialist powers, who see it only as a reservoir of riches and a corridor for achieving their interests, even if the price is the starvation of an entire people.

This conflict has not passed without catastrophic consequences. Instead, it has produced a suffocating economic reality, where the country's resources have been disrupted, the wheels of production have been paralyzed, and living crises have escalated, to the point where a person in Yemen is unable to secure the most basic necessities of life. Today's poverty and destitution are

but a natural result of these policies, managed behind the scenes and imposed on the ground through multiple tools.

Yemen today stands at a crossroads: either to continue in the spiral of crises or to strive for real change that restores dignity to the people and allows wealth to play its role in building a decent life. This poverty and destitution are the result of choices that can be changed only if will, awareness, and sincerity exist. This will not be achieved except by the rulers and the influential figures responding to their Lord and Creator, Allah ﷻ, Who revealed to them an integrated system to organize their life's affairs, sending our Master Muhammad ﷺ as a guide to humanity. The Book of Allah ﷻ is still in our hands, and the Sunnah of His Messenger ﷺ is among us. So let us work seriously and diligently to establish the sultan (سلطان ruling authority) of Islam through the establishment of the Second Khilafah Rashidah (Righty Guided Caliphate). Hizb ut Tahrir has dedicated itself to working for it, and it calls upon you to join the march.