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O People of Islam: Our Ummah will not regain its status by waiting for the outcomes of international negotiations, nor by relying on changes in the policies of major powers, but instead by resuming the Islamic way of life, reclaiming its political decision-making, through striving to establish the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood, whereby its lands are unified, its wealth is safeguarded, its will is liberated from the hegemony of the colonialist, and Islam returns as the leader of life as Allah ﷻ willed. Allah ﷻ said, ﴿وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ "Allah's Will always prevails, but most people do not know." [TMQ Surah Yusuf: 21].

Egypt and Samurai Bond Issuances

By Ustadh Mahmoud Al-Leithy

It is no exaggeration to say that Egypt has become bankrupt, or is close to bankruptcy, after its external public debt surpassed the threshold of \$164 billion, while its domestic debt has exceeded 15 trillion Egyptian pounds. What is certain is that Egypt is now facing increasing difficulties in seeking additional interest-based loans from international institutions, such as the World Bank and the International Monetary Fund, except through American intervention or endorsement, as has occurred on previous occasions. Therefore, it has turned to searching for new lenders — or, more precisely, new financiers — other than the entities from which it has traditionally borrowed. This led it to issue Samurai bonds in order to obtain financing, or loans, from Japan.

Samurai bonds are debt securities issued by non-Japanese entities within the Japanese capital market. They are denominated in Japanese yen and subject to the regulatory frameworks applicable in Japan. Therefore, they serve as a financing instrument that enables foreign governments and companies to directly access Japanese investors. In its latest issuance, Egypt offered sustainable Samurai bonds worth 80 billion Japanese yen (\$500 million), with support from a partial credit guarantee provided by the African Development Bank Group.

This issuance is particularly significant because it is not merely a matter of obtaining new borrowing. Instead, it reflects a broader approach to public debt management based on diversifying financing markets, expanding the investor base, and seeking

longer-term financing under relatively better terms, hence the importance of first understanding the nature of these bonds, and then examining the reasons that have driven Egypt to resort to them at this particular time.

The reality of Samurai bonds is that they are a borrowing instrument similar to any sovereign or corporate bond. However, their distinctive characteristics lie in three elements: the issuing entity is non-Japanese; the bond is denominated in Japanese yen; and the issuance takes place within the Japanese capital market under its legal and regulatory frameworks. For this reason, Samurai bonds serve as a gateway for entering Japanese capital markets and attracting domestic savings there, particularly from financial institutions, investment funds, and insurance companies seeking diversified fixed-income instruments.

When Egypt issues this type of bond, it is not borrowing from the Egyptian domestic market, nor merely from the traditional dollar-denominated bond market. Instead, it enters a different financing sphere in terms of currency, investors, and pricing conditions. Egypt's latest issuance was structured in two tranches, with maturities of five years and ten years, demonstrating that the objective is not only to raise liquidity, but also to distribute repayment obligations over a longer period.

The first reason behind Egypt's move toward issuing these bonds is the diversification of financing sources. Countries that rely on a single source or a single market for borrowing become more vulnerable to fluctuations in interest rates, changes in investor appetite, or increasing pressure on a particular currency. By contrast, issuing Samurai bonds enables Egypt to access a new segment of investors in Japan, away from complete reliance on Western markets or dollar-denominated debt instruments.

The second reason is the extension of the average maturity of debt. When the Ministry of Finance is able to issue bonds with five- and ten-year maturities, it can relatively reduce the pressure of near-term repayments and provide itself with greater room to manage cash flows and public debt servicing. This point is particularly important for Egypt because it seeks to postpone accumulated financial pressures and reduce the impact of the snowball effect resulting from the simultaneous growth of external and domestic debt.

The third reason is the pursuit of lower financing costs or improved borrowing conditions. The existence of a partial credit guarantee from the African Development Bank Group reduces the perceived risks among investors and may contribute to achieving better pricing compared with an unsupported issuance. Furthermore, the success of an issuance in a well-regulated market such as Japan provides a positive signal regarding Egypt's ability to access diversified markets, which may also benefit future issuances.

With regard to the sustainable dimension of Egypt's issuance, the matter is not limited merely to the fact that the bonds are denominated in yen. Instead, the issued bonds have been described as sustainable Samurai bonds, meaning that their proceeds will be directed toward eligible projects under Egypt's sovereign sustainable finance framework. This is consistent with a growing trend in global capital markets, where a segment of investors has increasingly come to favor financing instruments linked to clear, trackable development, environmental, or social projects. This is the officially stated purpose of the issuance in order to reassure financiers. However, some critics argue that

these funds may ultimately remain within channels of corruption, favoritism, and superficial projects.

From a financial perspective, this issuance is expected to generate several direct and indirect benefits for Egypt. The first of these is securing long-term financing amounting to 80 billion yen, thereby supporting financing needs related to eligible projects under the sustainable finance framework. The second is improving the debt structure by distributing maturities across medium- and relatively longer-term periods, instead of allowing pressures to remain concentrated in the short term.

Furthermore, the partial credit guarantee from the African Development Bank Group may help reduce the risk premium demanded by investors, which would mean lowering borrowing costs compared with cases where such support is unavailable. The indirect impact lies in expanding Egypt's international investor base and strengthening its presence in a major Asian market, which may open the door to future issuances in different currencies or under varied financing structures. However, these outcomes remain dependent on the extent to which the government is serious about establishing genuine development projects capable of generating income that contributes to improving the economy, servicing the debt, and repaying it.

Samurai bonds are not merely an attractive financial label; they are a financing instrument that allows non-Japanese countries to borrow from the Japanese market in Japanese yen. This provides them with access to a different investor base and financing conditions that may be suitable under certain circumstances. For Egypt, this option was pursued because it seeks to diversify financing sources, extend debt maturities, and secure long-term financing for sustainable development projects, while benefiting

from the partial credit guarantee to enhance the attractiveness of the issuance.

Accordingly, it can be said that Egypt's issuance of Samurai bonds reflects a broader direction in financial policy toward the use of diversified financing instruments, avoiding reliance solely on traditional channels, and attempting to balance the need for financing on one hand with improved debt and risk management on the other. This comes alongside a continued search for financing sources that can still provide the state with additional room for manoeuvre despite its accumulated burdens.

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Visit of Iraqi Prime Minister Ali Al-Zaidi to Washington and Delusional Sovereignty!

By: Ustadh Ahmed Al-Taie – Wilayah Iraq

In 2003, America invaded and occupied Iraq under the pretext of possessing stockpiles of weapons of mass destruction that were not found later. Then the Coalition Provisional Authority, led by America and Britain, took over the administration of Iraq until the imagined sovereignty was transferred to an interim Iraqi government in June 2004. It formed the regime and drafted the constitution. Since then, Iraq entered a dark tunnel and witnessed political and security instability, along with sectarian violence that devastated everything in its path, and the issue of the U.S. presence remained a cheap political commodity, exploited by politicians, political factions, and those pursuing their own interests.

To this day, the deception and numbing of the Ummah continues with humiliating actions and decisions that appear to be sovereign for the benefit of the land and to save it from this dark tunnel! Thus came the visit of Iraqi Prime Minister Ali Faleh al-Zaidi to Washington, a visit that was not decided by Iraq, but instead came at the invitation of US President Trump, to conclude strategic agreements.

Anyone who examines the terms of these agreements, the method of reception, and the embarrassing and provocative

questions fully realizes that this meeting is not a meeting of equals, nor of an independent with his counterpart, but instead a meeting of a servile subservient to his master, and a slave waiting for orders and dictates to preserve his master's interests. How could it not? Al-Zaidi came after support from Trump in his candidacy for the position. Trump said in a statement to reporters at the White House that he was interested in Al-Zaidi winning the presidency of the Iraqi government, explaining that his competitor was adopting positions that he described as bad toward Washington. Al-Zaidi publicly stated, in order to restore his reputation and since taking office, his commitment to combating corruption, and his government launched raid campaigns, and arrested dozens of current and former representatives and accused government officials. With corruption, it confiscated huge sums of money, through which he succeeded in gaining broad popular support.

This visit came at a time when the region is going through a turbulent situation and a stage in which the balance of power is being redrawn, with America's awareness of the importance of Iraq, and that its stability and failure to escape from under its hegemony is a crucial issue for America, any negligence or shortcoming in this issue leads to turmoil that may reflect on the region as a whole.

This visit addressed three important and independent tracks: weapons, security, and economy.

As for weapons, America has linked the future of cooperation with Iraq to achieving tangible results in the issue of disarming the factions supported by Iran. America does not view the armed factions as an internal Iraqi issue, but rather considers them part of a regional network run by Iran, and now, after America's aggression against Iran, it considers them a threat that affects its interests and the interests of its allies.

Al-Zaidi had written in an article published by the Washington Post before his visit to America that his government was "Committed to ensuring that the state possesses the legitimate monopoly on the use of force," stressing that Iraq "stands at an equal distance from regional alignments and conflicts and instead chooses the path of development."

In an exclusive interview with Al-Hurra, the spokesman for the Commander-in-Chief of the Armed Forces in Iraq, Sabah Al-Numan, said that Baghdad informed Washington that it is continuing to implement the decision to restrict weapons to the state, with the end of the international coalition's mission at the end of September. He added that the government considers the decision to be "Iraqi sovereign, derived from constitutional legitimacy and popular support," stressing that the end of the coalition's mission will end, according to Baghdad's vision, the justifications used by some factions to keep weapons.

However, it must be noted that this issue is not an easy matter and cannot be implemented easily or smoothly like the corruption issue. Instead, it is thorny and complex and its

decision is linked to a land other than Iraq, which is Iran. It may lead to an armed clash between the factions and the state and even to a civil war. Therefore, dealing with this issue will be with extreme caution, otherwise the outcome will be undesirable.

As for the other two paths, which are security and economics, they are the most dangerous, because they represent the true sovereignty of the land. They consolidate the American occupation of Iraq and make it legal through complete domination of oil and investments. This is why the package of economic agreements, oil projects, and new pipelines came as part of a broader American vision aimed at reducing Iraq's dependence on the Strait of Hormuz, and linking its economy to new export networks, especially since Iraqi oil revenues will be deposited in an account with the Federal Reserve in New York. It gives Washington financial influence and control over the country's economy.

Therefore, we say: There is no benefit to our situation and no dignity for us in a state that has lost independence, receiving orders and dictates from its occupier, and playing with words and labels. At a time when it announces the withdrawal of American military forces, it signs a strategic security and economic agreement, and continues cooperation in the fields of: training, armament, and military consultation, while maintaining the security relationship between the two countries! What is the security relationship between an occupied land and its occupier?!

What independence is there, when everyone knows that Iraq's money and economy are mortgaged to the US Federal Reserve?!

The bottom line is that the repercussions of this visit will become clear upon Al-Zaidi's return, and can he implement it realistically, or will it go through a difficult process, especially since skeptical statements appeared before Al-Zaidi's return? The Reconstruction and Development Coalition, headed by former Iraqi Prime Minister Muhammad Shia al-Sudani, confirmed on Friday, 17 July 2026, that all agreements that the current Prime Minister Ali al-Zaidi will conclude with America will be presented to the coordination framework, the State Administration Coalition, and the House of Representatives, for approval or rejection.

The matter is dangerous, and it wreaks pain in the heart as we see the capital of Khaleefah Haroon Ar-Rasheed in this humiliation and indignity begging for solutions from its enemy. The people of Iraq should decide their fate, return to their Islamic identity, establish the ruling governance of Allah ﷻ, liberate their land from the kafir (disbeliever's) domination in all its forms, and return Baghdad to its former glory and prestige.

The Gulf Cooperation Council (GCC) Measures with America's Yardstick

It is truly among the most astonishing and strangest of matters that abnormality becomes the natural thing, and that error becomes the correct, so the lands of the Muslims are torn apart into feeble entities, and this abnormal situation becomes the norm and the natural thing, and many see it as correct, and the councils and international organizations established by the disbelieving nations such as the Gulf Cooperation Council, the League of Arab States, and the Organization of Islamic Cooperation become a substitute for the unity of the Muslims in a single state governed by a single Khaleefah (Caliph)!

This came in a press release issued by the Central Media Office of Hizb ut Tahrir, which added that: The Gulf Cooperation Council (GCC) sees Iran's attacks on Jordan, Bahrain, and Kuwait, but does not see the American planes and missiles launched from those countries to attack and aggress against Iran. It condemns the former while remaining silent about the latter. Through what eyes does the GCC view events, and by what standard does it judge them?

The press release continued, describing the state of the Islamic Ummah: This state of affairs of the Muslims is displeasing to Allah ﷻ, His Messenger ﷺ, and the believers. It is a situation imposed upon Muslims by the colonial powers of kufr (disbelief), and the corrupt rulers have come to solidify it. Their mouthpieces and media outlets attempt to entrench it in the minds of Muslims, making it seem normal and the original state. This has led many Muslims to forget their true reality: that they are one Ummah, distinct from all others; their wars are one, their peace is

one, and they are governed by one Caliph according to the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ.

Regarding the role that the Gulf Cooperation Council should have played, the press release said: The GCC should have viewed matters from an Islamic perspective, and recognize that America and other colonial powers as enemies of Islam and Muslims, and understand that the Jewish entity is their spearhead in the lands of the Muslims.

It would have been more appropriate for it to condemn the existence of these ruwaibidha (insignificant ignorant) rulers in the Muslim lands, and to denounce the existence of these agent states that are subservient to the West. It would have been more appropriate for it to address the rulers of the countries it represents, and to address the rulers of Iran, and to address the rulers of the rest of the Muslim lands, demanding that they step down from power, hand over power to Hizb ut Tahrir, and give bayah (pledge allegiance) to its leader as Caliph of the Muslims, so that he may unite their countries and armies, uproot the presence of America and the kafir colonial countries from the Muslim lands, and rule them with Islam, and carry with it Islam to all people as a message of guidance, light, and justice.

In conclusion, the press release added: Let no one say that you are asking for the impossible, and let no one be surprised by this request; for what is truly strange and bizarre is this abnormal reality of the Islamic Ummah. It is strange and bizarre that this Ummah has become divided into nations and peoples who are at odds and perhaps even fighting each other, while Allah ﷻ says: **«إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ»** **“The believers are but one brotherhood”** [Al-Hujurat: 10].

For centuries, Muslims remained a single Ummah under the banner of one caliph; this was the natural order, and they considered fragmentation and division impossible. So, what prevents us from returning to being one Ummah as we once were? Indeed, it is the original state, a promise from Allah ﷻ and glad tidings from His Messenger ﷺ: «تُمْ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ»: **“Then there will be a Khilafah on the method of Prophethood.”**

After this oppressive rule in which we live, in addition to the presence of the leader, Hizb ut Tahrir, who does not lie to its people, the champion of the Khilafah (Caliphate) project, how close it is to becoming a reality that some see as impossible.

A Jewish Criminal Minister Boasts About Destroying Gaza, So Who Will Silence Him?

The Minister of Defense of the Jewish entity, Israel Katz, boasted during a tour in the northern Gaza Strip about the destruction that had befallen it, considering it the result of a calculated policy, and said that watching it gives him a good feeling.

He said in an interview conducted during the tour and published by “Israeli” Channel 14 that he intends to establish three settlement outposts of a military nature in the Gaza Strip.

In response to a question about his feeling toward the scene of destruction in Gaza, Katz answered without hesitation, “It’s a good feeling, isn’t it?” claiming that all of this came as “a result of a calculated policy aimed at removing threats.” He added, “Instead of the raid-and-enter approach, the Jew is now inside, the saboteurs are outside, and the houses are destroyed” (Al Jazeera Net, adapted).

Ar-Rayah: This dark hatred revealed by the tongues of the Jews conceals something even greater behind it. Allah ﷻ said, ﴿قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ﴾ **“Their hatred has become evident from what they say and what their hearts hide is far worse”** [TMQ Surah Aali Imran: 118].

In the face of this hatred, major questions arise, including but not limited to: Where are those of the stripes, swords, crowns, and stars in the armies of the Muslim lands?! Where are the commanders, officers, and soldiers in those armies?!

Indeed, the brothers of apes and swine, the descendants of the murderers of the Prophets (as), are enjoying the sights of the killing of the people of Gaza and the destruction they have inflicted upon their buildings, and they find no one to put an end to their arrogance and insolence by eliminating their usurping entity, so they persist in their criminality and boast about it openly; and there is no response that heals the hearts of the Muslims!

Indeed, we remind the Muslims in general, and call upon their armies in particular, with the saying of Allah ﷻ Who said, ﴿وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم﴾ **“Kill them wherever you come upon them and drive them out of the places from which they have driven you out”** [TMQ Surah Al-Baqarah: 191].

The President of Uzbekistan's Visit to Georgia: A Gateway to Europe or a New Form of Dependency?

By: Islam Abu Khalil – Uzbekistan

Mirziyoyev's visit to Georgia was viewed by many as a routine diplomatic event; in reality, however, it may well be a significant indicator of Uzbekistan's geopolitical trajectory for the coming decade.

To view this visit merely in terms of bilateral relations between two nations would be to overlook the most critical aspect. The visit is not fundamentally about Georgia itself, but rather about the geopolitical path Uzbekistan will choose for the second quarter of the twenty-first century.

For the past thirty years, Central Asia's foreign trade transit relied primarily on Russia. Subsequently, China began making significant inroads into the region through investments, loans, and infrastructure projects. Now, the corridor extending across the Caspian Sea to Azerbaijan, Georgia, and Turkey is attracting far greater attention. It would be a mistake to interpret this shift solely as a matter of transportation; a transport route is invariably a conduit for political influence and a component of broader geopolitical calculations.

Thus, the fundamental question today is: Is Uzbekistan seeking to break free from the Russia-dependent transit system to achieve genuine independence, or is it merely forging a new dependency on other geopolitical centers?

The answer to this question must begin in Moscow.

For Russia, Central Asia is not merely a neighboring region; it is a vital component of its security, economy, and geopolitical influence. Should Uzbekistan strengthen its ties with Europe via corridors that bypass Russian territory, it would represent a shift of strategic significance for Moscow. The primary risk for Moscow lies not in the railway line itself, but in the emergence of alternative options for Central Asia. Consequently, Russia's likely objective would not be to block this corridor at all costs, but instead to maintain its economic influence, access to energy resources, and political leverage in the region, a stance consistent with any major power's pursuit of protecting its interests.

China, however, views this process differently; its primary instrument of influence is economic rather than military. China expands its reach through investments, industry, infrastructure, and trade. Even if the new Caucasus corridor becomes operational, China is likely to seek participation in it, rather than avoiding it. Its overriding priority is ensuring that its goods reach European markets and maintaining the continuity of economic relations.

The United States views this process through a different lens; for Washington, absolute dominance by Russia or China in Central Asia is unacceptable. Consequently, Uzbekistan's diversification of its foreign economic relations holds distinct strategic importance from the American perspective. In recent years, major economic agreements and investment plans have been discussed between Uzbekistan and the United States. Yet, despite repeated assertions of mutual interest, the critical question in any such cooperation remains unchanged: who dictates the terms, and who reaps the greatest benefit? Thus, in any external partnership,

the question of “on what terms?” must be asked before “with whom?”

Turkey represents a natural link in this chain, with its role bolstered by geography, language, and cultural affinity. However, it, too, acts in accordance with its own narrow nationalistic interests. Like any other nation state, Turkey prioritizes its own economic and political calculations above all else.

In my view, however, the most important question raised in this article lies elsewhere.

Why is it that in every international discussion regarding Uzbekistan, the interests of Russia, China, the United States, or Turkey are cited, while the interests of the people of Uzbekistan are relegated to second place?

In Islam, the state’s function is not merely to play a balancing game among foreign powers. The state is a trust, authority is a responsibility, and the Ummah’s wealth, both hidden and manifest, belongs to the people. Therefore, the primary question regarding any external agreement must be: How will this impact the people’s belief, security, and economy, as well as future generations?

If the path to Europe is opened, leading to the strengthening of Uzbek industry, the acquisition of technology, increased production, and the country’s transformation from a raw material exporter into a producer of high-value-added goods, then this would indeed serve the interests of the people.

However, if the new corridor serves merely to accelerate the plunder and export of gold, copper, uranium, gas, and other strategic resources, with foreign investments flowing in while the people's economic situation, the quality of education, and

productive capacity remain unchanged, then this shift will be merely cosmetic and superficial, leaving the fundamental nature of dependency intact.

Therefore, the true measure of Mirziyoyev's visit to Georgia lies not in ports or railways, but in the outcomes that will emerge in the coming years. Will Uzbekistan evolve into a state that makes independent decisions after diversifying its external orientation? Or will it remain just another significant arena of conflict in the rivalry between major powers?

No one can answer this question definitively at present.

However, one fact is clear: the interests of the Muslim people of Uzbekistan do not automatically align with the interests of Russia, China, America, or Europe. Protecting the vital interests of the people of Uzbekistan can only be guaranteed and secured if Islam is implemented as a way of life.

Not every path leading to Europe is a gateway to success; indeed, the opposite may well be true. Sometimes, a new form of dependency may lie behind that new door. Therefore, the most crucial task for Uzbekistan is not to move towards Europe, but to possess the political will to prioritize the interests of its people, regardless of the direction it takes. Allah ﷻ says, **﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾** “Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness” [TMQ Surah An-Nisa, 4:58].

A Change In Weather Regarding Relations Between the United States and Europe

By Ustadh Musab Umair, Wilayah Pakistan

On 6 July 2026, a press release from the British government issued a significant essay by Foreign Secretary Yvette Cooper, under the title “Britain’s place in the new world order” in which she stated, “Geopolitics is changing, too. The United States is pulling back from its traditional role as guarantor of global security, and while Europe, including Britain, has begun to step up, we must do more for ourselves. We may not be a military or economic superpower, but we can be a convening superpower – the country that brings others together and charts a collective way forward.”

The essay by the British Foreign Secretary reflects the atmosphere within the wider European political medium, which is intensely focused on the impact of the change in US strategy towards the global order. It is a significant change after decades, which is provoking questioning of established principles and stances within Europe. European-American relations have indeed seen several seasons.

Initially, early in its history, the US was distant from Europe, having rebelled against its occupation of the Americas and expelled its influence in some areas, or at least diminished it in others, using strategies such as the Monroe Doctrine.

The US then dramatically emerged from isolation within the Second World War. It sensed its relative strength over a Europe exhausted by war within its lands. Post World War Two, Washington exploited the opportunity by developing economic

dependence through the Marshall Plan and military dependence through NATO. The US established itself as the dominant power within a multipolar world order, cemented by multilateral institutions.

Faced with a strong challenge from Soviet Russia, the US then set upon expelling European influence from its former colonies within Africa, the Middle East and South Asia whilst positioning itself as the leader of the “free world.” America then exploited the European platform to progressively weaken Russia, despite the effective detente between Washington and Moscow engineered during the time of Kennedy and his counterpart Khrushchev.

The US then peaked in its dominance after the collapse of Soviet Russia. It began to command Europe in an unprecedented manner, leading it in its own endeavors, including its new crusades within the Muslim World. It simultaneously expanded its displacing of European influence aggressively, expunging the political medium of European influence in key Muslim states such as Pakistan and Egypt.

However, the US overextended itself in wars against the Islamic Ummah, and was harmed by the strong resistance. In addition, the rot of economic collapse began to set into the American state as its parasitic capitalist elite became excessive in their greed, in a domestic crisis that is compounded by fractures within its deep state, due to domestic conflict between the factions represented by the Republicans and Democrats.

The US sensed its own weakness, with its own intellectuals raising warnings about American decline. It then embarked on a way to maintain its supremacy over the multipolar world in the light of its diminished capabilities, by inciting conflicts between and

around the competing major powers. A key tactic was to “poke the Russian bear,” inciting a war between Ukraine and Russia, through which Europe was inevitably harmed. The weakness of European political thinking is evident in its failure to rapidly resolve the conflict through pressurizing Ukraine. Instead, Europe made the fatal error of siding with Ukraine, prolonging a destructive war within its domain. Under Biden, conflicts flared and burned competitors relentlessly.

The rise of Trump came with the rise of the attempt to remold the world order as a unipolar order. So, the incitement of conflicts to weaken competitors continued, along with burdening them with the results of the sudden American withdrawal from 66 multilateral institutions. America now wants to command the world, with the world paying the bills and bearing the costs. It accepts that regional alliances and institutions will inevitably strengthen and new ones will emerge. However, it has confidence that it can impose its global order due to the limitations in their scope, capabilities and vision.

Europe is now finding itself abandoned and scrambling to find its foothold, particularly within the military and security domains. Exhausted by the effects of the Russia-Ukraine war, and the after effects of the COVID 19 pandemic, Europe is visibly unsteady. Its political thinking has been weakened by decades of dependence and deferring to the United States. Amongst the European powers, Britain is shaking itself awake from its miscalculated dependence on the US, and drawing upon its centuries of expertise in cunning and deceit in an attempt to lead Europe on a new course, which may or may not converge with US interests. However, Britain is no longer the power it once was, a reality reflected in statements by its Foreign Secretary. Compounding

these challenges, Europe is beset by deep-seated historical conflicts that make achieving full unity a difficult prospect.

In all, Allah ﷻ is changing the atmosphere over the globe, including a key feature of geopolitics since World War Two, a strong bond between the US and Europe. It has significant implication upon the current generation of Muslims. Regarding the United States, the Ummah must strongly challenge its interests, expose its plans and remove its influence. Regarding Europe in general, and Britain in particular, the Ummah must keep the doors firmly closed to them, and not fall foul of their false promises. Europe is no less harmful than the United States, and no less hostile to the Deen of Islam. Thus, the ulema and carriers of the Dawah must be vigilant regarding any visit by the Europeans and the Americans to any Muslim capital, and expose their agendas powerfully. Moreover, it is upon the aware sons and daughters of the Ummah to seize the opportunities that present after weakening of ties between Europe and the US, to form a new major power, under the light and guidance of the Shariah Law of Allah ﷻ.

South Sudan Crosses the Red Lines by Annexing Abyei, A Feeble Response from the Sudanese Government

Ustadh Ibrahim Uthman (Abu Khalil), the official spokesperson of Hizb ut Tahrir in Wilayah Sudan, said in a press release: The National Elections Commission of South Sudan has approved the administration of the disputed Abyei region as one of the twelve electoral constituencies in Warrap State, out of a total of 102 geographical constituencies for the general elections scheduled for 22 December 2026...

The Ministry [of Foreign Affairs] reaffirmed Sudan's commitment to its legal rights as stipulated in the signed protocols and agreements, while emphasizing its commitment to maintaining good-neighborly relations. It also called upon the United Nations, international and regional organizations, and the friendly and sisterly states that sponsored the Abyei protocols and agreements to work toward implementing what had been agreed upon and to reject any unilateral actions taken outside the legal framework. Abu Khalil commented on the stance of the Sudanese government, saying: It is not surprising that the Government of Sudan—which is merely an extension of the previous government that oversaw the separation of South Sudan—has adopted such a disgraceful and humiliating position, one entirely unbecoming of what they claim is a sovereign state. Such a weak response will do nothing to deter South Sudan from proceeding with its plan to annex Abyei.

Ustadh Abu Khalil concluded his statement by saying: The Khilafah (Caliphate) State, which will return soon by the

permission of Allah, will restore the South to the embrace of its mother, Sudan. Indeed, it will unite Sudan with the rest of the Muslim lands so that the Khilafah will become the foremost state in the world, carrying light and good, and bringing humankind out of the darkness of capitalism and other man-made systems into the justice and mercy of Islam.

The Roots of Secularism in Sudanese Politics

By: Dr. Ahmed Abdel-Fadil – Wilayah Sudan

Secularism—defined as the separation of religion from life—is a tenet of the capitalist ideology that emerged from the compromise reached between the Church and European thinkers and philosophers during the Renaissance. It is neither grounded in reason nor compatible with the human innate nature (فطرة fitrah) with which Allah created humanity; religiosity is an innate, instinctive human trait that no force can eradicate. Furthermore, reason dictates that the Creator—who fashioned and perfected human beings—would not abandon them to navigate life without a guiding system, leaving them to descend to earth only to flounder, go astray, and suffer misery. As Allah ﷻ says, ﴿قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ **“We said, ‘Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance—there will be no fear concerning them, nor will they grieve.”** [TMQ Surah Al-Baqarah: 38].

Tracing the roots of secularism in Sudanese politics reveals that it took hold during the era of British colonialism. Britain introduced these concepts through intellectual, political, and cultural subversion; because the people of Sudan are Muslims, they did not naturally embrace or assimilate secular ideas that alienated them from their belief—even if that attachment was primarily emotional. Consequently, the most effective strategy for introducing and marketing secularism was to channel it through religious and sectarian leaderships. Britain thus fostered religious and sectarian groups that appeared outwardly pious and devout,

yet harbored secular ideologies regarding governance, politics, and society. When these groups called for the expulsion of colonialism and the liberation of the country, they fell into a trap: some adopted the slogan “Sudan for the Sudanese,” while others advocated for union with Egypt—ultimately resulting in Sudan’s separation from Egypt. None of these groups adopted Islam as the foundation of the state; instead, they entrenched the nation-state defined by Sykes-Picot borders, effectively becoming implementers of secularism in governance.

The British did not stop there; they employed a second method to spread secularism by fostering armed struggle groups. These groups exploited grievances regarding injustice, marginalization, and the lack of services and security. While they raised the banner of liberation, they were in reality secular—even adopting separatist ideas like the “right to self-determination,” which led to the South’s separation from the North; Darfur is now following the same path.

The colonialist power went even further, employing a third—and perhaps most dangerous—method: groups ostensibly associated with Islam that advocate for the Deen and call for the implementation of Shariah Law of Allah ﷻ. Yet, lacking true awareness, they slid into secular ideas cloaked in Islamic garb, mistakenly believing these concepts to be part of Islam. They unwittingly championed ideas such as democracy—equating it with Shura (شورى consultation)—as well as concepts like liberty, human rights, market policies, and privatization.

When these tactics were exposed and their true, flawed nature became apparent to the nation, this disbeliever—in his push for secularism—resorted to a fourth and final method: openly and boldly advocating for secularism without any embellishment or

sugar-coating. As Allah ﷻ said, **﴿وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً﴾** **“They wish you would disbelieve as they disbelieve so you would be alike.”** [TMQ Surah An-Nisaa: 89]. Thus emerged those Sudanese political groups and forces that explicitly advocate for secularism in their conferences, seminars, and forums. They flew to a conference in Nyon, Switzerland—held from June 23 to June 27, 2026, at the invitation of the French organization Promediation—as part of international and regional efforts to foster dialogue among Sudanese civil and political forces regarding ending the war and launching a political process. These forces include the Democratic Forces of the Revolution Alliance (Sumoud), the Democratic Bloc, the National Movement Forces Alliance, led by Tijani Sisi, the Popular Congress Party, led by Ali Al-Haj, and the Umma Party, Mubarak Al-Fadil’s faction. The gathering comprised 25 Sudanese political figures, alongside observers from the International Quintet Mechanism and various international stakeholders, to discuss the future of Sudanese decision-making. These are the very same forces that had previously embraced secularism in earlier conferences, such as the Nairobi conference on May 24, 2026.

When the colonialist disbeliever demands that these political forces present secularism in this manner, he has no other cards left to play; it is a case of either adopting it as he desires or being replaced by other agents. Indeed, Khalid Salk—a leader in the “Qahat” (FFC) movement—brazenly declared that he “will not rest until CEDAW is implemented, whether through parliament or an elected government, and regardless of whether the people consent or not.” Do such calls find acceptance among the public of Sudan?

Anyone observing public opinion in Sudan finds that secular ideas have gained neither acceptance nor traction, save through deception. The truth has been laid bare, and the flaws exposed; when former Prime Minister Hamdok—following the December 2019 movement—adopted a curriculum overhaul that introduced secular concepts, the public vehemently rejected and condemned it, forcing the Chairman of the Sovereignty Council to issue a decree freezing the curriculum. Even specific proposals—such as the normalization of homosexuality and the adoption of CEDAW—were rejected outright. The people of Sudan hold these secularists responsible for the country's ongoing woes.

In reality, the system currently applied in Sudan is essentially secular; the capitalist model governs the state, the economy, politics, and the penal code, with secularism permeating every facet of the government. The military figures installed by the US are tasked with enforcing secular rule, normalizing relations with the Jewish entity, and preventing the return of Islam to the seat of power. Added to this agenda is the goal of detaching Darfur from Sudan and fragmenting the country into smaller secular statelets that are easily controlled and plundered of their resources.

The radical solution to Sudan's problems lies in uprooting secularism from Sudanese politics and revitalizing the foundations of the Islamic belief. By reconnecting the seed to its roots, a tree will grow with firm roots and branches reaching toward the heavens. Islam will thus return as a comprehensive system of life, where sovereignty belongs to the Shariah rather than the people. The people will possess the authority to pledge the Bay'ah of allegiance to a single Khaleefah (Caliph) for the entire Islamic Ummah—an Imam who adopts the constitution

and laws based on sound Ijtihad (Shariah deduction), as detailed extensively by Hizb ut Tahrir—thereby restoring the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood.

Peoples Revive When They Possess Their Own Project Emanating From Their Aqeedah

It is time for the Muslims of Iraq to realize that true reform does not begin with media campaigns or flashy slogans, but rather with a radical change that rebuilds the state on the foundation of justice and safeguarding people's rights, not on the basis of power-sharing and interests.

Peoples are not deceived forever, and history teaches us that peoples only rise when they uproot the causes of corruption from their very roots, not when some corrupt individuals are replaced with others.

Iraq deserves to be the master of its own decision, free from all forms of subjugation and foreign dictates, and to choose its future through the will of its sons and daughters. This will only be achieved when its people realize that the revival of peoples begins with liberation from every constraint that confiscates their will, and with serious work to establish a system that expresses their Aqeedah and values and preserves their sovereignty.

Let your will be stronger than all foreign pressures, and reject all forms of subjugation; for nations only regain their standing when they possess their independent project, emanating from their identity and values.

This is the pioneering Hizb ut Tahrir, whose people do not lie, calling you to the ship of salvation, and calling you to the honour of this world and the bliss of the Hereafter; so come forth to restore your honour and dignity.

Festivals of Obscenity and Debauchery in the Land of Al-Bukhari and At-Tirmidhi

By: Yaqoub Ibrahim – Wilayah Sudan

A beer festival was held in the center of Tashkent during the period from June 5 to 7, 2026. On the occasion of this festival, some parts of Taras Shevchenko and Sayyid Baraka streets were closed for several days. According to the announcement, the festival included: live musical performances, segments presented by DJs, booths and areas for selling food, beer beverages, and various entertainment activities and events. The festival continued daily from 4 pm to 11 pm.

Tens of thousands of young people and foreign tourists participated in the festival, and large quantities of beer were distributed for free, to the point that it was served in barrels, and some attendees sprayed it on each other and amused themselves with that. A few days later, this festival was also held in the city of Samarkand.

Ar-Rayah: In response to this wrongdoing, many Muslims and the general public, especially fathers and mothers who are protective of their children's future, expressed severe displeasure and great indignation towards its organizers and participants. Nevertheless, no stance or comment was heard from the Imams of masjid, religious officials, ulema, or the mufti!

O Ummah of Islam, O descendants of Al-Bukhari, At-Tirmidhi, and Burhan al-Din al-Marghinani: to which path are your rulers leading you? And to which way are your ulema calling you? Is it not time for you to wake up? Is it not time for you to recognize your ruler and your alim? So whom do you follow? And to whom

do you listen? And to whom do you entrust the reins of your affairs?

The Civil State and the Challenges of Reality

By: Ustadh Nasser Reda*

The term “civil state” has recently emerged and gained currency within political circles in Muslim lands. This occurred after democracy lost its luster in the public imagination and its incompatibility with the creed of great Islam and its tolerant rulings became apparent. Since the disbelieving, colonialist West—along with its agents in Muslim lands—failed to successfully market or promote democratic ideology, they introduced the term “civil state” as a form of deception; in reality, it is the very same democratic system of governance—defined, as they claim, as rule by the people according to the people's will.

The civil state is defined as an institutional political system based on equal citizenship, the rule of law, and equality among all individuals regarding rights and obligations. It is associated with the nation-state, or territorial state, model established by the Peace of Westphalia in 1648—following the Thirty Years’ War between Catholics and Protestants—which created a reality that compelled European nations to agree on defined borders for each state. While this concept may appear convincing, it carries the seeds of its own corruption in three respects:

Firstly: It assigns the role of legislation to people instead of the Lord of the people, Allah ﷻ. This is the root of corruption in any ideology not founded upon divine revelation; human beings are

unfit to act as legislators due to the limitations of their intellect—being inherently imperfect, incapable, and in need.

Secondly: Under the capitalist ideology of the civil state or democracy, adherence to the law implies that—provided one avoids legal repercussions—one is free to do anything. The reports of corruption and the Epstein Island affair in the disbelieving West, along with the exposed scandals involving politicians and rulers, serve as evidence of this. In contrast, Islam is implemented first through the individual’s piety toward Allah ﷻ, then through the influence of a society that enjoins good and forbids evil, and finally through the power and authority of the state.

Thirdly: There is scarcely a state on earth that does not contain groups of diverse ethnicities, races, and religions; yet, the civil, democratic state has failed to successfully manage their coexistence within a single territory. Under the pretext of protecting minority ethnic groups and guaranteeing their rights, the concept of proportional representation in political life was devised, taking into account the distinct characteristics of each group.

The most prominent challenges facing the civil state in Muslim lands are:

Firstly: Its stance on Deen. It prohibits the existence of any legislation or laws derived from Islamic belief—contrary to the words of Allah ﷻ Who said, ﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَنْ لَا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ **“Legislation is not but for Allah. He has commanded that you worship not except Him”** [TMQ Surah Yusuf: 40]—which causes

Muslims to reject it. Islam is a religion that encompasses the state and all systems of life, ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ﴾ “**And We have sent down to you the Book as clarification for all matters**” [TMQ Surah An-Nahl: 89].

Secondly: The presence of diverse races and ethnicities within Muslim lands—a feature of every country, alongside sectarian differences in some. How has the civil state addressed this challenge? The Dutch thinker Arend Lijphart devised “consociational democracy” as an alternative to traditional majoritarian democracy. He argued that a society diverse in ethnicity, religion, and sect requires proportional representation for all groups in government—based on a quota system—along with a veto right for minorities. The result was administrative and governmental bloat, as well as government failure due to the appointment of unqualified individuals to high-ranking state positions. Examples include the breakup of Yugoslavia into seven states and the division of Sudan into two; the trend of fragmentation continues. In contrast, Islam works to forge unity among peoples and addresses the issues of individuals and society as human matters—transcending race, color, gender, or religion—through legislation derived from Divine Revelation rather than human whims.

Thirdly: The adoption of political pluralism—while excluding parties based on Deen—in Muslim lands will inevitably lead to the emergence of Islamic parties and groups. This creates an ideological conflict that threatens the stability of governance, causes the civil government to fail, and paves the way for the military to seize power through a coup.

Fourthly: The concept of dividing power and wealth among societal factions frames governance as a “cake” to be sliced up and wealth as spoils for politicians to seize. In contrast, Islam views governance as a responsibility, a trust, and a Shariah obligation of benevolent guardianship. Islam has established specific Shariah rulings regarding this, outlining how authority is acquired and how resources are distributed among all; a ruler is entitled to nothing from it beyond fair compensation, and political work is regarded as an act of worship and obedience to Allah ﷻ, not a means of employment or profiteering.

In summary, the call for a “civil state” is essentially a call to exclude Islam and its systems from public life and to replace the Shariah of Allah ﷻ with man-made, secular laws.

Consequently, it is impermissible to govern by such a system or to advocate for it. As Allah ﷻ says, ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ **“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves”** [TMQ Surah An-Nisaa: 65]. Instead, the Shariah obligation is to call for the implementation of the Shariah Law of Allah ﷻ within the state of the Khilafah (Caliphate), thereby averting the death of Jahiliyyah (pre-Islamic ignorance) against which the Messenger of Allah ﷺ warned.

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Where Is the European Economy Headed?

By: Nabil Abdel Karim

The question facing Europe is no longer merely about how to restore economic growth rates, lower inflation, or contain energy crises; it has evolved into a much deeper inquiry: How can the continent maintain its strategic security without sacrificing its industrial capacity, and how can it shield its economy from global competition without abandoning the economic model that drove its prosperity for decades?

Since the end of the Cold War, Europe has built its economic model on three pillars: cheap Russian energy, open trade with the Chinese market, and a reliance on the United States for security. This model created an ideal environment for the flourishing of European industry—particularly in Germany, which became the engine of the European economy by combining low-cost energy, vast foreign markets, and the security stability provided by the American umbrella.

However, this equation began to unravel gradually, then collapsed rapidly with the outbreak of the Russia-Ukraine war. Europe lost its primary source of cheap energy, and production costs soared to unprecedented levels. Simultaneously, economic relations with China entered a phase of strategic uncertainty, while the United States shifted from being merely a security ally to an economic competitor seeking to lure European investments and industries to its own shores.

Amidst these shifts, a new challenge has emerged: the need to rebuild European defense capabilities. Years of reduced military

spending and reliance on NATO have left many European militaries ill-prepared to face an increasingly volatile security environment. Consequently, European governments rushed to increase defense budgets and launch extensive programs to modernize their militaries and expand military industries.

However, these security imperatives collided with a highly complex economic reality. The continent simultaneously requires massive investments to rescue its civilian industries, support the transition to a green economy, advance technology, foster innovation, and maintain competitiveness vis-à-vis the United States and China. Amidst limited resources, high public debt levels, and slowing growth, defense and industrial spending have found themselves competing for the same financial pools.

Thus, Europe faced an equation it had not encountered in decades: security demands a robust industrial base, and industry requires enormous investment, yet increased military spending drains the resources available to support the civilian economy. At the same time, the continent cannot fully close its markets to China—given its reliance on Chinese products and supply chains—nor can it match the scale of financial incentives the United States offers to attract industries.

This paradox is neither a temporary financial crisis nor merely a direct consequence of the war in Ukraine; rather, it reflects a profound shift in the structure of the global economic system. Competition is no longer decided solely by trade volume or low production costs; instead, it is increasingly measured by a nation's ability to protect its industries, secure its supply chains, and transform the economy into an instrument of geopolitical power. Thus, understanding current European policies requires looking beyond economic decisions in isolation from the strategic

environment; instead, one must recognize that Europe has entered a new phase—shifting from the logic of an open-market economy to that of a national-security economy. In this new context, industry, energy, technology, and defense spending have become interconnected elements of a broader struggle to redefine the continent’s position within an international order increasingly characterized by polarization and great-power rivalry.

The days ahead hold many surprises, particularly on the economic and geopolitical fronts; the impending changes will inevitably reshape the prevailing international order. All indicators suggest that this order is losing its legitimacy by the day, showing signs of age and frailty. It awaits only the emergence of an alternative ideology possessing the qualities of leadership to sweep it from the face of the earth.

No ideology is capable of this save the Islamic ideology; it alone can steer the world toward safety and deliver it from the hardship in which it has been mired for decades.

For this ideology to emerge on the global stage and spread its light and justice, it requires sincere men—men who have honored their covenant with Allah ﷻ and resolved to resume the Islamic way of life and establish the Khilafah Rashidah (Rightly-Guided Caliphate), thereby fulfilling the glad tidings of the Messenger of Allah ﷺ, «ثُمَّ تَكُونُ خِلَافَتُهُ عَلَىٰ مِنْهَاجِ النَّبُوءَةِ»، **“Then there shall be a Khilafah (Caliphate) on the Method of the Prophethood.”**

O young men and women of the Islamic Ummah, the decision today lies in your hands. If we hold fast to the firmest rope, the Rope of Allah ﷻ, cast off these traitorous rulers and their lackeys, sever Western control over our lands and resources, and establish the Khilafah (Caliphate), then the Ummah’s honor and glory will—by Allah’s leave—be restored in the very near future. So come,

and work with us to establish it, that we may hasten goodness for this Ummah and for the entire world.

Allah ﷻ said, ﴿وَأَلَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا﴾ **“And if they had remained steadfast on the path, We would have given them abundant water to drink”** [TMQ Surah Al-Jinn: 16].

The Path for the Muslim Countries to Emerge from the Corruption Imposed on Them by the Colonialist West

Regarding the real solution for Muslim countries to emerge from this systematic corruption imposed on them by the colonialist disbelieving West, which has reinforced it with laws that make the corruption of institutions and individuals supported by state authority and beyond accountability:

Emerging from this reality obliges us to return to the true roots that united us and made us a state that ruled for more than 1300 years, namely, the method of the Messenger of Allah ﷺ and his way of building the state. So that we may restore our glory, which we lost by abandoning the firmest handhold, the unbreakable bond mentioned in the Noble Quran, and so that we may fulfil the glad tidings of our noble Messenger ﷺ regarding the establishment of the Khilafah Rashidah (Rightly Guided Caliphate).

However, this matter is not achieved through supplication and slogans. Instead, it is achieved through diligent work to change public opinion within the Ummah, so that it becomes a public opinion born of a general awareness, adopting the ideas and Shariah rulings of Islam.

All praise is due to Allah ﷻ that there are those who have adopted this project, followed in the footsteps of the Messenger of Allah ﷺ, and formed a party refined in its ideas, adhering firmly to everything in the Book and the Sunnah of His Messenger ﷺ, and have prepared all that is necessary for the establishment of the Khilafah (Caliphate) state, Allah willing.

So, O people of military strength and protection, and O people of goodness, rise up and march with Hizb ut Tahrir, so that we may raise the Kalimah of Allah ﷻ as the Highest, establish His state, and rule by His Shariah Law, so that He may be pleased with us, and we return as Allah ﷻ, the Mighty and Majestic, said, ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ﴾ **“You are the best Ummah ever raised for humanity, you encourage good, forbid evil, and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious”** [TMQ Surah Aali Imran: 110].

The Security of the Muslims is Achieved Neither By International Balances Nor by Western Promises

Indeed, all the armies of the Muslims must realize the truth of their role, that they are not for protecting the rulers, but for protecting the lands and sanctuaries, and for carrying the Risaalah message of Islam to the world.

Therefore, it is their duty to move to cut off the root of the usurping Jews, and to rise up in support of our people in Gaza and all of Palestine, and our people in Syria and other lands that have been afflicted by the criminality of the Jews.

The inevitable upcoming confrontation with the Jewish entity obliges all the sons of the Ummah to prepare for it. And if the rulers or armies fall short and neglect their duty, it becomes incumbent upon the Ummah to move to enjoin what is right and forbid what is wrong, and to restrain the hands of the negligent, so that we may be fully prepared to engage in the great confrontation with the Jewish entity, so that victory may be our ally, as Allah ﷻ, Mighty and Majestic, has promised us, and as His Messenger ﷺ gave us glad tidings with his saying, «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ فَيَقْتُلُهُمُ الْمُسْلِمُونَ، حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ أَوْ الشَّجَرُ: يَا مُسْلِمُ يَا عَبْدَ اللَّهِ، هَذَا يَهُودِيٌّ خَلْفِي» "The Hour will not come until the Muslims fight the Jews and the Muslims kill them, so that the Jew will hide behind the rock and the tree, and the rock or the tree will say: O Muslim, O servant of Allah ﷻ, there is a Jew behind me, so come and kill him, except for the gharqad (boxthorn), for it is one of the trees of the Jews."

Indeed, the security and dignity of As-Sham will not be achieved by international balances or Western promises, but rather by cutting off the hand of the aggressor, uprooting his foothold, and avenging the blood, honor, and sanctuaries of the Muslims after establishing rule according to what Allah ﷻ has revealed, under the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood.

O People of the Blessed Land of Palestine

Do not stain yourselves with what the Palestine Liberation Organization (PLO) has stained itself with. Respond to the call of Allah ﷻ, Who said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا﴾ **“O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly”** [TMQ Surah Al-Anfal: 27].

Indeed, Al-Masjid Al-Aqsa and the Blessed Land of Palestine are in need of believing men who have been true to Allah ﷻ and His Messenger ﷺ, men who will rouse the Islamic Ummah and its armies to establish the Khilafah (Caliphate) and liberate Bayt al-Maqdis; men who will rouse the Islamic Ummah to carry the Risaalah message of Islam through Dawah and Jihad for the sake of Allah ﷻ.

Know that obeying America and the Jews is a clear loss. Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَطِيعُوا الَّذِينَ كَفَرُوا يَرْدُوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا﴾ **“O believers! If you yield to the disbelievers, they will drag you back to disbelief and you will become losers. But no! Allah is your Guardian, and He is the best Helper”** [TMQ Surah Aali Imran 149–150].

The victory of Allah ﷻ for the believers comes through their firm perseverance upon the truth and their sincere reliance upon Allah ﷻ.

So make reliance (tawwakul) upon Allah ﷻ, Al-Qawwi, Al-Azeez, in whose hand is the victory, and He is the Subjugator over His servants. Whatever corruption America and the Jews are spreading on earth will, by the Will of Allah ﷻ, be turned back upon them as humiliation, destruction, and ruin. Allah ﷻ said,

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ “Such is the crushing grip of your Lord when He seizes the societies entrenched in wrongdoing. Indeed, His grip is terribly painful and severe” [TMQ Surah Hud: 102].