

Miscellaneous Articles from Ar-Rayah Newspaper Issue 603

Headline News

At the Top of the Front Page

O Armies of the Muslims: The flood has reached its limit, and this grotesque Jewish entity has persisted in its crimes. No excuse remains for any of you, neither before Allah (swt) nor before His servants. After all this criminality and brutality, from which neither human beings, nor trees, nor stones have been spared, do you still remain submissive and inactive?! If you do not become angry and mobilize to act for the sake of Allah (swt) and the sanctities that have been violated, then for what will you ever become angry and act?! Is there not among you anyone who will support Islam and the Muslims, and be like the Aws and the Khazraj, who granted military support to the Messenger of Allah (saw), pledging the Bay'ah of War with him?

===

For the Front Page

A Khaleefah Rashid (Rightly Guided Caliph): This Is What We Are Missing

It has become apparent how weak the West is and how dependent it is upon Muslims and their resources. Britain, the strongest and most colonial power in Europe, could not withstand the interruption of Qatari gas supplies for more than two days, as though Qatar were merely a storage tank in Britain's backyard for daily consumption. The same applies to France, Europe's second most powerful state, whose officials speak of the urgent need to know when the war will end in order to estimate how much must be drawn from strategic oil reserves. Similar concerns among other European countries are even more understandable, as they are in an even weaker and more vulnerable position. Muslim oil and gas serve as the daily fuel of the Western colonial powers.

This confirms two realities:

First: The Muslim Ummah possesses a strategic commodity that, if managed properly, could enable it to influence the key pillars of economic life in the West, allowing it to impose conditions, obligations, and terms of its choosing, thereby becoming an equal rather than a subordinate.

Second: The colonial powers survive on the wealth and resources of the Muslim lands. The backbone of their economic life depends upon what reaches them from Muslim countries. This is not limited to oil and gas, although they are the most prominent examples. It also includes minerals, agricultural products, chemicals, fertilizers, and many other resources. This is true even if these resources were purchased at their fair value. What then if we recognize that colonial powers often obtain them at minimal prices through arrangements that resemble grants and giveaways more than genuine commercial exchanges?

Indeed, the West is fragile and weak, functioning like parasites upon the body of the Muslim Ummah. Its states would quickly face severe difficulties if the lifelines extending deep into the Muslim world were cut off. A few days of war have already revealed this reality, just as they have exposed the myth of an unconquerable Western military power.

The Muslim Ummah possesses the resources, capabilities, and armies necessary to free itself from dependence upon colonial powers and even to compete with them on the international stage. What it lacks is a sincere leader who takes charge of its affairs— rightly guided Caliph who would utilize its capabilities and resources to restore it to the position it deserves in leading the world, as it once did for many centuries. ﴿وَإِنْ جُنَدْنَا لَهُمُ الْعَالِيُونَ﴾ “**And indeed, Our soldiers will be those who overcome**” [Surah As-Saffat:173].

===

For the Front Page

Real Change Begins From the Roots

The real solution begins with changing and correcting concepts, restoring sovereignty to the Shariah, and establishing a state that implements Islam in its entirety, without omission. This cannot be achieved through integration into the existing system, nor by patching its laws. Instead, it requires an ideological political work that follows the method of the Messenger (saw): an intellectual conflict that exposes the corruption of the foundation, and a political struggle that uncovers the practices of the regimes, together with seeking military support (نصرة nussrah) to establish a new authority that governs by what Allah (swt) has revealed.

The Ummah needs to realize that its suffering is not a matter of destiny, nor the result of temporary mistakes. Instead, it is the natural outcome of a flawed worldview. The longer radical change is delayed, the longer the cycle of crises will continue. However, if a broad political awareness emerges that Islam is the comprehensive alternative, and if that awareness is transformed into an organized project for establishing the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood, then the course of events will change.

Patch-work does not produce a revival (نهضة nahda), and symptomatic remedies do not cure a chronic illness. Real change begins at the roots: by making the ruling according to all that Allah (swt) has revealed the foundation of all aspects of life. Only then can there be meaningful discussion of genuine stability, sincere guardianship of the affairs of the people, and a revival that springs from the Ummah's own Aqeedah rather than from imported prescriptions.

===

Has the Time Not Come for the Islamic Ummah to Spend Its Wealth on Its Own Interests?!

On Thursday, 21/5/2026, the Saudi General Entertainment Authority announced a new Saudi-Egyptian alliance aimed at building an integrated system for major events in the region, linking the two countries on a single path to attract international artists and stars! Meanwhile, on Wednesday, 20/5/2026, the Gulf Cooperation Council (GCC) countries and Britain announced a historic and massive free trade agreement worth approximately \$5 billion, making Britain the first G7 nation to sign such an agreement with the Gulf bloc.

Based on this, the Director of the Central Media Office of Hizb ut Tahrir, Engineer Salah Eddine Adadah said in a press release: "Thus, the rulers of the Muslims continue to squander the wealth of the Islamic Ummah. Just yesterday, we witnessed them concluding deals worth hundreds of billions to purchase goods from Western companies at prices exceeding those companies' market value. We also saw them spend sovereign wealth funds to bail out Western companies on the verge of bankruptcy. These and other deals serve no purpose other than to inject the Ummah's money into the Western economy, which is now gripped by fears of imminent collapse—a collapse that may be far more devastating than previous ones."

He added: "The proper course of action would have been to expend these funds on developing the economic and military capabilities of the Muslim countries, so that they could become self-sufficient in technology controlled by the West, and to create job opportunities that would stem the ongoing "brain drain"—a phenomenon driven by economic hardship, the stifling of public life, and exclusion from the political sphere."

===

Beneath the Main Editorial

No One Is More Worthy Than You, O Muslims, to Establish a New International Order

It is possible for there to be international law in the sense of laws that are applied among societies and political entities. However, it is not valid for there to be a single world state that controls the affairs of the entire world, because every state possesses its own authority and sovereignty, and no other state has authority over it.

Instead, what may exist are international norms and agreements adopted by states in their mutual relations to regulate matters of common concern between them. An example of this is the Alliance of Virtue (حلف الفضول Hilf al-Fudul), in which the Messenger of Allah (saw) participated before his Prophethood. In this alliance, several Arab tribes united to support the oppressed. After his Prophethood, the Messenger of Allah (saw) said, «لَقَدْ شَهِدْتُ فِي دَارِ عَبْدِ اللَّهِ بْنِ جُدَانَ حِلْفًا، مَا أَحِبُّ أَنْ لِي بِهِ حُمْرَ النَّعَمِ، وَلَوْ أُدْعِيَ بِهِ فِي الْإِسْلَامِ لَأَجَبْتُ» **“I witnessed in the house of Abdullah ibn Judan an alliance that I would not exchange for a herd of red camels. If I were called to it in Islam, I would respond to it”** (Reported by Al-Bayhaqi).

Accordingly, no one is more worthy than you, O Muslims, of establishing an international order founded upon justice, fairness, support for the oppressed, and relief for those in distress. For it is you alone who possess the correct ideology, revealed by Allah (swt), an ideology that ruled much of the world for more than twelve centuries. During that time, the world witnessed the justice of Islam, its fairness, its support for the oppressed, and its aid to those in need, regardless of their religion, ethnicity, race, or social standing.

Both those near and far, and even enemies before friends, have testified to this. It is you, O Muslims, from whom the weak and the oppressed around the world await justice and deliverance from a capitalist system that has exploited them for the benefit of a small group of capitalists in the major powers.

Do not say that you are weak or divided. Instead, you are capable of taking the initiative by establishing the Khilafah (Caliphate) on the Method of the Prophethood, to which Hizb ut Tahrir (حزب التحرير Party of Liberation) calls you. In it lies your honor in this world and your success in the Hereafter. In it lies the rescue of humanity from the excesses of the capitalist system. Therefore, hasten to strive with, support, and pledge allegiance to Hizb ut Tahrir.

===

Iran Must Not Surrender Its Nuclear Weapons Capability

The insistence of the United States, the countries that were formerly members of the P5+1 group, and the occupying entity, on preventing Iran or attempting to prevent it from acquiring nuclear capabilities is not based on any legitimate principle, law, convention, or other valid justification.

There are many states in the world that possess nuclear capabilities and nuclear weapons: the United States, which is the only country ever to have used them in war, as well as Russia, China, North Korea, India, Pakistan, Britain, France and the Jewish entity. Why, then, should such capabilities be considered permissible for these states but forbidden for Iran, for example?

If these countries claim that their possession of nuclear weapons serves as a deterrent, rather than as an instrument of war, then it follows even more strongly that any state facing an adversary or rival that possesses such weapons, should also have the right to acquire them, so that a balance of deterrence may exist and neither side becomes vulnerable to total destruction.

This is what occurred between the two superpowers, the United States and the former Soviet Union, and it is similarly evident today in the relationship between India and Pakistan.

As for Iran, if it were to submit to the United States and surrender its uranium stockpiles, it would, according to this view, expose itself to military strikes from the Jewish entity that it might be unable to withstand. It is even argued that such a scenario could lead to the use of nuclear weapons to destroy its capabilities for decades to come. Reference is made to

statements attributed to its prime minister, who spoke of a historical grievance held by the Jews against the Persians dating back to the era of Cyrus the Great.

On the other hand, if Iran does not submit and instead maintains the capabilities it has developed over decades, it will likely face increased pressure. Nevertheless, it would remain a state of considerable strength and significance.

More importantly, it is argued that Iran is not intellectually far removed from restructuring its system upon an Islamic basis, one that is not constrained by nationalism nor limited by sectarian considerations. Iran's leaders are urged to remember that the Islamic Ummah possesses a history deeper than Persian, Arab, or Turanian identities, and that it has demonstrated greater endurance and resilience. Furthermore, it is argued that an Ummah which builds its entire system upon the Islamic Aqeedah, free from any admixture of other foundations, would become qualified to assume leadership on a global scale.

===

Self-Determination or the Partition of Syria?!

The spiritual leader of Syria's Druze community, Hikmat al-Hijri, has renewed his call for self-determination and the establishment of a self-governing administration completely separate from the government in Damascus, declaring that "the option of freedom and self-determination is not subject to bargaining or conditional loyalties."

These statements were accompanied by public appeals from al-Hijri to U.S. President Trump and the prime minister Netanyahu of the Jewish entity to intervene in Syria "to protect the Druze." Reports have also revealed meetings held by his representative in Washington with U.S. officials to present a plan for an armed rebellion against the government in Damascus, allegedly with support from the Jewish entity.

Al-Rayah Magazine: The spectacle of a religious leader openly appealing to the prime minister of the Jewish entity to intervene in the affairs of his own country is among the clearest manifestations of betrayal.

This game is not new. Ever since the Sykes–Picot Agreement fragmented the body of the Ummah, its enemies have mastered the art of exploiting sectarian and ethnic identities as instruments of division. They instill fear in the hearts of smaller ethnic and communal groups, then present themselves as protectors and saviors, only to tighten their grip over the entire region afterward. The claim of "protecting the Druze" today is merely another link in this long chain of partitionist projects.

For many centuries, ethnic minorities and religious communities lived under the Islamic state with their honor, property, and lives protected. Today, in its absence, Islam is exploited as a pretext for fearmongering, and Muslims are portrayed as a source of terror in order to justify separation. Yet the separation that this religious leader presents as a solution to injustice is, in reality, a gateway to a new form of domination and an endless foreign custodianship.

===

The Khilafah (Caliphate) Established a Society Where Immorality Was Not Entertainment

O people! Has the time not come to search for a genuine alternative to this corrupt secular system that fails to protect our women and children?

For more than 1300 years, the Khilafah (Caliphate) offered a different path, not a perfect utopia, for Islam does not claim that crime will disappear entirely, but instead a system that addresses the roots of criminal behavior and, when crimes occur, delivers swift, firm, and dignified justice.

When a supervisor forced a slave woman into indecency, the Khaleefah (Caliph) Umar ibn al-Khattab (ra) ordered that he be flogged and exiled, while refusing to punish the victim

because she had been coerced. In doing so, he affirmed that Islam places responsibility solely upon the perpetrator, not upon the vulnerable victim.

When young orphaned daughters of merchants were captured by Raja Dahir in Sindh in 711 CE, Al-Hajjaj dispatched an army under the command of Muhammad ibn al-Qasim, who rescued them and conquered the region.

Similarly, when a child was abducted and compelled to change his Deen, the Abbasid Khaleefah Al-Mahdi ordered that the child be returned and the abductors punished. The Khilafah did not wait for protests, campaigns, or social-media hashtags; it mobilized armies on behalf of vulnerable children.

The Khilafah built a society in which immorality was not promoted as entertainment, where women and children were not treated as commodities, and where pornography was not allowed to poison minds. The state assumed responsibility for protecting the vulnerable. The cry of a single woman could be enough to set an army in motion.

This is the difference.

The promised Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood is not merely a system of punishments. Instead, it is presented as the only framework capable of removing the environment that gives rise to crime at its roots.

===

The Islamic Ummah Rises When It Regains Its Political Awareness

The reality of Muslims today reveals a situation even more complex than that of the era of the Crusaders and the Mongols. Instead of a single weakened polity, there are now dozens of fragmented states, dependent upon the West and governed by its agents, each with its own policies, alliances, and borders. This reality enables any foreign power to deal with each country in isolation from the others and prevents the emergence of a unified political will. Here, the historical lesson is repeated: political fragmentation and division are gateways through which the enemies of the Ummah gain influence and dominance.

The Ummah rose again after those catastrophes when it regained its political awareness and reconnected Iman with action, and Aqeedah with statehood. Victory was not the product of emotional speeches or passionate rhetoric. Instead, victory was the result of rebuilding political authority upon the basis of Islam and unifying the ranks under a single banner. This is the lesson that should be understood today: revival does not begin with reactions to events, but with a clear project for ruling governance by Islam, one that makes sovereignty belong to the Shariah Law, authority belong to the Ummah, and restores its unity under a single leadership.

The Crusader and Mongol invasions remind us that the Ummah may become weakened, but it does not perish if it returns to its correct political foundations. However, if it continues in a state of fragmentation and maintains a separation between ruling governance and Islam, it merely reproduces the same causes of weakness. Between the fall of Baghdad and the liberation of Al-Quds lies a profound political awakening. Through such awareness alone, the Ummah can regain its position, not as a victim of events, but as an Ummah with a Risaalah message, carrying a civilizational project to the world.

===

The Islamic Economic System Is Not Isolation From the World, Instead, It Is Liberation From Dependence

States that rely on interest-based borrowing to finance their projects are, according to this view, trapped in a cycle of failure. They borrow in order to repay previous debts, impose taxes on their citizens to service interest payments, and reduce public services to satisfy creditors. In this way, the economy becomes a tool for impoverishing people rather than caring for their welfare.

In contrast, under Islam, the state is presented as financing its expenditures through real sources of revenue, redistributing wealth according to the rulings of the noble Shariah, preventing monopolies, and regulating markets without allowing economic chaos to prevail.

The economic system in the Islamic conception is not one of isolation from the world, but instead one of freedom from dependency. The Islamic state engages in trade, concludes treaties, and undertakes imports and exports. However, it does not submit to financial domination that compels it to alter its legislation or policies. Economic decisions are derived from the Islamic Aqeedah and are directed toward serving the interests of the Ummah as defined by the Shariah, rather than according to the recommendations of experts from international financial institutions.

===

The Corrupt Capitalist System Creates Wealth Without Justice and Freedoms Without Values

The world today has reached a critical turning point. Capitalism is no longer able to conceal its flaws or hide the moral decay that has risen to the surface of human life. It is a system that glorifies wealth, even if entire peoples are crushed, and sanctifies the market, even if human beings themselves are reduced to commodities. It is a system that has produced wealth without justice and freedoms without values.

As these crises continue to deepen, the need for a new system that can offer humanity a genuine solution has become increasingly urgent; not verbal patchwork, nor worn-out slogans, but a real alternative. According to this perspective, that alternative is the system of Islam: a system that seeks to balance the spiritual and the material, freedom and responsibility, individual ownership and justice. It is a system that does not turn the state into an instrument of tyrants, nor reduce human beings to figures in corporate calculations, but instead places human dignity above all other considerations.

Speaking about Islam in this context is presented not as an expression of fanaticism or wishful thinking, but as an objective reading of a world that is perceived to be in decline under the weight of the failures of capitalism. If humanity seeks a sound and genuine revival, then the Islamic ideology with the values of truth, justice, and security that it embodies, is presented as the path toward that goal.

===