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**Global – Intellectual – Cultural**

**Al-Waie Magazine Editorial: When Russia's Defenses Are Stripped of Immunity: Drone Warfare, Force Depletion, and the Limits of Nuclear Deterrence in Ukraine**

**Where Is the Trump Administration Leading the United States? (Part 1)**

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**Humanity: Between the Trust of Istikhlaaf (استخلاف Vicegerency) and the Illusion of Fleeting Life**

**Digital Currencies: The Continuing Plunder of People's Savings and the Entrenchment of Financial Hegemony**

# Al-Waie Magazine

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# When Russia's Defenses Are Stripped of Immunity: Drone Warfare, Force Depletion, and the Limits of Nuclear Deterrence in Ukraine

**By: Thaer Salameh, Abu Malek**

The smoke that appeared near energy facilities around St. Petersburg during the days of the Russian International Economic Forum was not merely a fleeting backdrop to a major economic event. Instead, it was a highly significant scene reflecting the nature of the war Russia has entered after more than four years of invading Ukraine. The city chosen by the Kremlin as its international economic showcase, the space where it projects its image as a great power capable of gathering investors, partners, and delegations, found itself under the shadow of drones, air raid sirens, air traffic disruptions, and heightened security measures.

This isn't just about St. Petersburg. The successive Ukrainian attacks on refineries, ports, fuel depots, air bases, and logistical facilities deep inside Russia, including the Moscow region, indicate a significant strategic shift: the war is no longer confined to the front lines within Ukraine, nor to Crimea or the border regions; it has moved into the heart of the sphere that Russia historically considered immune to the direct costs of war.

This fact does not mean that Russia has collapsed, nor that it has lost its ability to fight, deter, or harm its adversaries. It remains a major nuclear power, possessing a massive army, a vast military industry, enormous natural resources, and the capacity to mobilize men and equipment. However, the war revealed

profound limitations in translating these elements into a swift, conventional victory, comprehensive domestic protective defense, and an economy capable of financing a protracted war without incurring escalating costs in production, investment, employment, and future development.

Thus, the question is not: Can Russia continue? It can, at least in the foreseeable future. Rather, the more crucial question is: At what cost? And what does Russia lose with the duration of the war? Are its instruments of power still capable of transforming slow progress on the ground into a clear political and strategic victory? Or is it entering a new phase of attrition warfare, in which it has the ability to inflict harm, but is unable to impose a decisive end?

The recent Ukrainian strikes are not a complete answer to these questions, but they do offer a window into a deeper shift: Russia, which launched the war expecting to subdue Ukraine quickly, now faces an adversary capable of prolonging the conflict, bringing it into the Russian mainland, and forcing it to diversify its resources between the front lines, air defense, energy security, the protection of major cities, and the maintenance of a war economy.

### **From Frontline Warfare to Deep Warfare**

In traditional warfare, the front lines were the primary battleground: armies advancing, others retreating, cities falling, and logistical routes shifting. In the Russian-Ukrainian war, however, the front has become vast and complex, stretching from trenches, fortifications, and minefields to power grids, refineries, airports, ammunition factories, export ports, and communication systems.

Therefore, the Ukrainian strikes on the Russian interior should not be viewed as mere acts of revenge or propaganda. They are part of a comprehensive strategic logic aimed at shifting the cost of the war onto the aggressor. If Russia is using its missiles and drones to strike Ukrainian cities and energy facilities, Ukraine is trying to build a counter-capability, albeit a smaller one, targeting the resources that fund and support the Russian war: oil, fuel, refining, railways, airports, air bases, and ammunition depots.

This is where the significance of targeting refineries lies. A refinery is not merely an economic facility; it is a military, economic, and societal hub all at once. It supplies fuel for military vehicles, aviation, and transportation; it exports products that represent a portion of the state's revenue; and it feeds the domestic market, whose stability depends on an abundance of gasoline and diesel at reasonable prices. Therefore, striking a refinery does not simply mean destroying a facility or starting a fire; it also means imposing additional costs on defense, repair, supply, and insurance.

Success in this war is not always measured by the apparent extent of the damage. A strike can be impactful even if the damage is repaired within weeks, because repeated strikes force the state to redeploy its air defenses, alter production plans, stockpile larger reserves, reroute transport, and maintain thousands of personnel, batteries, and systems in a constant defensive posture. In a protracted war of attrition, these costs are no less significant than the destruction of the weapons themselves.

The Russian problem in this area is not simply a lack of defensive capabilities. Russia possesses a dense and advanced air defense system, including the S-300, S-400, Pantsir, and other systems. However, Russia's vast territory, numerous vital installations,

diverse attack methods, and the relatively low cost of drones compared to the cost of intercepting them make complete defense virtually impossible. Every protected facility means another that is less protected, and every battery deployed to the vicinity of Moscow, a refinery, or a strategic airfield reduces its ability to protect the front lines or advancing forces.

This is one of the major implications of the transformation of drone warfare: military superiority today is no longer solely about possessing a small number of large platforms, such as bombers, tanks, and ships; it now also means the ability to produce thousands of inexpensive drones, guide them with precision, integrate them with intelligence and reconnaissance, and force the adversary to spend expensive missiles or deploy complex defenses against small, recurring threats.

### **Russia's Nuclear Triad: A Deterrent Force, Not a Decisive Battlefield Machine**

One of the most dangerous errors in understanding warfare is confusing nuclear power with conventional power. Russia possesses one of the world's largest nuclear arsenals, granting it immense strategic weight in international relations, but this does not automatically make its military capable of winning a protracted conventional war.

#### **Russia's Nuclear Triad Rests on Three Main Pillars:**

**The first is the land-based pillar:** Intercontinental ballistic missiles (ICBMs), deployed in underground silos or on mobile platforms. These represent the fastest and most robust deterrent force, as they are capable of launching nuclear warheads to intercontinental ranges in a short time.

**The second is the naval pillar:** Nuclear-powered ballistic missile submarines. These are the most important guarantee of the

ability to retaliate after a first strike, because a submarine at sea is difficult to locate or destroy. Therefore, strategic naval power is a fundamental element in ensuring a “second strike”—the ability to respond with nuclear force even after a country has suffered a major attack.

**The third pillar is the air pillar:** Long-range strategic bombers, primarily the Tu-95MS and Tu-160. These bombers are not only important for carrying nuclear weapons; they can also launch conventional long-range cruise missiles. Russia has used this type of platform in the war in Ukraine.

The significance of this triad is that, under normal circumstances, an adversary cannot destroy Russia's nuclear capability all at once. If bomber bases are threatened, land-based missiles and submarines remain. If some silos are compromised, submarines and bombers remain. Therefore, Russia remains a major nuclear deterrent force, and this aspect should not be underestimated or portrayed as having lost its value.

However, this force has a different function than a conventional army. Nuclear weapons are primarily intended to prevent an existential defeat or to deter a large-scale direct military intervention by a major power or a large military alliance. In a war like the one in Ukraine, where Russia is fighting a neighboring country supported with weapons, money, and intelligence from Western countries, but without the direct deployment of NATO forces, the use of nuclear weapons remains an extremely dangerous and costly option. Its use will not clear a path through a minefield, nor will it solve the shortage of officers and soldiers, modernize old tanks, repair damaged factories, stop drones, or guarantee Ukraine's surrender. On the contrary, it may provoke harsh and unpredictable international reactions,

increase Russia's isolation, and transform the war crisis from a regional conflict into a widespread global threat.

Therefore, while the nuclear triad provides Russia with a powerful strategic deterrent umbrella, it does not automatically compensate for the problems of a protracted conventional war. Indeed, Russian nuclear development itself presents a significant paradox: Moscow seeks to modernize its bombers, missiles, and submarines, but it faces delays in some programs, industrial and technological pressures, and challenges related to the industry's capacity to execute multiple large-scale projects simultaneously.

### **The White Swan: What Is It and Why Does It Matter?**

The Russians call the Tupolev Tu-160 strategic bomber, the “White Swan,” known in NATO by the reporting name the Blackjack. It is the largest, fastest supersonic bomber in the world, distinguished by its variable-sweep wings and white fuselage, designed in part to minimize the heat signature of a nuclear explosion. It is one of the most recognizable symbols of the Russian Air Force, not only because of its distinctive shape but also because of its role in the air pillar of the nuclear triad.

The Tu-160 is not a stealth aircraft, nor does its primary mission rely on penetrating the protected airspace of an enemy, as some American stealth bombers do. Its true strength lies in its ability to carry and launch long-range cruise missiles from considerable distances. According to open estimates, it can carry up to 12 cruise missiles in its weapons bay, with either conventional or nuclear warheads, depending on the mission.

Therefore, its importance extends far beyond the concept of a “bomber aircraft.” It is a strategic platform that allows Russia to strike from long distances, send a deterrent message, maintain an air component in its nuclear triad, and operate cruise missiles

in conventional operations. Open intelligence sources estimate that Russia has around fifteen of these aircraft in its operational fleet, compared to a larger number of older and slower Tu-95MS bombers.

However, the war revealed a relative vulnerability in this air pillar. Bombers are not immune simply because they are long-range; they require bases, runways, fuel, maintenance workshops, ammunition, ground protection, and air defense. Ukrainian attacks on strategic air bases demonstrated that access to these bases, even through unconventional means, can have a significant impact.

Open intelligence analyses indicate that the Ukrainian “Operation Spider Web” of June 2025 destroyed seven Tu-95 bombers and damaged an additional aircraft, prompting Russia to alter its strategic bomber deployment pattern and disperse them to more distant and widely separated bases. Talk of a widespread destruction of the White Swan itself should be treated with caution. The most demonstrable effect is that the attack forced Moscow to redeploy its bombers, increase their protection, and bear additional defensive and logistical costs.

This is where the strategic value of the attack lies. It is not necessary for the adversary to destroy the entire fleet to achieve a gain. Sometimes it is enough to force them to disperse their aircraft, change their bases, increase protection measures, allocate additional defenses, and delay training and maintenance programs. This type of effect is crucial for a limited number of aircraft that is difficult to replace quickly.

### **Russian Conventional Power: Attrition, Not Collapse**

Russia has not become militarily incapacitated. The prediction of an imminent collapse of the Russian army is unfounded. The

Russian military still possesses the capacity for localized attacks, the ability to launch missiles and drones in large numbers, the capacity to mobilize new personnel, the ability to replenish vast Soviet-era stockpiles, and the ability to leverage a substantial military-industrial base.

However, this does not negate the reality of attrition. Instead, current Russian power must be understood as a force capable of sustaining operations, but one that is incurring an increasing cost to maintain its current level of activity.

The original Russian plan at the outset of the invasion was based on rapid advances, the paralysis of the Ukrainian command, and the capture or political subjugation of Kyiv within a short period. However, the failure of the offensive on the capital, followed by the shift to urban warfare in Mariupol, Bakhmut, Avdiivka, and other areas, led Russia to adopt a different model: a war of attrition. This model relies on intensive bombardment, waves of attacks, slow advances, significant ammunition consumption, and sustained pressure on Ukrainian lines.

Within this model, Russia possesses certain strengths. It is larger than Ukraine in both population and economy, possesses a greater capacity for conscription, a higher tolerance for casualties, and a substantial stockpile of Soviet-era equipment that can be repaired and reused. It has also received significant support from external partners: munitions, shells, and missiles from North Korea; industrial and electronic components, machinery, vehicles, and dual-use materials from China; and early experience with drones, initially linked to Iranian models and later to large-scale domestic Russian production.

However, these strengths mask structural weaknesses.

First, there are the human casualties. Estimates naturally vary, as the figures of any major war are shrouded in secrecy and propaganda, but professional assessments agree that Russian losses since February 2022 have been unprecedentedly high for a major power since World War II. Some estimates place the total number of Russian dead, wounded, and missing by the end of 2025 at nearly 1.2 million, while other studies estimate the number of dead alone at no less than 300,000 by early 2026.

More important than the number itself is the composition of the losses. The loss of a new recruit can be relatively compensated for through conscription and financial incentives. However, the loss of a field officer, a platoon or company commander, a trained tank crew, an aviation technician, or a communications and reconnaissance operative is much harder to replace quickly. Combat experience is not produced by administrative decisions, but rather accumulates through training, time, and field operations.

Secondly, there are the equipment losses. Russia lost a large number of tanks, armored fighting vehicles, artillery pieces, and support vehicles during the war. It was able to partially compensate for these losses by refurbishing Soviet-era tanks and vehicles and by increasing production and modernization, but it cannot always replace the same quality. Recommissioning an old tank to active service does not mean it is now equivalent to a modern tank in terms of protection, optics, communications, and survivability in an environment saturated with drones and anti-tank missiles.

Third, the limited progress compared to the cost. Russian forces have managed to achieve localized gains on several fronts, but these have often been very slow considering the number of casualties and the amount of ammunition used. Advancing tens

of meters a day or a few kilometers over months may alter the tactical map, but it does not necessarily equate to a strategic breakthrough that changes the course of the war or imposes a political settlement.

Fourth, the loss of the dream of complete air superiority. Despite possessing a massive air force, Russia has not been able to achieve absolute air supremacy over Ukraine as expected at the beginning of the war. The continued effectiveness of Ukrainian air defenses, the adaptation of both sides to threats, and the high cost of approaching protected airspace have forced Russian aircraft to rely more heavily on long-range strikes, glide bombs, missiles, and drones, rather than complete air dominance.

This means that Russia remains a threat, but it is operating in less than ideal conditions. It has the capability to bomb, but not absolute freedom of flight. It has the ability to advance, but it cannot easily achieve a decisive breakthrough. It possesses a large force and significant equipment, but it is paying an increasing price in terms of quality, experience, and readiness.

## **The War Economy: Resilience or Consuming the Future?**

One of the most common misconceptions in analyzing Russia is that sanctions alone will quickly bring down its economy. Russia did not collapse economically after 2022. Instead, it managed to adapt to some of the pressures by redirecting energy exports, increasing trade with China, India, and other countries, imposing financial restrictions, and injecting substantial government spending into the military industry.

However, resilience is not prosperity, the continued operation of factories is not development, and increased production of shells

and tanks does not mean that the economy is building sustainable future capabilities.

Military spending gave the Russian economy an apparent boost in the early years of the war. Military factories employed workers, the state purchased ammunition, and military salaries and financial incentives injected funds into vast areas. However, this picture masks the fact that the war economy consumes resources in a way that does not produce productive civilian assets. A shell fired in a single day does not build a school, a civilian factory, a transportation network, or new export capacity.

The Russian economy is showing clear signs of strain: slower growth, inflation and monetary pressures, high interest rates, labor shortages, declining investment, a greater reliance on taxes, domestic borrowing, and government spending. Russian growth slowed sharply after relatively strong growth in 2024, and the economy entered a quarterly contraction in early 2026, according to published estimates. Estimates for full-year growth range from very modest to extremely low.

This is not solely due to sanctions. The war itself is drawing labor from the civilian sector to the military and defense industries. Rising wages in the defense industry are putting pressure on other sectors. The exodus of tens of thousands of skilled workers, restrictions on technology and foreign investment, and high borrowing costs are all factors that weaken the capacity to develop a balanced and advanced economy.

While Russia's dependence on energy exports gives it a source of strength, it also provides its adversaries with leverage. Targeting refineries, ports, and oil facilities does not immediately lead to state collapse, but it increases the Russian economy's vulnerability to price fluctuations, forces it to reprioritize exports

and domestic consumption, and creates the risk of fuel shortages or price hikes in certain regions.

A deeper dimension is that the war is pushing Russia to transform an increasing portion of the state into a mobilization economy. The longer this path continues, the more difficult it becomes to escape it. Military factories require contracts and investments, the army needs substantial financial incentives for recruitment, the banking sector needs to finance deficits, and the state needs to protect the country from the effects of inflation and social unrest.

It should not be said that Russia has reached the brink of collapse; that would be a gross oversimplification. Instead, it faces a difficult equation: continuing the war is possible, but its economic, social, and investment costs are escalating, and restoring balance after the war will become increasingly difficult.

### **China and North Korea: A Supporting Force, Not an Outright Rescue Alliance**

Russia did not fight its war alone. Its continued ability to produce ammunition, drones, and vehicles, and to repair equipment, depends to varying degrees on a network of external partners.

China is the most important economic and technological partner. Through China, Russia receives electronic components, industrial machinery, digital control equipment, spare parts, engines, and dual-use materials. This does not necessarily mean that China has become a direct participant in the war in the sense of a belligerent state, but its commercial, technological, and industrial support has allowed Russia to mitigate the impact of some Western sanctions and restrictions.

North Korea has emerged as a significant supplier of ammunition and some missiles, providing Russia with an outlet to alleviate

pressure on its factories and sustain its firing rates. Military cooperation with North Korea is no longer merely symbolic; it has become part of a real supply network linked to the war of attrition.

However, this support has another side. It reveals that Russia, despite being a major power with a long-established military-industrial base, needs foreign support at crucial stages of war: it needs ammunition, components, machinery, markets, and channels to circumvent sanctions. This is not a sign of collapse, but instead an indication that Russia's strategic independence is more limited than the official projected image suggests. A country waging a major war needs partnerships, but there is a significant difference between a partnership that enhances power and one that becomes a prerequisite for continued production.

### **The West is Also Being Depleted: But the Nature of this Depletion is Different.**

In contrast, it is wrong to portray the West as a bloc with inexhaustible stockpiles. The Ukrainian war has exposed significant flaws in Western defense industries, especially after decades of assuming that large-scale wars between states were unlikely in Europe.

It has become clear that many Western armies were built on the principle of high quality and limited stockpiles, not on the principle of consuming thousands of shells, missiles, and interceptors daily. As a result, artillery ammunition, air defense missiles, Patriot missiles, multiple rocket launcher munitions, and some anti-tank missiles are now under considerable strain.

The problem is further complicated because the war in Ukraine is not the only arena currently consuming air defense systems and

interceptor missiles. Unrest and escalation in other parts of the world are increasing the demand for ammunition that was already in limited production. Therefore, the question in Western capitals today is not just: How many weapons should we send to Ukraine? But rather: How much should we keep for ourselves? How many years will it take to replenish our stockpiles? And which industries should we expand first?

However, the West's depletion differs from Russia's in a crucial aspect: the West possesses a far larger economic, technological, and financial base, provided there is the political will to convert a portion of this capacity into long-term military production. The Western problem is not a lack of money or technology, but instead slow decision-making, lengthy contracting and production cycles, multiple national systems, and the absence of a mobilization economy.

Europe has begun to take action, particularly in the production of munitions, drones, and air defense systems. European military support for Ukraine has also shifted from simply drawing from existing stockpiles to financing joint production and purchasing equipment directly from Ukrainian and European factories. This is a very important point, as it means that Ukraine is not only receiving weapons but is also building part of its industrial capacity within the context of the war itself.

In the early months of 2026, European funding allocated to drones increased significantly, with some packages including large numbers of drones and direct funding for production and development. This explains, in part, Ukraine's newfound ability to conduct frequent long-range attacks.

Therefore, the West is experiencing a depletion of its readily available stockpiles, especially precision munitions and air

defense systems. However, Russia is suffering a broader drain: in personnel, equipment, the civilian economy, investment, technology, and the ability to defend its strategic depth. The ultimate outcome depends on which side can convert its productive capacity into a sustainable advantage before the drain becomes an unsustainable political and economic burden.

### **Who is Giving Ukraine this power? And Why Now?**

It is inaccurate to describe Ukraine as merely a tool for implementing foreign will, just as it is inaccurate to portray it as a lone state confronting Russia. The truth is that Ukraine's current capability is the product of an interaction between three elements.

The first element is Ukraine's accumulated experience. After years of war, Ukraine has developed a large-scale drone industry, a flexible, rapidly responsive military innovation environment, the ability to rapidly adapt platforms, link reconnaissance with strikes, and utilize battlefield information to develop new weapon versions.

The second element is Western support. This includes funding, training, air defense, munitions, maintenance, some forms of information and intelligence sharing, and industrial support. This support has not been constant or unconditional, but it has been crucial in preventing Ukraine's collapse and enabling it to transition from purely defensive postures to the capability to strike deep into enemy territory.

The third element is the changing nature of warfare itself. Long-range drones are less expensive than strategic missiles, and can be manufactured in larger numbers, and do not require the kind of external political approval that has been associated with some

Western long-range missiles. This gave Ukraine greater room for initiative.

Why now? Capability doesn't appear overnight. Ukraine needed time to build its industry, train operators, gather intelligence, test prototypes, identify Russian vulnerabilities, and understand the impact of the strikes on the economy. Furthermore, Europe, in 2025 and 2026, shifted towards greater funding for drones and joint production, having realized that warfare no longer relied solely on conventional Western weaponry.

The strikes are also escalating because Kyiv wants to demonstrate to Moscow that a protracted war cannot be one-sided. While Russia may be betting that its population and industrial capacity exceed Ukraine's endurance, Ukraine is betting that pressure on Russia's economic and logistical infrastructure will make the war costly enough to alter political calculations.

### **Russia: Between the Capacity to Inflict Harm and the Inability to Decisively Win**

Russia's current military situation can be summarized in a simple statement: Russia remains a dangerous power, but it no longer possesses the freedom of action attributed to it before the war.

It is capable of launching extensive missile and drone attacks, inflicting significant damage on Ukrainian infrastructure, mobilizing thousands of personnel, advancing on certain fronts, leveraging its industrial and historical reserves, and brandishing its nuclear arsenal to deter direct Western military intervention.

However, after more than four years, it has failed to achieve the objectives for which it began the war: it has not toppled Kyiv, nor installed a pro-Russian government, nor destroyed the Ukrainian state, nor prevented the continuation of Western support, nor

preserved its economic and military depth outside the range of attacks.

This is the true transformation. The issue is not that Russia has lost all elements of power; rather, the tools of power that seemed sufficient before the war have proven inadequate for achieving a swift victory against a nation determined to resist and supported by a substantial Western industrial and economic base.

Russia has transformed from a country expecting a blitzkrieg (flash warfare of shock and awe) to one waging a protracted war. This shift from blitzkrieg to a war of attrition is not merely a tactical change; it is a comprehensive test of the state: its military, economy, society, industry, and political capacity to manage losses.

### **Conclusion: The War That Redefines Power**

The Ukrainian strikes deep inside Russia indicate that the war has entered a new phase. The question is no longer simply who controls a village or town in Donbas, but who has the capacity to make the war costly for the other side internally.

Russia still possesses a formidable nuclear force, a large army, and the capacity to sustain fighting. However, nuclear deterrence does not replace conventional power, compensate for human losses, guarantee a political victory, or prevent drones from reaching refineries, bases, and airfields.

The White Swan, with all its symbolism and capability, clearly represents this paradox: a massive strategic bomber carrying a portion of Russia's nuclear arsenal, yet it requires a secure base, maintenance, protection, dispersal, and costly defensive measures. Power in the new era is not measured solely by the number of massive platforms a state possesses, but by its ability

to protect, produce, repair, replace, and operate them under pressure.

As for the West, it has discovered that a peacetime economy is insufficient for waging a war of attrition. However, it possesses the wealth, technology, and industrial base to rebuild its capabilities if it makes a long-term political decision. Ukraine, which began the war in a very difficult defensive position, managed, through local expertise, foreign support, and drone innovation, to shift part of the war into Russia itself.

Therefore, the real battle is not between a drone and a refinery, nor between a bomber and a base, nor between a shell and a tank. It is a battle between two models of power: **“power based on arsenals, mass, and deterrence”**, and **“power based on the continuous capacity for production, adaptation, innovation, and enduring attrition.”**

In this battle, Russia does not appear to be collapsing, but it does appear less resilient, more dependent on mobilization, military spending, and foreign partners, and further removed from the image it sought to project of a state capable of waging a major war and keeping its society, economy, and strategic depth untouched by its consequences.

# Where Is the Trump Administration Leading the United States? (Part 1)

**Issam al-Shaykh Ghanem**

It is impossible to understand the course being pursued by the current president, Donald Trump, or to determine its direction, before first understanding the reality of America today—the reality from which this administration proceeds in order to consolidate America’s international standing, magnify it, or halt its decline. Without this, any discussion of the administration’s orientation becomes a kind of hypothesis in which truth is mixed with fantasy or wishful thinking; in other words, it becomes a departure from understanding reality and a fall into errors of assessment. America is the empire of the age, without rival, and it possesses such vast capacities that some imagine to be unlimited. It is enough, by way of indication, that one of its richest men, Elon Musk, alone possesses wealth exceeding the gross domestic product of dozens of countries in the world; and that the Trump administration carried out a military operation lasting only a few hours in Venezuela, during which it arrested the country’s president, Maduro, and terrified those who came after him, until they immediately submitted to the US. Trump then announced his control over a country possessing the largest reserves of crude oil in the world, and began announcing, one after another, news of Venezuelan oil shipments feeding the American treasury. Accordingly, for politicians and states, underestimating or misjudging the pillars of power in the United States is a road to suicide—unless those politicians and states know very well how to assess the pillars of their own power and place what is sound among them, against what is diseased among the pillars of American power.

Every president who came to rule America added a new brick to its greatness—a greatness that continued to rise until it reached its summit with the disintegration of the Soviet Union, after which America began its path toward decline following its fall into the quagmire of Iraq. For the young America that emerged from the Second World War did so boasting of a great victory, the foremost emblem of which was its sole possession of the nuclear weapons, with which it settled the Japanese front, and its dollar as a global currency, not merely an American one, backed by two-thirds of the world's gold, which had accumulated in America's vaults after the war. Added to all of this was an economy of expanding production, untouched by the destruction of war, in a country of abundance and wealth that had gathered within it the elites of Europe. In other words, it was a state lacking none of the pillars of great-power strength—pillars that then continued to grow through the arms race led by America, which multiplied its power many times over, and through an economy upon which the rest of the world depended, especially its European allies. That dependence took the form of the Marshall Plan in Europe, through which the European economy was rebuilt in a manner that could not be separated from dependence upon America.

The only obstacle standing before the completion of the circle of American hegemony around the world was the Soviet Union. That obstacle collapsed completely in 1991, when the Soviet leader led his country and its camp in Eastern Europe toward a collapse that he attempted, and failed, to organize. America knew very well that this collapse had occurred under the force of American pressure through Reagan's Star Wars program. With Eastern Europe breaking away from Moscow, the American president, George H. W. Bush, announced from Helsinki, the

capital of Finland, after his meeting with Gorbachev in 1990, the birth of a new international order. He then launched his war against Iraq to expel it from Kuwait. After that, the Soviet Union disintegrated, and the Soviet obstacle was removed from the path of American hegemony over the world. With Soviet Russia's collapse and its fall from the position of the second state and the competitor to America, America became the leader of the world and its undisputed hegemon. It became the sole superpower. As for the other states below it, they were all great powers separated by vast distances from the pillars of American power, whether military, economic, or political.

America dominated the world and became its sole leader. It began building an international order that would reinforce the pillars of its power. With the collapse of socialism and the world's loss of any ideological competitor to the capitalism led by America, the American philosopher Fukuyama spoke of the end of history—that is, the perpetuation of the American victory. Thus, the ideological struggle disappeared from the international arena. America made the nuclear disarmament agreements with Russia serve its own interests, while Russian military power withered, sank into the Chechen wars, and disappeared entirely from the international arena for more than two decades. America elevated the importance of the economy, the field in which it excelled, and inaugurated an era in which its major companies merged to become giant corporations beyond competition. It then unleashed them across the world to plunder wealth from it in a new age of globalization whose foundations America laid, beginning with the idea of free trade and the breaking of customs barriers. It established international appendaged tools for this order, among them the World Trade Organization in 1995.

American policy aimed to perpetuate its hegemony and control over the world in accordance with Fukuyama's theory.

During the more than three decades that preceded the Trump administration, American policy faced major international problems: its sinking into the quagmires in Iraq and Afghanistan; its war on Islam, which they called "terrorism"; the emergence of North Korea as a new nuclear power; the return of Russian demands for a multipolar international order, after Russia's relative recovery and Putin's assumption of leadership in Russia; Latin American countries slipping free from American influence; the shaking of American influence in the Arab region under the impact of the Arab Spring revolutions, especially in Syria, which consumed the efforts of Obama's first administration and turned his hair grey; and, not least, the Russian war in Ukraine in 2022. As for the economy, the rise of China and the departure of American companies to it became a major dilemma for the American economy, surpassing in danger the economic competition with Europe—a competition for which the issuing of the euro in Europe became the symbol.

Throughout these three decades, America continued to oscillate between superiority and hegemony in every field on the international stage. Yet it began to incur enormous losses that dangerously exposed the limits of its power. America achieved many successes during these decades, the greatest of which was striking at the independence of European states and removing them from the path of effective international competition, until the Russian invasion of Ukraine exposed the states of Europe to a new reality: a deep military frailty that threatens their very existence should the American umbrella be lifted from them. This compelled them during the era of President Biden to end their independent policies toward China and return to order within the

American wagon in exchange for America's defense of them against Russia, which had begun gnawing at their eastern edge. America likewise removed the euro from competition with the dollar, turning it into a minor competitor, and tied the European states to American energy resources, especially gas, after the arteries of Russian energy to Europe were severed. Despite all of this, America, whose debt in 1990 stood at \$3 trillion, has seen its debt grow dangerously today, approaching \$40 trillion. Today, America faces the Chinese economy as the greatest threat to its economic greatness, and it strives with all its power to push it away from competition. Yet this Chinese economy has continued to grow significantly, and China has gone out into the world with its major investments, threatening American hegemony.

The Chinese dilemma drove America to wind down its war on Islam. It began withdrawing from Iraq, Afghanistan, and finally Syria, without having achieved any significant results. It invaded and occupied Afghanistan to wage war against al-Qaeda; it invaded Iraq in 2003 so that Iraq's oil might contribute to reviving the American economy, only to be surprised by dozens of Islamic organizations fighting it in Iraq. Had Iran not assisted the US against the Iraqi revolution, America's wings would have been broken in Iraq. Years passed during which America spent trillions of its dollars before it was able to exploit Iraq's oil. In Afghanistan, it withdrew in 2021 in a humiliating withdrawal that returned the Taliban movement, which it had fought, to power. In Syria, where hundreds of Islamic organizations emerged raising the banner of the Khilafah, America found no solution except withdrawal and the installation of Ahmad al-Sharaa as president, after reaching an agreement with him.

Perhaps America's war on Islam under the pretext of "terrorism," which it launched in 2001, was part of America's search for an

international justification for its global policies after the fall of socialism. In any case, however, it found Islam to be a severe ideological danger, one that threatened at any moment to become an international political danger, especially after the events of the Arab Spring. America therefore began to suffer from two dilemmas in its international policy, neither less dangerous than the other: China and Islam. If the Chinese danger lies primarily in the economy, the danger of Islam represents a comprehensive and formidable danger. For that reason, America was unable to devote itself fully to China, while leaving the danger of Islam unattended. It came to divide its forces between combating China's rise and preventing Islam from ruling. This included deepening its support for the Jewish entity and implementing the policy of the "rabid dog"—that dog which began moving rabidly in the war of annihilating Gaza, destroying Syria's weapons, destroying Lebanon, and destroying Iran's nuclear program, in an American attempt to restrain the Islamic region and remove its dangers.

If the rise of China and the dangers of Islam's rise are the two great issues confronting America internationally, there are also lesser international issues that exhaust America, such as North Korea's nuclear program, Russia's demands for multipolarity that produced the Ukrainian war, and the slipping of America's influence in its own western hemisphere. Overall, America found that its grip on the world was loosening, that its international hegemony had been lost and no longer existed; indeed, its superiority itself had become endangered, especially as China's economy drew closer to it, and China's major companies began competing with America's giant corporations. Chinese companies have even begun seizing superiority in certain sectors, such as solar energy, electric vehicles, and Rare Earth Elements (REEs).

Among the manifestations of the loss of American hegemony is that most industry has left America and moved to China. When President Trump, in his first term, sought to pressure China through tariffs, and the coronavirus pandemic came, it became clear to him that America had become dependent on Chinese goods in a way that made its market subordinate to Chinese manufacturing, and that America could not meet the needs of its market in the near term. When the Ukraine war emptied America's warehouses of certain types of weapons, such as Javelin missiles, whose production America had stopped for some time while relying on its stockpiles, it began searching for old retired experts in this field in an attempt to reproduce this type of weapon. At a time when America had once controlled the rhythm of loans in the world through the International Monetary Fund and the World Bank, thereby controlling the economies of weak states, China began successfully competing with it in lending. It established the Asian Infrastructure Investment Bank (AIIB) and launched its famous "New Silk Road" project with enormous investments that drown states in debt, threatening to drag them into dependency on the Chinese economy, while America possesses no surplus funds for a similar project. Major Chinese investments reached the Panama Canal, Europe, and even America itself, in addition to flooding Africa and Asia with heavyweight investments, including the construction of ports, railways, factories, and energy pipelines.

Militarily, Russia challenged the West in its war against Ukraine, which exhausted America's finances and weapons stockpiles. America imposed harsh and comprehensive sanctions on Russia, including depriving it of oil exports, so Russia relied on what came to be called the "shadow fleet" in order to keep money flowing into the Russian treasury, thereby continuing to feed its

war against Ukraine. If America felt able to regulate nuclear weapons and their proliferation in the world, North Korea exploited America's sinking into the quagmires of Iraq and Afghanistan, and registered itself as a new member of the nuclear club. America was forced to halt its agreements with Russia on limiting nuclear weapons because they had become useless in the face of China's rush to comprehensively develop its nuclear power. In other words, America found that there was no point in restraining Russia at a time when China was breaking free in the manufacture of more nuclear weapons. If Russia's evasion of American sanctions by using the "shadow fleet" to export oil resembles a game of cat and mouse, with the mouse slipping away from the cat, then Iran's closure of the Strait of Hormuz in the recent war is a severe and open challenge to America's military capabilities and to its naval hegemony over international straits; it approaches a game of cat against cat, despite the strength of the American cat. As for Chinese investments around the world, they are the game of the fat Chinese cat against the American cat. Overall, America has lost its hegemony over the world through the existence of many states to which power has been transferred, partially, totally, or by inheritance, and which have come to stand on their own feet, oppose America, and challenge it, among them Iran, North Korea, China, and Russia. If hegemony is far higher than superiority, because of the great distance separating the hegemon from its adversaries, then America today is struggling to preserve its superiority, and it is not always capable of doing so in every circumstance.

America stopped to consider the way by which it could preserve its international standing before it was driven forward by events and the wars then underway, along with the enormous

expenditures it was incurring, the astronomical debts burdening it, and the depletion of its stockpiles of military ammunition. Here, over more than a decade, America differed over its course and became divided over the priorities of its policy. President Trump came in his first term and withdrew from the climate agreement; then Biden came as a Democratic president and returned America to the agreement; then Trump returned as president once again and pulled America out of the agreement. The same applies to America's policy toward its European allies within NATO and in the Islamic region. True of them is the saying of Allah ﷻ said, ﴿كَلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا﴾ **“Whenever a people entered, it cursed its sister people.”** This division began to envelop political life in America, most prominently in immigration policies, racism against the Afro-American people, the extreme emergence of white supremacy groups, the storming of Congress, and the refusal to recognize the result of the presidential election. Thus, American division was added as a new dilemma among the major dilemmas confronting America. Although it is an internal dilemma, its effect is severe on the future of the American state, its international image, and its foreign policy.

The American president, Trump, returned to power in early 2025 with countless major problems before him that had to be solved quickly. These problems, and his conception of their solutions, may be described as follows:

**First:** Trump found that the Ukrainian war had shifted American attention from China to Russia, and that American involvement in the requirements of the war was emptying America's weapons stockpiles and its treasuries of money, threatening the possibility of its direct involvement in Russia's war, and distancing it from the path of combating China's rise. Yet he also found in it an

opportunity to separate Russia from China and exhaust Europe financially.

**Second:** Trump likewise found that the war of the Jewish entity in Gaza was magnifying the Islamic dangers in the region. Yet he was compelled to continue involvement in completing and finishing it, including the arenas of Lebanon, Syria, Iraq, and Iran, in the hope that the policy of the “rabid dog” would succeed—a policy through which he wished to leave the region easy prey for the Jewish entity.

**Third:** The continued rise of China. He therefore began attacking China and the rest of the world with his protectionist policies, imposing tariffs left and right, and announcing his intention to return the wheel of industry to America.

**Fourth:** Attacking the Democrats and the American left, launching harsh policies against immigrants, and establishing the “government efficiency body” to cleanse state institutions of Democrats and opponents of his policies, as well as to cleanse the Pentagon and the army of generals opposed to his policies.

These are the major problems from which America suffers and which it strains itself to solve. Upon closer examination, however, we find that the American dilemma is far deeper than these problems. If the state and the nation in America were in good health, they would have good opportunities to solve these international problems and preserve their standing around the world. However, the state in America, together with the nation, is diseased; neither possesses the health that would qualify it to provide the resources of power necessary for the state to set out and remove those international nightmares from the way of its standing.

If the Soviet economy failed to provide the resources needed to stand before the arms race—the last of which was America’s “Star Wars” program—so that Russia saw its path to salvation in Gorbachev’s reforms, a path that continued dragging it toward the bottom, then America today stands before a dilemma close to that Soviet one.

From its government revenues of \$5 trillion in 2025, the state in America paid more than \$1 trillion to service its debts—riba (interest)—which had exceeded \$38 trillion. It paid \$1.6 trillion to retirees under social security programs, nearly \$2 trillion to health insurance programs, and nearly \$1 trillion in defense spending, the “Pentagon budget.” It then covered the remaining government expenditures, only to find itself borrowing anew by \$1.8 trillion—all of this in 2025. As the debt increases annually, its riba-based interest also increases. This condition was described by John Bolton, the former national security adviser, as a severe danger to national security.

For America to remedy its condition, it must increase its resources. This is possible through raising taxes. Yet state economies are extremely sensitive to tax increases: if America raises taxes on its companies, those companies flee abroad—to China, for example. Since America is a capitalist state, its politicians work in the service of its capitalists, and these capitalists want taxes reduced. In America, they have multiple lobbies through which they influence decision-makers, from the Speaker of Congress to its members, and they possess influence over the government. Among the manifestations of this was President Trump’s appointment of one of America’s largest capitalists, Elon Musk—the owner of Tesla, the electric vehicle company; SpaceX, the company of rockets and spacecraft; and satellites used to operate the Starlink internet network—to head

the Department of Government Efficiency (DOGE). Among his achievements in this position was removing senior directors in the Pentagon from their posts and appointing people loyal to him, in order to facilitate his major contracts, worth billions, with the Pentagon. A year after this appointment, Elon Musk demanded that the price of Starlink services, which provide information to the US army fighting Iran, be multiplied; this increase amounted to five times the price agreed upon before the war. Today, Elon Musk has offered SpaceX for public subscription in order to collect \$80 billion in one stroke, not to mention his demands to reduce taxes on electric vehicles by ending government programs that support competing companies, among them the Ford Motor Company. As a result, the media today are speaking of the announcement of Elon Musk as the first trillionaire in the world—that is, the owner of one thousand billion dollars.

This story is only one of many daily stories through which America's capitalists plunder the resources of the state; indeed, the laws facilitate for them the plundering of the American people. Overall, the taxes paid by America's giant corporations are decreasing, and as they decrease, government revenues weaken. No American president can fully reverse this trend. A president may come to power and work in favor of certain companies while leaving others aside for many considerations, including American factionalist division—as in the policy of the Democratic president Biden, which served the technology companies that support the Democrats and restricted the energy companies loyal to the Republicans. Although this only added fuel to the fire of division in America, reversing the equation—from a state that serves companies to companies that serve the state—is among the impossibilities of the American political

system, given the vast influence of capitalists in America, and the dependence of politicians and their parties on the financing of these companies for elections and for success. Overall, tax revenues from major corporations in America are declining. After forming 11% of total revenues in 2015, they reached 6% in 2020. If this percentage increased somewhat after 2020, that was not the result of an increase in corporate tax rates, but rather because of the enormous inflation in the capital of technology companies—that is, the increased empowerment of these companies to plunder the American people and plunder the world. For example, Elon Musk, mentioned above, saw his wealth grow from \$13 billion in 2015 to \$170 billion in 2020, then, a few weeks ago, to an estimated \$800 billion, before becoming, only days later, \$1 trillion. Musk gathered most of this through government contracts—the taxes of Americans—through enormous profits from his companies inside America and around the world, and through the rise in the shares of those companies.

Another example of the control of companies over the state is that arms companies, in addition to the weapons contracts they supply to the US Department of War, the Pentagon, push the state toward igniting wars around the world so that the need for their weapons increases and their profits grow. Among the important matters that must be observed in the plunder of the state by arms companies is that the weapons these companies sell are always of the extremely expensive kind, to the point that it has been said that sometimes an interceptor missile worth \$1 million is fired to shoot down a primitive missile worth \$1,000. In general, the price of the military equipment used by the US armed forces, and the fees for maintenance services that companies provide for aircraft, tanks, and other weapons, exceed their counterparts around the world many times over. This is not

necessarily because they are superior to others, as the Americans promote, but because arms companies work constantly and through crooked methods to multiply their profits in their contracts with the Pentagon. They have men in sensitive positions inside the Pentagon who continually push the state toward accepting these high prices for the war industry. For example, the Chinese aircraft used by Pakistan's armed forces performed well against Indian aircraft in 2025, and their price is far lower than their American counterparts. All the propaganda America promotes about the quality and effectiveness of its weapons does not correspond to the extremely high price of these weapons. Cheap Russian weapons competently face Ukraine's expensive American weapons. The same applies to the rest of the major American companies that depend on government contracts, including the major pharmaceutical companies such as the Koch brothers, which flourish and see their profits grow through government programs such as health insurance.

There are other aspects to the dilemma of the American capitalist system. The success of companies and the growing profits of the past three decades have been concentrated in the technology sector, as well as in the stock markets—most famously Wall Street—and in the financial trade sector generally. This has produced a new anti-industrial idea that dominates the minds of Americans, especially their youth, who do not wish to work in any sector requiring hard labor, and instead dream of rapidly becoming rich. Industrial profits are usually slow, whereas stock profits may quickly move a young person from poverty to wealth. In other words, Americans are turning away from industry, recoiling from its hardships, and dreaming of quick profit. This idea confirms that America's withering today was planted by the

seeds of excessive prosperity within society. This idea, together with the rejection of rough labor, has today become a dilemma and an obstacle before the reindustrialization of America and its ability to dispense with China. Among the seeds of excessive prosperity are the obligations of the American government toward its citizens in social security and health care, until these, together with military costs—the Pentagon budget—have come to consume 80% of America’s financial revenues.

Another aspect of the dilemma is inflation that does not stop. This inflation in America stems from two causes:

**The first cause: riba (interest).** Most investment projects in America depend on loans, and banks grant money through riba. It therefore becomes the function of the American producer to create a commodity or service whose price, in principle, rises annually by the amount of riba (interest) he pays to the bank that lent to him. This riba is what explains why the state in America sees its task as keeping inflation at 2%.

**The second cause:** the monetary policies of the US Federal Reserve, in terms of raising or lowering the interest rate—riba—as well as the issue of creating new dollars through digital electronic balances or paper dollars printed by the US Treasury after being brought into existence by the Federal Reserve. Whenever new dollars are created, or interest is lowered at the Federal Reserve, the value of the dollar falls against goods and services, and their prices rise. This US Federal Reserve—the central bank—is not a government body. Instead, it is a hybrid body in which private banks are members of the regional Federal Reserve banks that make up the central reserve, whose Board of Governors is appointed by the government. In other words, its profits from lending return to private commercial banks and to

the US Treasury—that is, to the private sector and the government at the same time.

This American dilemma is the essence of the corruption of the capitalist system. The private sector has a major role, even if indirectly, in issuing new dollars through the Federal Reserve central bank. This does not serve only the state, but also those capitalists who tamper with the value of the currency, the government bond market, and interest rates. In the final analysis, the capitalists in America gnaw away at the state legally; and where no law exists for them, they bring such a law into existence through their lobbies that exert pressure on Congress. They gnaw away at the American people through *riba* (interest), through government contracts, and through many other facilities. Likewise, they gnaw away at the entire world. As a result of this gnawing, the wealth of the capitalists grows ever greater, while the resources available to the government for international deployment in the policies and wars of the state continue to diminish.

**To be continued...**

# Digital Currencies: The Continuing Plunder of People's Savings and the Entrenchment of Financial Hegemony

**Abdul Halim Al-Hourani**

## **First: The Silent Robbery of Savings**

The thieves of this age no longer need masks or weapons to raid people's wealth; the modern financial system undertakes the task through a hidden mechanism, precisely designed to gnaw away at their savings little by little. We are facing a real predicament called "programmed monetary inflation," which turns the large numbers you see in your bank account, savings, or income into figures stripped of their original purchasing power merely by the passage of time.

When a person keeps his cash savings for many long years, thinking that he is securing his future and the future of his family, he is in reality waging a losing battle against time, during which those savings suffer a continuous decline in purchasing power. This is reflected in the ongoing inflation of asset prices and essential goods, until people find that the labor power they expended has been stripped of its real value.

Thus, for your digital balance to remain fixed in the bank for several decades means, economically, that you have lost nearly 85% of your real purchasing power. Money does not evaporate into thin air. Instead, it loses its value through crooked channels, and this value is transferred into the pockets of other parties benefiting from this structural defect. More dangerous still, the modern shift toward "central bank digital currencies" does not come to correct this perilous path. Instead, it represents a new

tool for accelerating the pace of this systematic plunder, ongoing for five decades, and granting it broader technological legitimacy. It is therefore necessary to become aware of the mechanisms of this ugly financial system, so that such awareness may serve as the first line of defense in working to rid ourselves of it and replace it with a real financial system that protects people's wealth and grows it.

## **Second: How Currency Shifted from Intrinsic Value to Paper Illusion**

The collapse of the current financial system was not born of coincidence. Instead, it came as the fruit of calculated transformations extending over centuries, during which the link between currency and real value was gradually dismantled. For nearly four thousand years, humanity relied on gold and silver as the basic foundation of currency. That era was marked by remarkable and sustainable monetary stability, because these metals possessed an independent intrinsic value not subject to political whims or decay.

Then the structural deviation began in Europe during the Seventeenth Century CE. People became accustomed to circulating paper receipts as a convenient alternative to transporting gold. Over time, the money changers noticed that only a small proportion of depositors demanded their gold at any one time, so they exploited this by issuing receipts far exceeding the actual volume of gold in their vaults. Here, we began to witness the birth of the "fractional reserve system" and the generation of money out of nothing.

Over time, the system developed, official banks were established, and the world's currencies were tied to the U.S. dollar as a primary reference, while the dollar alone remained committed to

its link with gold at a fixed price of 35 dollars per ounce. This was based on the Bretton Woods Agreement of 1944 CE, a massive international agreement, drafted by representatives of 44 Allied countries in the Second World War.

Everything proceeded regularly during the 1950s, when America possessed the gold and the world trusted the dollar, until the mid-1960s, when America became entangled in the Vietnam War and costly domestic projects. Instead of raising taxes to finance the deficit, the United States began printing dollars in enormous quantities far exceeding the gold it possessed. At that point, European countries noticed the matter and demanded that America give them gold instead of the surplus dollars they held. This forced the American president at the time, Nixon, in 1971, to escape the crisis by announcing the cancellation of the dollar's convertibility into gold. With this decision, he ended thousands of years of real gold-based monetary history, and the world's money was transformed entirely into "fiat currencies": mere papers and numbers backed by no real asset, and subject to printing policies with no ceiling.

At that point, the value of the dollar began to plunge rapidly against gold. By a simple calculation of the dollar's real purchasing power measured in gold, we find that the dollar has in reality lost more than 98% of its original value from that time until today. Economically, this means that anyone who kept his cash savings throughout the past half-century has been stripped of his wealth, through a silent and systematic mechanism.

### **Third: Mechanisms of Money Creation Today and the Silent Erosion of Value**

The structure of the financial system today is complex and is managed through mechanisms entirely different from the

understanding of ordinary people, who believe that banks are merely safe vaults for their money. Here, it is necessary to explain a mechanism unknown to the general public, namely what is called the money multiplier. When a client deposits a sum of money in the bank, the bank does not actually keep the money. Instead, it holds back a very small percentage, approximately 10% according to the law of the state, as a fractional reserve, then lends the larger mass, 90%, to another client, who pumps it back into the banking system so the cycle begins anew. The borrower deposits the borrowed amount, 90%, into his account at the bank, so the bank keeps only a 10% reserve and lends 90% to a new borrower, and so on. This rebound movement transforms ten thousand, on paper, into one hundred thousand in the form of loans, meaning that 90% of money supply is created entirely out of nothing through credit and the money multiplier.

According to periodic data and reports issued by the major central banks and international financial institutions, such as the International Monetary Fund and the Bank for International Settlements, the volume of tangible physical cash in the world today is only around 8 trillion dollars, while the volume of “broad money,” namely deposits and book-entry accounts, exceeds the threshold of 150 trillion dollars. This enormous gap represents fictitious liquidity with no physical existence. If depositors decided to withdraw their money in cash on a single day, the system would be unable to meet 95% of these book-entry fortunes.

This unlimited monetary expansion is the direct generator of inflation. Every monetary unit entering the market without corresponding production will certainly gnaw away at the purchasing power of the previous units. In numbers, savings

worth 100,000 units preserved in an inflationary environment averaging 5% annually will see their actual value erode to around 60,000 after only one decade. Although the figures remain fixed in the books, 40% of their value, that is, their purchasing power, has vanished, quietly and without attracting people's attention, moving to the parties that received the newly created liquidity, such as governments and major banks.

#### **Fourth: Digital Currencies and the Continuation of Systematic Theft**

Recently, digital currencies have been marketed globally at a rapid pace as a corrective technological revolution. Yet, in reality, after examining their nature and mechanisms, they are nothing but a new method that accelerates the generation of money out of nothing, and expands the scope of the erosion of money's purchasing power. This space consists of three forms of digital currencies, all of which share the absence of intrinsic value:

##### **1. Central Bank Digital Currencies (CBDCs)**

These are the direct digital extension of traditional legal fiat currencies, such as the digital yuan and the digital ruble, whose legislation was completed in 2025, as well as the digital dollar, which Trump had been promoting until recently. These digital currencies, issued by central banks, are created programmatically by sovereign decision and designed within the corridors of states' central banks, either through a system of identity-linked accounts or through a system of tokenized wallets.

To clarify the two systems:

Digital currencies "linked to personal identity": this form closely resembles the way traditional bank accounts operate, but the difference is that your account is held directly with the central bank, and the currency in the account is linked to the identity of

the account holder, such as the name, ID number, or fingerprint. Any action involving this amount can be tracked, whether transfer or spending. When you transfer money to another person, the system verifies your identity, then deducts the amount from your account and adds it to the other person's account after verifying his identity as well. The electronic fingerprint of this money is transferred to a new owner with his new fingerprint. The matter is similar to writing a "bank cheque"; it cannot be cashed or dealt with unless the name, identity, and signature match.

As for token-based digital currencies: this form resembles the paper cash in your pocket, but in digital form inside an electronic wallet. The value here is stored in an encrypted "digital token" that operates through public blockchain networks, such as Ethereum, Tron, or Solana. The system is not concerned with "who you are," but rather with whether "this token is real and valid or counterfeit." When you pay someone, ownership of the digital token transfers from your wallet to his wallet immediately, without the need to reveal your personal identity to the system, exactly as if you were giving him a 10-dollar banknote. Verification takes place through cryptographic keys, public and private, which you possess in your wallet. The matter is similar to gift cards. Whoever possesses the card can purchase with it immediately, and the shop does not ask him about his identity. What matters is that the card is valid and has a balance.

These currencies, in both forms, are issued and distributed in two stages: first, the wholesale stage for banks in exchange for assets such as bonds; and second, the retail stage for individuals through electronic applications. They are directly linked to the central bank, which makes the government the guarantor of their nominal value. Yet this link grants the state the power of

“programming and directing money,” such as setting time conditions for spending funds, or imposing immediate freezing of accounts without judicial procedures. Consequently, this entirely abolishes financial privacy. If the central bank were to impose “negative interest” or a direct deduction in order to force society into consumption, the citizen would find no escape from it.

The volume of this form of money represents a small proportion of the overall size of money, since what is in circulation globally does not exceed 4 billion dollars, due to popular reluctance to adopt this type of currency. However, with government support, this figure is expected to reach around 500 billion dollars within 10 years.

## **2. Stablecoins**

Stablecoins are the other face of the digital money scene. It is true that they are digital currencies like the preceding type, but they are not issued by central banks. Instead, they are issued by private companies and institutions, most prominently Tether, which issues USDT, and Circle, which issues USDC. Most of these currencies are currently issued in the form of the tokenized system mentioned above.

Their basic idea is to offer “digital assets” that the companies claim are linked to the U.S. dollar at a 1:1 rate, and guaranteed by holding parallel reserves of real dollars and Treasury bonds to guarantee their value.

The story begins with a customer, usually a huge trading platform or a major financial institution, wishing to transfer part of its traditional liquidity into the digital world in order to make trading easier. This customer transfers its large sum, let us say one hundred million real dollars, from its traditional bank account directly to the bank account of the issuing company, such as

Tether. Once the company's systems detect the arrival and validity of the real dollars, they issue an immediate software-driven command on the blockchain network known as "minting," which is the generation of one hundred million entirely new digital tokens out of nothing, corresponding to the dollars that entered the bank account.

In the next stage, the company sends these new tokens directly to the customer's encrypted electronic wallet, so that he receives them in the world of cryptocurrency and begins trading them, or selling them to ordinary individuals through platforms. Here, the delivery process is completed, and the customer becomes detached with his digital numbers from the movement of traditional money.

As for what happens behind the scenes, where the engineering of asset custody and management begins on the part of the company: it does not leave those real millions idle in its bank account. Instead, it keeps only a small portion as emergency cash liquidity to face any sudden redemption operations, and takes the larger mass of these millions to immediately purchase short-term U.S. Treasury bonds from the financial market. These bonds remain stored in the name of the company as a legitimate cover and reserve assets guaranteeing the value of the digital currency before the world. At the same time, they generate enormous profits and interest for the company's coffers, while the customer on the other side is content to trade his abstract tokens, which grant him no return.

Financial data reveals the scale of the astronomical profits resulting from this engineering. Tether alone recorded net profits of 13 billion dollars in 2024, and its profits exceeded the barrier of 10 billion dollars in the final quarter of 2025. With massive holdings amounting to 141 billion dollars in U.S. bonds, this

private company succeeded in surpassing major countries and economies, such as Germany, in the volume of U.S. debt holdings.

Today, the global size of this sector is around 250 billion dollars, and it is expected to reach 1,500 billion over the coming ten years. This enormous digital demand does not circumvent the debt ceiling set by Congress. Instead, it functions as an easy and comfortable “support” for the system. It raises demand for U.S. debt and lowers interest rates, thereby giving the American administration a longer lifespan to continue the policies of borrowing and inflation.

The reason customers and financial institutions prefer these stable digital dollars over traditional current bank accounts lies in their desire to be liberated from the restrictions of the traditional banking system. This gives them three strategic advantages that ordinary banks do not provide:

The first advantage is extreme speed and round-the-clock operation. Traditional banks are governed by specific working hours and weekend holidays, while international transfers through the SWIFT system take many long days to pass through correspondent banks, in addition to high fees. By contrast, these digital currencies allow hundreds of millions to be transferred across borders in a few seconds, at a cost that does not exceed a few dollars, and at any time of night or day throughout the year without stopping.

The second advantage lies in flexibility of movement within the environment of cryptocurrency and artificial intelligence. These stablecoins represent the “basic fuel” for trading platforms, digital financial markets, and decentralized markets. A customer cannot purchase cryptocurrencies or seize rapid investment

opportunities in these markets using a current bank account that requires complex verification procedures and approvals for every transaction. He therefore needs a stable currency that lives and moves in the same programming language in which blockchain networks operate.

The third and essential advantage is protection against direct oversight and the risks of account freezing. Current bank accounts fall under the direct ambit of local laws, banking compliance, and immediate judicial or political decisions that may freeze funds for any regulatory reason. Stable digital dollars, however, grant the customer a form of independence. Once they are withdrawn into his private wallet, the funds become under his direct control, away from the eyes of traditional banking oversight, giving him complete freedom to transfer and employ them without needing to provide continuous justification for every movement or expenditure.

### **3. Decentralized Cryptocurrencies**

Decentralized cryptocurrencies, foremost among them Bitcoin, come as a parallel and entirely independent phenomenon in this digital scene, since they are managed entirely through vast distributed computer networks based on blockchain technology. These currencies are distinguished by the fact that they are not supported by any central bank or tangible financial cover. Instead, they derive their value and market price from pure speculation and collective agreement among those dealing in them. This makes them vulnerable to sharp and sudden price fluctuations, since they lack any legal or sovereign guarantee to protect their nominal value during crises.

Deep inside this market, the “zero-sum speculation mechanism” operates, making the system run like a financial game with a

zero-sum outcome. Every dollar gained by one investor must be matched by a dollar lost by another investor somewhere in the world. Real gains are therefore often the share of early backers who bought at cheap prices, while losses fall upon the shoulders of latecomers. In this game, the major trading exchanges sit at the top, as the cleverest and safest beneficiaries in the market, since they reap their fortunes from withdrawal fees and recurring payments, regardless of whether prices rise or fall, exactly like owners of gambling houses who always profit from the movement of the players. They are followed in the profit cake by the “whales” and major investors, along with the industrial digital minting sector, which voraciously consumes energy and electricity. Meanwhile, the money of small late buyers, who poured in driven by the glitter of greed and media waves, remains exposed to rapid disappearance once the price reaches the peak and heavy selling operations begin.

Today, the total size of the entire cryptocurrency market settles at around 2.5 trillion dollars, a figure that reflects the volume of enormous liquidity and financial risk that has come to move this decentralized sector globally and make it a player that cannot be ignored in the international financial arena, despite all its dangers.

### **Fifth: How Was People’s Money Stolen in Silence?**

In the past, stripping peoples of their wealth required paper transactions and complex laws that took a long time. Today, however, in the digital world, the internet, and the monetary policies we have mentioned, these obstacles disappear, and governments become able to confiscate the value of your money and labor “with the press of a button,” immediately, through the following methods:

## **- Printing money out of “nothing” (rapid inflation)**

Digital currencies and new banking systems have made printing money extremely easy. In every crisis, central banks inject trillions of fictitious dollars into the market with the touch of a button. The result is that prices leap at rocket speed, while people’s incomes move slowly, so over time people find themselves unable to buy the same goods.

## **- The game of “who arrives first?” (the ruin of purchasing power)**

When the state prints new money, this money first goes to the government and its major affiliated contractors. These people spend this money buying real estate and assets before prices rise. After a while, when this money reaches the ordinary citizen, prices have already risen. The citizen receives the same number of banknotes, but their purchasing power has declined from what it was before.

## **- Hidden taxes (currency devaluation as a political trick)**

Instead of governments raising taxes openly in a way that provokes public anger, they resort to a clever and hidden trick: printing new money to pay debts and expenditures, thereby reducing the value of the currency. This is what happened in Turkey, where the lira has lost 85% of its value since 2020, and in Argentina and Lebanon. With money turning into numbers on screens, this devaluation now happens automatically and silently, without people feeling it, until they wake up to find that their savings have lost the value they had only yesterday.

## **- Negative interest: forbidden to save!**

In the age of paper cash, if you did not like the bank, you could withdraw your money and store it with you in cash. However, in

the digital world, this escape exit disappears. Here, the authorities can impose “negative interest,” meaning a direct percentage deduction from your account every month, in order to force you, against your will, to spend your money and move the economy instead of saving it. This is like what the banks of Europe and Switzerland did by directly deducting fees from depositors’ accounts to force them to spend and stimulate the market. More dangerous still is what China has experimented with through the “programmable-expiry digital yuan,” where an expiration date is set for money: either the citizen spends it on buying goods within two weeks, or it evaporates and disappears from his electronic wallet with the press of a button.

### **- Instant freezing**

We recall what happened in Cyprus in 2013, when part of people’s deposits was cut, or Lebanon in 2019, when funds were blocked and lost 80% of their value, or Canada in 2022, when the government froze the accounts of protesters without a judicial ruling. In the digital financial world, the state will not need great effort; through its digital system, it can freeze millions of citizens’ bank accounts in a few minutes.

### **- Financial surveillance and control over your life**

The digital system records every coin you spend: where, when, and with whom. This gives the authority complete influence to direct your transactions, withhold aid from you, or even prevent you from purchasing certain goods. This penetration is a blatant violation of man’s authority over his wealth, which the Islamic Shariah guarantees and forbids violating.

### **- Rapid collapses**

The financial crisis of 2008 took months for the major banks to collapse and for people to understand what was happening.

Today, however, the speed is terrifying. There are billion-dollar digital networks and platforms, such as Luna/Terra, that evaporated in five days, and the FTX platform collapsed in ten days. When traditional banks become linked to digital networks, the coming crises will occur within hours, not days, stripping the ordinary person of any opportunity to save his money or act to protect himself.

### **Sixth: The Shariah Criterion: The Obligation of Authentic Currency and the Refutation of Contemporary Financial Structures**

Tracing these crises necessarily leads to invoking the original legislative criterion laid down by Islam to protect wealth and achieve economic justice. Shariah law has determined that the recognized and authentic currency is gold and silver, and no other, and multiple Shariah evidences converge upon this foundation in a manner inseparable from one another. The Prophet ﷺ linked the diyah, or blood money, of a life to a specified amount of gold: **«وعلى أهل الذهب ألف دينار»** **“and upon the people of gold, one thousand dinars.”** He also linked the hadd punishment for theft to a specific gold nisab threshold: **«لا تُقطع يد السارق إلا في ربع دينار فصاعداً»** **“The hand of the thief is not cut off except for a quarter of a dinar or more.”** This is in addition to linking Zakat on money to both of them and assigning a specific nisab threshold for them, while restricting the rules of currency exchange and monetary riba to them: **«بيعوا الذهب»** **“Sell gold for silver and silver for gold as you wish.”** This came together with sales and marriages being conducted with them during his era and the era of the Khulafaa’ Rashidun (Rightly Guided Caliphs).

Since these rulings are fixed until the Day of Resurrection, the state is obligated under Shariah to make its authentic currency

gold and silver, or representative paper fully and directly covered by them in its vaults.

What distinguishes gold and silver is that they carry a stable intrinsic value by their nature, unlike contemporary fiat currencies, whether paper or digital, which have no value in themselves and derive their existence from compulsory laws that change with changing political circumstances.

What states now practice in their monetary systems is based on creating wealth out of nothing. The banking system rests on generating credit and lending money that has no real existence in vaults. This represents a direct clash with the Messenger's ﷺ prohibition of a person selling what he does not own, in addition to the prohibition of stealing people's wealth unlawfully. The programmed devaluation of currencies and artificially generated inflation represent a deliberate gnawing away of man's effort and labor for the benefit of the entities issuing money. This is the clearest form of devouring people's wealth unlawfully, which the Noble Qur'an forbade in His ﷺ saying, Exalted is He: ﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ﴾ — **“And do not consume one another's wealth unjustly.”** [TMQ Surah An-Nisaa 29].

## Conclusion and the Alternative

All the data leads to one truth: the contemporary monetary system is designed to serve the minority that issues money and seizes real assets, leaving the ordinary citizen as the permanent victim. What is happening today in the “digitization of currencies” is not an innocent technical development, but instead a means of accelerating and deepening the confiscation of peoples' wealth and labor.

Since the current system is moving toward a dead end, the sustainable alternative for protecting people's livelihood security

lies in two paths. The first is returning to the foundation of real currency based on assets with intrinsic value: “gold and silver.” The second is subjecting financial transactions to Islamic Shariah controls, which prohibit riba, consuming people’s wealth unlawfully, monopoly, and currency manipulation, and which guarantee the protection of property and privacy.

# Humanity: Between the Trust of Istikhlaaf (استخلاف Vicegerency) and the Illusion of Fleeting Life

**Mounis Hamid – Iraq**

When Allah ﷻ created humanity, He did not create us in vain, nor did He leave us aimlessly upon this vast earth. Instead, He appointed us as vicegerents —entrusting us with a profound responsibility that neither the towering mountains nor the heavens and the earth could bear. He ﷻ breathed His spirit into us, honored us with intellect and free will, and commanded the angels to bow in reverence to our status. Furthermore, He instilled within our very being a secret capacity—one that allows us to ascend to the highest ranks of nearness to Allah ﷻ or to descend into the lowest depths of perdition.

Our primary role was to bear witness to the Truth, to act for the good, and to be reformers on earth rather than agents of corruption. We were called upon to cultivate the world according to divine values and to transform our lives into a bridge leading to eternal bliss.

Yet, the great human tragedy began the moment we forgot the ultimate purpose and became preoccupied with the means; the world captivated us so completely that we lost sight of the true destination.

For many, the world has shifted from being a “field” for the Hereafter into an end in itself. People now pant after wealth, as if immortality could be purchased, and chase after status as if true

greatness were bestowed by fellow humans. They pursue fleeting possessions—knowing full well they must one day leave them behind—yet the more they love the world, the more they fear losing it. The closer they draw to it, the further they drift from the very serenity they sought within it.

The strange paradox is that humanity chases a mirage, all the while knowing it is a mirage. Man sees death reaping generations around him, sees palaces reduced to ruins, and sees the names of kings and the wealthy consigned to oblivion; yet, deep down, he imagines his own journey will differ from that of his predecessors—as if humanity’s long history were merely a lesson he failed to learn.

Many have abandoned the mission of vicegerency, replacing it with a culture of consumption. Their primary concern has become taking rather than giving, possessing rather than building, and projecting an image rather than embodying true substance. Souls have drowned in a sea of idle talk and frivolous amusement, letting days slip by without leaving a lasting virtuous legacy, a noble idea to pass on, or a deed that draws one closer to Allah ﷻ.

Amidst this frenetic preoccupation, the promised Paradise—a realm containing what no eye has seen, no ear has heard, and no human heart has ever conceived—has been forgotten. It was forsaken for the sake of fleeting moments of pleasure, a few years of luxury, or the illusory allure of fame and power. Many have traded the eternal for the ephemeral, certainty for conjecture, and an everlasting treasure for temporary goods that

vanish like smoke—only for the reality of life to be laid bare when death arrives.

The greatest crisis facing humanity is not poverty, disease, or a lack of resources, but instead forgetting the very purpose for which we were created. When a person loses sight of the meaning of their existence, all outward successes become mere hollow victories, masking a profound spiritual void.

Yet, when one regains awareness of their true mission, they perceive the world as it truly is: a transit point rather than a permanent home, a means rather than an end, and a testing ground rather than a place of eternal life. Thus, the divine Dawah continues to echo across the ages, inviting humanity to return to its original purpose: to serve as Allah's vicegerent on earth—upholding the values of truth, justice, and mercy, while striving for the Hereafter and preparing to meet the Lord. Whoever grasps this truth lives in this world holding Dunya in their hands, instead of in their heart; they traverse it as a wayfarer instead of a captive, turning every step into provision for the Paradise promised to the righteous. Blessed is the one who remembers their mission before their journey ends, realizing that life—however long—is fleeting, and that this world—however adorned—is insignificant.

Herein lies the greatness of Islam: it is not merely a set of rituals performed at specific times or confined within the walls of masjid. Instead, it is a comprehensive way of life that restores a person's awareness of their own self and their mission. Islam came to awaken humanity from heedlessness, reminding people that they are the vicegerents of Allah ﷻ on earth and bear a duty

toward their Lord, their faith, their community, and humanity as a whole.

A Muslim's role regarding this Deen extends far beyond mere nominal affiliation or the outward trappings of religiosity. It entails upholding the Risaalah message of the Deen, defending its values, and embodying its morals in real life. A Muslim is called upon to be a living embodiment of Islam—demonstrating truthfulness, trustworthiness, justice, knowledge, and industriousness. They are expected to be a force for construction rather than destruction, and for reform rather than corruption.

Allah ﷻ chose this Ummah to be a witness over humanity, as He—Glory be to Him—declared, ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ **“And thus We have made you a just Ummah that you may be witnesses over the people.”** [TMQ Surah Al-Baqarah: 143]. This witnessing is a responsibility of civilization and advocacy, through which the Muslim presents a model to the world, demonstrating the Deen's capacity to guide humanity and ensure its true happiness. Islam does not need those who advocate it merely through slogans, so much as it needs those who uphold it through practice and action. When a Muslim is sincere and devoted to their community, and sincere in their responsibility toward their Deen and its Risaalah message—and when they reclaim this profound understanding of their Deen—they return to the rightful station Allah ﷻ intended for them: as a vicegerent on earth, a witness to the truth, and a bearer of the message of mercy and guidance. At that point, life transforms from a race for the ephemeral and temporary into a journey toward the eternal and ever-lasting, and every good deed becomes a step along the path to the Paradise Allah ﷻ has promised His believing servants.

# Gardens of Paradise: Abdullah ibn Abdullah ibn Ubayy ibn Salul (ra)

One of the most compelling stories in the biographies of the Companions (RA) of the Prophet Muhammad ﷺ is the biography of the noble Companion Abdullah ibn Abdullah ibn Ubayy ibn Salul (ra). His belief in Allah, His Messenger ﷺ, and Islam was embodied in him, while all the hypocrisy resided in his father, Abdullah ibn Ubayy ibn Salul, the leader of the hypocrites in Al-Madinah. Therefore, we cannot separate the two biographies. In this article, we will examine the reality of both men together and how they dealt with a single issue: the great Deen of Islam. What is remarkable about this biography is that both the son and the father bore the name Abdullah.

Abdullah, the son, came from a house of honor and nobility, but his father's succumbing to his desires prevented him from attaining true belief. The son came with wisdom filling his heart, and his heart was guided by his beliefs.

The young Muslim was at the forefront, taking his place among the leading Muslims. From the moment he embraced Islam, he dedicated himself to its defense, his approach a unified and indivisible awareness. He was steadfast in his resistance against disbelief, just as he was steadfast in his resistance against hypocrisy. He was steadfast in his resistance of his father, just as he was steadfast in his resistance of every disbeliever or hypocrite who dared to attack the Dawah of Islam or its Prophet ﷺ.

He was the son of Malik ibn al-Harith ibn Ubayd ibn Malik ibn Salim, Salim being the one called "al-Habla" (the pregnant one) due to his large belly, ibn Ghanm ibn Awf ibn al-Khazraj, an Ansari

from the Khazraj tribe. His father was known as Ibn Salul, the infamous hypocrite. Abdullah ibn Abdullah (ra) was among the most distinguished and virtuous of the Companions (ra). His original name was al-Hubab, after which his father was known, but the Prophet ﷺ changed it to Abdullah.

He participated in the Battle of Badr and subsequent battles. Abu Abdullah ibn Mandah mentioned that his nose (ra) was injured at the Battle of Uhud, and the Prophet ﷺ instructed him to have a nose made of gold. A similar example is what was narrated on the authority of Aisha (ra), on the authority of Abdullah ibn Abdullah ibn Ubayy, who said, « نَدَرْتُ نَيْبِي فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ «أَتَّخِذَ ثَنِيَّةً مِنْ ذَهَبٍ» **“My front tooth fell out, so the Messenger of Allah ﷺ ordered me to have a replacement tooth made of gold.”**

Abdullah, the father, was a man for whom crowns were woven, but the crown fell off before it even touched his head! He was transformed from a potential king into the most dangerous hidden enemy, a hypocrite.

Abdullah ibn Ubayy ibn Salul was one of the prominent figures of the Khazraj tribe in Yathrib before the Hijrah migration. His people had prepared him for kingship, even arranging beads for him to be crowned. When the Messenger of Allah ﷺ migrated to Al-Madinah and the Aws and Khazraj tribes embraced Islam, Ibn Ubayy's ambitions for kingship collapsed before they even began. His heart was filled with hatred and resentment. He outwardly professed Islam while inwardly harboring disbelief, becoming the leader of the hypocrites in Al-Madinah, those like him, whose belief was not sincere, gathered around him.

At first, he outwardly professed Islam and performed Salah with the Muslims, but he harbored enmity and plotted against them.

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ﴾ Allah ﷻ said in describing such people, **"And of the people are some who say, "We believe in Allāh and the Last Day," but they are not believers. They think to deceive Allah and those who believe, but they deceive not except themselves and do not perceive that"** [TMQ Surah Al-Baqarah: 8-9].

Abdullah ibn Ubay was the leader of these people in Al-Madinah, plotting, stirring up strife, and igniting hatred among the Muslims. In the Battle of Badr, he did not go out with the Muslims. When the Muslims were victorious, his anger increased. Then, in the Battle of Uhud, he went out with the Prophet ﷺ with three hundred men. When the army reached the road, he and those with him turned back and said, "If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today." This caused a great rift in the ranks of the Muslims. Allah ﷻ said concerning them, ﴿وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَّاتَّبَعْنَاكُمْ هُمْ لِلْكُفْرِ يَوْمئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ﴾ **"And that He might make evident those who are hypocrites. For it was said to them, 'Come, fight in the way of Allah or at least defend.' They said, 'If we knew that you would fight today, we would have accompanied you. However, we do not think that you will fight today.' They were nearer to disbelief that day than to Iman."** [TMQ Surah Aal-e-Imran: 167].

During the Battle of Banu al-Mustaliq, the father uttered his famous words when a dispute arose between a man from the Muhajireen and a man from the Ansar. Ibn Ubayy said, "They have outnumbered and outcompeted us in our own land. By God, our situation with them is like the saying, 'Fatten your dog, and it will eat you.'" Then he said, "If we return to Al-Madinah, the

more honorable will surely expel the more despicable,” meaning that he would expel the Prophet ﷺ and his Companions (ra). So Allah revealed Surah al-Munafiqun, exposing him and revealing his intentions. Allah ﷻ said, **﴿يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنَّا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾** “They say, ‘If we return to al-Madinah, the more honored for authority will surely expel therefrom the more humble.’ And to Allah belongs all honor, and to His Messenger, and to the believers, but the hypocrites do not know.” [TMQ Surah Al-Munafiqun: 8].

As much as Ibn Ubayy desired to destroy the Deen, his son’s ambition was to strengthen its foundations. Indeed, Abdullah heard his father’s statement and knew of his father’s vehement denial of it. Then heaven revealed the truth that intensified Abdullah’s grief and filled his heart with sorrow and despair. The Prophet ﷺ called the young Zayd ibn Arqam and said to him, **«إِنَّ اللَّهَ قَدْ صَدَّقَكَ يَا زَيْدٌ»** “Allah has confirmed your words, O Zayd.” Then he recited to him the heavenly decree and its confirmation of him, **﴿هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ {7} يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾** “They are the ones who say, ‘Do not spend on those who are with the Messenger of Allah until they disband.’ And to Allah belong the depositories of the heavens and the earth, but the hypocrites do not understand. They say, ‘If we return to al-Madinah, the more honored for authority will surely expel therefrom the more humble.’ And to Allah belongs all honor, and to His Messenger, and to the believers, but the hypocrites do not know.” [TMQ Surah Al-Munafiqun: 7-8].

The son hastened to the Prophet ﷺ and uttered words that will continue to resonate throughout history, **(هو والله الذليل وأنت العزيز يا رسول الله، إن أذنت لي في قتله قتلته، فوالله لقد علمت الخرج ما كان بها أحد أبر**

بوالده مني، ولكنني أخشى أن تأمر به رجلًا من المسلمين فيقتله، فلا تدعني نفسي أنظر إلى قاتل أبي يمشي على الأرض حيًّا حتى أقتله، فأقتل مؤمنًا بكافر فأدخل النار) “By Allah, he is the one who is truly humiliated, and you are the one who is truly honorable, O Messenger of Allah. If you permit me to kill him, I will kill him. By Allah, the Khazraj tribe knows that no one among them was more devoted to his father than I. However, I fear that you might order a Muslim man to kill him, and I cannot bear to see my father’s killer walking the earth alive until I kill him. Thus, I would be killing a believer for a disbeliever and entering Hellfire.” However, the Prophet ﷺ reassured him, comforted him, and advised him to treat his father well, «بل نحسن صحبته ونترفق به ما صحبنا، ولا يتحدث الناس أن محمدًا يقتل أصحابه، **“We will treat him kindly and gently as long as he is with us, so that people will not say that Muhammad kills his companions. Instead, be dutiful to your father and treat him well.”**»

Abdullah’s action provides clear proof that the bond of belief is the strongest of bonds, and that the connection of love for the sake of Allah ﷻ is the most powerful of ties. Indeed, it is a mutual greatness that Islam has instilled in hearts. After meeting the Messenger of Allah ﷺ, Abdullah left and waited for his father until he returned to Al-Madinah. He (ra) prevented him from entering the city until he acknowledged that he was the one who was humiliated and that the Messenger of Allah ﷺ was the one who was honored. He did not relent until the Messenger of Allah ﷺ ordered him to cease his actions with his father.

His father played a role in the Al-Ifk slander incident when he spoke ill of the Mother of the Believers, Aisha (ra). He was among those who spread the lie, so Allah revealed her innocence in the Holy Quran in Surah An-Nur, exposing the hypocrites who spread the slander. Allah ﷻ said، **﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ**

﴿سَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ﴾ **“Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather, it is good for you.”** [TMQ Surah An-Nur: 11]. Ibn Ubayy was the leader of this group, spreading lies and inciting discord, until Allah revealed the innocence of the Mother of the Believers, Aisha (ra), and exposed the falsehood of the hypocrites. The Prophet ﷺ treated Ibn Ubayy according to his outward show of Islam. He did not kill him, oppress him, or expose him. Instead, he treated him according to his outward profession of Islam, even if it was hypocrisy, knowing his true nature. The Prophet ﷺ was commanded to accept people's outward appearances and leave their inner thoughts to Allah. Ibn Ubayy exploited this, increasing his treachery and deceit.

Abdullah ibn Ubayy remained the head of hypocrisy in Al-Madinah until his death. He was the most dangerous fifth column within the fledgling Islamic society, yet he was unable to inflict real harm on Islam. Allah protected His Prophet and His religion from his plots, and made his story a lesson for all who harbor enmity towards Islam while outwardly professing otherwise. Allah ﷻ said, ﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا﴾ **“Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper”** [TMQ Surah An-Nisa: 145]. As for his son, Abdullah ibn Abdullah ibn Ubayy ibn Salul, Allah ﷻ fulfilled His promise to him, and he died a martyr at the Battle of Yamama after a great trial and unparalleled courage, until he was severely wounded and arrows pierced his body. The son fell as a martyr in Jihad in the Path of Allah ﷻ, facing the enemy and not turning his back, and Allah fulfilled His promise to him.

O Allah, by Your mercy, gather us with them. And our final Du'aa' supplication is that all praise belongs to Allah, Lord of all humanity.

# With the Noble Quran: The Standard (مقياس Maqyaas) of Good and Evil

Khalifa Muhammad – Jordan

Allah ﷻ said, **﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾**  
“Fighting has been obligated for you, though you dislike it. It may be that you dislike a matter while it is good for you, and it may be that you love a matter while it is bad for you. Allah knows, and you do not know.” [TMQ Surah Al-Baqarah: 216].

The noble verse begins by announcing that fighting has been ordained for Muslims, using the passive verb kutiba (كُتِبَ it was ordained). This form of informing (إخبار ikhbaar) conveys a Shariah ruling—specifically, a command to fight. Thus, the meaning of **﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ﴾** “Fighting has been ordained for you” is qaatiloo (قاتلوا Fight!) an imperative command evidencing Shariah obligation. This is further reinforced by the contextualizing clause describing the state of the believers, **﴿وَهُوَ﴾** “though you dislike it”; the obligation is underscored by the fact that the command is contextualized with hardship (مشقة mushaqqah) and dislike (كُره kurh).

This is not the first instance where fighting was permitted or commanded. Permission to fight had already been granted following the Hijrah (هجرة Migration)—that is, with the establishment of the first Islamic state in Al-Madinah—as stated in the words of Allah ﷻ Who said, **﴿أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا﴾** “Permission has been given to those who are fought against, because they have been wronged.” [Surah Al-Hajj: 39], among other verses. Prior to the Hijrah, however, they had not been permitted to fight. “Dislike” (كُره kurh) refers to that which the

soul finds repugnant and from which one’s nature recoils. Fighting is inherently distasteful to the soul because it disrupts one’s peace of mind, pleasures, sleep, sustenance, family life, and domestic stability. This is in addition to the hardship and exhaustion it entails, as well as the potential loss of life, bloodshed, and the destruction of homes and infrastructure. Yet, as the remainder of the noble verse evidences, it can ultimately be a source of good.

Allah ﷻ said, **﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ سَرٌّ لَّكُمْ﴾** **“But perhaps you hate a matter and it is good for you; and perhaps you love a matter and it is bad for you”**—serves as a concluding remark to the previously legislated obligation of fighting, an act naturally disliked by the soul. It establishes the truth that what is disliked may actually be beneficial, while what is loved may be harmful. The verse begins with the word ‘asa (عسى perhaps), which typically evidences human hope. However, when attributed to Allah ﷻ, it evidences certainty and inevitability. This part of the verse defines the standard by which humans must gauge good and evil. Left to their own devices and lacking correct understanding, humans tend to view what they love and what benefits them as khair (خير good), and what they dislike and what harms them as shar (شر evil). Yet, this standard is flawed; how often have people perceived some matter as evil when it held good, or viewed some matter as good when it harbored evil? The verse concludes with the words, **﴿وَاللَّهُ يَعْلَمُ﴾** **“And Allah knows, while you know not,”** clarifying the reason for this: Allah—Glory be to Him—possesses absolute knowledge, whereas human knowledge is limited and pales into insignificance before the knowledge of Allah ﷻ.

Numerous Shariah texts reflect this concept. Among them is the saying of Allah ﷻ regarding the treatment of women, **﴿وَعَاشِرُوهُنَّ﴾**

بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُمْ فَعَسَى أَنْ تَكَرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾  
**“And live with them in kindness; for if you dislike them—perhaps you dislike a matter and Allah makes therein much good”** [TMQ Surah An-Nisaa’ 19]. Allah ﷻ commanded that women be treated well, even if feelings of dislike arise; for dislike is not the standard by which actions should be determined, since—as previously mentioned—what is disliked may actually hold great good. Another example is the saying of Allah ﷻ regarding the Incident of the Slander (al-Ifk). Allah ﷻ said, ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ﴾  
**“Indeed, those who brought the slander are a group among you. Do not think it bad for you; rather, it is good for you”** [TMQ Surah An-Nur, 11]. Despite the harm this incident caused the Messenger ﷺ and his pure, chaste wife, Aisha (ra), Allah—Glory be to Him—described it as a source of good for the believers.

This description and standard apply to the believers. The underlying reason for this is Iman in Allah ﷻ. This is evidenced by the Hadith of the Messenger of Allah ﷺ who said, «عَجِبْتُ لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، إِنْ أَصَابَهُ مَا يَحِبُّ حَمْدُ اللَّهِ وَكَانَ لَهُ خَيْرٌ، وَإِنْ أَصَابَهُ مَا يَكْرَهُ فَصَبَرَ كَانَ لَهُ خَيْرٌ، وَلَيْسَ كُلُّ أَحَدٍ أَمْرُهُ كُلُّهُ خَيْرٌ إِلَّا الْمُؤْمِنُ»  
**“I am amazed by the affair of the believer; his entire affair is good. If he experiences some matter he loves, he praises Allah, and it is good for him; and if he experiences some matter he dislikes, he shows patience, and it is good for him. No one’s entire affair is good except the believer’s.”** The ruling of khair (خير good) here is linked to the term al-mu’min (المؤمن the believer)—which grammatically is faa’il (فاعل the doer subject) as the derived participle (مشتق mushtaq). In Arabic, linking a ruling to a derivative form indicates that the root (مصدر masdar) of that derivation (اشتقاق ishtiqaaq) is the reason (علة illah) of the ruling. Thus, the reason (علة illah) of goodness in all the believer’s affairs

is Iman itself—stemming from the believer’s certainty in Allah’s absolute knowledge, profound wisdom, and wondrous providence.

Ata Bin Khalil Abu Rashta (may Allah preserve him)—the eminent alim and Amir of Hizb ut Tahrir —explains this verse as follows, ويكون المعنى: عسى أن تكرهوا ما في الجهاد من مشقة وهو خير لكم فهو طريق النصر والعزة ونشر الإسلام، وهو طريق الحسنين النصر أو الشهادة. وعسى أن تحبوا الدعة وترك القتال وهو شر لكم فهو السبيل إلى الذلّ والمهانة وتجروا العدو عليكم والطمع فيكم. فإن تركتم الأمر لهواكم ضللتهم، وإن اتبعتم فرض الله فرتم والله “The meaning is: You may dislike the hardship involved in Jihad, yet it is good for you; for it is the path to victory, honor, and the spread of Islam, and the path to one of the two excellent outcomes: victory or martyrdom. Conversely, you may love ease and the avoidance of fighting, yet it is evil for you; for it is the path to humiliation, disgrace, and emboldening the enemy to target and covet you. If you abandon the matter to your own whims, you will go astray; but if you follow Allah’s command, you will triumph. And Allah ﷻ is the Knower of the Unseen.”

Thus, all good lies in the believer’s adherence to the commands of Allah ﷻ and in avoiding what He has forbidden. Allah ﷻ says, ﴿ وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴾ **“And if they had believed and feared Allah, the reward from Allah would have been of more good, if only they knew”** [TMQ Surah Al-Baqarah: 103], and He ﷻ also says, ﴿ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ ﴿ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ ﴾ **“And to fast is of more good for you, if you only knew”** [Al-Baqarah: 184], among many other verses. Conversely, all evil lies in disbelief and disobedience to Allah—Mighty and Majestic is He. Allah ﷻ said, ﴿ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ ﴿ وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ ﴾ **“And let not those who greedily withhold what Allah has given them of His bounty ever think that it is of**

**more good for them. Instead, it is of more evil for them.”** [Al-Imran: 180].

It is important to note here that, while Shariah texts establish the correct standard for good and evil—as has been shown—the terms khair and shar are also used in their linguistic sense in certain contexts. Allah—Glory be to Him—says: ﴿وَنَبَلُوكُمْ بِالْبَشْرِ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾ **“And We test you with evil and with good as a trial; and to Us you will be returned”** [TMQ Surah Al-Anbiya: 35]. This is because a person may be tested with matters they dislike and perceive as harmful; in such instances, one must view matters through the correct Shariah standard. For Allah alone is the All-Knowing, the All-Aware, and the Master of benefit and harm; He tests the believer only with that which holds good for them.

The noble verse we have examined in this issue affirms the obligation of fighting in the Path of Allah ﷻ. This constitutes Jihad—an action obligated by Allah ﷻ and established as the legitimate method for conveying and propagating Islam among the people. Islam is an ideology (مبدأ mabda’), and an ideology comprises both an idea and a method. Allah ﷻ sent His Messenger Muhammad ﷺ to all of humanity and mandated that Muslims carry out this mission through the prescribed Shariah method—namely, Jihad for the Path of Allah ﷻ, just as the Messenger of Allah ﷺ did. This encompasses inviting people to Islam through a Dawah that resonates within their minds and souls. Should they refuse, we offer to govern them according to Islam and provide them with protection in exchange for the jizya (جزية tribute). If they refuse this as well, then the recourse is fighting and war. Consequently, the foreign policy of the Islamic State—the Khilafah (Caliphate)—was founded upon conveying the Islamic Risaalah message to all people. The Islamic State

established its relations with others based on this principle, undertaking political actions to achieve this objective and resorting to war only when political measures proved ineffective. Thus, war served as the statesman's final instrument for realizing goals and attaining objectives.

We ask Allah ﷻ to hasten the victory and empowerment of the Deen for this Ummah, so that it may resume its historic role of bearing the torches of light, guidance, and justice for all humanity.

# News of Muslims Around the World

## **Qatar Accelerates Efforts to Save US and Western Influence in the Muslim World**

The Wall Street Journal, citing informed sources, reported that a visit by a Qatari diplomatic delegation to Tehran halted days of escalating tensions between the United States and Iran following the downing of a US Apache helicopter. The visit persuaded US President Donald Trump to cancel the strikes he had threatened against Iran.

In a report titled “How the U.S. and Iran Turned From Renewed War to the Cusp of Peace,” the newspaper stated that Trump decided to escalate military action against Tehran after the helicopter crash, ordering retaliatory strikes and threatening to target civilian infrastructure. Tehran responded by targeting US and allied bases in the Arabian Gulf.

According to the newspaper, the turning point in last week's drama came on Wednesday when a Qatari diplomatic delegation returned from a visit to Tehran carrying a revised draft of a peace agreement, according to US officials. Simultaneously, Pakistani officials convinced Trump that an agreement was imminent, leading him to cancel the massive strikes he had promised that evening.

However, a Qatari official told the newspaper that gaps remain between the Iranian and American positions regarding billions of dollars in frozen Iranian assets, control of the Strait of Hormuz, and the disposition of Iran's highly enriched uranium. Sources familiar with the matter stated that Iran continued to press for early access to its frozen funds.

Mediators indicated they were nearing an agreement to reopen the strait and ease restrictions related to the US embargo on Iran, leaving other issues, including Iran's nuclear program and the freezing of Iranian assets abroad, for later negotiation.

Al-Waie: Thus, Arab rulers proceed in their attempts to extricate America from its predicament while simultaneously protecting Western interests. Their roles are nothing more than functional functions serving Western interests, through which the Muslim World has been divided, weakened, and Shariah Law marginalized to the point where it has no impact on life beyond individual acts of worship.

### **America Operates With the Mentality That All Rulers in the Region Are Its Employees**

US President Donald Trump stated that Syria could do a “better job” than the Jewish entity in confronting the Iranian-backed Lebanese Hezbollah. Speaking to reporters on the sidelines of the G7 summit, he explained that the man who is running Syria now, referring to interim President Ahmed al-Sharaa, is very capable of dealing with Hezbollah. Israel has spent years trying to defeat Hezbollah and prevent the group from launching rockets at Israel from Lebanon, but has so far been unsuccessful.

Trump said he had “suggested to Israel” that al-Sharaa handle the issue of confronting Hezbollah, describing the Syrian interim president as “someone I put in charge.” Trump added, “He’s done an amazing job of pulling it together. He’s not a Boy Scout, but he’s done an amazing job of pulling it together, and he is very good with Hezbollah. Does not like them.” He continued, “I suggested to Israel to let Syria take care of Hezbollah, because to be honest with you, I think they do a better job of doing it.” The

US president also noted that Israel has been fighting Hezbollah for a very long time, adding that a very large number of people are being killed. Trump added, “You don’t have to knock down an apartment house every time you’re looking for somebody because there’s a lot of people in those apartment houses – and they’re not all Hezbollah.” It is worth noting that the Syrian interim president has consistently stated that he has no intention of engaging in a confrontation with Hezbollah in Lebanon. In statements made on Saturday, he said, “the rumors circulating about Syria entering Lebanon are completely unfounded.”

**Al-Waie:** Trump’s audacity in speaking about rulers and allies is now embarrassing them and exposing their roles. What was previously concealed is now public, spoken by Trump himself. Shame on the rulers of Muslims and their pretentious posturing and theatrics!

### **Jordanian Authorities Prevent a Solidarity March with Gaza in Downtown Amman**

The governor of Amman, Yasser Adwan, decided to prohibit an event that had been called for in front of the Al-Husseini Masjid in downtown Amman on Friday, June 26, 2026. The National Forum for Supporting the Resistance and Protecting the Homeland and the Jordanian National Popular Front called for participation in a mass march to begin on Friday, June 26, 2026, after Salah of Jumuah, in front of the Al-Husseini Masjid in downtown Amman, under the slogan, “In defense of Al-Aqsa and the sanctities, affirming the role of the Hashemite custodianship in protecting them, and against Zionist genocide in Palestine.”

The organizers emphasized that the event was intended to express solidarity with the Palestinian people, defend Al-Masjid

Al-Aqsa and the Islamic sanctities and Christian holy sites in Al-Quds, and reaffirm the importance of the Hashemite custodianship in protecting these holy sites, in addition to rejecting the crimes and violations committed against Palestinians in the occupied territories.

**Al-Waie:** During the week in which the march was banned, people gathered in the Hashemite Square in downtown Amman on the morning of Tuesday, June 23, 2026, simply to watch the Jordanian national team's match against the Algerian national team in the World Cup. A young man died and eight others were injured as a result of the stampede! The Jordanian authorities did not prevent it, but they prevent the Ummah from expressing its political opinion in support of the people of Gaza and Palestine, thus proving that the Jordanian regime is a vassal state for protecting the Jewish entity.

### **Kyrgyz Authorities Escalate Their Provocative Measures Ahead of the Shanghai Cooperation Organisation Summit**

The Media Office of Hizb ut Tahrir in Kyrgyzstan issued a press release regarding the raids, arrests, and torture to which Muslims in Kyrgyzstan are subjected by the authorities. The release reads, in part:

On August 31 of this year, the capital of Kyrgyzstan, Bishkek, will host the Twenty-Fifth Summit of the Heads of State of the Shanghai Cooperation Organization (SCO). This organization was established to combat four threats: terrorism, extremism, separatism, and drug trafficking.

Since its establishment, the organization has consistently targeted Muslims under the pretext of combating terrorism and extremism. Under the pretext of combating separatism, the

Uyghurs and other Muslims in China have been subjected to persecution.

The reality indicates that the Kyrgyz authorities, as hosts of the upcoming summit, have begun implementing their commitments early. In this context, they have intensified efforts to arrest carriers of the Islamic call (dawah carriers) and have organized raids and security operations under the pretext of combating extremism and terrorism. An operation carried out in the Osh and Batken regions was officially announced, during which 31 people were arrested on terrorism-related charges.

Not long afterward, arbitrary searches were conducted in Bishkek targeting the homes of several carriers of the Islamic call and our Muslim sisters. For example, at around six o'clock in the morning on June 12, 2026, officers from the Internal Affairs Department of the Sverdlov District in Bishkek disturbed the family of one of the callers to Islam and tricked them into opening the door. They informed them that the homeowner's vehicle had been involved in a collision and asked him to come outside. As soon as Sister Isenbaeva Mayramkan stepped outside, security personnel in civilian clothing surrounded her and entered the house.

After entering, they searched all the rooms in a manner resembling gangs of thieves and criminals. During the search, the belongings that our pregnant sister had prepared for her upcoming delivery were scattered and jumbled, and the family's objections were ignored. When the officers failed to find any illegal materials or possessions in the house, they confiscated mobile phones and also seized the data storage unit connected to the home's surveillance cameras.

As a result of this incident, our pregnant sister experienced severe stress and high blood pressure, and she was delayed from

taking her medication. Later, her health condition deteriorated and swelling appeared, forcing doctors to perform a Caesarean section. According to the doctors, her condition had been good before the incident.

### **Changes in the Media Office of Hizb ut Tahrir / Wilayah Syria**

The Media Office of Hizb ut Tahrir / Wilayah Syria announced a change in its head. It stated that the new Head of the Media Office of Hizb ut Tahrir / Wilayah Syria is now Ustadh Ali Mustafa Al-Bakri, effective from 1 Muharram 1448 AH, corresponding to 16/06/2026 CE

The statement expressed gratitude to Ustadh Ahmad Abdul Wahhab for his efforts and dedication during his years of leadership of the office. It also announced new contact information for Hizb ut Tahrir / Wilayah Syria.

# **The Frenzy of Amazigh (Berber) Chauvinism! The Moroccan Regime is Reviving the Strife of the “Berber Dahir” Decree of Crusader France**

**By Munaji Mohammed**

Utterly false is the way of life that the disbelieving West has established for us upon the ruins of our Islamic way of life. Utterly false are the enclosures that the disbelieving West has created for us and called “nation-states,” built upon the ruins of the true reality of our state—the Islamic Khilafah (Caliphate)—and our firm, unshakable pillar of strength.

The most vile and cruel element of this falsehood is the rulers of our time. They are but an extension of the Crusaders’ hatred in their hostility toward Islam and its Ummah. They wage the West’s crusade and spend their lives in its service. They are devoted slaves of the disbelieving West, its shields, its artillery, and the very tools with which it demolishes.

And we have in the Far Maghreb and the Rabat regime a model case of total adhesion to the Crusader West in the war against Islam. There is no Western Crusader policy, plan, or program that has not found its way to implementation, for the regime in Morocco early on engaged in the war on “terror,” Islam, adopted the modern democratic American “Rand Islam,” distorted and falsified the concepts of Islam to match it, engaged in the treason of normalization with the usurping Jewish entity, adopted the entire indecency of the CEDAW agreements and enshrined them as social law to strike the social fabric of the people of Morocco, poisoned the intellectual and cultural atmosphere with every

form of heresy and atheism to confuse Islam, and today it is stoking the fire of tribal sedition and ethnic nationalism, reviving the long-dead Berber Dahir Decree for Crusader France to sow division, rancour, and factional infighting among the Muslim sons in the land of Morocco, in an attempt to split the unity of their belief based brotherhood, serving the Crusader West in fragmenting Muslims, breaking them apart, shattering their strength, and opposing their distinct and unique Islamic civilizational project.

Today, this criminal system is leading a frenzied campaign under the title “Amazigh (Berber) identity is the identity of the people of Morocco” as a substitute for their Islamic identity. It has mobilized all its wailing women, palace advisors, ministers of the colonial administration, mercenaries of politics, forced-labor journalists, hypocritical readers, horns of vice, and platforms of the lower circles and the din of their howling all together: “Long live the idol of Amazigh identity!”

The observer of the political and cultural scene in Morocco today, which has been flooded with the toxic propaganda of Amazigh nationalism, perceives it as if Amazigh identity were a call to a new religion. There is no talk except about Amazigh identity, which is marketed to the public as a creed, a principle, and an identity. Knowing that this nationalism, hollow of any thought and culture, finds its roots in the Crusader nature of France during its colonization of the Maghreb countries and its desperate resistance to the Islam of its people, which had defeated it. So it adopted the weapon of tribalism, ethnicity, and their toxic nationalism to confront the Islamic Iman and the might of its jihad. And today, this nationalism is summoned to confront Islam, its growing civilizational project, and the vigilant Islamic state of affairs. Secret American diplomatic cables leaked

by WikiLeaks in 2011 revealed details of meetings with officials at the US embassy in Rabat dating back to 2007. The focus of these meetings was the pursuit of supporting “Amazigh identity” to support Berber nationalism in order to confront what they called the “roots of extremism” in the region. And extremism, like terrorism, is a Western euphemism for Islam.

This Moroccan regime revives the Crusader policy of France and its approach in its war against the Islam of the Moroccan people during the barbaric era of its dark colonialism, through its attempt to sow the sedition of tribal and ethnic nationalism and to pit Muslims against each other by fabricating an ethnic enmity between those it classified out of malice and hostility as Berbers and others as Arabs, and by enacting an infidel law for racial discrimination in 1930. Moreover, this deep-rooted system of treachery is the one that converted it into a royal decree and issued it as a dahir (decree), which was dubbed the “Berber Dahir” decree as if the treacherous regime today is reenacting its former course, only now more depraved and misguided.

And today, in the thick of the fierce existential Crusader civilizational war raging against the great Islam and its Ummah, here are the slaves of colonialism spewing the stinking stances of nationalism among the sons and daughters of Islam and inciting the enmities of bygone pre-Islamic ignorance (Jahiliyah) to revive all its decaying, stinking national, tribal, and ethnic nationalism.

And here is the regime in Morocco pelting the sons and daughters of Islam with the stinking nationalism of Amazigh identity, to sow enmity and hatred among them, to divide their unity, and to preoccupy them with the enmities of their detestable nationalism, distracting them from the tyrant and his system of tyranny and injustice, and from the infidel West, the cause of every catastrophe and tragedy. Yet even more grievous

than that is turning them away from their great Islam and the implementation of its Sharia, dividing their ranks and occupying them with their ethnic infighting, so that they are distracted from holding it accountable for its heinous crimes against them, and its betrayal of Allah ﷻ and His Messenger ﷺ by suspending His law and, indeed, by waging war against His Deen!

The Amazigh nationalist sentiment that the regime has rekindled is the poisoned dagger of the Crusading West, used to stab the children of Islam in their Islamic Aqeedah and to recruit them into its crusading war against their Islam and its civilizational project. By my life, it is a most grievous and devastating act of harm!

As for the malicious plant of Amazigh nationalism that the regime is strenuously seeking to sow today among the sons and daughters of Muslims, for which it has mobilized all its servants, foremost among them the palace advisor André Azoulay, then the ministry and the minister Abdellatif Ouahbi, the Minister of “Islamic Endowments” Ahmed Toufiq, the political and media circles, the employees of institutions, institutes, and centers, and the academic programs established for the purpose of planting it, this malicious plant finds its roots and seed in the thought and policy of the Crusader campaign against the lands of the Muslims, specifically the French Crusader campaign against the Maghreb. The French Crusader who founded this toxic nationalism is the dean of spies, Charles de Foucauld, who was ordained a priest for his pure Crusader zeal. His works and documents in the late nineteenth century were the very eye of France to infiltrate and colonize the Maghreb, and they were also the seed from which French Berber policy was conceived. For the French Crusader spy disguised himself in the garb of a Jewish rabbi and roamed the Maghreb far and wide, enumerating its tribes and even its

hamlets (douars), and spied on the customs, traditions, dialects, chants, food, drink, and dress of the country's people, and made those differences imposed by the environment and living conditions the foundation for an ethnic difference and cultural divergence, and established for Berberism a nationalism, ideology, and culture, which was later termed "Amazighism," and his dictionary on the dialects of the Tuareg tribes was a reference for crafting a script and orthography for his alleged Amazigh Berberism.

Thus, this Amazigh nationalist sentiment is imbued with the Crusader spirit and its deep-seated hostility toward Islam. The history of France's colonial Crusader campaign in the Maghreb bears witness to the Crusader hatred underlying this fabricated Amazigh ideology.

The French Crusader Louis Rinn, who supervised education in Algeria, addressed French teachers in the Kabylie region which France classified as a Berber region in the nineteenth century saying, "Teach the Berbers everything except Arabic and Islam."

Likewise, the French Crusader Cardinal Lavigerie declared at the Christian missionary conference held in 1867 in Muslim Algeria, "Our mission is to integrate the Berbers into our civilization, which was the civilization of their forefathers. The time has come to put an end to these Berbers remaining upon their Quran. France must either give them the Bible or send them into the barren desert, far from the civilized world."

In Morocco, Crusader France established the Berber Academy to create a Berber language as a rival to Arabic, the language of Islam, in order to undermine Islam by attacking its language. It adopted the Latin alphabet as the script for this manufactured Berber language. The French Orientalist Georges Hardy,

educational adviser in Morocco, laid out a detailed plan for this purpose in 1914.

In 1929, the French colonial administration in Morocco established a Berber College in the city of Azrou to prepare administrators for the regions classified as Berber. Its purpose was to promote estrangement from Islam and its language, sow discord and hatred, and cultivate tribal and ethnic animosity between those whom France classified as Berbers and Arabs.

France also issued its Crusader Berber law in 1930 and had the King of Morocco at the time, Mohammed V, promulgate it as a royal decree known as the “Berber Dahir” decree. Its substance was the abolition of the Shariah rulings of Islamic Law concerning personal status in the regions that Crusader France had classified as Berber areas.

One of Islam’s triumphs over the French disbelieving colonialists was that the people of those very regions stood against it. The elders of the Ait Moussa and Zemmour tribes traveled to Fez and, before the scholars and jurists of Al-Qarawiyyin Mosque, publicly declared their rejection of the Crusader Berber Dahir.

Crusader France also prepared an Algerian version of its Crusader Berber Dahir decree and began implementing its policies. It established the Berber Academy in 1967 at the University of Paris, trained dozens of cultural agents in its department of the manufactured Berber language among the most prominent of them Salem Chaker and linked them to its intelligence services. It then set about promoting its fabricated Berber language as a rival to Arabic, the language of Islam, while fueling hostility and conflict between Arabic and the manufactured Berber language.

The Crusader contradiction lay in preserving the dominance of the French language in education, government, and

administration throughout the Maghreb. From the impure womb of this academy emerged a linguistic and cultural distortion, a fabricated history, and a falsified civilization. France named this creation the “Amazigh language” and devised for it mysterious symbols and characters, which it presented to populists, demagogues, and the lowest-ranking political agents as the “Tifinagh script.”

The Amazigh nationalist sentiment is an entirely French Crusader creation. France revived it in the 1970s to confront Islam, whose early signs of resurgence had begun to appear across the Muslim world. Through its Berber Academy and a small group of its agents in Paris, it devised a script, an orthography, and a language written from left to right in the style of French, deliberately opposing and contrasting with Arabic, the language of Islam.

As the Islamic revival developed in the Muslim world and the early signs of an Islamic civilizational project emerged toward the end of the last century, the client regimes in the Maghreb adopted Amazigh nationalism as a weapon to combat Islam and undermine its Aqeedah, culture, language, and the identity of its people. These client regimes embraced it as state policy and established institutions and agencies to impose it upon society.

The process began in Algeria in response to the Islamic movement that had matured there toward the end of the last century. In 1995, the Algerian regime established the High Commission for Amazighity as an official institution tasked with “promoting and integrating the Amazigh language and culture into society” to confront the Islamic movement.

The Moroccan regime followed suit after joining the Western Crusader war against Islam, the “War on Terror” at the beginning

of this century. It established the Royal Institute of Amazigh Culture as a Moroccan governmental academic institution by royal decree issued by King Mohammed VI in October 2001. Its stated mission was to “advise on ways to develop the Amazigh language and culture and integrate them into the country’s educational, cultural, and media systems.”

It then launched its campaign against Islam and its people in Morocco, spreading its poison and hostility through the regime’s media, the platforms of hypocritical preachers, and opportunists in politics and culture. It began promoting the poisonous narrative that Amazigh identity is the identity of the people of Morocco indeed, the only identity they possess with relentless intensity aimed at overwhelming public opinion and erasing Islamic belief-based identity. This frenzied campaign has grown increasingly severe and aggressive by demonizing and accusing of treachery anyone who opposes it. The regime has made Amazigh nationalism the spearhead of its war against Islam and its people in Morocco.

Certainly, Amazigh nationalism was never meant to serve as a platform for building identity. Instead, both in reality and from a cultural and political perspective, it is a poisonous tool for dismantling and destroying the Islamic identity.

Nationalist, ethnic, and tribal sentiments, together with their toxic forms of partisanship within the Muslim World, are foreign and harmful elements. They were first implanted by the accursed English as part of their deceitful schemes and their Crusader struggle against Islam, its civilization, its society, and its state. Thus, nationalisms whether Turanian, Arab, or ethnic in nature were purely Western creations and instruments of destruction, implemented as part of the British policy of “divide and rule” to undermine the state and society.

To bring about even greater fragmentation and disintegration, and to preserve the existing colonialist order, these nationalisms multiplied throughout the Muslim World and became a corrosive force eroding the unique and distinguished brotherhood of the Muslims. They bred enmity and hatred and shattered the affection and mutual goodwill that unified their hearts.

The detested French Crusader colonialist power adopted and employed these ideas in the Maghreb, turning the Muslims of the region into competing ethnic groups and rival factions, even hostile and warring against one another, thereby making it easier to occupy their lands, undermine their Islam, and plunder their wealth. This was the cursed policy embodied in the impious slogan, “divide and rule,” and the colonial agent regime in Morocco continues to follow this policy and carry out all of its designs.

Certainly, Amazigh was never the language of a nation, a culture, a civilization, or the language of an identity founded upon a belief. From both a linguistic and historical perspective, neither ancient nor more recent history knew of any script or writing system corresponding to what is now called the “Tifinagh” script. Instead, it is presented as a purely French Crusader political creation, devised hastily for a political objective, bearing no genuine relation to language or the science of linguistics. It is described as a collection of geometric forms borrowed from the letters of ancient and modern Western languages, detached from any linguistic roots and foreign to the structure and development of languages. It belongs neither to inflected nor non-inflected language systems, but is portrayed as a discordant collection of sounds that the French Crusader arbitrarily and forcibly transformed into a language and imposed upon the Islamic Maghreb as part of a civilizational war targeting Islamic

civilization, culture, and Islam itself by attacking the Arabic language, the Islamic Aqeedah, and the bonds of religious identity and loyalty.

One of the ironic features attributed to this so-called Amazigh language is that it is said to have no historical past. Even more remarkable, according to this account, is its complete absence of the characteristics associated with established languages: no grammar, no morphology, no rhetoric, no eloquence, no literary tradition, no body of literature, no books, no dictionaries, no reference works, no authors, no men of letters, no poets, and no scholars. It is portrayed as a barren linguistic desert mere sounds without a language, a script and orthography that appeared overnight like a mushroom to rival Arabic, the language of Islam, its Ummah, civilization, and culture, and to disturb its place and authenticity. It is described as a hastily scribbled script devised to confront the greatness of Islam and the steadfastness of its principles.

Among the further claims made about this perceived artificial ethnicity is that its roots were linked to the Tuareg of the Saharan region, precisely as the French Crusader Charles de Foucauld intended. Yet the tribal fabric of the Maghreb is highly diverse and its local dialects equally varied. In Morocco, for example, there are the people of the Rif with their Rifian dialect, the people of the Atlas with their Zayan dialect, the people of the Sous region with their Soussi dialect, and the people of the Sahara with their Hassaniya dialect, while the common language of all is Arabic, the language of their Islam, their Deen, and their religious practice. Nevertheless, the French Crusader insisted on classifying them all as Amazigh and imposing upon them what is portrayed as a fabricated script, a fabricated language, a fabricated culture, a fabricated history, and a fabricated

civilization in order to undermine the reality of their Islamic language, Islamic culture, Islamic history, and Islamic civilization, ultimately seeking to strip them of their Islam and their Iman.

One of the most striking claims regarding this manufactured Amazigh nationalism and its manufactured language is that, when the agent regime in Morocco adopted it as a weapon against Shariah identity and the unity of the country's Islamic identity, it encountered the mosaic of Morocco's many local dialects. As a result, through the Royal Institute of Amazigh Culture, it modified the original Paris version of the manufactured Amazigh language because it was incapable of encompassing the dialects of the Moroccan populations who had been arbitrarily classified as Amazigh. New letters were added to represent the sounds of the various local dialects including Rifian, Zayan, and Soussi. Thus, the agent regime revised the original French-manufactured version and officially adopted its own modified manufactured version as the language of its imagined Amazigh culture and its purported, but hollow, identity.

The most objectionable aspect of this Amazigh nationalist sentiment, according to this view, is that it has become a vessel for every form of heresy, disbelief, and misguidance. It is described as an empty instinctive tribalism devoid of any genuine cultural substance, despite being promoted as a culture. This cultural barrenness is portrayed as having made it a functional womb for every form of disbelief and deviation in the war against Islam, its concepts, and its truths.

It is well known that language is the vessel of culture, the record of its knowledge, the voice through which it expresses, and the bridge that conveys its concepts. Thus, speaking of Amazigh as a language is presented as speaking of a cultural desert, of barrenness, and of cultural death. It is depicted as a language

without a cultural womb or any cultural imprint whatsoever: neither in the realm of thought and concepts of life, nor in legislation and systems of governance, nor in literature and the arts of language, nor in history and the chronicles of nations, nor in politics and the administration of states and societies. It is claimed to have been called a language despite being barren of all culture, an empty vessel for linguistic embellishment, a mirage of culture, and a phantom history, all of which are portrayed as having been conjured out of nothing.

Amazigh nationalism is manifest as a Crusader creation for a civilizational war whose aim is to produce linguistic, cultural, and civilizational disorientation in order to destroy an Ummah by destroying the language of its Islam, its civilization, its culture, its society, and its identity. According to this argument, the ultimate objective of this linguistic and cultural confusion is to render the Muslims ignorant of the reality, greatness, and nobility of their Deen by breaking the key to understanding it namely, the Arabic language of the Noble Quran and the Prophetic Sunnah, the symbol of the richness of Islamic culture, and the foundation of the methodology for Shariah ijtihad and the Shariah deduction (istinbaat) of Shariah rulings.

From this perspective, Amazigh nationalism is not merely a question of language, but a Crusader project that has been revived alongside what is described as the existential Crusader war currently being waged by the West against Islam. Its purpose is presented as dismantling the structure of the Islamic Ummah, undermining its Islamic identity, and fragmenting Muslims into artificial and mutually hostile nationalistic identities united only by hostility toward their Islam and toward the Arabic language, the language of their Islamic thought, culture, and civilization,

and the guarantor of the unity of their understanding, concepts, state, and society.

The Crusading West, together with its agent regimes, wants us to become divided into different paths, religions, sects, and mutually hostile factions. It desires for us what it would never accept for itself. We do not see the Western unbelieving states striving to fragment themselves linguistically or culturally. Accursed France, as its ill-fated history records, had its King Francis I, in the first half of the Sixteenth Century, impose the unification of the French language to build the French state and society, making the language of the people of Paris and its surrounding areas the official language of the state and society while suppressing all other French dialects. Yet this same accursed colonialist disbeliever created dialects for us, imposed its French language upon us, and fought against our authentic language Arabic, the language of our Islam, our culture, and our Islamic civilization in order to turn us into scattered, divided, and hostile groups, each singing the tune of the colonial unbeliever and serving its objectives.

### **O Sons and Daughters of Islam, O People of the Best Ummah Brought Forth for Humanity:**

By Allah ﷻ, bloodline has never held any sanctity in our Deen. Instead, it is impure, and what is impure can never be the standard by which people are honored. Indeed, O people of Islam, your true honor and the right by which you are ennobled is what your Creator, your Lord, and your Master has chosen for you, ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ **O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may 'get to' know one another. Surely the most noble of you in the sight of Allah is the most**

righteous among you. Allah is truly All-Knowing, All-Aware.” [TMQ Surah Al-Hujurat 13].

### O People of Islam in Morocco:

Reject the ignorance of these agent regimes. Reject secularism, the disbelief of its system, and the ignorance of its nationalisms, ethnic factionalisms, and tribal partisanships, whether Arabist, Amazigh, Rifian, Sahrawi, or otherwise.

Your Prophet ﷺ has warned you against the tribal partisanships of the Days of Jahiliyah, and revelation is sufficient as a warning.

On the authority of Jabir ibn Abdullah (ra), **كُنَّا فِي غَزَاةٍ، فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لِلْأَنْصَارِ! وَقَالَ الْمُهَاجِرِيُّ: يَا لِلْمُهَاجِرِينَ! فَقَالَ النَّبِيُّ ﷺ: «مَا هَذَا؟ دَعَوَى أَهْلِ الْجَاهِلِيَّةِ!» فَقَالُوا: يَا رَسُولَ اللَّهِ، كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ. فَقَالَ: «دَعُوهَا، فَإِنَّهَا مُنْتَنَةٌ»** “We were on a military expedition when a man from the Muhajirin struck a man from the Ansar. The Ansari cried out, ‘O Ansar!’ and the Muhajir cried out, ‘O Muhajirin!’ The Prophet ﷺ said: ‘What is this? The call of the Days of Jahiliyah?’ They said, ‘O Messenger of Allah, a man from the Muhajirin struck a man from the Ansar.’ He replied: ‘Abandon it, for it is foul and rotten.’”

And in the Musnad narrations collected by al-Tirmidhi, on the authority of Abu Hurayrah (ra), the Messenger of Allah ﷺ said, **«لَيَنْتَهَبَنَّ أَقْوَامٌ يَفْتَخِرُونَ بِآبَائِهِمُ الَّذِينَ مَاتُوا، إِنَّمَا هُمْ فَحْمٌ جَهَنَّمَ، أَوْ لَيَكُونَنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجَعْلِ الَّذِي يَدْهِيهِ الْخُرَاءُ بِأَنْفِهِ، إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبْيَةَ الْجَاهِلِيَّةِ وَفَخَرَهَا بِالْآبَاءِ، إِنَّمَا هُوَ مُؤَمِّنٌ تَقِيٌّ أَوْ فَاجِرٌ شَقِيٌّ، النَّاسُ كُلُّهُمْ** “Let those people who boast about their forefathers who have died cease doing so. They are nothing but the fuel of Hellfire, or else they will become more insignificant before Allah than the dung beetle that rolls filth with its nose. Allah has removed from you the arrogance of the

**Days of Jahiliyah and its pride in forefathers. A person is either a righteous believer or a wretched sinner. All people are the children of Adam, and Adam was created from dust.”**

Forget the claims of Amazigh identity. It is nothing but a call of Jahiliyyah by which the regime seeks to destroy Iman in your hearts and uproot Islam from your minds. Know that the poisonous ideas filling the minds of those associated with the Amazigh movement are falsehoods and lies spread by the French Crusader colonialist to fill the hearts of Muslims with hatred against one another, so that they would occupy themselves with fighting each other instead of fighting their enemy.

It should be known that this French Crusader policy was met by the greatness of the Islamic Aqeedah and the Iman of your forefathers. France then resorted to forcibly teaching the children of Muslims its French language instead of Arabic. So be worthy successors to your forefathers, reject the ignorance of Amazigh nationalism just as they rejected it, and hold this fugitive criminal regime to strict account for sowing this discord among you and for waging war against your Islam.

Take heed of this, and you will succeed.

# Endpiece: The Jewish Entity Has Come to Believe It Is a Major Power—and Therein Lies Its Undoing, as Allah ﷻ Wills

Engineer Khalil Abdul Rahman

The statement made on the X platform by Itamar Ben-Gvir—the so-called Minister of National Security in the Jewish entity—declaring that “Lebanon must burn entirely; for every tear shed by an ‘Israeli mother,’ a thousand Lebanese mothers must weep,” underscores the arrogance the Jews have reached. It reflects their perception of themselves as a major power with a long reach capable of great feats—echoing the very rhetoric Netanyahu has used repeatedly, claiming his entity has changed the face of the Middle East and assuming it has become a regional major power.

This conviction is not limited to a few individuals within the Jewish entity; it has become a prevailing sentiment and a deeply held belief among many of them. Consequently, it is hardly surprising to hear them speak of wiping out peoples, toppling regimes, and reshaping the Middle East, as they have come to view themselves as superior, possessing both the capability and the will to act.

A close examination of the statements made by Jewish leaders reveals that this mindset is the natural outcome of their lived experiences. Since the beginning of the last century—and even prior to the establishment of their entity—they have witnessed the West’s tireless and unwavering support for them. Britain gave them the Balfour Declaration, implanted them in Palestine, and paved the way for them—aided by the treachery of Arab and regional rulers—to the point where they came to believe they

had defeated seven armies. Subsequently, America adopted their entity, bolstering it and surrounding it with every form of support and empowerment; it humiliated rulers of Muslims before it, subjugating them to serve and preserve it. Even during the brutal massacres committed by the Jews against Gaza over the course of two and a half years, America—along with most Western states and rulers of Muslims—never wavered in its support and backing. This led the Jews to convince themselves that they were the chosen ones, whose favor everyone sought and whose wrath everyone feared.

In reality, they came to view themselves as powerful, possessing a capacity and will capable of moving mountains; some Jewish leaders even went so far as to attack America and its president for failing to fully accommodate Jewish demands, believing their strength stemmed from within themselves rather than from America, the disbelieving West, and the betrayal of the rulers of Muslims.

Yet, it is evident that this “lifeline” provided by others is beginning to slip away from the Jewish entity. America—their strongest and closest ally—has begun to reassess its calculations and relationship with them; many Western leaders have distanced themselves; and Muslim rulers no longer trust the Jewish entity, despite past ties. This signals the imminent severance of the lifeline provided by others—following the earlier severance of the lifeline from Allah—leaving them with no one to mourn them, and reducing them once more to a state of humiliation and wretchedness, just as they once were. Allah ﷻ said, ﴿ضُرِبَتْ عَلَيْهِمُ الدَّلِيلَةُ أَنِّيَنَ مَا تُقْفُوا إِلَّا بِحَبْلٍ مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآؤُوا﴾ **“Humiliation is pitched over them wherever they are found, except under a covenant from Allah and a covenant from the people; and they have incurred**

**the wrath of Allah, and wretchedness is pitched over them.”**  
[TMQ Surah Aali Imran: 112].

The Ummah need only trust that Allah’s victory is near and hasten its steps toward establishing the Second Khilafah Rashidah (Rightly-Guided Caliphate)—which will uproot the Jewish entity from the Blessed Land of Palestine and relieve the Muslims and the world of its evils.



And his saying (saw): « إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ «**There will be disturbances and disturbances. Whoever seeks to divide the affair of this Ummah while it is united, strike him with the sword, whoever he may be.**” And other ahadith that make it obligatory for the Ummah to remain united under one Khalifah (Caliph), one banner, and one constitution: the Book of Allah and the Sunnah of His Prophet (saw).

As for its history, it is filled with records of negligence, abandonment, and betrayal. It failed the Ummah in its darkest circumstances and left its sons, women, and elderly to be killed and displaced without taking any meaningful action in Palestine, Syria, Sudan, Libya, Yemen, Iraq, and elsewhere. It neither rescued a Muslim nor supported a country, contenting itself with statements of condemnation, denunciation, and empty phrases that neither repel an enemy nor remove an injustice. Regarding the central cause of the Muslims, Palestine remains occupied by the Jews, Al-Aqsa remains desecrated by their settlers, and Gaza remains under bombardment, death, and displacement, while the League remains motionless. Rather, it was among the first to adopt the initiative of betrayal and concession known as the Arab Peace Initiative, which enabled the Jewish entity to remain in the blessed land of Palestine.”