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The one entity capable of silencing Trump and putting an end to his arrogance and haughtiness is the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood, which, by the Permission of Allah ﷻ, will be established soon. Muslims must make a decisive choice and hasten to remove their rulers, appointing over themselves a single Khaleefah (Caliph) who will govern them according to the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ. This is the pioneering guide Hizb ut Tahrir, who does not lie to its people, the bearer of the Liwaa' flag of the Khilafah (Caliphate). Therefore, hasten to strive with it and support it.

Sudan: Between Tragic Statistics and the Conflict of Agents

By: Ustadh Abdel-Khaliq Abdoun*

On June 16, 2026, the National Committee for Investigating Crimes and Violations of National and International Humanitarian Law in Sudan announced that there have been 15,000 cases of detention and enforced disappearance since the outbreak of the war. Sudanese Public Prosecutor Intisar Abdel-Aal, who chairs the committee, stated during a meeting of the UN Human Rights Council in Geneva that the number of registered criminal cases reached 149,860. These include 385 cases involving violations and abuses committed by members of regular forces—the army, police, and intelligence services—whose immunity has been lifted in preparation for trial. Intisar Abdel-Aal explained that courts have adjudicated 10,417 cases related to crimes, violations, and collaboration with the Rapid Support Forces (RSF), noting that investigations have been completed in another 21,787 cases, which have been referred to national courts for adjudication. Intisar emphasized that her participation in the UN meeting was intended to brief the Human Rights Council on national efforts to achieve justice, provide redress for victims, and prevent impunity.

The United Nations and its affiliated organizations have described the situation in Sudan as the world's largest humanitarian disaster and the greatest crisis of hunger and displacement. The Principal Deputy Spokesperson for the US State Department, Vedant Patel, stated that more than 150,000 people have been killed and over 14 million displaced, and the

tragedy continues. Meanwhile, the Sudanese Minister of Social Affairs reported that the ministry had recorded 1,800 cases of rape between the outbreak of the war and October 2025—figures that do not include incidents in El Fasher and Kordofan. Such acts are often committed in the presence of family members, alongside the enslavement and trafficking of women and children, who are sold in neighboring countries. Citing the International Labour Organization, Sudan Tribune reported that 37% of health facilities have gone out of service due to shelling and attacks. A World Health Organization report indicated that 1,858 medical personnel were killed and 490 injured. The unemployment rate has surged to 80%—up from 32% before the war—with five million people losing their primary source of income.

In a UN report, Doctors Without Borders (MSF) confirmed providing care for 659 cases of sexual violence in South Darfur between January 2024 and March 2025. The organization reported that 68% of these cases involved rape; 94% of the victims were women and girls, with 31% under the age of 18 and 7% under the age of ten.

The Sudanese government has accused the Rapid Support Forces (RSF) of running an organized human organ trafficking network within the Digris and Shala prisons in the Darfur region—where, according to government estimates, approximately 20,000 military and civilian detainees are held—an allegation denied by RSF sources.

On June 15, 2026, Al Jazeera Net reported that the RSF was continuing—for the second consecutive day—operations involving the burning of villages and looting of property in the Orshi Dam area of Umbaru Locality, North Darfur, amidst the

mass displacement of thousands of families to neighboring areas. Abu Bakr Ahmed Imam, the official spokesperson for the Popular Resistance in North Darfur, told Al Jazeera Net that the RSF had launched a massive attack on the area the previous morning, utilizing military vehicles alongside fighters mounted on horses and camels. The attack resulted in the complete burning of eight villages and the looting and burning of the Orshi market, alongside the theft of large numbers of livestock and household belongings.

This attack follows days of unprecedented drone strikes targeting the border areas of Tina and Karnoi and their surroundings, while displaced people from Orshi seek safety under trees and sleep in the open.

According to Abu Bakr Imam, who spoke to Al Jazeera, Rapid Support Forces (RSF) remain in the area and continue to burn homes on a large scale; the region is entirely devoid of any military presence to protect its residents. Imam noted that at least five civilians were killed—an initial toll—while others were abducted, and thousands of families have been displaced to valleys and nearby areas, living in the open under trees.

In a related development, the Governor of the Darfur region, Minni Arko Minnawi, stated in a Facebook post that this new crime is part of a “systematic strategy to alter the demographic map of Darfur.”

On May 24, RSF drones had targeted the crowded Tina market, killing 14 civilians—mostly women and children—and injuring dozens. The following day, a similar massacre occurred in Karnoi, leaving seven dead and over 20 injured. Attacks also extended to Umbaru and its vicinity as part of an escalating offensive. On May 26, RSF forces targeted the Baso water

reservoir west of Tina, killing three civilians and destroying a lifeline for more than 100,000 displaced persons and local residents. According to observers, the repeated targeting of civilian infrastructure confirms a systematic pattern aimed at destroying the means of survival and forcing civilians to flee—a pattern that has previously played out in the areas of Tina, Karnoi, and Umbaro.

Major Mutawakkil Ali Wakil Abuja, spokesperson for the Joint Force of Armed Struggle Movements, told Al Jazeera Net that the targeting of water sources was not limited to the Baso reservoir but also extended to the Urshi reservoir and other locations in Umbaro and Tina.

Abu Bakr Ahmed Imam, spokesperson for the Popular Resistance in North Darfur, had previously stated that these events are not random. He explained that “the destruction of water sources and the shelling of masajid were not coincidental. Instead, they are part of a calculated plan to cut off life-sustaining resources, force the population to flee, and engineer demographic change.”

In recent weeks, the areas of Tina, Karnoi, Umbaro, and Urshi have witnessed successive waves of displacement. As the Rapid Support Forces continue their advance, residents are enduring dire conditions amidst a lack of protection and persistent security threats. Newly displaced people are joining thousands of families living in the open under trees, without shelter, food, or medicine. Furthermore, the attacked region lacks a field hospital capable of treating the wounded, and the burnt-out villages are devoid of water; displaced families are searching for any safe haven beneath the valley trees, mirroring the situations previously seen in Tina, Karnoi, and Umbaro.

This escalation follows the Rapid Support Forces' targeting of the Baso water reservoir—an act legal experts have described as a “full-fledged war crime” under Article 54 of Protocol I to the Geneva Conventions, which prohibits the destruction of water facilities vital to the civilian population.

What is happening in Sudan—that land of good people, the land of the Noble Quran, the land of Ali Dinar, the provider of the Kaaba's covering—would not have occurred were it not for the subservience and collaboration of the rulers, who follow their masters so blindly that they would even follow them into a lizard's hole!

This war was ignited on instructions from America, carried out by its agents Al-Burhan and Dagalo, to sever Europe's—and particularly Britain's—grip on Sudan. They proceeded with no regard for the violations and tragedies wrought by this senseless conflict. The people of Sudan will never rise again as long as they are ruled by the agents of colonialism—men who respect neither ties of kinship nor covenants, and whose sole concern and ambition is to appease their masters at the expense of the country and its people.

There is no refuge or salvation except through the implementation of Islamic rulings under the state obligated upon us by Allah ﷻ and His Prophet ﷺ: the Khilafah Rashidah (Rightly-Guided Caliphate) on the method of the Prophethood—a state that safeguards the Islamic Ummah and repels disbelief and the disbelievers.

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

The Crises We Face Are Symptoms of an Illness with a Known Cure

By: Ustadh Nasser Sheikh Abdul-Hay*



The issue of holding Shabiha militias, major criminals, and figures of the defunct Bashar regime accountable has recently resurfaced with great intensity. Angry demonstrations have erupted in numerous Syrian cities and towns, demanding just retribution against those who shed Muslim blood and abetted the fugitive tyrant's regime in its crimes over the course of fourteen years. Meanwhile, the Ministry of Interior issued a statement regarding these recent events, emphasizing that "achieving justice and holding perpetrators of crimes and violations accountable is a responsibility borne by the State through its competent institutions." The Ministry urged the public to

“exercise restraint and avoid being drawn into acts of revenge or extrajudicial assaults,” noting that such actions “threaten security and stability and obstruct the path of justice.” It also called for “solidarity to maintain security and stability and to prevent any attempts to drag the country into disastrous chaos.” Concurrently, the National Commission for Transitional Justice spoke of “building peace based on a commitment to establishing a state founded on equal citizenship and the rule of law.”

In light of this, we must pause to address certain fundamental points and clarify the situation:

Firstly: Regardless of specific details of the unfolding events, the people’s actions demonstrate that the popular base holds the ultimate authority. They confirm that the spark of the revolution remains deeply rooted within the populace, and that the people’s pulse, direction, and efforts must be channeled toward realizing a genuine, comprehensive project—one capable of resolving all specific issues through its own detailed solutions.

Secondly: The people rose up against a regime of injustice and tyranny, establishing clear principles for their revolution. These included toppling the regime—along with all its pillars, figureheads, and chief criminals—severing ties with conspiring nations, and establishing a state governed by Islam. However, recent events highlight a vast gap between the people’s aspirations—for which they revolted and made immense sacrifices—and the Syrian administration’s approach to the transitional phase. The administration appears committed to

international conventions that effectively diminish the ambitions, slogans, and goals of the revolution.

Public anger stems from the perception that these goals remain unfulfilled; the chief criminals—those who shed blood, plundered wealth, violated honor, and displaced populations—have not been held accountable. Some roam freely without oversight, and—regrettably—some have even ascended to positions of decision-making power. As the people lose hope that the state will deliver the necessary justice, they are increasingly inclined to take matters into their own hands.

Thirdly: It is entirely unacceptable for media figures and others to accuse those demanding their rights of being linked to foreign agendas. Such accusations constitute a grave injustice. Were it not for these people—by the grace of Allah ﷻ—the defunct Bashar regime would not have fallen, nor would the revolution have triumphed. Indeed, such actions constitute a form of “enjoining good and forbidding evil,” provided they are grounded in principles that please Allah ﷻ.

Fourthly: Allah ﷻ says, **﴿وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ﴾** “**There is for you in legal retribution saving of life, O you people of understanding, that you might become righteous**” [TMQ Surah Al-Baqarah:179]. This is a clear divine methodology that fosters justice, equity, and stability. Turning away from it leads to injustice, discord, turmoil, and the fracturing of unity—regardless of pretexts such as “civil peace” or “societal security.”

Fifthly: Allah ﷻ says, **﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾** “**But whoever turns away from My Reminder – indeed, he will**

have a life of hardship.” [TMQ Surah Taha: 124]. Therefore, it is a Shariah obligation that any protest demanding a radical solution be clearly oriented toward implementing the Shariah of Allah ﷻ—which alone contains the fundamental solutions to the crises we face. Our crisis is one of governance and authority, stemming from the failure to implement Shariah rulings and solutions. Our fundamental task is to strive for the realization of a project capable of radically resolving all these problems—a project advocated by sincere, enlightened, and ideological statesmen. These leaders must possess a clear vision and a detailed plan to implement the Shariah Law of Allah ﷻ, resolve issues, and confront challenges with the awareness, boldness, and adherence to ideology dictated by the belief of our Deen and the Shariah Law of our Lord, Allah ﷻ—independent of the prescriptions and dictates of America and the West. Ultimately, the crises we face are merely symptoms of a chronic underlying disease for which a confirmed, well-known cure exists.

Turning away from submission to the command and judgment of Allah ﷻ, and the failure of the people to rally around the great Islamic project—which seeks to establish a state that implements Islam—will only enable the current transitional administration in Damascus to procrastinate on a solution, and dilute the process of accountability. This ensures that the days ahead will be fraught with turmoil, crises, and problems, rather than seeing them quelled in favor of stability, justice, and the proper guardianship of the people’s affairs.

Sixthly: The popular base is the natural pillar of support for the implementation of Islam. It is a source of great good, and it is

a duty to value and support it—not to marginalize it or disregard its sacrifices! Relying on major foreign powers is a dangerous trap and a grave evil with dire consequences. It will neither secure our safety nor bring us stability or any hoped-for benefit. It will neither save us nor resolve a single one of our problems. Instead, it is like a mirage that the thirsty mistake for water—indeed, it is the root of the illness and the source of the calamity, for these very states supported the defunct Bashar regime in its attempt to crush our revolution. What will truly save us—and secure for us tranquility, justice, safety, a good life, and proper care—is relying solely on Allah ﷻ, placing our reliance (tawakkul) in Him, implementing His Shariah Law, and upholding His Shariah rulings.

The path to honor, victory, and empowerment (tamkeen) is clear; its compass is a state that implements the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ among us—a state pleasing to the One in the heavens, and to the inhabitants of the earth, whose goodness spreads across the lands of Islam and indeed to every corner of the globe. Let those who strive, strive for such a magnificent goodness.

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

What Is Erdogan Waiting For?!



Turkish President Recep Tayyip Erdoğan, in a speech delivered during a meeting of the Justice and Development Party's parliamentary group in the Turkish Parliament, stated, "We are well aware of the ultimate goal of the 'Promised Land' delusions, and God willing, we will never allow it." He clarified that Turkey's security does not begin in Hatay province in southern Turkey, but rather in Aleppo, Damascus, and Beirut. He continued, "If Israel's bullying is not stopped, the price will not be paid by the region alone, but by all of humanity." Erdoğan urged world powers to take a clearer stance against the Zionist entity, saying, "Bringing Israel back to compliance with the rules of law is no longer the responsibility of just some countries, but a shared responsibility that falls upon all of humanity."

Regarding these statements by Erdogan, a press release from the Central Media Office of Hizb ut Tahrir said: Erdogan speaks of the Zionist entity, describing it in the same speech as a small

entity, yet simultaneously claims that containing and confronting it requires global powers and all of humanity! While he observes the Zionist entity's activities in the region and is aware of its expansionist, Talmudic ambitions, he merely observes and condemns without taking any action! And despite considering the security of Aleppo, Damascus, and Beirut as Ankara's own security, and despite witnessing how the Zionists have attacked Beirut, Damascus, Aleppo, and other cities, he has also remained silent!

The statement added: This reminds us of the statements made by Iranian leaders over the years, speaking of wiping the Zionist entity off the map and ending its existence in eight minutes if it attacked Iran. They continued to wait, watch, and threaten until the Zionist entity dared to strike, assassinate, destroy, and launch a vicious attack on Iran.

The statement asked: Is Erdoğan waiting for his country to suffer the same fate as Iran before he defends it? Does he not see and hear the Jewish plots and their constant threats to invade the region and attack Turkey and Egypt after Iran? Or does he consider himself smarter and more astute than those who suffered the consequences of their reliance on the Kafir (infidel) colonizer and their betrayal of their ummah and country?

The statement further emphasized: The Jewish entity is a cancerous entity that believes only in the logic of force, does not keep promises or agreements, and its ambitions in Mesopotamia and the reshaping of the Middle East are declared and apparent, so threats and intimidation are not effective with it without battlefields.

It also emphasized that: the issues of the Muslim Ummah cannot be fragmented, nor can they be viewed through the lens

of nationalism or patriotism. The Muslim Ummah is one Ummah; its war is one, and its peace is one. What befalls Gaza or Jerusalem befalls Damascus, Ankara, Cairo, and Islamabad. The fundamental principle is that the armies of Turkey, Egypt, Syria, and all Muslim armies should mobilize in support of any Muslim land, wherever it may be. For any ruler to wait until the Jews knock on his door and topple his throne is sheer folly.

The press statement concluded by saying: Enough with the empty rhetoric and speeches, Erdogan! If you are sincere, mobilize your army to uproot the Zionist entity and rid the Ummah of its evils. Otherwise, leave the field to the sincere leaders and pioneers to speak their word and declare a Khilafah Rashidah (rightly guided Caliphate) based on the prophetic model, to continue the path of the righteous Khulafaa' (Caliphs) of the Muslims and restore it as a Khilafah (Caliphate) of glory, empowerment, and liberation.

O Armies of the Muslims: Come Forth to the Honor of This World and the Hereafter



What is the matter with you, O soldiers and officers in the armies of the Muslims, why do you not care about your people? What is the matter with you that, when it is said to you, “Go forth in the path of Allah,” you cling heavily to the earth?! What is the matter with you that, when you are told to rise for the liberation of the Blessed Land of Palestine, you cover yourselves and turn away?! When will you stop treating the blood of our martyrs as mere numbers and begin to feel the weight of the trust placed upon your shoulders?!

By Allah ﷻ, you will indeed be held accountable, and every drop of blood will stand as an evidence against you on a terrible day when hearts will be overwhelmed and eyes will stare in horror. On that day, neither ruler nor official will be able to

intercede for you. Instead, you will have died, and the angels will receive you, saying, ﴿وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ جِئْتُمُونَنَا الْيَوْمَ بُرْءًا فَكَذَّبُوا بَيْنَنَا وَمِنْكُمْ وَمَا كُنْتُمْ تَزْعُمُونَ﴾ “Today you have come back to Us all alone as We created you the first time—leaving behind everything We have provided you with. We do not see your intercessors with you—those you claimed were Allah’s partners in worship. All your ties have been broken and all your claims have let you down” [TMQ Surah Al-An’am 94].

So come forth to the honor of this world and the Hereafter, and remember the Words of Allah ﷻ Who said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ * إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا﴾ “O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to your land? Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter. If you do not march forth, He will afflict you with a painful torment and replace you with other people. You are not harming Him in the least. And Allah is Most Capable of everything” [TMQ Surah At-Tawbah 38–39].

Will the U.S.-Led Solution Track for Libya Succeed?

By: Ahmed Al-Muhathab



It goes without saying that Libya is currently grappling with a crisis across both the political and military spheres. Massad Boulos, Trump’s advisor on African affairs, proposed a solution to this crisis. However, it failed to garner support from certain influential domestic factions, as the plan targeted some of them while seeking to curtail the power of others. Consequently, opposition arose, and obstacles were placed in the path of its implementation. Among these obstacles were protests and acts of unrest demanding the departure of the United Nations mission from Libya. Critics accuse the mission of delaying a resolution by manufacturing shifts in the process and introducing new

elements to the problem—elements that were neither part of the original deliberations nor causes of the conflict itself.

Many participants brought together by the UN mission to discuss solutions found themselves suddenly bound by new conditions that no one had originally requested, thereby altering the course of the dialogue. Thus, the mission is perceived as siding with those who wish to prolong the crisis—aligning with the desires of the United States and certain European nations, given America's control over the situation.

Expelling the UN mission has now become an objective in itself for the public, driven by an awareness of the role the mission, plays in the crisis. It has become evident that the U.S. utilizes the mission to extend the duration of the conflict.

A new development in this context is the emergence of calls to expel Africans entering the country without official documentation—so-called "illegal migrants"—leading to incidents where individuals with dark skin have been pursued and targeted.

It has been observed that certain entities are exploiting and encouraging this situation, and accusations have circulated that the UN mission is working to settle Africans in Libya to serve the interests of European nations. On the surface, the American proposal appears to offer the country salvation from the armed and political factions that exacerbate existing divisions and fragmentation. Each of these armed groups controls a specific state institution or facility—such as the Central Bank, the only airport in western Libya, or the seaports—while some dominate entire provinces or key municipalities.

Consequently, opposition to this proposal comes primarily from those factions that benefit from the status quo.

A closer look reveals that the proposal offers no real solution to the country's plight—namely, the domination by Western agents, particularly those of the United States. Instead, it serves merely as a palliative for the public's suffering and a deception aimed at the politically engaged populace, intended to hoodwink the public for a time. The U.S. proposal stipulates a two-year timeframe, after which a new ruse will likely be introduced to prolong the crisis. This strategy allows the U.S. to address other regions of the Islamic world under its sway and to bolster agents whose positions are precarious—such as in Sudan or Syria.

It has become evident that the domestic situation in Libya is becoming increasingly volatile. This is particularly true as the public becomes aware of the UN mission's collaboration with certain European nations to turn Libya into a hub for illegal migration—leading to an influx of migrants from Central Africa amidst rising racial tensions. This dynamic serves various interests, compounded by opportunists who exploit mob sentiment under the guise of social concern. Furthermore, activist groups have mobilized against the UN mission, demanding its departure due to its dubious role in schemes to permanently settle migrants and prolong the crisis to prevent a resolution. In short, Libya is currently navigating a phase of “poisoned solutions” proposed by the United States. These proposals are intended as palliatives to prevent a military explosion—a scenario the U.S. believes would lead to an uncontrollable situation.

The U.S. has ostensibly presented its proposed solution, the key elements of which include:

1. Abolishing the General Command, effectively Haftar's institution.

2. Establishing three military zones:

a. The Benghazi Military Zone, led by Khaled Haftar.

b. The Southern Military Zone, led by Officer Ali Qanna—a veteran officer associated with remnants of the former regime.

c. A Western Libya Military Zone, extending from Abu Grein to Ras Ajdir on the Tunisian border, headed by Major General Al-Namroush.

3. Appointing a new Minister of Defense.

4. Dissolving the eastern government and merging its ministers into the Dbeibah government.

5. Installing Saddam Haftar as head of the Presidential Council—effectively the country's ruler in the public eye—a position currently held by Mohamed al-Menfi.

6. Granting the new Dbeibah government—now bolstered by ministers from the east—a 24-month mandate to hold parliamentary and presidential elections.

7. Dissolving both the House of Representatives and the High Council of State following the elections.

There are additional provisions concerning the Central Bank and the National Oil Corporation, though these are not central to the local conflict.

Mohamed al-Menfi, the Chairman of the Presidential Council, Khaled al-Meshri, the previous Chairman of the High Council of State of Libya, and Aguila Saleh, Speaker of the House of Representatives of Libya, the Tobruk-based parliament, were quick to oppose the proposal.

It also faced opposition from certain national figures, such as Mohamed Sawan, head of the Democratic Party, affiliated with the Muslim Brotherhood. He described it as a "top-down deal" and, in a lengthy commentary on the proposal by Massad Boulos, characterized it as "a quick-fix deal to reshuffle the political landscape." In a commentary, prominent analyst Mohamed Mahfouz noted that the proposal triggered reactions from various factions; segments of the de facto powers—including Aguila Saleh and MPs from his parliament representing the West, South, and East, as well as figures within the High Council of State and the Presidential Council, alongside various influential figures and political parties—rejected the plan. Local television stations, such as Libya Al-Ahrar, and international outlets like Al Jazeera dedicated airtime to criticizing the initiative. Al Jazeera Net, for instance, published a piece titled "Partnership of the Strongest or Entrenching the Status Quo?" arguing that the US initiative is effectively moving toward imposing a pragmatic settlement focused on legitimizing the current spheres of influence and sharing power between the Haftar family in eastern Libya and the Dbeibah family in the west.

Meanwhile, the Arab Post website published an extensive report titled "Will the Boulos Initiative Turn into a Deal to Redistribute Power Between the Haftar and Dbeibah Families...?" The report shed light on behind-the-scenes, undisclosed meetings aimed at forging a new governance formula that combines the influence of the East and West without first holding elections.

International and Italian media outlets—such as Jeune Afrique magazine—also revealed details of secret meetings held in Rome that brought together ...involving pivotal figures

representing both sides—specifically Ibrahim Dbeibah, National Security Advisor and cousin of Prime Minister Abdul Hamid Dbeibah, and Saddam Haftar, son of the Commander-in-Chief of the armed forces in eastern Libya.

Press reports regarding the foundations of the settlement indicate that the US approach relies on extreme pragmatism and managing stability through the actual power centers on the ground. It focuses on direct bilateral understanding and distilling the political process down to the two figures wielding the most financial and military influence—Ibrahim Dbeibah and Saddam Haftar—in order to bypass the complex disputes between the High Council of State and the House of Representatives, while centering the initiative on the economy and the oil sector.

However, these discussions have sparked a series of objections from the de facto powers on the ground; consequently, the US initiative is likely to fail, meeting the same fate as previous attempts. Therefore, it is essential to establish an intellectual foundation upon which the country's conflicting and hostile forces can unite. There is no basis capable of uniting these hostile factions other than Islam in accordance with the Words of Allah ﷻ Who said, ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ﴾ **“And whoever seeks a Deen other than Islam, it will never be accepted of him.”** [TMQ Surah Aali Imran: 85].

Tripoli, Lebanon, Under the Microscope: What Lies Behind the Opening of Qlayaat Airport?

By: Ustadh Ahmed Al-Qasas *

In recent years, the city of Tripoli, Lebanon has witnessed remarkable transformations in media discourse and political and economic decisions concerning it. After years of deliberate marginalization and the unjust labeling of the city as “Lebanon’s Kandahar” and a stronghold of extremism and terrorism, the image has suddenly shifted to that of “the bride of the revolution” and a city of coexistence and peace.

This transformation didn’t stop there. Major initiatives and projects have followed in quick succession, beginning with the announcement of the operation of Qlayaat Airport in neighboring Akkar starting next September, continuing with projects to develop the Port of Tripoli, and culminating in the announcement of a project to revive its international railway. Faced with this striking scene, a fundamental question arises: Are we witnessing a belated humanitarian awakening from the ruling regime in Lebanon, or does the truth lie in integrating Tripoli into a geopolitical and investment map that extends far beyond its geographical boundaries?

Economic Recovery: A Foreign Agenda, Not a Local Awakening

It is politically naive to believe that these developments are the product of an independent Lebanese will aimed at redressing the historical injustice inflicted upon northern Lebanon, specifically Tripoli and its surrounding geographical and

demographic areas. At a time when Lebanon is suffering devastation and nearly a million people have been displaced from their homes, the initiation of such massive infrastructure projects seems perplexing. In reality, what is happening is the fruit of an American political decision that places Tripoli at the heart of an investment and economic map encompassing the entire region of Ash-Sham (the Levant). This falls within what was previously termed the “New Levant” project, extending from Egypt through Ash-Sham to Iraq, and closely linked to regional and international investments and energy supply projects from the Gulf states to Europe.

The early and prominent presence of the American ambassador at the inauguration ceremony of Qlayaat Airport was noteworthy, as he declared that these steps put Lebanon on the path to recovery. These projects, of course, coincide with the accelerated efforts to end the conflict in the region and integrate the Jewish entity into this new economic map through the “Abraham Accords.”

Infrastructure Projects: An Eye on Syria’s Reconstruction

The choice of Tripoli as a hub for these projects is not arbitrary. Its deep waters make it one of the most important ports in the Eastern Mediterranean, capable of accommodating huge container ships that cannot dock at any other port. This port, along with the nearby Qlayaat Airport, the oil refinery connected to oil pipelines from Kirkuk, Iraq, and the city's large international exhibition center, all combine, given their proximity to Syria, to form an ideal platform for the anticipated reconstruction of Syria, particularly the coastal regions, Homs, and the Ghab Plain. Furthermore, the waters off the northern coast of Lebanon hold promising gas reserves, attracting the attention of oil companies.

This also explains the growing talk of a massive railway planned to run from Berlin in Central Europe to Tripoli in Lebanon, traversing Turkish and Syrian territory. This integrated infrastructure aims to facilitate the flow of foreign investments and companies, especially American ones, to seize the enormous wealth represented by the reconstruction process, expected to be financed by Gulf and local oil revenues. One of the traditional colonialist methods is the “destroy and rebuild” policy, whereby the country and its infrastructure are destroyed, allowing powerful financial corporations to then reap enormous profits through reconstruction.

Perhaps what hastened the decision to launch the Qlayaat Airport in Tripoli was the plan to isolate the areas controlled by the Iranian-backed Hezb, where the only functioning airport in Lebanon is located, until the Hezb of Iran submits to the American model for Lebanon.

Soft War: Erasing Islamic Identity

To create a suitable environment for these Western investments and for businessmen arriving from the West to Tripoli and its surrounding areas, it was necessary to alter its cultural and religious character, a city long known for its piety and deep engagement with the issues of the Islamic Ummah. Therefore, in recent years, we have observed concerted efforts to penetrate the social fabric of the city.

One of the most prominent of these steps was the announcement in Tripoli in 2023 of a version of the “Document on Human Fraternity for World Peace and Living Together” which was signed in the UAE in 2019 by the Grand Imam of Al-Azhar and the Pope of the Vatican. It was dubbed the “Declaration of Human Fraternity of Tripoli,” sponsored by dubious European

organizations in collaboration with equally dubious local ones. This declaration aims to strip the city of its Islamic identity and replace it with a secular, Western “humanism.” The ceremony for this declaration featured an orchestra that blended the call to prayer with church services. Most alarmingly, it proclaimed a “new hero” to replace Salahudin, the Ayyubid ruler of Egypt, Al-Kamil, who returned Al-Quds to the Crusaders after Salahudin had liberated it.

In addition, attempts to infiltrate Tripoli society through international organizations, such as UN Women, have intensified. UN Women signed a cooperation agreement with the Tripoli municipality to promote the ideologies of feminism and genderism, but this agreement was thwarted by the aware, vigilant observers of Tripoli, Alhamdulillah.

It now appears clear that the US administration is adopting a new strategy in its dealings with Muslims in the Eastern Mediterranean. Having realized that direct warfare has only fueled resistance, it is now attempting to distract the region with economic recovery, investments, and financial prosperity. The plan is based on keeping Muslim youth occupied with job opportunities to create an environment where material comfort leads them to turn away from Jihad, Islamic political activism, and the willingness to sacrifice. Naturally, we are not displeased that young men and women are gaining employment opportunities that raise their standard of living and help them cope with life’s burdens. However, the danger lies in the intoxication and illusion that these projects are a lifeline, forgetting that the Western capitalist machinery is only revitalizing the region to a limited and temporary extent to serve its own interests, not to build a

sustainable, independent economy that would fortify the country economically and politically.

In Conclusion: Awareness Is the First Line of Defense

Amidst these complex plots being hatched for the region as a whole, Muslims face a historic responsibility. Geopolitical shifts, attempts at division, and the use of economic development as a tool for political subjugation all demand a high level of awareness. The Shariah obligation today is to expose the conspiracies aimed at erasing identity that are infiltrating neighborhoods, alleyways, schools, and institutions; to confront all attempts at cultural penetration and the corruption of innate human nature; and to raise awareness about the nature of the Islamic economic system and the independent economic policy that fortifies the Ummah economically, politically, and culturally. The fundamental solution to our crises does not lie in waiting for crumbs of conditional foreign investment, but instead in the Ummah regaining its independent decision-making power, expelling the influence of the colonialist, and resuming the Islamic way of life that guarantees us dignity and a truly independent economy.

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

The Necessity of Eradicating Secularism from Islamic Lands

By: Dr. Ahmed Abdel-Fadil – Wilayah Sudan

With the ongoing war in Sudan and its escalating political, economic, and security problems, political forces and parties in Sudan are proposing secularism as a way to stop the war and for the Sudanese people to agree on a political vision for governing the country. A number of journalists have joined this call, writing articles that align with the vision of these parties and political forces regarding secularism as a solution. For example, the Nairobi Conference, held by the Forces of the Declaration of Principles on May 24, 2016, adopted a political document stipulating the secularization of the state. This document stated, “Building a nationalistic state that establishes a unified and democratic Sudanese state based on a decentralized federal system that separates religion and state.”

Even the Rapid Support Forces force government, which operates parallel to Burhan’s government in Port Sudan, had its prime minister declare to Al Jazeera Mubasher on October 31, 2015, “Our goal is a secular democratic system.” It is worth noting that Hamdok, the former Sudanese Prime Minister ousted by Burhan, who is currently active on the international stage, also signed an agreement on secularism with the two-armed rebel factions: the faction led by Abdel Wahid Mohamed Nour, leader of the Sudan Liberation Movement, and the faction led by Abdelaziz al-Hilu, head of the Sudan People's Liberation Movement-North. This agreement, signed at a conference held in Juba, the capital of South Sudan on May 18, 2024, stipulates the principle of separating religion from the state and maintaining

neutrality towards all religions and identities. Even Burhan, who governs Sudan under a secular system, has abandoned Islam as the state religion, signing an agreement with al-Hilu in Juba on July 4, 2021 which states, “The state shall not impose any religion on anyone, nor shall it adopt an official religion.”

All political forces, groups, and governments embrace and advocate secularism. But what exactly is secularism? Why do these forces consider it suitable for governance and politics? What is Islam’s view of secularism? And how can we eradicate Islam completely and discard it to oblivion, or have its own adherents abandon Islam without regret?

It is self-evident that secularism originated in Europe. As a result of the ongoing conflict between the Church and thinkers and philosophers, European peoples revolted against the monarchs and the authority of the Church, which claimed to be God’s shadow on Earth. The French people, in their revolution, chanted, “Men will never be free until the last king is strangled with the entrails of the last priest!” A compromise was reached in which temporal power was separated from spiritual power, and the Church’s authority was abolished. This resulted in the separation of religion from life, and consequently, from the state and politics. Religion was confined to the relationship between man and his Creator, with the Creator having no role in managing the affairs of life, the state, and society. European countries adopted the separation of religion from life as their creed—the creed of capitalism—and carried this thought to Muslim lands. They introduced it when these European countries invaded Muslim lands. The British occupied Egypt and eliminated the remnants of Islamic ruling governance there. They entered Turkey and transformed it into a secular state after abolishing the

Khalifah. They came to Sudan, imposing their laws and systems, and establishing regimes governed by this secularism. They created groups that see no solution to political and economic problems other than secularism due to their subservience and are unable to deviate from the dictated path. This led to these intensified calls for secularism. These days, regional and international conferences are promoting secularism to obstruct the growing awareness within the Islamic ummah, leading them to believe that ending wars and achieving security and stability can be accomplished through its adoption!

However, Islam views secularism as a creed of disbelief. Deen is not separate from life but rather intertwined with it, and the state is inseparable from Deen. Islam is a Deen, and from it emanates the state, and politics is inseparable from it. In Islam, political activity within groups is guided by Islam, and Muslims have the right to form groups, provided that their foundation is Islam. Islamic 'aqeedah is the basis of the state, and nothing within its apparatus or its accountability can exist except on the basis of Islam. Group relations are confined to domestic affairs, and the state prohibits any group's relationship with any foreign entity. There can be no foreign conferences, political meetings, or the signing of any political document that threatens the state's integrity, nor can any group advocate for any illegitimate ideology. All secular thoughts are prohibited in Shariah, such as democracy, freedom, popular sovereignty, popular rule, the people as the source of authority, federalism, and so on. Islamic thoughts are what are advocated, as long as they are based on Shariah evidence, and they are advocated purely and unadulterated, unaffected by anything non-Islamic. Islam is advocated and disbelief is rejected.

As for why this call for secularism is so intense these days, with writers being hired and political parties being mobilized, it is because the disbelievers have a political objective. They are working to remove what is found in the constitutions of some Muslim lands that indicates Islam as the official religion of the state, or that Shariah is a source of legislation. The disbelievers want a purely secular constitution and laws without any reference to religion. They also want to remove the remaining Shariah rulings related to the relationship between men and women in matters of marriage, divorce, khul' (annulment of marriage initiated by the wife), and child custody, so that they are governed by the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). Thus, under secularism, men can marry men, women can marry women, and marriage becomes civil, not religious, and so on. The disbeliever even seeks to abolish collective religious practices during Eid and special occasions.

This call for secularism must be countered through intellectual conflict and political exposing.

As for the intellectual conflict, we must show the falsehood in these secular thoughts, even if at first glance they appear to be enlightening thoughts that call for justice and equality, which our Ummah lacks as a result of the imposed ruling governance by force and oppression, so there is no freedom or democracy. The strength of the Islamic thought, coupled with its method, is sufficient to defeat all false thoughts and show the falsehood in them.

As for the political struggle, these parties, movements, and groups, by embracing the disbeliever, are disloyal to the Ummah. They are emotionally and intellectually detached from the

Ummah and care only about seizing power and serving their masters.

As for the Islamic system, it is the only correct solution that groups must adopt and strive to bring to power through intellectual conflict and political struggle, exposing the plans of the disbelievers and adopting the interests of the Ummah. The disbelievers are the root cause of the Ummah's suffering, including wars, poverty, disease, insecurity, and shortages of food and medicine. Therefore, there is no way out except through the resumption of the Islamic way of life, for which there is already widespread public opinion and unparalleled awareness within the Ummah. Herein lies the role of the armies in Muslim lands, who are explicitly called upon to grant military support (نصرة nussrah) for this thought and bring it to power. No thought can succeed without the power to back it up. These secular parties rely on the disbelievers, not on the Ummah, to seize power.

As for the sincere, aware Hizb it relies, after Allah ﷻ, the sons of the Ummah in the armed forces, just as the Prophet ﷺ did with the Ansar (ra), so he ﷺ established the state, spread justice, removed injustice, and honored the Ummah.

The Khilafah (Caliphate) is What Truly Represents the Ummah

The Khilafah (Caliphate) is the only state that truly represents the Ummah. It is based on the belief of the Ummah and carries it. The Khaleefah (Caliph) assumes authority through the Bayah pledge of allegiance from the majority of the Ummah. Unlike the democratic system, neither the Majlis of the Ummah nor the Wilayah councils possess legislative authority, which prevents elites from legalizing corruption through legislation. This greatly reduces their incentive to control legislative bodies at any cost. It also removes the opportunity to recover the millions or billions spent in elections. As a result, genuine representation is strengthened, and the likelihood increases of the emergence of those who sincerely care for the affairs of the people.

The Khaleefah implements Islamic Shariah and consults the people in its application and in addressing their affairs. Islam prohibits governing in the style of a police state. Thus, the Khilafah is a state of guardianship that takes care of the affairs of the Ummah. In Islam, politics fundamentally means guardianship of the people's affairs according to the Shariah rulings. Therefore, the true solution to all the problems of the Ummah lies exclusively in establishing the Khilafah, which is the goal that must be pursued. Allah ﷻ said, ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شِجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ **“But no! By your Lord, they will never be true believers until they accept you O Prophet as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly”** [TMQ Surah An-Nisa'a: 65].

The Islamic Economic System Is Free from Dependency and Is Not Isolation from the Entire World

States that rely on interest (ربا) to finance their projects are failing states that live in a vicious cycle. They borrow to repay previous debts, impose taxes on their citizens to pay interest, and reduce services to satisfy creditors. In this way, the economy becomes a tool for impoverishing people instead of caring for them.

In Islam, however, the state finances its expenditures from real resources, redistributes wealth according to the Shariah rulings, prevents monopolies, and regulates markets without allowing chaos.

The economic system in Islam is not isolation from the world, but instead liberation from dependency. The Islamic state trades, enters into treaties, imports and exports, but it does not fall under financial subjugation that forces it to change its legislation or policies. Economic decisions stem from the Islamic belief and serve the interests of the Ummah as defined by Shariah, not according to the recommendations of international institutions.

The Ummah Revives When It Regains Its Political Awareness

The reality of Muslims today reveals a picture more complex than the era of the Crusaders and the Tatars. Instead of a single entity, there are dozens of fragmented weak entities dependent on the West and ruled by its agents, each with its own policies, alliances, and borders. This reality allows any foreign threat to deal with each region separately and prevents the formation of a unified political will. Here, the historical lesson is repeated: political division and fragmentation are a gateway to empowerment for the enemies of the Ummah.

The Ummah rose after those disasters when it regained its political awareness and linked Iman with action, and belief with state. Victory was not the result of emotional speeches, but the outcome of rebuilding authority on the basis of Islam and unifying ranks under one banner. This is what must be understood today: that revival does not begin with reactions, but with a clear project to establish ruling governance based on Islam, making sovereignty for Shariah Law, authority for the Ummah, and reuniting the Ummah under one leadership.

The Crusades and Tatar invasions remind us that the Ummah may fall ill, but it does not die if it returns to its correct political foundations. However, if the Ummah continues in fragmentation and keeps governance separated from Islam, it will repeat the same causes of weakness. Between the fall of Baghdad and the liberation of Al-Quds lies a profound political awareness. Through this awareness alone the Ummah regains its position, not as a victim of events, but as the Ummah of a Risaalah message, bearing a civilizational project for the world.

Chinese Influence Grows in Kyrgyzstan

By: Ustadh Harun Abdul-Haq

In light of the rapidly changing geopolitical landscape, Chinese influence in Kyrgyzstan is steadily increasing. Having initially strengthened its economic influence, China is now also bolstering its political and military power. This is due to China's unprecedented share of the country's economy. Clearly, China is seeking to safeguard its economic interests in Kyrgyzstan through political and military cooperation.

One indicator of this growing influence is the size of the country's debt. Kyrgyzstan's public debt has reached approximately \$10 billion, meaning it has doubled in the last five years. Of this debt, \$1.5 billion is owed to China, representing the largest share of the country's external debt.

In 2025, bilateral trade between the two countries reached \$27.2 billion, according to Chinese customs statistics. Imports from China constitute the majority of this volume. This substantial trade volume has made China Kyrgyzstan's leading trading partner. During the first nine months of 2025, Chinese direct investment in Kyrgyzstan reached \$282.3 million, making China the top investor in the country.

It's important to note that Chinese investments and loans come with specific conditions. For example, if China undertakes a project or invests in Kyrgyzstan, it imports all the necessary equipment from China, down to the smallest screw. In other words, not a single screw is purchased from the local market!

Furthermore, China brings its own citizens to work on the projects and investments it undertakes. Most loans from China

operate on this model: the country receives a loan from China to implement a specific project, and then a Chinese company undertakes the project. The loan money goes to the Chinese company, and Chinese workers flock to the country to carry out the project.

Through its quiet and gradual approach, China has managed to gain control over key sectors of our country's economy. Protecting these economic interests and ensuring their future development has now become one of its priorities. Naturally, this reality is driving the transformation of economic relations between Kyrgyzstan and China into a political and military framework.

The first steps of this transformation have already begun to appear. On May 19, Chinese Minister of Public Security Wang Xiaohong visited our country and met with the Minister of Internal Affairs. During the meeting, the two sides discussed Kyrgyz-Chinese cooperation in law enforcement.

On May 20, Wang Xiaohong met with the Chairman of the State National Security Commission, who announced the Commission's readiness to protect the rights and interests of Chinese investors within the country.

These meetings clearly demonstrate this reality. The authorities are prepared to open all doors to China. In return, China is preparing to further increase its investments. Naturally, an influx of Chinese citizens is expected along with these investments.

It is no coincidence that the authorities have increased the quota for foreign workers allowed to work in the country from 50,000 to 100,000. On April 25, the Cabinet of Ministers issued a

resolution facilitating the entry of Chinese workers into the country. As a result, it is natural that resentment in society has grown, and some conflicts have even erupted. To prevent this, and specifically to protect Chinese economic interests and Chinese workers, efforts are underway to establish cooperation between the security services of both countries.

In addition, the authorities are working to improve China's image by opening Chinese exhibitions in the country, establishing Chinese studies departments in universities, and organizing ongoing events promoting Chinese culture. At one of these events, a state envoy stated, "Kyrgyz-Chinese relations have a history spanning three thousand years." This is indicative of an attempt to portray our people and the Chinese as brothers, despite the fact that there are absolutely no ties or commonalities between them.

Furthermore, whenever signs of public resentment towards the Chinese begin to emerge, government spokespeople rush to calm the public and contain the reactions. For example, when videos circulated claiming that "the Chinese have become too numerous" or that "the Chinese have invaded the country," the chairman of the Presidential Information Policy Department issued a statement denouncing these videos as seditious and spreading false information.

Moreover, information regarding the national debt was previously publicly available. Now, however, only the total national debt is disclosed, without revealing the amount owed to each individual entity. Previously, the largest share of the country's external debt was owed to China. Now, under the new approach, the size of the national debt owed to China will not be disclosed to the public. This measure is intended to prevent the

growth of anti-China sentiment among the population. It is also expected that the government will seek further loans from China in the future.

Therefore, the government believes that opening all opportunities for China to “develop” the country will lead to increased GDP and “progress.” However, investments and loans are, in reality, one of the mechanisms used by colonialist powers to plunder the wealth of other countries, drain their capital, and expand their influence.

Additionally, cooperation with China opens the door to an increasing influx of Chinese people into the country. Yet, the authorities are deceived by this supposed "progress," pushing the country's future toward a dead end.

As the state envoy stated, “Kyrgyz-Chinese relations have a three-thousand-year history.” Indeed, our ancestors knew how to deal with China, which is why China has been unable to conquer our land to this day. If we follow in their footsteps and heed their warnings, we will be able to deal with China with extreme caution and prevent the expansion of its influence.

Here, we recall the words of the folk poet Kaligulbayulu, “He creeps slowly into your embrace, then places his noose around your neck. Do not be deceived, my people, do not be deceived by China’s cunning and trickery.”

Therefore, the authorities must listen to the voice of the people and cease the policies that are leading the country to become beholden to and dependent on China.

Twelve Years After Igniting the War: When Will Colonialism Stop Shedding the Blood of the People of Yemen?

By: Engineer Shafiq Khamis – Wilayah Yemen



On Wednesday, June 10, 2026, the office of the UN Special Envoy for Yemen, Hans Grundberg, issued a statement regarding a meeting in Amman. The meeting brought together representatives from the Military Coordination Committee—comprising the Yemeni government and the Joint Forces Command of the Saudi-led coalition supporting the “legitimate government” in Yemen.

The Coordination Committee meetings—held periodically—began on Sunday, June 7, 2026, and continued through Wednesday, June 10, 2026. They included representatives from the ministry of Shaya’ al-Zandani and from Riyadh—the

commander of the war on Yemen. Riyadh's objective was not to oust the Houthis—as it had claimed—but instead to entrench their rule by destroying the military formations opposed to them in the southern and eastern regions and along the West Coast; forces that are largely affiliated with the UAE, Britain's protégé.

This committee was established under UN auspices in May 2022 to monitor the ceasefire, solidify the truce between government forces and the Houthis, and push for a political settlement to end the conflict. The committee includes military representatives from the Yemeni government, the Houthi group, and the command of the coalition supporting the “legitimate government.” It meets periodically under the supervision of the UN Special Envoy's office—following the announcement of the UN-brokered truce in April 2022—with the participation of both parties to the armed conflict in Yemen. The Houthis—whom Grundberg had gathered in Amman for a similar meeting with representatives from Riyadh on April 21, 2026—remained silent. They did not respond to Grundberg's statement issued on Wednesday, June 10, 2026, in which he called for a meeting involving all three parties without specifying a date.

The Amman meeting coincided with the Houthis launching missiles and drones toward occupied Palestine on Monday, June 8, 2026. Earlier, on Sunday, March 29, 2026—following the Houthis' announcement the previous day, via spokesman Yahya Saree, that they were entering the war in support of Iran—Grundberg had issued a statement noting that Houthi entry into the conflict would complicate the resolution of the dispute in Yemen, deepen its economic repercussions, and prolong civilian suffering. The topics addressed during the four-day meetings in

Amman included a ceasefire, maritime security, and de-escalation measures.

While UN envoys have—over the past 12 years—persistently dangled the “carrot” of international legitimacy before the Houthis, a status the group desperately covets, Grundberg reiterated that maintaining a serious dialogue within the Military Coordination Committee, and through other channels, can tangibly support our broader efforts to make progress toward a lasting peace in Yemen. This meeting takes place amidst ongoing changes in Aden and the southern governorates—specifically the restructuring of the army to unify military formations of diverse origins and compositions, and the reshuffling of military and security leadership under the "Homeland Shield Forces" initiative. Riyadh is driving this initiative—led by Falah Al-Shahrani, an advisor to its Ministry of Defense—to serve its master, America, and eliminate British agents in areas controlled by the Al-Zandani government.

It also coincides with a resurgence of assassinations that began on the evening of Wednesday, June 3, 2026, in Seiyun, Hadhramaut Governorate, with the killing of intelligence officer Colonel Lafi Ahmed Salem bin Jaafar Al-Amri. This was followed on Thursday, June 4, 2026, by an attack on the headquarters of Salem Ahmed Al-Khanbashi—Governor of Hadhramaut and a member of the “Council of Eight”—in Mukalla, using three drones of unknown origin. Subsequently, Brigadier General Yahya Wahish, commander of the First Division, was assassinated in Al-Khokha, Al-Hudaydah Governorate, on Saturday, June 6, 2026, by an explosive device targeting his convoy. On Sunday, June 7, 2026, Mohammed Ahmed Al-Hamdi—son of the former Mukalla security chief—was assassinated in Mukalla, followed by the

assassination of security officer Adli Mahrouq in Mudiyah, Abyan Governorate, on Monday, June 8, 2026. These assassinations spanned five consecutive days, with a one-day hiatus on Friday.

The wave of violence continued with an explosion on Wednesday, June 10, 2026 at the Al-Solban camp in Aden—affiliated with the Giants Brigades—which claimed the lives of 12 individuals, according to a preliminary toll, and left nine others wounded. This is all unfolding amidst dire domestic conditions: the suspension of public sector salaries in both Sanaa and Aden, the adulteration of gasoline in Sanaa, rising diesel prices in Aden, and the deterioration of essential services—foremost among them, electricity.

This coincides with military tensions in the heart of the Muslim World, driven by a US-led military offensive and blockade against Iran—backed by its protégé, the Jewish entity—since February 28, 2026, alongside the closure of the Strait of Hormuz. The stated pretext is preventing Iran from acquiring nuclear weapons—a scenario echoing the US occupations of Afghanistan and Iraq, which were justified by the need to prevent the possession of weapons of mass destruction.

Meanwhile, UN Envoy Grundberg continues to pressure the Houthis to release the 73 detained individuals—employees of the UN and other Western organizations held since May 2024. Regardless of whether they were aware of the “spy” label, the reality of their detention remains the same. He has linked their continued detention to a reduction in aid provided by UN programs and affiliated organizations; UN Secretary-General António Guterres has joined this pressure campaign, holding the Houthis responsible for the aid cuts.

This is how the international order manages global affairs: waging war on nations that do not voluntarily align with its schemes and subjugating peoples through imposed solutions, all under the watch of regimes it handpicked and installed in precarious positions—regimes that have turned their backs on Allah ﷻ and His Messenger ﷺ. The international order is keen to keep the cards of this dirty political game in its own hands. Yet, it cannot perpetually subjugate and humiliate peoples by threatening to cut off aid or instilling the fear of starvation should they defy it—choosing instead to obey their Creator and Maker, the One who ordained the system for a tranquil human life. As Allah ﷻ says, ﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ ۚ وَالْأَرْضِ﴾ **“And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth”** [TMQ Surah Al-A’raaf: 96]. This leaves Muslims with no choice but to raise their voices loudly in demand for the establishment of Islamic ruling governance on earth under the Second Khilafah Rashidah (Rightly-Guided Caliphate)—especially after the international order has become so repugnant, its stench of corruption filling the air across the globe.

A Lie That the Jewish Entity Controls America's Policy



CNN reported the comment of the prime minister of the Jewish entity, Netanyahu, on the Memorandum of Understanding between America and Iran, where he said, “They say that President Trump does everything that I ask him to do...We’re leaders of independent and proud countries...I stand for the interests of Israel and for its security...Often we see eye to eye, sometimes we don’t, but we respect each other’s sovereignty.”

Ar-Rayah Newspaper: Among Muslims, a false claim has been spread that the Jewish entity controls and directs US policy. The United States and the rulers of Muslim countries have been keen to promote this lie, to make Muslims believe that the Jewish entity is an unconquerable power.

However, the evidence exposing this falsehood continues to emerge and multiply. Trump’s recent statements alone are

sufficient, such as his saying, “Without me, there would be no Israel, because no other president was willing to do what I did. Israel would have been blown up a long time ago, had I not gotten involved,” and that Netanyahu must now act more responsibly toward Lebanon, and his statement, “I’ve had a great relationship with Bibi, but now Bibi has to be more responsible with respect to Lebanon... You don’t have to knock down an apartment house every time you’re looking for somebody. Because there are a lot of people in those apartment houses. And they’re not all Hezbollah, I can tell you” Such statements clearly reveal that American decisions are not bound by the will of the Jewish entity, but instead that America holds the final say.

From here, the importance of distinguishing between the head of the snake and its tail becomes clear. There is no benefit in striking the tail while ignoring the head. The Islamic Ummah has witnessed with its own eyes that neither America nor the Jewish entity are the invincible powers they are portrayed to be. Afghanistan, Iraq, Operation Al-Aqsa Flood, and Iran are all bearing witnesses to this reality.

Therefore, the armies of this Ummah must hasten their steps and seize this historical opportunity to strive seriously with Hizb ut Tahrir to establish the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood.

Unity of Society Is Preserved through Practical Policies, Not Temporary Emotions

The image shows the Arabic phrase "السياسة في الإسلام" (Politics in Islam) written in a golden, elegant calligraphic font against a dark, gradient background that transitions from black at the bottom to a warm, orange-brown glow at the top.

When the scene of brotherhood between the Muhajirun and the Ansar is mentioned, the mind recalls a lofty moral image: a brother opening his home to his brother, sharing his provision with him, and preferring him over himself. However, limiting this brotherhood to its emotional dimension empties it of its true depth. It was not merely an individual act of kindness, but an independent measure taken by the Messenger of Allah ﷺ as a ruler of the state, to address an economic and social danger that could have threatened the existence of the fledgling state.

Here, the bond of brotherhood came as an immediate solution. The Muhajir was not left to face market forces alone, nor was the matter left to scattered individual initiatives. Instead, the Prophet ﷺ paired each Muhajir with an Ansari within an

organized framework that achieved integration and unified purpose. This was not merely moral generosity, but an aware policy to protect societal unity and prevent the emergence of divided social classes within the body of the state.

Any political entity that seeks survival cannot ignore the basic needs of its people. When hunger spreads, slogans do not protect against it, and speeches do not prevent it. When wealth becomes concentrated in the hands of a few, it produces silent tension that may erupt at any moment. For this reason, the economic system in Islam is part of an integrated system of ruling governance that makes guardianship of the affairs of the people a priority, not a marginal concern.

The brotherhood was not a passing story of solidarity, but a declaration that the economy in the Islamic state is managed by belief, and that justice in wealth distribution and the guardianship of the affairs of the people is not a political option, but a Shariah obligation. The unity of society is preserved through practical policies, not temporary emotions. Whoever understands this dimension realizes that building a state does not begin with slogans, but with ensuring human sufficiency and preserving dignity within a system regulated by Shariah Law.