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O Muslims Around the World: We are on the threshold of a golden opportunity to strive toward making our Islamic ideology manifest through the emergence of the Khilafah Rashidah (Rightly Guided Caliphate) state that Allah ﷻ has promised us. So spare no effort and be supporters of those striving to resume the Islamic way of life, so that we may restore our glory, our strength, and our dignity which we lost when we abandoned our fundamental issues, foremost among them the head of the affairs, the Khaleefah (Caliph), who will rule according to Shariah Law of Allah ﷻ and save the Ummah and the world from the oppression of capitalism.

Where Is Lebanon Headed?

By: Engineer Magdy Ali

It has become evident that official Lebanon—represented by President Joseph Aoun, Prime Minister Nawaf Salam, and Parliament Speaker Nabih Berri—is moving toward a peace process with the Jewish entity. Aoun articulated this during his meeting with US President Trump, stating, “The ultimate goal is to end the state of hostility between Lebanon and Israel forever.” Similarly, the Parliament Speaker is described as hailing from the South, supporting the cessation of hostilities, and exerting significant effort; indeed, the Speaker himself emphasized his rapport with the President and the Prime Minister—despite their prominent roles in steering toward peace with the usurping Jewish entity—by saying, “My relationship with President Aoun is excellent, and my relationship with Prime Minister Salam is enduring.”

Meanwhile, during his meeting with Aoun, Trump declared, “The Abraham Accords have been very successful, and many countries will join them later”—a remark likely alluding to both Lebanon and Syria.

On the ground in southern Lebanon, the military situation indicates continued aggression by the Jewish entity. However, it is clear that the Hezb of Iran in Lebanon—which had repeatedly vowed to retaliate against attacks and refused to return to the November 2024 ceasefire agreement—is now restrained from responding. This restraint stems from the Hezb’s self-imposed adherence to the Memorandum of Understanding between the US and Iran, and its refusal to commit to the framework

agreement between the Lebanese authorities and the Jewish entity. It is also bound by Iranian assurances not to engage in the current wave of escalation between the US and Iran—a conflict that began thirteen days ago and is currently marked by a cautious lull—leaving the Hezb’s stance regarding recent political developments limited merely to rhetorical posturing. The Hezb of Iran—through its MP Fadlallah and other Hezb lawmakers—has announced that it will not resort to street protests, nor will it withdraw from or undermine the government.

This is in addition to the military coordination on the ground between the Jewish entity and the Lebanese authorities—under American auspices—within the so-called “pilot zones.”

All these circumstances—whether stemming directly from the political authority or indirectly from various political factions—indicate that Lebanon is steadily moving toward a lasting peace with the Jewish entity. This is an outcome America desires and vigorously champions, even if it requires pressuring the Jewish entity—at this juncture—to curb the very aggressions that embarrass the Lebanese authorities and domestic political factions.

America has employed every possible means to cement the process of launching direct negotiations between Lebanon and the Jewish entity. This began with attempts to eliminate the military presence of armed groups in Lebanon under the pretext of restricting arms solely to state control, followed by the Jewish entity’s criminal strikes, and then by linking the Lebanon issue to Iran—thereby portraying America as a champion of Lebanese sovereignty by opening a direct path for the country, independent of Iran. The ultimate result of all this is Lebanon’s open and direct pursuit of a peace process with the Jewish entity—a process that

recognizes its right to neighborly relations, its right to occupy the blessed land of Palestine, and its right to a lasting peace; a peace that entity does not deserve so long as it occupies even a single inch of Muslim land.

On the surface, the current reality suggests that Lebanon is heading toward the “Abraham Accords”—or whatever name such agreements might bear—but is this what will actually come to pass? The promise of Allah—Mighty and Majestic is He—and the glad tidings His Messenger ﷺ regarding the fighting of the Jews and their expulsion from Muslim lands—along with the return of the Ash-Sham to its status as the heartland of the Muslim World—is an inevitable reality. There are many indications of this: it has been demonstrated that Muslims, in general, do not require vast resources to fight the Jews—as evidenced by events in Gaza since Operation Al-Aqsa Flood—or even to confront America, as a faction of Iran’s Islamic Revolutionary Guard Corps has done, and continues to do, challenging—albeit for strategic interests—America’s immense military might. Furthermore, it has become apparent that the Ummah occupies a geographical position enabling it to strangle its enemies; the Strait of Hormuz is a prime example. Imagine, then, a scenario involving the straits of Gibraltar, Malacca, the Bosphorus, the Dardanelles, and Bab al-Mandab, as well as the Suez Canal, all under the unified command of a leadership devoted to Allah ﷻ, His Messenger ﷺ, and all the Muslims—specifically, the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of the Prophethood, leading an Ummah yearning for honor and empowerment. All of this—and more than can be detailed here—confirms that the various agreements currently being concluded will soon vanish into thin air, by the permission of Allah ﷻ; and the ultimate

outcome belongs to the pious, fearing Allah, if Allah—Blessed and Exalted is He—wills it.

Morocco in U.S. Security Calculations: Is It Becoming a New Atlantic Hub?

By: Ustadh Ahmed Al-Taie – Wilayah Iraq

By: Engineer Wissam Al-Atrash

The rapid transformation in U.S.-Moroccan military relations can no longer be viewed merely as a partnership vying with Britain for influence. Instead, we are witnessing a serious move to displace Britain's influence entirely, exploiting the strained relations between Morocco and Algeria. In a short span, the relationship has evolved from basic bilateral defense cooperation into a more complex arrangement—a long-term partnership spanning a full decade that links Moroccan geography with U.S. security interests in the Western Mediterranean and Africa.

On April 16, 2026, the United States and Morocco signed a military cooperation roadmap for the 2026–2036 period, concluding the 14th session of the U.S.-Morocco Defense Consultative Committee. This agreement builds upon the 2020 military cooperation pact aimed at countering shared threats, which had previously established a ten-year framework for defense cooperation between the two states.

However, the distinction between the two agreements lies in the nature of the current phase. While the 2020 agreement focused on enhancing cooperation and coordination to address security challenges, the new roadmap reflects a shift toward a broader partnership encompassing military technology, defense industries, cybersecurity, training, and the exchange of expertise. Consequently, the relationship is becoming less tied to situational

issues and more aligned with a long-term strategic vision. Approximately three months later, the most significant practical step was taken when the Royal Moroccan Armed Forces and U.S. Africa Command (AFRICOM) signed a memorandum of understanding on July 13, 2026, to establish the African Multi-Domain Training and Experimentation Center (AMTEC) in the city of Tan-Tan.

The memorandum was signed at AFRICOM headquarters in Stuttgart, Germany, by General Mohammed Berrid, Inspector General of the Royal Moroccan Armed Forces and Commander of the Southern Zone, and General Dagvin R.M. Anderson, Commander of U.S. Africa Command.

The project—which will include a multi-domain training area, a drone academy, and an innovation and experimentation center—demonstrates that the focus has shifted beyond traditional military exercises toward domains that define the nature of modern warfare: artificial intelligence, electronic warfare, unmanned systems, and the ability to test technology in real-world operational environments.

This highlights the importance of the link between the roadmap and the planned center. The center is not an isolated project; rather, it appears to be part of a broader vision aimed at building regional military capabilities aligned with U.S. standards and technology.

To understand this, one must consider the development of U.S. strategy following the Cold War. NATO, originally established to counter the Soviet Union and defend the Atlantic region, saw its role expand after the collapse of its traditional adversary. Its activities are no longer confined to collective defense within the borders of its member states; instead, the alliance has engaged in

operations beyond its original scope—as seen in the Balkans and later in Libya in 2011.

This development has not diminished the alliance's importance, but it has altered the nature of its operations. The United States has increasingly come to rely on a network of partners outside the formal membership—nations possessing strategic locations and regional capabilities that enable them to play forward-deployed security roles. Morocco is a prime example of this; while not a NATO member, it is a Major Non-NATO Ally of the United States, maintaining advanced defense ties with Washington. Through such partnerships, the U.S. seeks to align Morocco with a strategic vision centered on maintaining influence through lower-cost means that rely more heavily on allies.

Morocco's importance lies, above all, in its location. It overlooks the Atlantic Ocean, controls a western gateway to the Mediterranean, and sits near the Sahel—one of the world's most volatile regions. Consequently, its value in U.S. strategic calculations stems not merely from its military strength, but from a geography that bridges three strategic spheres: the Atlantic, the Mediterranean, and West Africa.

This highlights the significance of the Atlantic dimension. International competition no longer revolves solely around land-based military bases; it now encompasses ports, trade routes, energy security, and supply chains. Amidst the growing economic presence of China and the expanding security footprint of Russia in Africa, the United States has become increasingly focused on building a network of partners capable of safeguarding its interests across a vast expanse stretching from West Africa to the Mediterranean. In this context, Morocco gains added significance

due to its multifaceted ties: a defense partnership with the United States, economic relations with Europe, which some seek to weaken, a growing economic presence in West Africa, and an opening toward new defense-related technologies following normalization agreements with the Jewish entity.

However, this shift cannot occur without regional repercussions, particularly for Algeria. Even if US-Moroccan cooperation is not explicitly directed against it, Morocco's changing position within Western security networks will undoubtedly impact Algeria's surrounding strategic environment.

Algeria finds itself facing a new reality: a Western partner bolstering its military and technological standing to the west; a Sahel region—once a vital sphere of influence for Algeria—undergoing a profound restructuring as French influence wanes in favor of the US; and intensifying international competition over Africa.

Yet, these transformations can also be viewed from a different perspective. Algeria possesses significant strengths: a strategic geographic location, substantial energy resources, and considerable human and military capabilities. The current phase could serve as an opportunity to redefine its international standing by diversifying partnerships and building a domestic industrial and technological base—particularly in heavy industry—while reducing reliance on foreign sources.

International experience demonstrates that nations maintaining independent decision-making are not necessarily those that isolate themselves from everyone; rather, they are the ones capable of engaging with major powers from a position of parity. This lesson may prove significant for Algeria and for any state seeking liberation from the yoke of colonialism.

Ultimately, the US-Moroccan military roadmap and the AMTEC project in Tan-Tan reflect a shift in the nature of how influence is built in the twenty-first century; power is no longer constructed solely through military bases, but through networks of partnership, technology, and centers of influence.

The question remains open: Will Morocco truly evolve into a pillar of the US security architecture in the Atlantic and Africa? Yet, a deeper question persists: Will the Maghreb region remain merely an arena where the agendas of others compete, or is it capable of reclaiming its historic role through an indigenous civilizational project that restores the region's stature?

The promised Khilafah Rashidah (Rightly-Guided Caliphate)—with the values of knowledge, civilization-building, and justice it embodies—provides the framework for a genuine revival. This would transform North Africa into an active participant in shaping the future, rather than merely a theater where maps of international influence are drawn. Allah ﷻ said, ﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ **“And Allah has full power and control over His Affairs, but most of the people know not.”** [TMQ Surah Yusuf: 21].

Nothing Can Solve Africa's Problems Except Islam

An African Health Summit was held in Accra, the capital of Ghana, on Tuesday and Wednesday, 21–22 July 2026. The summit focused on strengthening health sovereignty, achieving universal health coverage, accelerating continental efforts to eliminate HIV/AIDS and tuberculosis by 2030, reducing maternal mortality, and expanding local pharmaceutical manufacturing across Africa.

In this regard, a press release issued by the Central Media Office of Hizb ut Tahrir stated that, “Whoever examines the issues discussed at the summit will find that they are the natural consequences of the capitalist system—whether through its implementation in Africa and elsewhere or through the colonial domination of African countries by the major capitalist powers. Africa has suffered more than any other region from this colonialism, particularly because of the intense colonial rivalry among the major capitalist states following the end of the Second World War, especially since the 1960s.²

The press release added, enumerating Africa's bounties and how they are squandered, “It is well known that Africa is one of the richest continents in the world, particularly in terms of water resources, agriculture, forests, precious and strategic minerals, as well as oil and natural gas. Instead of these resources belonging to their people, they became the object of exploitation by colonial powers. As a result, Africa's peoples became among the poorest in the world. The continent has also suffered from widespread illiteracy, especially in countries that were not governed by Islam. Consequently, millions of African lives have

been sacrificed as fuel for the conflict among the colonial capitalist powers.”

The release affirmed that what Africa suffers from is caused by the capitalist system that imposes its hegemony over the world, saying, “The greatest calamity facing the world is the colonial capitalist system, which has stripped Africa and other regions of their wealth, spread the glorification of personal freedoms, and installed loyal agents who are committed to serving its interests and implementing its plans. Its plundering of Africa's wealth has produced extreme poverty. Its glorification of personal freedoms has, according to the statement, led to devastating diseases such as HIV/AIDS. Its installation of loyal rulers has resulted in poor healthcare, poor governance, and severe poverty.”

For Africa to rid itself of this bitter reality, the press release said, “Africa has no way out of this bitter reality except by adopting a correct ideology, and the only correct ideology is Islam. Through it, the level of awareness among its people would rise, colonialism would be eliminated, genuine progress would be achieved, client agent rulers would be removed, all of Africa's problems would be solved, and its looted wealth would be restored.”

Finally, the release said, “The Central Media Office of Hizb ut Tahrir presents the Islamic ideology to the people of Africa, particularly to its intellectuals, opinion leaders, and influential figures. It presents Islam with its rational creed, which convinces the human intellect and accords with human nature, along with the system that emanates from that creed. It calls upon them to adopt this ideology, to work toward establishing public opinion in its favour throughout the countries of Africa, and to achieve a comprehensive and genuine revival. It also invites them to

contact the party through its website, email address, and telephone numbers listed below the statement so that they may receive books and publications explaining this ideology and its solutions to humanity's problems.”

The press release concluded by reminding the Muslims in Africa of the saying of Allah ﷻ Who said, ﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبَعَ * وَمَن أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾ “But if there come to you guidance from Me, then whoever follows My guidance will neither go astray nor suffer. But whoever turns away from My Reminder, for him is a life of hardship” [Surah Ta-Ha 123–124].

When Will the Armies of the Muslims Rise to Purify the Blessed Land from the Jews?!

On Friday, July 24, 2026, four martyrs fell in the town of Tell, near Nablus, while defending themselves and their town against attacks by settlers and their protectors from the murderous, criminal Israeli army. Although one of the attackers was killed with his weapon, which had been seized from him, the villagers were unarmed and defenseless, possessing nothing but their bare chests to receive the bullets of hatred and brutality.

In this regard, the Media Office of Hizb ut Tahrir in the Blessed Land of Palestine issued a press statement, which included the following:

“Crime after crime continues, and so do the tiresome, repulsive statements of condemnation. Even more repugnant than their pronouncements were their earlier call for popular resistance against the settler mobs. The Abbas Authority shirked its responsibility, shifting the burden onto those powerless and helpless. Then, when the people stood up to the settlers, they found the criminal army siding with its settlers, while the Authority did not lift a finger, except for condemnation, denunciation, and disapproval. This is hardly surprising from those who have made the treacherous Oslo Accords their guiding principle, sanctified security coordination (agency), and deemed recognition of the usurping entity a prerequisite for anyone running in municipal or legislative elections!

The people of Palestine, especially those in the West Bank and Gaza, with their prisoners and those at Al-Aqsa Mosque, look

around: the enemy has surrounded them from all sides, and they yearn for support from beyond the enemy's reach. Instead, they find regimes that have tightened the siege, further restricting their freedom, standing shoulder to shoulder with the oppressors, hand in hand. And an Ummah yearning for jihad to liberate Palestine, and armies longing for the moment of prayer in Al-Aqsa Mosque, have been prevented from moving to support their brothers and sisters.

The people of Palestine find themselves with no refuge from certain death, nor any obstacle to planned displacement. Darkness surrounds them from every side, save for a glimmer of light within their Ummah and its armies—a glimmer that is nearly extinguished in their souls and hearts, so often have they pleaded with the nation and its armies to take decisive action, unlike any before—an action that will topple the thrones of subservience, normalization, and the protection of the entity by the armies of Muslims. An action that will not leave soldiers in their barracks, cannons in their depots, or planes in their hangars; an action reminiscent of the battles of Hattin and Ain Jalut, of Qadisiyah and Yarmouk.”

How Does the Khilafah (Caliphate) Address the Challenges Facing Society?

By: Ustadh Ibrahim Musharraf *

The reality of the Khilafah (Caliphate) system and the foundation upon which it rests clarify how it addresses the most prominent challenges facing society. The Khilafah is a general leadership for all Muslims worldwide, established to implement the Shariah rulings of Islamic and to convey the Islamic message to the world. It is the system of governance in Islam, bearing no resemblance to any other system on earth, as its foundation is Divine Revelation. The Prophet ﷺ said, «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ تَكْثُرُ» "The Prophets used to take care of the affairs of the Bani Israeel; whenever a Prophet died, another succeeded him. There will be no Prophet after me, but there will be many Khulafa'a (Caliphs)." They asked, (فَمَا تَأْمُرُنَا؟) "What do you command us to do?" He ﷺ replied, «فُوا بِبَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ وَأَعْطُوهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ» "Fulfill the pledge of allegiance to the first alone, then the next after, and give each of them their due rights; for Allah will hold them accountable for those entrusted to their care" (Narrated by Muslim).

Thus, the Khilafah is the political entity of Muslims that unifies them within a single state; governance by Islam is only possible under its auspices. Consequently, Article 1 of the draft constitution prepared by Hizb ut Tahrir states, (العقيدة الإسلامية هي أساس الدولة، بحيث لا يتأتى وجود شيء في كيانها أو جهازها أو محاسبتها أو كل ما يتعلق بها، إلا بجعل العقيدة الإسلامية أساساً له) "The Islamic belief ('Aqeedah) constitutes the foundation of the state. Hence,

nothing is permitted to exist within its entity, its structure or its accountability or any other aspect connected to it, unless the Islamic 'Aqeedah is its basis." This stands in direct opposition to secularism and the concept of the "civil state." Hence, the Khilafah state's approach to resolving problems is straightforward and accessible.

The world—and Sudan in particular—faces numerous challenges, including the diversity of ethnicities, cultures, and religions within a single state. Islam addresses these issues through its systems, treating them as human concerns. Article 5 of the draft constitution prepared by Hizb ut-Tahrir states, (جميع الذين يحملون) "All citizens of the Islamic State enjoy the Shari'ah rights and duties." Article 6 states, (لا يجوز للدولة أن يكون لديها أي تمييز بين أفراد الرعية في ناحية الحكم أو القضاء أو رعاية الشؤون أو ما شاكل ذلك بل يجب أن تنظر للجميع نظرة واحدة بغض النظر عن العنصر أو الدين أو اللون أو غير ذلك) "The State is forbidden to discriminate at all between the individuals in terms of ruling, judiciary and management of affairs or their like. Rather, every individual should be treated equally regardless of race, Deen, colour or anything else." Islam views individuals in terms of their state citizenship regarding the administration of affairs—whether they are Muslim or Ahl al-Dhimmah (non-Muslim citizens)—and prohibits discrimination in this regard, in accordance with the general rulings governing governance, the judiciary, and the administration of affairs. Allah ﷻ says, ﴿وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾ **"And when you judge between people, judge with justice."** [TMQ Surah An-Nisaa' 58].

One of the challenges created by colonialism in Sudan, for instance, is the concept of Hawakir (حواكير tribal land allocations). There is no basis in Sharia for what are known as Hawakir—or

exclusive tribal territories—under the Islamic way of life; the land belongs to Allah, who has appointed humans as vicegerents over it. Individuals may acquire private ownership of land for housing or agriculture through the Shariah-sanctioned means defined by Islam. A Muslim is prohibited from preventing anyone from acquiring land based on tribe, region, or similar factors, in light of the Hadith, «مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ» **“Whoever revives dead land, it belongs to him.”** In addition, pastures, forests, and woodlands are public property for the benefit of all people. The Messenger of Allah ﷺ said, «ثَلَاثٌ لَا يُمْنَعَنَّ الْمَاءُ وَالْكَلَاءُ وَالنَّارُ» **“Three assets may not be withheld from all Muslims: water, pasture, and fire (fuel).”** As for the tribe, Allah ﷻ ordained it for mutual acquaintance, not for claiming superiority or boasting; we must not let it stray from this purpose into a realm of mutual hatred and conflict among people. Allah ﷻ says, ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾ **“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another.”** [TMQ Surah Al-Hujraat: 13]. Thus, there is no place in Islamic life for systems of tribal land allocation (hawakir) or tribal-based civil administration.

One challenge stemming from Western culture is the view of authority and governance as a "pie" to be carved up; consequently, political conflict revolves around power and wealth. Viewing governance as spoils or shares to be distributed corrupts political life and turns politicians into tools for entrenching the presence of colonialists. In reality, governance in Islam is a matter of stewardship, responsibility, and trust—not a pie or a prize. The Prophet ﷺ said, «الإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ» **“The Imam is a guardian and is responsible for his subjects.”** The Khilafah state recognizes no such thing as conflict between the

center and the periphery, rural uprisings, quota-based power-sharing, or regionalism; instead, it prioritizes competence and capability.

The perception of authority as a “pie” paved the way for the creation of militias in Sudan that take up arms against the state. Regrettably, the state itself facilitated—and even created—this situation; it negotiates and grants rights only to those who wield power. The first rebellion occurred in 1955, and ethnic militias have continued to proliferate, eventually reaching a count of over 100 armed groups alongside the army—even though a state should possess a single, unified military force. For this reason, Hizb ut Tahrir included Article 66 in the draft constitution, (يجعل الجيش كله جيشاً واحداً يوضع في معسكرات خاصة، إلا أنه يجب أن توضع بعض هذه المعسكرات في مختلف الولايات. وبعضها في الأمكنة الاستراتيجية، ويجعل بعضها معسكرات متنقلة تنقلاً دائماً، تكون قوات ضاربة. وتنظم هذه المعسكرات في مجموعات متعددة يطلق على كل مجموعة منها اسم جيش ويوضع لها رقم فيقال الجيش الأول، الجيش الثالث مثلاً، أو تسمى باسم ولاية من الولايات أو عمالة من (العملات) “The Army is a unified entity which has specific bases. However, it is necessary that some of these bases are placed in different provinces and others in strategic locations. Some of the bases should be permanently mobile fighting forces. These bases are organised in numerous groups, with each group being given a number as a name, such as the first Army, the third Army, or they can be named after a province or district.”

One of the challenges is the view that ethnic partisanship is an evil and that there is no place for ethnically partisan factions in Islam. This perspective was manufactured by colonialism—a dangerous and insidious notion that leaders of kufr (disbelief) seek to entrench for two reasons:

First: To dissuade Muslims from engaging in organized party-based work to establish Islam in reality; for the effort to establish Islam can only succeed through organized, collective, and structure-based action, just as the Messenger of Allah ﷺ did.

Second: To divorce Deen from politics and the administration of affairs, reducing it to a clerical faith confined solely to acts of worship, while leaving political and governing affairs to human legislation. This mirrors the approach of rulers and politicians who champion factionalism and the putrid democracy that has spawned chaos and corruption in the economy, morality, and every aspect of life.

Yet, true revival is only achieved through a structure founded upon an ideological thought. Consequently, the establishment of the Caliphate requires a party based on the Islamic *‘Aqidah* (creed), and the preservation of the State relies on the existence of a political party—an obligation ordained by the Allah ﷻ Who said, ﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾ **“And let there be arising from you a group inviting to all that is good, enjoining what is righteousness and forbidding what is evil, and those will be the successful”** [TMQ Surah Aali Imran: 104]. Therefore we stated in Article 21, (للمسلمين الحق في إقامة أحزاب سياسية لمحاسبة الحكام، أو الوصول للحكم عن طريق الأمة على شرط أن يكون أساسها العقيدة الإسلامية، وأن تكون الأحكام التي تتبناها أحكاماً شرعية. ولا يحتاج إنشاء الحزب لأي ترخيص. ويمنع أي تكتل يقوم على غير أساس “Muslims have the right to establish political parties to hold rulers to account or to assume power through the Ummah, provided that the party is founded on the Islamic creed and that the rulings it adopts are Sharia rulings. Establishing a party requires no license. Any bloc founded on a basis other than Islam is prohibited.”

The Islamic Ummah is a great ummah, brought forth for mankind to govern them according to the systems and Shariah rulings of Islam. Thus, siyaasah (سياسة politics) in Islam is an act of worship and obedience to Allah. Consequently, establishing the promised Khilafah Rashidah (Rightly-Guided Caliphate) is our pivotal cause, and our ultimate goal is to resume the Islamic way of life and convey the Risaalah message of Islam to the world through Dawah and Jihad. Indeed, tomorrow is near for those who await it, by the permission of Allah ﷻ.

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Current Events in Yemen: Inflammatory Statements and Military Actions to Achieve Colonialist Objectives

By: Engineer Shafiq Khamis – Wilayah of Yemen

On July 20, local and international media outlets circulated a televised address by Rashad Al-Alimi, head of Yemen's eight-member Presidential Council. In it, he called upon all sectors of the population to support military forces in ending the Houthi control over the capital, Sana'a, and ousting them after a 12-year occupation. The Houthis responded by escalating tensions in an effort to break the blockade imposed on the airports and seaports they have controlled since 2014.

This marks the second inflammatory statement issued by Rashad Al-Alimi in a month and a half. It follows the vision he presented to the UN Envoy on June 11, 2026, in which he stated that a genuine solution does not lie in power-sharing with the Houthis. That earlier statement came a week after the coordination committee meetings between Aden and Riyadh—held in Amman on June 7, 2026—and followed the UN Envoy Grundberg's call to sponsor a coordination committee meeting involving representatives from Sana'a, Aden, and Riyadh.

Al-Alimi's latest statement also coincided with Riyadh's bombing of the Sana'a airport runway. This action was taken to prevent a Mahan Air flight arriving from Tehran on July 13, 2026, from landing—a flight that had previously landed there on July 3, 2026, to transport the Houthi delegation participating in the funeral of Iranian Supreme Leader Ali Khamenei. A series of retaliatory actions ensued between the two sides, beginning with the

Houthis shelling Abha Airport—formerly the capital of the Ottoman administration of Asir, which was under Yemeni administration during the era of the Ottoman State the last state for all Muslims. On July 20, the Houthis issued a statement banning Saudi ships from passing through the Bab al-Mandab Strait, a move they followed up three days later by attacking two Saudi oil tankers. Riyadh responded on July 25 by striking locations in Al-Hudaydah Governorate and Kamaran Island in the Red Sea; the Houthis retaliated that same day by targeting Aramco facilities in Jizan and Yanbu. Meanwhile, clashes erupted on the Bayhan and Harib fronts, located on the borders of Shabwa Governorate with the governorates of Ma’rib and Al-Bayda.

The attacks carried out by Tehran and Sana'a in the Straits of Hormuz and Bab al-Mandab serve Washington's objective of accelerating the construction of a Saudi oil pipeline to the Arabian Sea via Yemen, thereby facilitating oil transport eastward across the Pacific Ocean. The International Crisis Group has factored in Tehran's involvement in the Houthi restrictions on navigation in Bab al-Mandab, even as Europe reports the continued success of its “EUNAVFOR ASPIDES” operation in the Red Sea—a defensive naval mission launched by the European Union on February 19, 2024, to protect its vessels.

All the aforementioned political and military actions by the conflicting parties in Yemen are setting the stage for the United Nations to convene a new round of negotiations. The aim is to resume the roadmap that had been halted by the “Operation Al-Aqsa Flood” on October 7, 2023—an event compounded by the concurrent aggression of the United States and its protégé, the Jewish entity, against Iran. The situation has shifted from

destabilizing peace and stability in Yemen to restoring them—even at the cost of bloodshed among the people.

This implies that Aden is raising the bar for its demands before the United Nations, the body responsible for the power-sharing arrangement between Aden and Sana'a. This division led to the Aden government resuming oil exports—following a hiatus that began in October 2022—which significantly impacted its position. Meanwhile, Sana'a has also raised its demands, anticipating that resumed oil exports would fund public sector salaries nationwide under the agreed roadmap. Sana'a has proceeded to sign contracts with foreign oil companies for exploration—much like in the past, albeit with superficial changes made by the Ministry of Oil's committee in Sana'a regarding international tender regulations and the choice of contracting firms. The era of European companies—which once operated with free rein in the country—has ended; the time has come for companies that were previously unwelcome, even when operating under the guise of South Korean or Indonesian entities. It is certain, however, that these companies are affiliated with the United States.

On another front, Riyadh and Abu Dhabi—the two prominent regional powers serving conflicting colonial interests in Yemen, caught between the legacy of old British military colonialism and the new American economic colonialism—took action. This was marked by a meeting on July 21 near Sindalah Island in the Red Sea between Saudi Defense Minister Khalid bin Salman bin Abdulaziz, the servant of Washington, and Mansour bin Zayed Al Nahyan, the servant of London.

This move was reinforced by a statement from the Abu Dhabi Foreign Ministry condemning the Houthi declaration to block the passage of Saudi ships through the Bab al-Mandab Strait. While

this meeting takes place against the backdrop of the war waged by America and the Jewish entity against Iran, the rapprochement between Riyadh and Abu Dhabi serves to mask their betrayal of Allah, His Messenger ﷺ, and the people of Yemen.

Rashad Al-Alimi was installed by the international order that placed Yemen under Chapter VII of the United Nations Charter; it sanctioned the eight-member council for him, just as it did with the Houthis through the agreement brokered by Jamal Benomar.

The people of Yemen bear witness that the United Nations is the very entity that destabilized peace in their country to serve an international colonialist agenda. Its machinations threaten to tear the country apart—fragmenting it into pieces even smaller than the Sykes-Picot divisions, rendering them powerless—while new servants pledge to execute these schemes, protect these interests, and ensure the continued plunder of oil. Ultimately, the final word regarding the shaping of their worldly lives and their destiny in the Hereafter rests with the people of Iman and their Creator, Allah ﷻ.

O People of Iman: Keep the forces of international conflict away from yourselves and your country, reclaim the glory of your predecessors, and seek aid through the might and power of Allah—which require your obedience to His commands. Allah ﷻ said, ﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ **“Allah forbids the disbelievers a way of authority over the believers.”** [TMQ Surah An-Nisaa’: 141].

Commit yourselves to establishing the Second Khilafah Rashidah (Rightly-Guided Caliphate) upon the method of the Prophethood; it is the fundamental solution to the problems of Yemen and the entire world. As the Trustworthy One, Muhammad ﷺ—sent by Allah as a mercy to the worlds and the Seal of the Prophets (as)

and Messengers (as)—declared, «ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ»
“Then there will be a Khilafah (Caliphate) upon the method of Prophethood.”

To the Armies of Muslims: If You Do Not Mobilize in Support of the Destination of the Night Journey, Al-Masjid Al-Aqsa, Then Who Will?!

On Thursday, 23 July 2026, the so-called Temple organizations and extremist settler groups carried out a wide-scale storming of Al-Masjid Al-Aqsa, in an attempt to surpass the barrier of five thousand stormers in a single day. The preparations are not limited to increasing the number of participants in the stormings, but also include intensifying the performance of Talmudic rituals within the courtyards of Al-Masjid Al-Aqsa, including congregational prayers, prostration, and bringing in religious scrolls and reading them publicly.

Ar-Rayah Magazine: The matter is grave, and the sin is immense upon every capable person who does not fulfill his duty. Since the Blessed Land of Palestine was occupied, the Jewish entity has been seeking to displace its people and desecrate its sanctuaries, heedless of rulers from whom they have seen nothing but conspiring with the Jews against Palestine and the Ummah. As for the Western countries, they have not delayed a moment in providing every form of support to it. If the armies of the Ummah do not move to support their Al-Masjid Al-Aqsa, the Destination of the Night Journey of their beloved Muhammad ﷺ, then who will?

Indeed, the honor of participating in the coming battle of liberation is tremendous. It is sufficient for them that Allah ﷻ described them as His servants of great might. Allah ﷻ said, **﴿فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ**

﴿وَعَدَّا مَفْعُولًا﴾ “When the first of the two warnings would come to pass, We would send against you some of Our servants of great might, who would ravage your homes. This would be a warning fulfilled.” [TMQ Surah Al-Isra : 5].

And He ﷻ said, ﴿فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّوْا مَا عَلَوْا تَتْبِيرًا﴾ “And when the second warning would come to pass, your enemies would be left to totally disgrace you and enter that place of worship as they entered it the first time, and utterly destroy whatever would fall into their hands.” [TMQ Surah Al-Isra : 7]

Thus, it is the Shariah obligation of every soldier and officer to spare no effort and mobilize immediately in support of Al-Masjid Al-Aqsa, First Qiblah of the Muslims and the third of the three Sacred Masajid. Whoever does not do so will face remorse and regret. Allah ﷻ said, ﴿إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا﴾ “If you do not mobilize, 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 : 39].

The World's Misery and Wretchedness Resulting From Capitalism Will Not End Except by Establishing the Khilafah (Caliphate) on the Method of the Prophethood

America, which adopts the capitalist ideology based on colonialism and sucking the blood of others, and this state's standing at the head of the world, without any other balancing power to compete with it for global leadership, keeps the world in continuous misery, with problems piling up and crises following in rapid succession.

The palpable scenes of America's corruption and its corrupting of the world, and its fabrication of successive crises, confirm this.

The world's misery and wretchedness resulting from the capitalist states, especially America, will not end except by establishing the Khilafah (Caliphate) that applies the true ideology, the great Islam that Allah ﷻ sent down upon His Messenger ﷺ as a mercy to all humanity.

Then, the justice of Islam will expose the ugliness of capitalism in its materialistic ideology and its colonialist methods. Likewise, the good power of Islam will put an end to America's tyranny and arrogance, and force it to retreat into isolation in its own homeland, if Islam even leaves it a homeland.

Then goodness will spread throughout the corners of the world, and the world will breathe a sigh of relief after having long suffered from wretchedness and misery. The earth will shine with

the light of its Lord, and the Islamic Ummah will regain its leadership and guidance of the world, as it is the best Ummah brought forth for humanity.

Structural Causes of the Global Financial Collapse

By: Ustadh Nabeel Abdul Kareem

Global financial crises are not isolated incidents arising from a vacuum, nor are they merely fleeting market disturbances. Instead, they are the culmination of long-standing structural imbalances that erode the very foundations of the global financial and economic system. When wealth is built more on debt than on production, when markets become arenas for speculation instead of genuine investment, and when money becomes detached from the productive economy, collapse becomes a natural consequence. Its occurrence only a matter of time.

Over the past few decades, the world has witnessed a series of financial crises that have exposed the fragility of the international financial order, and demonstrated that the solutions implemented have not addressed the root causes of the problem, but instead have only postponed its explosion and amplified its scope. Each crisis has been met with further expansion of credit, injections of liquidity, and a deepening of reliance on financial instruments, until the system itself has become inherently unstable.

Therefore, the crises the world is witnessing today are not the product of exceptional events or fleeting errors, but instead the result of structural imbalances that have accumulated over decades, becoming inherent to the nature of the financial system itself. These imbalances are what cause crises to recur periodically, even if their immediate causes or timing differ.

First: Unprecedented Debt Inflation

Debt inflation is one of the most serious challenges facing the global economy. Debt is no longer limited to governments; it has extended to companies, individuals, and financial institutions, becoming an increasing burden on the global economy. The continued low interest rates for many years, coupled with the massive expansion in borrowing, have led to an unprecedented inflation in the volume of debt, without any corresponding real growth in production or the real economy. When debt servicing becomes more difficult, countries resort to borrowing to repay previous debts, entering a vicious cycle of indebtedness from which it is difficult to escape.

Second: Money Issuance Expansion

Since abandoning the gold standard, central banks have been able to issue enormous amounts of money, without a direct link to production or gold reserves. The use of this policy expanded after the 2008 global financial crisis, and even more so during the COVID-19 pandemic, when trillions of dollars were injected into the markets in what became known as "quantitative easing." While these measures helped postpone the collapse in the short term, they led to higher inflation rates, the formation of financial bubbles, and a weakening of currency purchasing power.

Third: The Inflation of the Financial Economy at the Expense of the Real Economy

The majority of global capital flows now circulate within financial markets, instead of being channeled towards productive investment. Speculation in stocks, bonds, futures contracts, and financial derivatives has expanded to the point where the value of financial transactions far exceeds the value of goods and services produced by the real economy. When money becomes detached from production, markets become more susceptible to

sharp fluctuations and sudden collapses, because prices no longer reflect the true value of assets, but rather investor expectations and speculative waves.

Fourth: The Fragility of the Banking System

The modern banking system is based on the concept of fractional reserve banking, whereby banks hold a limited portion of depositors' funds while lending out the majority as loans. This system functions normally as long as confidence exists, but it becomes extremely fragile when confidence is shaken. A single withdrawal of funds by a large number of depositors can render some banks unable to meet their obligations, as witnessed in several banking crises in recent years, and worse is yet to come.

Fifth: Hyper-Globalization and the Interconnectedness of Economies

Globalization has contributed to the expansion of trade and investment, but it has also made economies more interconnected than ever before, such that any local crisis can quickly spread to all parts of the world. A disruption in one of the major financial centers, a breakdown in supply chains, or the outbreak of a geopolitical conflict can cause widespread turmoil in global markets, as happened during the COVID-19 pandemic, the energy crisis, and regional wars, and as is happening today with the unprecedented market turmoil.

Sixth: The Politicization of the Global Financial System

The global financial order is no longer merely a means of regulating trade and investment, but has gradually transformed into an instrument of political influence. Economic sanctions, freezing of assets, restrictions on financial transfers, and the barring of some countries from using international payment

systems have been used, prompting a growing number of countries to seek alternatives that reduce their dependence on the US-dominated financial system. This has led to a decline in confidence in the neutrality of the global financial system and an acceleration of efforts to create alternatives in the areas of payments, trade, and monetary reserves.

Seventh: The Widening Gap Between the Real and Financial Economy

One of the most prominent manifestations of structural imbalance is that global financial wealth has grown at a much faster pace than real production. While many economies suffer from slowing growth, high unemployment, and declining productivity, financial asset prices have continued to rise due to expansionary monetary policies. This has led to a concentration of wealth in the hands of a limited number of people and a widening of the economic and social gap, increasing the fragility of the system and weakening its ability to survive.

The inevitability of the collapse of the global financial system is undeniable, and current events confirm that the world is approaching a pivotal moment where everyone may experience the bitter consequences of a system built on unsustainable foundations.

The true solution lies in an economic system that achieves happiness and prosperity for humanity, free from the crises, collapses, inflation, and recessions inherent in the capitalist system. Furthermore, the Islamic system, as a comprehensive framework, fulfills the needs of humanity because its Shariah rulings originate from the Creator of humankind, who knows what is best for them. These Shariah rulings were revealed to

prevent fraud, usury, monopolies, and all other forms of economic corruption.

The true solution is the implementation of Islam, and this can only be achieved by establishing the Khilafah Rashidah (Rightly Guided Caliphate), which has been absent since 1924 CE. We ask Allah ﷻ that its return be soon, and that it be restored as it was in the era of the Messenger of Allah ﷺ, through Allah's nasr (support) and the efforts of those striving to establish it.

O People of Islam, the solution is in your hands. Do not let it remain confined to books, but instead translate it into reality by establishing the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood, by the Permission of Allah ﷻ, as the Messenger of Allah ﷺ gave glad tidings of. Let us return to being the best Ummah brought forth for mankind, for Allah ﷻ has promised the believers victory if they adhere to His ﷻ laws and follow His Messenger ﷺ. Allah ﷻ says, **﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾** "Indeed, We sent before you, O Prophet, messengers, each to their own people, and they came to them with clear proofs. Then We inflicted punishment upon those who persisted in wickedness. For it is Our duty to help the believers." [TMQ Surah Ar-Rum, 30:47]

Hizb ut Tahrir in Wilayah Bangladesh: “Blueprint for a Self-Reliant Islamic Budget to Restore the Fragile Economy”

Hizb ut Tahrir in Wilayah Bangladesh organized a political conference on Friday, 10 Safar 1448 AH, corresponding to 24 July 2026 CE, under the title: “Blueprint for a Self-Reliant Islamic Budget to Restore the Fragile Economy.”

The interim government, which ascended to power over the corpses of students and the masses, didn’t take any effective measures to restore the fragile economy left behind by the fallen Hasina regime; rather, they have allowed the Americans to establish hegemony over the country's economy by signing a controversial trade agreement with the United States before leaving the chair. The Bangladesh Nationalist Party (BNP) government, promising economic recovery, inflation control, employment, and public welfare, announced its first budget of 9.38 lakh crore taka. However, the painful reality is that no structural changes are observed in this budget—the trap of imperialist debt and the exploitative revenue structure dependent on VAT and taxes remain as they were.

The conference presented a vision for an Islamic budget aimed at achieving a self-sufficient economy and serving the interests of the people. First lecture: Revealed the nature of the national budget (2026–2027) trapped in the colonialist debt trap and the exploitative capitalist economic model. Second lecture: Envisioned an Islamic budget to achieve a self-sufficient economy and ensure caring guardianship of the people.

Real Change in Kazakhstan Is By Returning To The Shariah Law of Allah ﷻ

On July 1, 2026, the Kazinform news agency reported that the new constitution, approved in a nationwide referendum held in Kazakhstan on March 15, 2026, has entered into force; and that the country's new basic law is defined as a truly popular constitution. It also reported that President Kassym-Jomart Tokayev personally participated in drafting the text, which gave the constitutional document special legitimacy and contributed to strengthening his close relationship with society. The newspaper also reported that, for the first time in Kazakhstan's history, the country's basic law was adopted through a nationwide referendum, and that 87.15% of the population voted in favor of the constitution. The newspaper added, "The prominent feature of the new constitution is its human-centered approach it places the rights and interests of citizens at the forefront, considers the principles of justice and trust sacred, and provides new opportunities for the development of a just Kazakhstan. The constitution forms the basis of the country's legal system, defines the principles of state structure, guarantees citizens' rights and freedoms, and sets the country's long-term strategic development priorities. The new constitution introduces fundamental reforms to the current system of governance. The document consists of a preamble, 11 chapters, and 104 articles."

Ar-Rayah Newspaper: The time has come for the Muslims of Kazakhstan to realize that Tokayev wants to deceive them with flashy slogans mentioned in the constitution, such as making human beings the focus of attention, safeguarding people's rights and interests, sanctifying the principles of justice and security,

opening new horizons for the development of a just Kazakhstan, guaranteeing people's rights and freedoms, and setting the country's long-term strategic development priorities all in order to legitimize the man-made secular system of disbelief, and to push through the plundering of the country's wealth and handing it over to the colonialist disbelievers with the consent of the country's Muslim people. So never be deceived by these poisonous words mixed with honey; for the true salvation from the man-made secular systems of disbelief lies in returning to your Islamic Aqeedah, and to the state that will implement its rulings: the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood.

Why Is the War in Sudan Not Receiving the Attention It Needs?

By: Ustadh Mohamed Jameh (Abu Ayman)*

The ongoing military stalemate in Sudan raises numerous questions about the ambiguity surrounding the course of operations that have stalled at the borders of Darfur. Observers struggle to understand the reasons for the army's lack of progress on the ground in Darfur to end the rebellion, leaving the region hostage to the control of the Rapid Support Forces. Beyond the cessation of operations, questions arise about why settlement efforts have been confined to the Jeddah platform or the Quartet initiatives without success in halting the war. This is compounded by serious questions about the unjustified international reluctance to exert real pressure to end this conflict.

To answer these questions, we must acknowledge a clear and undeniable fact: America controls the political and military situation in Sudan and prevents others from intervening in its affairs.

There are many examples and models that confirm this:

1- America is the primary instigator of the war in Sudan. The war was instigated by the US to thwart the framework agreement that would have empowered the civilian government loyal to Britain and Europe, operating under the Forces of Freedom and Change led by former Prime Minister Abdalla Hamdok. America also imposes specific agreements without modification, as happened in the Geneva and Switzerland talks, demonstrating that it is not playing the role of an impartial mediator. Instead, it is the one crafting the solution and designing the future state by imposing

conditions that guarantee the secularization of the state, the fragmentation of the country, and the dismantling of the army in favor of regional militias, paving the way for the country's disintegration.

2- America exploited the war to implement its familiar American plan, repeating the scenario of dividing the country using the same mechanisms it employed to separate South Sudan by inciting ethnic tensions to create a new rebellion as a prelude to secession. Nyala has become a new capital under the control of the Rapid Support Forces, with its own separate currency and administration of a complete state independent of the government in Khartoum. No one attacks it, and its administration is undisturbed by anyone, neither the army nor the so-called international pressure.

3- The entrenchment of the Libyan scenario with two governments in Darfur and Port Sudan. America has dedicated its efforts to achieving the secession of Darfur by creating a situation mirroring what is happening in Libya, with the establishment of two authorities and two governments, following the declaration of a founding government in Nyala to rival the Port Sudan government. Evidence of this is that America is content with mere condemnation and denunciation, thus prolonging the war until this scheme is fully realized.

4- Monopolizing the solution through the Jeddah platform and preventing any other solutions. America established the Jeddah platform and made it the sole forum for negotiations in order to control the entire issue and prevent any mediation outside its control, particularly by European powers, especially Britain and France. These powers are attempting to open other platforms to gain a foothold through parallel forums such as those in Paris,

Addis Ababa, or Nairobi, but America does not permit this. Britain's attempts to establish platforms other than the Jeddah platform have repeatedly failed, including its attempt to form an international contact group specifically for Sudan during the London International Conference held on April 15, 2025. This prompted the British Foreign Office to publicly express its regret at the lack of agreement on this approach.

5- Explaining the weak international interest in the conflict in Sudan: America maintains a firm grip on political and military influence in Sudan by managing the conflict through its proxies in the army and the Rapid Support Forces.

There is ample evidence confirming that the leaders in the army and the Rapid Support Forces are implementing the American agenda without hesitation. The most compelling evidence of this is:

- 1- The army's successive withdrawals from all the cities of Darfur and their handover to the Rapid Support Forces.
2. The fighting on the borders of Darfur states has ceased, and the army's forces have not advanced despite their ability to resolve the conflict. This is because senior army commanders loyal to the United States are preventing the army's advance. It has become common knowledge among soldiers that when they meet with their senior commanders, they say, "Unleash the reins, Your Excellency," meaning they are eager for victory and to fight, but "Your Excellency," the senior commander, has not given them the order to attack and crush the rebellion.
3. The roadmap presented by the Sudanese government for withdrawal from Darfur cities, under the pretext of achieving peace and stability in the country, dated March 10, 2025.

Several news outlets, including Independent Arabia on April 3, 2025, published a document submitted by Sudan's representative to the United Nations, Al-Harith Idris, to Secretary-General António Guterres on March 10, 2020. The document outlined a roadmap for achieving peace and stability in the country, stating, "There will be a ceasefire, but it must include a complete withdrawal from Khartoum State, Kordofan, and the area surrounding El Fasher, with the militias regrouping in Darfur states that can accept their presence, within a maximum period of 10 days. The return of displaced persons and the entry of humanitarian aid should begin within a maximum period of three months. Furthermore, it is essential to restore normalcy and the functioning of various state institutions, along with the maintenance of vital infrastructure such as water, electricity, roads, health, and education. This process should not exceed six months. After the nine-month period, discussions and negotiations can commence with the sponsoring party regarding the future of the rebel militias, the formation of a government of independents to oversee a post-war transitional period, and the management of a comprehensive Sudanese-Sudanese dialogue within Sudan, sponsored by the United Nations and inclusive of all parties, during which the Sudanese people decide the future of their country." And this is precisely what is happening now.

The solution to the problems of Sudan, and indeed all the world's states, will not be found in poisoned solutions and remedies offered by colonialist powers or their agents to achieve their agendas. Instead, the solution must stem from the great Aqeedah (creed) of Islam, which commands that all matters be referred back to the texts of divine revelation. Allah ﷻ says, ﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ "If you disagree about something, refer it to Allah

and the Messenger, if you truly believe in Allah and the Last Day. That is better and more suitable for final determination.”

[TMQ Surah An-Nisaa 59]. Referring matters back to Allah ﷻ and His Messenger ﷺ necessitates establishing governance, politics, authority, and all aspects of life on the foundation of Islam. This cannot be achieved except by establishing the Islamic state; the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood, for which one who does not strive to establish it is sinful. The Prophet ﷺ said, « وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةُ مَاتَ مِيتَةً » **“Whoever dies without having pledged Bayah of allegiance upon his neck dies a death of ignorance,”** as Narrated by Muslim.

The US-Türkiye Crisis Over Russian S-400 Missiles

By: Ustadh Hassan Hamdan

This crisis takes us back to the Syrian revolution, when Russia entered Syria to secure American interests—believing it would be granted rewards and privileges, see sanctions lifted, and perhaps even have its annexation of the Crimean Peninsula overlooked.

As the revolution dragged on and Russia realized it had stepped into a quagmire, the US—aware of Russia’s growing realization of this danger—feared that Moscow might hastily undertake actions not sanctioned by Washington. Consequently, the US directed Türkiye to enter into a quasi-alliance with Russia to regulate the pace of its attacks and ensure they did not cross established red lines. These lines included refraining from eliminating the opposition forces concentrated in Idlib, before the completion of the US-led project for a final resolution to the Syrian crisis; the US wanted the opposition to remain so it could negotiate with the regime when the final settlement was drafted. Outwardly, Türkiye appeared to be a friend of the revolution, while Russia appeared to be a friend of the regime.

Relations between Russia and Türkiye deteriorated following the incident in which a Russian aircraft was shot down. However, because the US was keen on alignment between the two parties, it sought for Türkiye to apologize and move closer to Russia—which is precisely what occurred. After initially insisting that the Russian aircraft had violated its airspace and that no apology was warranted, Türkiye reversed its stance and issued an apology on June 27, 2016.

Kremlin spokesman Dmitry Peskov stated at the time, “The Turkish President expressed his sympathy and deep condolences to the family of the killed Russian pilot and offered an apology.” He added that Erdoğan affirmed he would “do everything in his power to restore the traditional friendly relations between Türkiye and Russia” (Al Arabiya, June 27, 2016).

Subsequently, relations improved significantly, and Erdoğan engaged in ongoing meetings and agreements with Putin. He spoke with him by phone on June 29, 2016; according to Turkish presidential sources, the call took place in a “very friendly atmosphere.” Türkiye and Russia began to project an image of friendship, with Erdoğan addressing Putin as “friend.” Cooperation between them regarding Syria intensified—a collaboration between a supposed close friend and an avowed enemy who was killing Muslims and bombarding homes with missiles.

This situation persisted until late 2017, when Russia’s stance became strained and it began threatening to eliminate the opposition in Idlib. This was a highly sensitive matter; the US feared that Russia might act rashly and defy American wishes by launching a final offensive on Idlib before the US-backed political solution for the Syrian crisis had matured. At this juncture, it became essential for Türkiye to forge a strong, alliance-like rapprochement with Russia, ensuring that any sweeping offensive on Idlib would only proceed with the consent of both parties. Thus, the \$2.5 billion S-400 deal was born—an attractive agreement for Russia, particularly given its economic crisis and the Western sanctions imposed upon it. Erdoğan justified the purchase by noting that more than half of Türkiye’s pilots had been detained following the failed military coup of mid-July 2016;

consequently, the Turkish Air Force no longer possessed enough qualified pilots to operate its entire fleet of F-16 fighter jets. Therefore, the advanced Russian S-400 system was needed to compensate for the pilot shortage and ensure the country's air defense.

Russia welcomed the deal, though Türkiye initially insisted on joint production—a condition Russia rejected. Türkiye eventually agreed to the deal without that stipulation, yet managed to use it to halt the Russian offensive on Idlib at the time. The United States was aware of the deal but did not initially take a hardline stance, allowing matters to proceed quietly; however, once its own objectives were met, it revisited the issue and exerted renewed pressure. Recognizing the risks involved, Türkiye kept the system in storage rather than deploying or activating it—especially following US sanctions under CAATSA. This 2017 US legislation mandates sanctions against nations concluding major military deals with Russia; a key consequence for Türkiye was its complete exclusion from the fifth-generation F-35 fighter jet program. Following the meeting between Trump and Erdoğan at the recent NATO summit, agreements were reached on several issues—including the lifting of sanctions on Türkiye in exchange for abandoning the S-400 system, with a proposal to sell it to a Gulf state. More precisely, the initial purchase of the system was driven by political considerations and a US “green light” related to the Syrian revolution; likewise, the decision to abandon and sell it came with a US “green light” linked to the US-Iran conflict. In both instances, Erdoğan’s Türkiye acted in service of American interests.

This implies Erdoğan’s consent to play a role in the war—not necessarily through a direct attack on Iran or active combat

engagement, but rather by opening military bases, allowing the use of Turkish territory, and activating defense agreements between Türkiye and Gulf states.

This underscores the strength of the bond between Trump and Erdoğan, as well as the high praise Trump heaps upon the Turkish leader—including his remarks that Erdoğan refrained from joining a war against the Jewish entity out of regard for his relationship with Trump. It is a relationship built at the expense of sanctities, lives, honor, and Gaza. Yet, there are minds to which falsehood has been made to appear attractive, blinding them to the truth and leading them to glorify that falsehood simply by comparing it to something else. There is no power nor strength except in Allah ﷻ.

The Rulers of Pakistan Are Preparing to Deploy Pakistan's Muslim Army to Protect American Military Bases and Installations in the Middle East

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.

Allying with America is the Clear Loss in This World and the Hereafter

US President Trump stated to the American Fox News network that there is a desire on the part of the Syrian leader, Ahmad al-Sharaa, to take on handling Iran's Hezb in Lebanon, considering that he will do so in a different way and with greater precision than the "Israelis."

Ar-Rayah Newspaper: Let the people of As-Sham beware of Trump's sweet words to al-Sharaa, and of America playing on the string of their wounds. For America is the one that brought the Al-Assad family to power, and it was behind Iran's entry against the revolution in 2013, and it instigated Russia's intervention in 2015. Yet when their role ended, they disowned them.

Alliance with America or participation in its schemes is political suicide, a betrayal of Allah ﷻ, His Messenger ﷺ, and the believers, and an alliance with the colonialist disbelievers.

Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ **"O believers! Take neither Jews nor Christians as guardians—they are guardians of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people."** [TMQ Surah Al-Ma'idah : 51]

And America's enmity towards the Muslims and As-Sham is deep-rooted and real, unchanging, in confirmation of the saying of Allah ﷻ Who said, ﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ﴾ **"Never will the Jews or Christians be pleased with you, until you follow their faith."** [TMQ Surah Al-Baqarah : 120].

America's success in achieving its scheme in the region means more colonialism and empowerment for it and for the Jewish entity in the region. So beware, beware of allying with America and going along with its schemes, for that is the loss in this world, whilst the punishment of the Hereafter is greater.

Come, Let Us Remove Thorns in Our Sides With Our Own Hands, O Muslims, and Uproot the Ruwaibadah Lowly Rulers From Our Shoulders

O Muslims: The humiliation, disgrace, displacement, and destruction we have reached are caused by these treacherous rulers who have gained mastery over our necks, who have contented themselves with the role of loyal guard dogs for the interests of the disbelieving colonialist West in our lands, who have held our mighty armies hostage to the green light from America and its allies, your enemies and the enemies of your great Deen of Islam and who have spent your wealth to serve these colonialist disbelievers.

These tyrants are the ones who shackle the forces of the Islamic Ummah, and they are the ones who silence the voices of the sincere who speak the truth and fear no blame for the sake of Allah ﷻ. Were it not for their treachery and their shackling of the armies, we would have seen our brave officers and soldiers surge forth like a torrential flood, leading squadrons of aircraft and marching tanks to support their brothers, uproot the Jewish entity from its very foundations, and liberate the Blessed Land.

O Soldiers of the Ummah and the People of Military Power and Protection: The Shariah obligation of this time, and the most obligatory of obligations, is to uproot these despicable rulers from their very foundations and cut off the influence of the colonialist from our lands. So respond to the command of your Lord, and restore the Ummah to its original course: through a

Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood.

﴿لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ﴾
 Allah ﷻ said, **“The whole matter rests with Allah before and after victory. And on that day the believers will rejoice * at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful.”** [TMQ Surah Ar-Rum: 4–5]