

# Dawn Comes Only After the Darkest Hour of the Night

(Translated)

<https://www.al-waie.org/archives/article/20312>

Al Waie Magazine Issue No. 478

Fortieth Year, Dhul Qi'dah 1447 AH corresponding to May 2026 CE

Umm Bilal – Palestine

Anyone who immerses themselves in the Dawah to the people and interacts closely with them will not need much effort to notice the apathy that has afflicted some segments of the Ummah. This apathy is not only evident in words but also in the lack of reaction to the blatant transgressions committed by regimes against their people—regimes that impoverish the people, restrict their livelihoods, suppress their freedoms, and shatter their dignity, then proceed as if nothing has happened, without facing a response commensurate with the magnitude of this injustice.

This situation is neither a mystery nor an exception in the course of nations. Instead, it is a natural state that afflicts peoples after major setbacks. The Ummah felt a profound setback after the failure of the Arab Spring when hopes were shattered on the rock of the political reality imposed by the backrooms of international politics. This was followed by the painful abandonment of Gaza, where collective helplessness became clear and exposed, prompting a return to the fundamental question, especially among the young men and women who took center stage with their question: "What should we do?" However, the answers they received were mostly inadequate, revolving around individual action, retreating into mysticism and supplication, or focusing on superficial matters, without any serious attempt to address the root of the problem and offer a clear path to change. Thus, the youth emerged from the inquiry even more confused than when they entered it!

Undoubtedly, the state of the people during the recent past has not been constant. It has fluctuated between fervor and enthusiasm, setbacks and frustrations, and all the other emotional states that follow any major political event or action. This fluctuation is understandable in the behavior of the masses, as they are naturally influenced by the prevailing political climate, both its ups and downs. However, what should be noted, and indeed guarded against, is that these diverse circumstances might distract those striving for revival (نهضة *nahdah*) from their work. The fluctuating conditions of the Ummah have no relation to the occurrence of the revival in principle. The revival is not built on the general mood, nor does it wait for the enthusiasm or apathy of the masses. Instead, it is based on the correct, aware, and effective effort of a sincere segment of the Ummah that deserves the *nasr* (نصر *support*) of Allah (swt). As for the common people, they mostly join in action when the balances change and the political reality is altered. If the Imam calls for Jihad and success, they will join the ranks in droves. The longing in the Ummah for the victory of truth is overwhelming, and the tyrants will be astonished at the moment of the decisive turning point.

Therefore, it is not permissible for Muslim leaders to be negatively influenced by the state of the Islamic Ummah, nor to judge the validity of their path by the immediate reactions of the people. Instead, they must persevere, remain steadfast, and not look back. Those who look back will not reach their destination. The road is long and fraught with obstacles, but the laws (سنن *sunan*) of change show no favoritism. Whoever adheres to them and perseveres will reap the rewards, even if after some time.

The apathy prevalent today in segments of the Islamic Ummah does not signify the end of the road. Instead, it may be one of its stations. What lies beyond will not be

achieved through waiting or complaining, but through diligent, clear, and selfless work that does not waver with changing tides or weaken with shifting circumstances.

For this reason, we constantly remind the Islamic Ummah that the Khilafah (خلافة Caliphate) is the political system to which the Messenger of Allah (saw) guided us, and it is the political system implemented by the Companions (ra). It is the system that guaranteed the dignity of the Islamic Ummah throughout its history, and it has never known dignity except under its shade. Therefore, it is imperative that the community engage in the work of re-establishing it now and make this its paramount cause. When the Khilafah project is presented as a legitimate form of governance and a practical method for resuming the Islamic way of life, regimes rush to demonize it, because it strikes at the very foundation upon which these puppet regimes are built. The Khilafah is a project that establishes sovereignty for the Shariah Law of Allah (swt), not man-made constitutions; makes public resources the property of the Ummah, to be managed according to Shariah Law; and bases international relations on spreading Islam to the world through da'wah (invitation to Islam) and Jihad (struggle), not on subservience and dependence.

The awareness that these regimes fear is the awareness that connects daily crises to the very foundation of the system. The economic crisis is not merely mismanagement, but a consequence of adopting the capitalist system. Political subservience is not a tactical error, but the fruit of a structural connection to the international system. The fragmentation of Muslim lands is not a geographical accident, but a direct result of dismantling the unified state and replacing it with nation-states.

If the Ummah regains its political awareness based on Islam, it will not seek immediate gains, but a radical transformation that rebuilds the political entity on the basis of Aqeedah. This change is not based on emotion, but on ideological and organized political action, an intellectual conflict that exposes the falsehood of foreign concepts, and a political struggle that reveals the connection of regimes to foreign projects.

This is why regimes tremble at the idea of the Khilafah, because they know that if the Ummah realizes that the existence of a single Imam who implements the Shariah Law is obligatory, and that remaining fragmented under systems that do not rule by Islam is a collective sin, then it will strive to establish the fundamental alternative. At that point, the idea transforms into power, conviction into public opinion, and public opinion into will and change.

The Ummah's battle today, before it is a battle of arms, is a battle of thought and awareness. If thought and awareness prevail, false legitimacies will fall, and true legitimacy emanating from the Islamic doctrine will emerge. If the Ummah returns to its fundamental political project, it will have taken the first step on the path to resuming the Islamic way of life—not as an emotional slogan, but as a comprehensive political reality that restores its unity, dignity, and leadership. Those who call to Islam must carefully consider the current events in the Muslim world and warn the Islamic Ummah of two dangers:

**The first danger:** All calls for subservience to the disbelieving, colonialist West by its agents, whether to avoid harm or gain favor, are political suicide that will only lead to ruin and destruction. Moreover, such calls are forbidden because they contradict the methodology of the Prophet Muhammad (saw) and the way of his Khulafaa' Rashidun (Rightly-Guided Caliphs), and they incur the Wrath of Allah (swt) in this life and the Hereafter. Allah (swt) says, يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا ﴿١﴾ **“O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what has come to you of the truth”** [TMQ Surah Al-Mumtahina: 1].

**The second danger:** The Islamic Ummah must not be deceived by the claims of the disbelieving, colonialist West and its agents that it is incapable of regaining its independence from them. The West's capabilities are limited to what is visible to the naked eye. America, whose military was touted as the strongest in the world, has failed to deliver on its promise that its war with Iran would be a walk in the park, similar to its experience in Venezuela. The war has dragged on and become increasingly complex, leaving Trump and his allies in a predicament. They have resorted to fabricating one lie after another about their supposed achievements in eliminating Iran's military capabilities, while simultaneously searching for a way out of their predicament. In light of this, the next phase remains open to multiple possibilities, ranging from a broader escalation through which the United States seeks to disrupt the existing balance of power, to a political settlement that preserves the superficial interests of each side, or a descent into a protracted war of attrition that will profoundly reshape the regional power dynamics.

Amidst all these scenarios, one undeniable truth emerges: major transformations are not granted but seized, and decisive historical moments do not wait for the hesitant, but are forged by aware wills capable of understanding reality and seizing opportunities. Amidst these transformations, the Muslim World — yearning for a radical change that will liberate it from its current state of submissive dependency and weakness — is called upon today to interpret these events with a discerning eye, not merely as a fleeting conflict between international powers, but as a historic opportunity to redirect its compass toward its civilizational project.

The shift in the balance of power and the decline in the ability to impose absolute hegemony open a window that rarely presents itself in history, a window through which to advance a project founded on Islam. This project offers humanity an alternative to the greedy orders that have exhausted humankind and dragged the world into successive crises.

This is not a matter of mere wishful thinking. Instead, it is an action that requires profound political awareness, unwavering resolve, and organized effort. It must seize the moment, not squander it, so that the Muslim World can play an active role in shaping the features of the coming era, rather than simply being a passive recipient of its outcomes. We are certain that Allah (swt) will remove the obstacles for this great day, and it is only a matter of the sincere efforts of the Ummah joining together under the banner of "There is no God but Allah, Muhammad is the Messenger of Allah," that the masses of disbelief will be defeated before them, just as the emperors of Persia and Rome were defeated before the noble Prophet of Allah (saw) and his Companions (ra), within a few years. We are certain that we are the people of truth, and the truth will prevail, by the Permission of Allah (swt).

Hizb ut Tahrir (حزب التحرير Party of Liberation) has prepared itself to revive this great obligation of Islamic culture and political awareness. So, rejoice in the anticipated *nasr* (نصر support) of Allah (swt)... and prepare yourselves for this great day. For falsehood is but a thin shell that will soon crumble, and truth will shine forth with its light. And then, hearts and eyes will surely weep. Blessed are those who are instruments of destruction for falsehood and bricks in the edifice of truth. And our final supplicated Dua is: All praise is due to Allah, Lord of the Worlds.