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One of the most dangerous matters facing the Islamic Ummah today is that its youth fall into the traps of hellish, corrupting plans. The youth constitute about 60% of the Islamic Ummah, and by corrupting them, the West ensures its survival, continuity, and the spread of its deviant and perverse ideas.

Why is Hizb ut Tahrir Being Fought?

(Translated)

By: Ustadh Haitham Al-Rajhi – Wilayah Yemen



It is not surprising that a party (hizb) which does not recognize the rules of the existing international order, does not seek permission from ruling regimes to promote its ideology, and refuses to derive its legitimacy from human constitutions or political recognitions, would be targeted. Since its inception, Hizb ut Tahrir has not engaged in a partial conflict with a specific regime, but instead, a radical struggle against the intellectual and political framework upon which these regimes are based. Therefore, the Hizb has been targeted more deeply and intensely than other parties.

The existing regimes in our countries require any political or Dawah activity to obtain their permission and authorization. This permission is not a mere administrative procedure, but instead a contract of intellectual and political submission. It entails recognizing the nationalistic borders drawn by colonialism between Muslim lands, when it divided them after dismantling their caliphate, acknowledging the legitimacy of the nation-state, and accepting the democratic system as the basis for ruling governance and legislation. These conditions are not merely formal, because whoever accepts them implicitly acknowledges that sovereignty belongs to the people, not to Islamic Shariah Law, that the Ummah is divided legally and politically, and that what the colonialist imposed has become an unchangeable reality.

Hence, Hizb ut Tahrir rejects the principle of obtaining permission, or asking for authorization in the first place, because it believes that the Dawah to Islam is not a gift granted by a ruler, nor a permission obtained from a ministry, but instead it is a Shariah obligation from Allah ﷺ, Who said, ﴿أَدْعُ إِلَى سَبِيلِ رَبِّكَ﴾ “**Invite to the way of your Lord with evidenced wisdom and good exhortation,**” [TMQ Surah an-Nahl: 125] and He ﷺ said, ﴿وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ وَأُولَئِنَّكُمْ هُمُ الْمُفْلِحُونَ﴾ “**And let there be among you a group inviting to goodness, enjoining all that is right (ma'ruf) and forbidding all that is evil (munkar), and those will be the successful.**” [TMQ Surah Aali Imran: 104] And Allah ﷺ said, ﴿مَثُلُّ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثُلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا يُنْسَى مَثُلُّ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ “**The example of those who were entrusted with the Torah and then did not carry it is like that of a donkey carrying books. Wretched is the example of the people who deny the signs of Allah ﷺ.**” And Allah

﴿ does not guide the wrongdoing people.﴾ [TMQ Surah al-Jumuah: 5] So how can someone who carries this message be required to seek permission from those whose system is based on the suspension of the Shariah Law of Allah ﷺ?

Furthermore, the essence of the conflict is not about a particular party (hizb), but instead the ideology it espouses. Hizb ut Tahrir explicitly calls for the unification of the Islamic Ummah, rejecting nationalism and patriotism, which it considers alien thoughts that have fragmented Muslims, and transformed them into warring factions serving the interests of others. This Dawah, in particular, is what most worries colonialist powers, because the unity of the Islamic Ummah means the collapse of the instruments of control and the dismantling of the system of political, economic, and military influence built upon this abhorrent division.

Since the colonialist powers do not rule most Muslim countries directly these days, but instead through local nationalistic and patriotic regimes, the confrontation with Hizb ut Tahrir is mostly carried out by these regimes. The Hizb is suppressed, banned, its members persecuted, and concocted charges such as "extremism and terrorism" are fabricated against them — not because the Hizb has engaged in violence and armed action, but because it exposes these treacherous regimes, reveals their ties to colonialist powers, and strips them of their legitimacy to represent Islam in the eyes of their people.

The danger posed by Hizb ut Tahrir, in the eyes of colonialist powers, and their agent rulers among the Muslims, lies neither in the bearing of weapons nor in threatened military action, but instead in the Hizb's profound intellectual project that dismantles the foundations upon which the modern, secular state in Muslim

lands is built. The Hizb does not call for partial reforms, or merely a change of faces, but instead works to dismantle entire systems built upon non-Islamic rulings and governed by other than Shariah Law, and to establish a system whose legislation and sovereignty are derived from divine revelation, not from the United Nations or foreign embassies.

Therefore, fighting Hizb ut Tahrir is not a reaction to actions on the ground, but instead a preemptive measure against an idea that, if allowed to spread, would leave the existing regimes with no justification for remaining in power. The idea that sovereignty belongs to Allah ﷺ, that the Ummah is one, that colonialism is the enemy, and that rulers are tools in the hands of colonialism, is an idea that cannot be contained or tamed, and therefore it is not permitted to operate at all.

In summary, Hizb ut Tahrir is being fought not because it opposed a particular regime, but because it rejected all man-made systems; not because it demanded privileges, but because it refused to recognize the legitimacy of the existing order; not because it called for chaos, but because it called for a radical change that redefines politics, power, and legitimacy from their very foundations. From this, we understand that the battle with Hizb ut Tahrir is neither a security nor a legal one, but an intellectual and civilizational war.

The intensity of the attack against the Hizb will not eliminate it, nor will it frighten its members or weaken their resolve. Instead, the attack reveals the fear of its adversaries of the great idea it carries and the state it seeks to establish, which will change the course of history, just as the first Islamic state established by the Messenger of Allah (saw) did. It is the Second Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood. This is

why the whole world stands against Hizb ut Tahrir and fights it, but nasr (supported victory) is its ally, by the Permission of Allah ﷺ, a Promise from Allah ﷺ. Allah ﷺ said, ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَحْفَلُنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَحْفَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ حَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ﴾ “Allah ﷺ has promised those of you who believe and do righteous deeds that He will surely grant them succession in the land, just as He granted it to those before them, and that He will surely establish for them their Deen which He has chosen for them, and that He will surely substitute for them, after their fear, security. They will worship Me, not associating anything with Me. But whoever disbelieves after that - then it is those who are the defiantly disobedient.” [TMQ Surah An-Nur: 55] And Allah ﷺ said, ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُولُونَ إِنَّمَا يَأْشِهَادُ﴾ “Indeed, We will support Our messengers and those who believe during this worldly life and on the Day when the witnesses will stand forth.” [TMQ Surah Ghafir: 51]

Between American Cunning and the Shariah Political Obligation: Dealing with the Syrian Democratic Forces (SDF) As An Example

(Translated)

By: Ustadh Nasser Sheikh Abdul-Hay*

On January 18, 2026, the Syrian interim president, Ahmed al-Sharaa, signed an agreement for a ceasefire, and the full integration of the Syrian Democratic Forces (SDF) into the Syrian army. This followed rapid security and military developments in the preceding days. The agreement's key provisions included: an immediate and comprehensive ceasefire on all fronts and lines of contact; the withdrawal of SDF forces to the east of the Euphrates River in preparation for redeployment; the integration of SDF members into the structures of the Ministries of Defense and Interior on an individual basis; the appointment of SDF candidates to high-ranking military, security, and civilian positions within the state apparatus; the integration of the entity responsible for ISIS prisoners and camps into the government; the government's takeover of all border crossings and oil fields in Hasakah; the immediate administrative and military handover of Raqqa and Deir ez-Zor governorates to the Syrian government; the state's commitment to continue combating terrorism as a member of the international coalition and in coordination with Washington; the integration of all civilian institutions in Hasakah governorate into state institutions and structures; the SDF

leadership's commitment to refrain from integrating remnants of the former regime into its ranks; and its commitment to expel the non-Syrian Kurdish leaders and members of the Kurdistan Workers' Party (PKK) outside the country, and the Syrian government bearing of full legal and security responsibility over the prisons of the ISIS, and the formation of a security force in Ain al-Arab from the city's residents.

Ahmed al-Sharaa stated that the areas with special status would nominate the names of the security personnel who would work there, urging Arab tribes to "remain calm and allow for the implementation of the agreement's provisions." This followed a presidential decree that included recognition of Kurdish identity, designating Nowruz as a national holiday and official day off throughout the country, granting citizenship to all Kurds residing in Syria, and recognizing Kurdish as a national language permitted to be taught in public and private schools in areas where Kurds constitute a significant percentage of the population. The Syrian Presidency stated that Mazloum Abdi would propose a candidate from the Syrian Democratic Forces (SDF) for the position of Deputy Minister of Defense, and suggest a candidate for the position of Governor of Hasakah, in addition to names for representation in the People's Assembly. Meanwhile, US Ambassador Tom Barrack announced his meeting with Mazloum Abdi and Ilham Ahmed, affirming Washington's commitment to supporting the integration process stipulated in the January 18 agreement between the Syrian government and the SDF.

Let us now examine the above-mentioned events, statements, and stances:

Firstly, events once again demonstrate the despicable role of America in preventing a decisive military victory, which is within

reach, especially after Ahmed al-Sharaa's meeting with Tom Barrack. This is all to prevent the situation from spiraling out of control, and to maintain America's grip on the Syrian domain in all its details. With the army's rapid advance, the uprising of the Free Army and the tribes, the liberation of most of the Syrian Jazeera region, and the approach to Hasakah province, the last stronghold of the SDF forces, the usual American veto emerges, directing a return to an agreement that had been overtaken by the realities on the ground.

Secondly, the popular base of support continues to confirm time and again that it is the source of all merit and, by the Permission of Allah ﷺ, the final word. It is this popular base of support that must be nurtured, cared for, and its efforts appreciated. It played a major role in the army's advance and the collapse of the SDF forces east of the Euphrates. This battle confirmed that the revolutionary and pro-Jihad momentum in Syria is present and capable of going far beyond the defeat of a single faction or organization. It is a blessed momentum that aspires to establish Islamic ruling governance through a state that restores to Muslims strength, resilience, dignity, and prestige — a state that mobilizes armies to liberate Muslim lands and sanctities, foremost among them the aggrieved Al-Masjid Al-Aqsa, groaning in captivity, under the bayonets of the Jews.

Thirdly, it is well known that colonialist states are not charitable organizations or peacemakers, but everything they do has a price and a cost. One of America's interim political goals is to strengthen the position of the current administration in Damascus, temporarily, so that it can pass the requirements of negotiations and agreements with the Jews, with Trump's pressure to accelerate the pace of normalization before moving

to something more shameful, such as the “Abraham Accords.” In addition, there is the “counter-terrorism” issue which our enemies intend nothing by but to fight Islam and its people, and those working to implement Islam within a state, and to impose a purely secular regime in Syria after the blood of nearly two million martyrs who chanted before their martyrdom, .. قائدنا للأنبياء سيدنا محمد “Our leader forever... our master Muhammad (saw).”

Fourthly: As is its habit, America exchanges its so-called partners. Today’s agents are tomorrow’s discarded refuse, discarded when their usefulness expires and a replacement becomes available. The SDF, which placed itself at America’s service in the hope of establishing a Kurdish state, is now being marginalized, even though its purpose is not yet fulfilled. Those who court America and seek its favor must beware of falling into the same traps, lest they suffer the same fate. Everything America demands today, under the guise of partnership, is a dangerous trap and a grave evil that threatens our Deen, the principles of our revolution, and the victories we have achieved.

Fifthly: Despite the importance of the achievements and liberation attained, their value is in grave danger. What is the value of what has been achieved if the price is the relinquishment of sovereign independence and the transformation into a temporary agent serving America, under the pretext of alleged interests or their convergence? As has been said repeatedly, he who seeks shelter with America is left exposed, and the wise learn from the mistakes of others. Aligning with American policy heralds danger, disasters, and calamities; it is a mirage that the thirsty mistake for water, or rather, a noose that tightens around the necks of its adherents. We have a lesson in those who came before us, and what a lesson it is!

Sixthly: One of America's most dangerous machinations in Syria is its attempt to diminish the victory achieved over its agent, Bashar Al-Assad, and to prevent the victors from consolidating power, decision-making, and independence. The aim is to reduce them to a mere component of the existing power structure, like the other components that supported the fugitive tyrant and his defunct regime — a power-sharing arrangement stripped of its substance, like a toothless, clawless tiger. This would lead to the loss of identity, a loss of direction, the usurpation of decision-making power, the erosion of strength, and the squandering of sacrifices, ultimately returning us to square one. America cannot trust "Islamists" to monopolize power, regardless of the pledges and concessions they offer, as long as the revolution's core values are rooted in Islam. America's temporary silence regarding some of the regime's mistakes stems from its recognition of these mistakes as a direct result of their revolutionary victory. Furthermore, the secularization of the state, as America envisions it, requires the presence of "minorities" in centers of power and decision-making, such as infiltrating and penetrating the security and military apparatus, under the guise of integration, or under the pretext of implementing previous agreements.

Seventhly: The Muslim Kurds are our brothers in Deen. They have no salvation through the separatist projects that are being peddled by spiteful countries. They have no salvation, just as in the case of Arabs and others, except by returning to Islam, which makes people equal, guarantees rights, and achieves dignity and elevation under the ruling governance of Islam. This is in contrast to the SDF leadership, which declares an outright war on our Deen and the Shariah Law of our Lord. These are leaders and entities that must be eradicated and their roots cut off, because they are a poisoned dagger in the chest and back of the Islamic

Ummah. They have no covenant or pledge, and they do not respect any covenant or pledge with a believer.

Eighthly: Only Islamic solutions can resolve the issue at its roots and cut off the hands of countries meddling in our affairs, especially regarding the small ethnic groups that are manipulated and exploited by the West in a cheap manner, serving its goals rather than being concerned about their interests. America wants to bring them, including the separatist SDF militias, into the army and security forces, and support them and strengthen their position and influence to empty the army of its revolutionary character and Islamic nature, even though Mazloum Abdi and his companions, like the fugitive Bashar al-Assad and the symbols of his defunct regime, shed blood, violated honor, and desecrated sanctities. Only retribution is fitting for them, and their natural place is the dungeons of prisons, not high posts in the army and security forces to secularize them, besiege the revolutionary and Jihadi spirit, neutralize the victory and its impact, and empty it of its content, in implementation of the orders of the American “High Commissioner,” Tom Barrack.

In conclusion, the flame of Iman in ash-Sham will remain burning, by the Permission of Allah ﷺ, pushing towards all that is good, fueling the truthful and beacon for the lost, until Allah ﷺ grants victory (nasr) and true empowerment (tamkeen), the ruling governance of Islam under the Khilafah (Caliphate) on the Method of Prophethood, so that we may rewrite history anew, and we ask Allah ﷺ that this be soon.

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

Military Cooperation with the US: A Perpetuation of Dependence



The Ministry of National Defense issued a statement regarding the Tunisian-American talks held on Wednesday, January 14th, 2026, between the Minister of National Defense, Khaled Sehili, and the US Deputy Assistant Secretary of Defense for African Affairs, Brian J. Ellis.

According to the statement, the main focus of the talks was on ways to strengthen and diversify military cooperation, as well as emphasizing the importance of continuing to implement the 2020-2030 Military Cooperation Roadmap. During the meeting, Ellis, who is in charge of African affairs, expressed his country's readiness to further develop and diversify bilateral cooperation and update the joint roadmap to meet the requirements of the current stage. He pointed out that this support aims to strengthen Tunisia's position as a regional hub for training and

education, and as a source of security and a key stabilizing factor in the region, describing Tunisia as a strategic partner that stands at the forefront of African countries that have distinguished relations with America built on mutual trust and respect.

In response, a press release from the Media Office of Hizb ut-Tahrir/Wilayah Tunisia emphasized the following:

First: Agreements are not built on intentions, but rather on capability, deterrence, and balance. The term "strategic partner" in the American lexicon does not mean a friend or an equal partner, but rather an actor performing a specific function within the system of American interests.

Second: Reliance on American training, armaments, and the exchange of expertise does not constitute an equal alliance, but rather the integration and entanglement of the country in the network of American security objectives in Africa.

Thirdly: The historical celebration of the "old friend" or "ally" designation does not grant Tunisia the right to object or any privilege. On the contrary, according to American imperial logic, it is met with financial sanctions, increased customs duties, and the inclusion of Tunisians on the list of those barred from immigrating to the United States on the grounds that they represent a burden on public services, as stated in the US State Department spokesperson's statement, effective 21/1/2026.

The press release asked: How can any rational person expect that an alliance with America can protect our interests, when it is a colonial power from whose evils the world has not been spared? Islam has forbidden seeking help from non-Muslims as an entity, as the Prophet Muhammad ﷺ said, «لَا تَسْتَضْيِئُوا بِنَارِ الْمُسْرِكِينَ» “Do not seek light from the fire of the polytheists,” because the

nature of alliances necessitates that the armies of both parties fight together against a common enemy or that military information and equipment be exchanged between them. While America is involved in hostile acts in Muslim countries far and wide, what is happening in Gaza is still plain to see.

The press release warned the people of Tunisia of : the deliberate fallacies propagated by the political authorities, who claim that these treaties with the colonial power, America, are limited to enhancing the operational readiness and military capabilities of the Tunisian army. America, however, speaks openly of establishing Tunisia as a regional hub for training and development, meaning that the matter goes far beyond traditional agreements. America is devising a massive project that will require a full ten years to complete, and its roadmap, according to its claims, involves border control, port protection, combating extremist ideology, and confronting Russia and China. This blatantly constitutes an infringement upon Tunisia's sovereignty and a direct form of control over it.

The press release concluded with confirming that: The Khilafah (Caliphate), which Hizb ut Tahrir calls you to work with it to establish... is independent of any alliance with the enemies of Allah ﷺ, His Messenger ﷺ, and the believers.

Hizb ut Tahrir America Holds a Conference “From Division to Unity”

Hizb ut Tahrir / America successfully convened its annual Khilafah Conference, titled “From Division to Unity,” as part of a global campaign marking the abolition of the Khilafah (Caliphate). The conference featured three speeches followed by an open question-and-answer session.

In the first speech, “Beyond Slogans: The Essence of Islamic Unity,” Ustadh Haitham highlighted that while the Ummah remains deeply united in grief, compassion, and concern over crises such as Gaza, Sudan, and Kashmir, it remains fragmented in action due to the absence of unified leadership and an overarching political structure. He emphasized that authentic Islamic unity is built upon discipline, coordination, and governance rooted in the Qur'an and Sunnah. He further explained that unity in Islam is not uniformity, but rather a unity of purpose and accountability, achievable only through restored leadership and collective responsibility that enables the Ummah to protect its people, uphold justice, and fulfill its role as witnesses over humanity.

In the second speech, “From Fragmentation to Strength: Building an Integrated Islamic Bloc,” Ustadh Zaki explained that poverty in the Muslim world persists not because of a lack of resources, but due to political fragmentation, external economic control, and man-made systems that obstruct fair distribution of wealth. He highlighted the strategic significance of Muslim lands in global energy, agriculture, minerals, and trade, illustrating that division has turned abundance into dependency. Drawing on Islamic principles of justice and public ownership, he called for economic

and political unity under Islamic governance, asserting that only an Islamic system can restore sovereignty, ensure equitable distribution of wealth, and protect the Ummah from exploitation.

In the final and keynote address, “The Caliphate: Reimagining Leadership,” Dr. Abu Talha, discussed themes from his latest book, “The Middle East Paradigm.” He presented a comprehensive analysis of the persistent conflicts across the Muslim world, outlining what he described as the U.S.-led “4+2” paradigm, which he argued sustains managed instability through regional elites and selective alliances to preserve external dominance. He explained how power is maintained without legitimacy, perpetuating fragmentation and dependency. In contrast, Dr. Abu Talha presented the “1+0” model as a legitimate and unified alternative rooted in Islamic leadership, concluding with a call for Muslims to move beyond reforming the existing order and toward replacing it with a system capable of restoring sovereignty and long-term stability.

The conference concluded with an interactive question-and-answer session, during which the speakers engaged directly with the audience.

Political Stability vs. Development; An Impossible Equation in the Arab World: A Reading of the Case of Syria

(Translated)

By: Ustadh Nabil Abdul Karim

In the Arab world, it has long been promoted that political stability is a prerequisite for economic development, and that any political openness could lead to chaos and hinder growth. The dichotomy of political stability versus development has become one of the most prevalent themes in Arab political discourse, since the post-independence era. The notion that development can only be achieved under political stability has been widely propagated, and this stability has often been understood as security control in favor of rulers generally aligned with Western powers, and as the absence of conflict, instead of stability based on legitimacy and institutions.

However, it is noteworthy that many countries that have enjoyed long periods of political stability have failed to achieve sustainable economic development, and countries that have undergone political transformations have been unable to maintain economic stability. This raises a central question about the nature of the relationship between stability and development: Is it a conditional relationship? A harmoniously interactive one? Or even a contradictory one? And specifically, what is this relationship like in the Arab context?

To understand this issue, we turn to the field of political economy, where the literature indicates a relationship between political stability and economic growth. However, this

relationship is not linear but depends on several variables, including: the type of political system, the nature and orientation of the ruler, and the economic structure, whether externally dependent or productive, as well as the presence or absence of accountability and transparency institutions. The absence of these institutions leads to what is called superficial stability, which does not translate into development. Instead it produces institutional corruption and imbalances in resource distribution.

In the Arab context, we are often faced with forced stability that merely postpones crises rather than preventing them.

Some examples of this can be cited:

Egypt: Despite presenting a model over the past decade that prioritizes security and stability above all else, even through coercive measures based on an iron fist approach, this has failed to achieve any real development. Instead, public debt has increased, purchasing power has declined, and the gap between social classes has widened, with the middle class almost completely eroded, leaving society divided between extreme poverty and excessive wealth.

The Gulf states have achieved high levels of relative stability and economic development based on oil revenues, not on political or economic participation. This makes this stability conditional on financial capacity, oil, rather than on institutions, and vulnerable to disruption with any decline in resources.

Algeria is experiencing a state of stagnant stability; there is a superficial political stability without real development, which led to social tension that partially erupted in the popular movement of 2019. The country remains on the verge of a new

explosion, as this stability only postpones the crisis without offering a fundamental solution.

In Arab discourse, political stability is not typically defined as the rule of law, the peaceful transfer of power, or strong and independent institutions. Instead, it is reduced to a single meaning: the absence of change in any form, whether through protests or political processes, and the suppression of competition and dissenting voices. Thus, stability in Arab countries becomes a forced stability based on repression, rather than social cohesion, and state institutions transform from serving the public good into instruments of surveillance, plunder, and oppression for the benefit of the ruling elite.

In this context, development remains a postponed, stalled project, used as both a promise and a threat; it is said to come after complete stability, after the elimination of chaos, after silencing critical voices, and so on and so forth... without ever actually arriving.

From this, we conclude that stability imposed by force does not produce strong, efficient institutions, but rather establishes networks of loyalty and corruption. In the absence of accountability and transparency, the country's resources become spoils for the ruling elite, supported by external powers. Therefore, in Arab countries, a form of stability without change and development without participation is imposed, based largely on an externally dependent economy, needing raw materials, aid, remittances and international loans, and so on.

When examining the experiences of the Arab Spring, some see them as confirmation that change leads to chaos. However, a closer look reveals that the upheaval was the result of a long accumulation of a lack of development and justice. Moreover,

the countries that reverted to their previous state of stability without genuine change have experienced the same crises again, but in a more severe form, as in the cases of Egypt and Tunisia. Stability that is not based on legitimacy is fragile, temporary, and prone to collapse.

The case of Syria: Before 2011, Syria was internationally classified as a politically stable country due to its tight security control. There was no political competition because of the repression associated with a deeply entrenched security apparatus that maintained its power through force, not popular consent. Hafez al-Assad established this system upon assuming power and built an economy based on crony capitalism. The middle class was replaced by a class connected to the regime, and poverty and repression expanded to the benefit of the ruling class and its allies.

After 2011, stability collapsed, the illusion was shattered, and the situation exploded, as there were no effective social institutions or a genuine developmental economy. The absence of legitimacy, and the monopolization of the economy, were among the main causes of the upheaval, transforming the country into a battleground. In political science, forced stability crumbles at the first shock, and without foreign support, the regime would not have lasted. With the destruction of infrastructure and the plundering of resources, the economy collapsed and society disintegrated, yet the repressive regime remained in power, sustained by foreign support and funding.

On December 8, 2024, Bashar al-Assad's regime fell after 14 years of war, and a transitional period began under the leadership of Hayat Tahrir al-Sham, with al-Jolani subsequently appointed as interim president. However, the current reality

reveals a reproduction of the previous regime's political and economic logic, with changes only in the elites and rhetoric, not in the fundamental nature of governance.

Among the most prominent manifestations of the repetition of the previous regime's structure are:

- The concentration of decision-making in the hands of one person, or a small circle, the marginalization of institutions, and the absence of the separation of powers.

- The centralization of political and security decision-making, and its influence by external sources, similar to the previous Syrian situation.

- Legitimacy based on the logic of "whoever liberates decides," just as it was previously "whoever protects decides"! In both cases, legitimacy is built on fear.

- The rejection of multi-party politics and the reproduction of fear of political participation.

- The reproduction of a crony capitalist economy, monopolies, and corruption.

- The absence of a clear economic and development vision, with everything being dictated by external forces using new local tools, and merely managing the crisis.

To be fair, there are differences worth mentioning, not as justification but as explanation:

- The country is currently ruled by a government in a devastated, fragmented state, lacking real resources and facing diverse external loyalties.

- There is not yet the kind of widespread, systematic repression seen previously, but there is increasing security pressure, and the fear is that it will escalate into a Sunni-vs-Sunni conflict, separate from the smaller ethnic groups that have come under foreign protection.

- The discourse of transitional justice and the constitution remain more theoretical than practical, although some aspects have been implemented, primarily to the benefit of the smaller ethnic groups, due to foreign pressure.

A new form of tyranny has begun to emerge in the name of stability and preventing chaos, and it is more dangerous than the old tyranny because it breeds deep disappointment among the people of the revolution, destroys its last remaining moral capital, and sows the seeds of a future explosion.

Therefore, it becomes clear that the fall of the Bashar al-Assad regime did not automatically lead to the dismantling of the logic of governance. Instead, the same model remained, albeit with a change in faces. Stability that is not based on a fundamental change in the structure of the system remains fragile and susceptible to reversal, regardless of the revolutionary or transitional slogans it adopts.

The future of the region will not be determined by the authorities' ability to impose order, but instead by their ability to break this model and build a system based on independence, legitimacy, and participation, one that rejects foreign allegiances, and whose foundation is based on principles capable of confronting challenges.

The people of Syria remain the decisive factor in this conflict, a fact that international powers fear, and, therefore,

they are working to weaken them. However, the people of Syria long for justice, dignity, and freedom, and see their salvation in returning to the ruling governance of the Shariah Law of Allah ﷺ, as reflected in their chants and protests. Despite attempts at media censorship, the nature of the people of ash-Sham remains deeply yearning for a return to an Islamic way of life.

The challenges we face today are to distinguish Haq (truth) from baatil (falsehood), so that the decisive struggle can begin between the people of truth, who seek to fulfill the glad tidings of the Messenger of Allah ﷺ regarding the return of the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood, and pure falsehood, which has been exposed and unveiled by these trials. Thus, the promise of Allah ﷺ will be fulfilled:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ...﴾

“Allah has promised those of you who believe and do good that He will certainly make them successors to authority in the land”

[TMQ Surah An-Nur:55]

Terrorism: An American Pretext to Fight Islam and Criminalize Muslims

(Translated)

By: Ustadh Abdul Khaliq Abdoun Ali*

Al Jazeera website reported on January 22, 2026, that Lieutenant General Ahmed Ibrahim Mufaddal, Director of the Sudanese Intelligence Service, visited Washington and discussed several issues, most importantly security. In two rounds of dialogue between them since the outbreak of the war in Sudan, the Director General of the Intelligence Service concluded a third round with officials from the US Central Intelligence Agency and the Department of Defense, focusing on cooperation in combating terrorism, security coordination, and securing the Red Sea.

Observers believe that Mufaddal's visit to Washington will link Sudan's stability to regional security, and the restoration of its active role in the Horn of Africa and the Sahel region. The week-long visit came eight days before US Deputy Secretary of State Christopher Landau's tour of East Africa, which includes Kenya, Djibouti, Egypt, Ethiopia, and a number of countries directly involved in regional security issues.

Sources revealed that the Sudanese intelligence chief's meetings in Washington included officials from the US Central Intelligence Agency and the US Department of Defense, focusing on counter-terrorism, security coordination, and information exchange, among other things.

Washington believes that Khartoum possesses information about the activities of extremist groups in the Sahel and the Horn of

Africa, in addition to its influence in countries such as Somalia. Mufaddal had visited Mogadishu last September. Sudan's security cooperation with the United States, particularly in counterterrorism, never ceased, even when it was designated by the U.S. as a state sponsor of terrorism, before its removal from the list in October 2020, in recognition by Washington of its improved human rights record, and cooperation in combating terrorism.

The U.S. recognizes the importance of Sudan's geopolitical location and its establishment of the Committee of Intelligence and Security Service of Africa (CISSA) in 2005, and its activities extending to the Great Lakes region and the African Sahel, enabling it to play a pivotal role in regional security and stability through counterterrorism efforts by sharing data and information.

The fight against so-called terrorism is not a new issue; it has been discussed with Sudanese officials many times. For example, on May 16, 2016, the Washington Times quoted the Sudanese ambassador to the U.S., Moawia Osman Khalid, in an interview, as saying that his country had previously provided important information to U.S. and allied security agencies, regarding the activities of the ISIS organization in Libya, Egypt, Somalia, and other parts of North Africa.

Similarly, Al-Burhan addressed U.S. President Trump on November 26, 2025, in an article in the Wall Street Journal, expressing his readiness to be a strong partner for the U.S. in the fight against terrorism. The issue of combating terrorism and transnational networks has occupied a prominent position in the discussions in Washington, as Sudanese agencies possess a vast

amount of information about the movements of extremist groups in the Sahel, the Sahara, and the Horn of Africa.

The question remains: why has the United Nations, which is considered one of the most important tools of U.S. policy on terrorism, not provided a clear and precise definition that applies to reality and is implemented by all? America and the disbelieving West insist on not providing a comprehensive and definitive definition of “terrorism,” so that they can easily use it against Muslims however and whenever they want, and against their earnest efforts to liberate themselves from the enslavement and colonialism of the disbelieving West!

The “War on Terror,” in reality, is a campaign led by America, its tools, its agents and its allies against Islam and its followers, bringing about a secular American view. This is clarified by the statement of the US General Wesley Kanne Clark, in his commencement speech at Seton Hall University, on 13 May 2002, “Some would characterize the events of 9-11 as a clash of civilizations, and a conflict of religions. And to many it seems a simple and satisfying explanation. But others would suggest, correctly in my view, that such an interpretation is both wrong-headed and dangerous. They recognize a civil war within Islam itself, as contending factions compete for power. They would argue that we must influence the struggle where we can, by supporting greater attention to the secular structures in the Islamic world, and by encouraging our own American Islamic community to speak out in support of America's democratic values.”

There is much evidence indicating that what is meant by terrorism and extremism is Islam and Muslims. How many bloody and brutal acts, in which many innocent victims fell, were carried

out by non-Muslims, yet the United Nations did not consider them terrorism? Meanwhile, other acts, in which Muslims are accused, without any evidence or proof, are labeled as terrorism!

Russia's burning of the people of Syria, with its destructive and phosphorus bombs and other weapons, was not called terrorism by the United Nations, nor were conferences held to confront it. The Jewish siege of Gaza, their killing and starving of the people of Palestine, France and its militias killing Muslims in Mali, the Buddhists shedding the blood of the Rohingya Muslims, the killing of Muslims in Central Africa, and China's killing of the Uyghur Muslims, all of this was not called terrorism by the United Nations or the Western countries. So, what is terrorism then?!!

It is not surprising that the agent regimes in Muslim countries are implementing the recommendations of the Washington conference on combating extremism in February 2015, which the United States convened with delegations from more than 60 countries and experts, to fight Islam, but this time with our own people, the rulers and politicians.

And here is America continuing to fight Islam under the guise of counterterrorism, which is its primary concern, and cooperating with the intelligence agencies of its dependent, agent, and allied states in the region.

America and the Western countries are the ones who created terrorism in our countries to fight against the project of the Islamic Ummah; the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood, which has become a demand of Muslims, is what terrifies and disturbs them. They know that its establishment will mean their end in our lands, and even their end on the international stage, which the Khilafah (Caliphate) will

seize from them. These people and their agents are fighting nothing but the project of Islam.

US Secretary of State Marco Rubio, in an interview with Sean Hannity of Fox News on 2 December 2025, stated, “all radical Islamic movements in the world identify the West writ large but the United States in particular as the greatest evil on the Earth.” He also said, “the notion that somehow radical Islam would be comfortable with simply controlling some province in Iraq or Syria is just not borne out by history.” He asserted, “Radical Islam has shown that their desire is not simply to occupy one part of the world and be happy with their own little caliphate.” And he claimed that, “they want to expand. It is a – it’s revolutionary in its nature. It seeks to expand and control more territories and more people.”

In his “Remarks on the Global War on Terror: The Enemy in Their Own Words,” at the Capital Hilton Hotel, Washington DC, on 5 September 2006, George W. Bush mentioned the Khilafah repeatedly, saying that “They hope to establish a violent political utopia across the Middle East, which they call a “Caliphate” — where all would be ruled according to their hateful ideology... This caliphate would be a totalitarian Islamic empire encompassing all current and former Muslim lands, stretching from Europe to North Africa, the Middle East, and Southeast Asia... the most important front in their struggle against America is Iraq... the “capital of the Caliphate.””

The Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood, is coming, by the Permission of Allah ﷺ. Allah ﷺ says, ﴿يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتَمَّ نُورُهُ وَلَوْ كَرِهُ الْكَافِرُونَ﴾ “They want to extinguish the light of Allah with their

mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.” [TMQ Surah At-Tawbah: 32]

Yes, it is by the grace of Allah ﷺ alone, and His ﷺ favor and bounty, that Hizb ut Tahrir has reached the brink of the establishment of the Khilafah Rashidah (Rightly Guided Caliphate). Secondly, the Hizb is preparing to take the reins of power to lead the world towards betterment under Islam. It is preparing to change history and geography, and tomorrow is not far off.

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

The Middle East Dilemma: A Conflict Between Foreign Hegemony and Ideological Authenticity

(Translated)

By: Dr. Mohammed Gilani

Since World War I ended, and the Uthmani Khilafah (Ottoman Caliphate) was abolished in 1924, the Middle East has been under the influence of international colonialist powers. The region was shaped in a way that prevents the return of the Khilafah (Caliphate). Its strategic location, along with its natural resources like oil, gas, and waterways, has been used as tools in the global struggle for power. Over the past seven decades, the United States inherited much of the legacy of Britain's colonialist empire, whether through military coups, devastating wars, military bases, or financial globalization. The U.S. has sought to build a long-lasting model of dominance, using the countries in the region to ensure the stability of its interests through regional tools that reduce the cost of control.

Today, the U.S. strategy works within a framework that divides the burden of control into four regional pillars, according to a detailed report from the Brookings Institute in 2018. The report mentions countries that the U.S. sees as suitable to help secure geopolitical stability in the region: Turkey, Iran, Saudi Arabia, and the Jewish entity. The concept of geopolitical security and stability means maintaining the geographic status quo, after reordering its maps, and ensuring the political orders are aligned, and submissive, to American dominance. The U.S. set three main goals for its control over the region:

1. Ensuring the continuous flow of oil, gas, and Rare Earth Elements (REEs) without any obstacles.
2. Maintaining maritime trade through important sea routes in the region.
3. Preventing the rise of any political order that could challenge American influence in the region or the global order controlled by the U.S., specifically a new Khilafah (Caliphate).

The reason these countries were chosen to play this colonialist role is that Turkey acts as a bridge between NATO and the Muslim World, and it has a historical interest in preventing the return of the Khilafah (Caliphate). Iran, on the other hand, has proven effective in handling difficult issues like Afghanistan, Iraq, and Syria in a way that benefits the American project. From a sectarian perspective, Iran also fears the rise of a true Islamic order in the region because it would expose the hypocrisy of its own regime, which claims to be Islamic. Saudi Arabia has historically served as the guardian of the petrodollar system, which has helped the U.S. maintain global dominance of the dollar since 1974. Additionally, it has promoted an ideology that opposes political Islam and works to legitimize and protect the existing regimes from the Islamic people's movements. Lastly, the Jewish entity, since its creation through the Balfour Declaration in 1917, has been a military and intelligence outpost to protect Western, particularly British and then American, interests. This role was explicitly clear during the brutal attacks on Gaza since 2023.

The guarantors of these countries' efforts to achieve absolute hegemony over the Middle East are America and Russia, excluding any Chinese or European competition. We've seen how Russia fully played its role in Syria. Once the mission was

completed and Syria fell under American dominance, Russia exited the scene as if it had never been there.

However, this American plan runs into a structural problem from within. This problem lies in the nature of the Jewish entity itself, which is the largest source of instability in the region. This appears clearly in its core demands, which often clash with the American vision for the Middle East, or require much more time, effort, and long wars, such as the one we see today in Gaza.

The dilemma of this Jewish entity appears in several issues and demands that it considers strategic and dangerous, including:

Closing the Issue of the Palestinian State

The Jewish entity's insistence on de facto annexation of land, and continuous expansion of settlements, completely closes the door to any future Palestinian state. This vision puts Turkey and Saudi Arabia in an embarrassing position before their own people, and exposes the failure of the American model. It also eliminates any real solution to the historic Palestinian issue, which is based on the occupation of Palestine, and the displacement of most of its people across the world. This issue alone is enough to prevent political and geographical stability in the region, in accordance with the American vision.

The Doctrine of Displacement and Jewish Sovereignty

The occupying Jewish entity adopts the idea of an ethnic, Jewish-only state and the expansion of its geographical borders. This pushes the region toward new waves of forced displacement, even from within the entity itself. Such policies keep the region on a permanent edge of explosion, directly undermining America's goal of stability needed to complete its regional project.

Exclusivity and Strategic Superiority

The Jewish entity refuses to participate in any form of regional balance and insists on absolute military and nuclear superiority. This turns the other pillars of the regional model, Iran, Turkey, and Saudi Arabia, into anxious and subordinate actors. The Jewish entity continues to threaten decisive strikes against Iran to prevent it from acquiring nuclear weapons.

This directly contradicts the American principle of regional balance, which does not allow one state in any region to monopolize strategic superiority. We can see this principle clearly in South and East Asia, where nuclear balance exists between China and India, and between India and Pakistan.

In the Middle East, however, the Jewish entity insists on being the only nuclear strategic power, which creates a major obstacle to the American vision of geopolitical stability.

At the time of writing this article, the Jewish entity is still preparing and conducting military exercises for possible decisive strikes against Iran, openly challenging the general framework of the American Middle East policy.

Since this deadlock is caused by the stubborn position of the Jewish entity, the United States uses Turkey and Iran as balancing forces, to prevent a complete explosion. Recently, there has been talk about Turkish-Iranian coordination to restrain the Jewish entity in Syria.

The reality is that the demands of the Jewish entity in the region never end, and it has now become the final obstacle preventing the completion of the American project for a secure, stable Middle East fully under its dominance.

The Greatest Challenge to the American Middle East Model

The greatest challenge to the American model of the Middle East lies in the Khilafah (Caliphate) state, as an Islamic inevitability and a historical process. This model rejects artificial nationalistic divisions and colonialist borders. It asserts that real stability cannot be achieved through a fragile balance of power supervised by foreign forces, but instead through an authentic political unity that restores independent authority to the Ummah and ends colonialist domination.

This model relies on intellectual and political unity, not on balance-of-power politics. It's a model that once produced centuries of civilizational stability and cohesion in the region until 1924.

The United States began its project of domination over the Middle East in 1950, under what became known as the Truman Doctrine, which was mentioned by US Secretary of State Dean Acheson in his memoir "Present at the Creation: My Years in the State Department (1969)."

He stated that American strategy after World War II was based on seizing the initiative wherever empires retreated, rebuilding a global order in which American power — military, economic, and ideological — replaced the British Empire, without appearing openly colonialist.

From 1950 until today, the United States has achieved many gains on the ground, including dominance over most Middle Eastern countries, and the establishment of military bases in others.

However, its project remains incomplete, despite 75 continuous years of implementation, the spending of hundreds of billions of dollars, and the loss of millions of Muslim lives.

The Islamic Project

The Islamic project led by Hizb ut Tahrir began three years after the American project, in 1953. After 73 years of intellectual struggle and political work, it has expanded and stabilized in more than fifty Muslim countries. It has succeeded in forming a strong public opinion among Muslim peoples regarding the necessity of returning Islam to ruling governance and unifying Muslim lands, despite facing political, financial, and security obstacles.

Nothing now separates the Islamic project — represented by the establishment of the Khilafah (Caliphate) on the Method of Prophethood — from becoming an actual independent authority except one final step, through which Allah's clear victory (nasr) will be achieved, by His Permission,

﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“And Allah is dominant over His affair, but most people do not know.” [TMQ Surah Yunus 21]

Come, Muslims, Let Us Work Towards the Desired Change and Defeat Falsehood



Allah ﷺ's established order in His creation dictates that one people will come and be succeeded by another, whether they are people of truth or people of falsehood. And today, falsehood is vying for control, influence, and wealth. This is in accordance with Allah ﷺ's statement regarding the principle of conflict, ﴿الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دُفْعَةُ اللَّهِ النَّاسَ بِعَضُّهُمْ بِعَضٍ لَهُدَمْتَ صَوَامِعَ وَبَيْعَ وَصَلَوَاتٍ وَمَسَاجِدٍ يُدْكِرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَتَصْرُّهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ "Those who were expelled from their homes without right, only for saying, 'Our Lord is Allah ﷺ.' And were it not for Allah ﷺ repelling some people by means of others, monasteries, churches, synagogues, and masajid, in which the name of Allah ﷺ is much mentioned, would have been destroyed. And Allah ﷺ will surely support those who support Him. Indeed, Allah ﷺ is Powerful and Exalted in Might." [TMQ Surah al-Hajj:40] And we Muslims, when

we examine global events, we do not do this for political expediency, but to reshape the world's future, Allah ﷺ willing, according to the Shariah rulings of Islam. Political awareness compels us to view things from the perspective of the Islamic 'aqeedah. Islam tells us not to fear or grieve over the arrogance of the disbelievers and the arrogance of Trump and his cronies. Pharaoh, and before him the people of 'Ad and Thamud, were among those who transgressed in the land and spread corruption, so our Lord inflicted upon them a scourge of punishment. This is what will happen to America and its capitalist system, by the power of Allah ﷺ, the Almighty, the Compeller, when the Khilafah (Caliphate) on the Method of Prophethood is established.

So come, O Muslims, to do good deeds for the desired change and to defeat falsehood, to do good deeds and not to fear, be weak, or be helpless, because of the swamp that falsehood appears to be, for it is nothing but froth, like the froth upon a flood. Allah ﷺ said, ﴿فَإِنَّمَا الْرَّبَدُ فَيَدْهُبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَصْرِبُ اللَّهُ الْأَمْثَالُ﴾ “As for the froth, it vanishes, cast away; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.” [TMQ Surah ar-Ra'ad: 17]

A Board of Peace Without Gaza, Even Though Gaza Is Its Pretext!

[\(Translated\)](#)

By Ustadh Abdullah Al-Nabali

In a world exhausted by wars, the word “peace” appears enticing enough to be placed atop the largest and most ambiguous projects. And when wounded and battered Gaza is invoked as the banner for a new international board of peace, one is led to believe that the world has finally decided to listen to the pain. Yet the shocking paradox is that Gaza, in whose name the board of peace was presented, is entirely absent from its charter.

There is no mention of the Gaza Strip, no description of its suffering, no reference to the massacres committed there, and no assigning of responsibility for its destruction. It is as if Gaza were nothing more than a catchphrase, a nominal excuse to pass a new international entity that speaks less about the tragedy, than it does about re-engineering the world upon its back.

The “Board of Peace” was announced as a framework for the reconstruction of Gaza, only for its charter to be revealed with far broader mandates: managing armed conflicts worldwide, manufacturing stability, and re-engineering good governance. Here the heavy questions begin to surface: When did rebuilding a devastated area become a gateway to reshaping the international order? Who granted a party, whose hands are drenched in blood, the right to define peace, determine its arenas, and select its members? How can those who fund wars with weapons, fuel global conflicts, and stoke their flames put on the cloak of peace?!

The charter does not conceal its true structure. The president is not a mere coordinator but a supreme authority: he selects the members, appoints the executives, interprets the texts, wields veto power, and alone decides the dissolution or extension of the Board. We are therefore not facing an international organization in the previously known sense, where such organizations themselves were products of colonialist powers. Instead, we are facing a center of personal decision-making disguised in legal language, where Trump commands and forbids like a Pharaoh of this age, seeing the world as his dominion, with its rivers flowing beneath him.

In this sense, the “Board of Peace” does not appear as an extension of the international order, but as a substitute for it. The United Nations and its Security Council, international law, and all the conventions humanity has accumulated after the two world wars, are all replaced by a new structure whose charter is defined by Washington, whose mechanisms are run by a single will, as if it were a declaration of the end of one era and the beginning of another, in which the world lies at the mercy of American power and its tyranny.

The most dangerous aspect of the charter is not merely the concentration of power, but the transformation of peoples’ pain and blood into commercial deals, until spilled blood becomes a bargaining chip, a stock on the global exchange screens, generating surplus wealth for the coffers of the powerful and the criminals. Here, world “stability” truly turns into turmoil and hell, as if the world is being told plainly: whoever owns wealth participates in making peace, and whoever does not must content himself with receiving its outcomes.

As for Gaza, the bearer of the open wound, it has been confined to a technocratic committee that manages daily affairs without sovereignty, without political decision-making, and without guarantees. Life may be administered, but a cause is not! Rubble may be repaired, but no one is asking who destroyed and created the rubble! Thus, pain is separated from its cause, outcomes are dealt with, while the perpetrator is shielded from accountability.

And when the scene of “peace” is dominated by faces historically associated with managing Middle Eastern crises, rather than resolving them, the question becomes more urgent: Can peace be made by the very tools that fashioned the devastation?

This “Board of Peace,” in its essence, does not address Gaza’s tragedy; it uses Gaza as a launching point for a new global order, one in which conflicts and wars are managed as commercial transactions, and power is granted a special legal cover of its own, until the world marches toward regulated chaos. A world in which states are told: there is no survival but for the strongest, and no stability but for those who pay!

When the world reaches this stage managed from a single center, reduced to a single will, and forced to submit to a power that is not bound by law, and practices domination by weapons and arrogance, it is in fact reproducing the very moment that preceded the collapse of the great empires.

History does not move in a straight line. Empires, when they reach the peak of their sense of absolute power, have already begun the path of their decline. Thus were Persia and Rome, and thus was every power that imagined the world could be governed by the sword alone, or by laws tailored to its own measure.

Then Islam and the Muslims came, dismantled the Persian and Roman empires, eradicated tyranny, slavery, and subjugation, and established justice across the world until Rabe'i ibn Amir (ra) stood before Rustam, the commander of Persia, to inscribe words that save all humanity from the crimes of pharaohs and the arrogant, نحن قوم بعثنا الله لنخرج العباد من عبادة العباد إلى عبادة رب العباد، و من جور الأديان إلى عدل الإسلام، ومن ضيق الدنيا إلى سعة الدنيا والآخرة "We are a people whom Allah ﷺ has sent to bring the servants from the worship of servants to the worship of the Lord of servants; from the injustice of religions to the justice of Islam; and from the narrowing of this world to the vastness of this world and the Hereafter."

Thus, the world today will not be saved from what it is in, nor will it regain stability, dignity, or justice, except through Islam and the Islamic state, the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood, which is to be established soon, by Allah's permission.

Central Asia and the Policy of Plunder and Pillage

(Translated)

By: Ustaadh Ahmed Hadi

The China-Kyrgyzstan-Uzbekistan railway project ranks among the largest strategic initiatives in Central Asia, aiming to link Kashgar in western China, with Kyrgyzstan, and then Uzbekistan as far as Andijan, establishing a vital international corridor for trade and transit between China, Central Asia, and Europe.

The total length of the line is approximately 523 kilometers, including about 213 kilometers inside China, roughly 304 kilometers inside Kyrgyzstan, and a short segment inside Uzbekistan to connect with the existing network. The total cost of the project is estimated at around \$4.7 billion, financed as follows: approximately \$2.3 billion provided in long-term loans from Chinese banks, primarily the China Development Bank and the Export-Import Bank of China. Roughly \$2.3 billion financed through the equity capital of the joint project company. The shares are distributed as follows: China 51 percent, Kyrgyzstan 24.5 percent, Uzbekistan 24.5 percent.

Official implementation of the project began on December 27, 2024, with construction planned to take approximately five years. Its financing has been secured in recent days. The project encompasses more than 50 bridges and around 29 tunnels, owing to the challenging mountainous terrain, particularly in Kyrgyzstan.

This railway line aims to shorten cargo transit times between China, Central Asia, and Europe, reduce reliance on traditional routes through Russia, strengthen the role of Kyrgyzstan and

Uzbekistan as regional transit hubs, and bolster China's Belt and Road Initiative.

This project is not merely a railway but a significant economic and geopolitical corridor, largely financed by China through loans and equity capital, while Kyrgyzstan and Uzbekistan contribute smaller shares and shoulder some long-term financial burdens.

China is progressively seizing control of Central Asia's mines, especially Rare Earth Elements (REEs) and other mineral wealth, while rapidly building railway lines to transport these resources out of the region. To this end, China has imported tens of thousands of workers from its own territory to carry out these projects.

The riches of Central Asia are subject to plunder, pillage, and division among four major powers; Russia, China, the United States, and the European Union - as these resources are extracted and exported in raw form, without delivering any genuine added value to the countries of the region.

Although the Central Asian states possess enormous wealth, more than ten million of its people who are able to work have been living as migrant workers abroad, for more than thirty-five years, suffering humiliation and exploitation, as if they were slaves.

Has the time not come to appoint a ruler who does not surrender his subjects as slaves to the kafir states, who safeguards his people's dignity, who does not plunder the Ummah's wealth by exporting it as raw materials, but instead builds factories and industrial plants, and properly harnesses the earth's bounties, to make his Ummah enjoy prosperity and honor from its own wealth?!

Hizb ut Tahrir / Tanzania Conducts Seminar in Commemoration of 105th Anniversary of Destruction of Khilafah



On the commemoration of the 105th anniversary of the destruction of the Khilafah (Caliphate) State that occurred on Rajab 1342 AH / March 1924 CE, yesterday, Sunday, 29 Rajab 1447 AH / 18 January 2026 CE, Hizb ut Tahrir / Tanzania held a short seminar at Masjid Taqwa, Ilala Bungoni in the city of Dar es Salaam.

The seminar that started at 9 am until 12 pm involved 80 participants mainly Imams, Ustadhs, Sheikhs and other personalities from different areas of the city of Dar es Salaam and its outskirts.

The seminar was opened by Sheikh Mussa Kileo, Chairman of Central Communication Committee of Hizb ut Tahrir in Tanzania,

where three topics were presented: What is the Khilafah? Destruction of the Khilafah, and the Methodology of Re-establishing the Khilafah.

Participants had the opportunity to ask questions, give opinions and engage in discussion on the topics, and they were provided with copies of each topic plus a copy of the recent speech by the Ameer of Hizb ut Tahrir, esteemed scholar and sheikh Ata Bin Khalil Abu al-Rashtah, in commemoration of the 105th Anniversary of the destruction of the Khilafah.

Finally, the seminar was concluded by Masoud Msellem, Media Representative of Hizb ut Tahrir in Tanzania who stressed to the participants and to the Muslim Ummah to join Hizb ut Tahrir so that to engage with it in the obligatory vital issue of the re-establishment of the Khilafah State which has to start in Muslim world, a shield of Muslims and mercy for all humankind.

﴿وَلَا يَرَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوْكُمْ عَنِ دِيْنِكُمْ إِنِّيْ أَسْتَطَاعُوا﴾

“And they will continue to fight you until they turn you back from your Deen, if they are able.” [TMQ Surah al-Baqarah: 217]



The West has never hesitated to fight Islam and hinder people from embracing it, as confirmed by the Words of Allah ﷺ Who said, “﴿وَلَا يَرَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوْكُمْ عَنِ دِيْنِكُمْ إِنِّيْ أَسْتَطَاعُوا﴾ **“And they will continue to fight you until they turn you back from your Deen, if they are able.”** [TMQ Surah al-Baqarah: 217] Sayyid Qutb, may Allah ﷺ have mercy on him, says in his Tafsir, “In the Shade of the Qur'an,” “This truthful statement from the All-Knowing, the All-Wise reveals the malicious persistence in evil

and in turning Muslims away from their Deen, which is the constant and unwavering goal of their enemies. It is the unchanging goal of the enemies of the Muslim community in every land and in every generation.”

Qutb continues, “The very existence of Islam on Earth is a source of anger and terror for the enemies of this Deen and for the enemies of the Muslim community at all times. Islam itself harms, angers, and frightens them. Islam possesses such strength and resilience that every wrongdoer fears it, every aggressor dreads it, and every corrupter detests it. It is a war on falsehood in and of itself, with its clear truth, its upright path, and its sound system. In all of this, Islam is a war against falsehood, oppression, and corruption. Therefore, the wrongdoers, the aggressors, and the corrupt cannot tolerate Islam. Hence, they lie in wait for its followers to tempt them away from Islam and turn them back into disbelievers in one of the many forms of disbelief. This is because they cannot feel secure in their falsehood, oppression, and corruption while there is a Muslim community on Earth that believes in this Deen, follows this path, and lives by this system. The methods and tools these enemies use to fight the Muslims are varied, but the goal remains constant: to turn the sincere Muslims away from their Deen if they can. Whenever a weapon broke in their hands, they drew another weapon, and whenever a tool became worn out in their hands, they sharpened another tool.”

Good Deeds to Establish the Khilafah (Caliphate) Holds the Glory of this World and the Hereafter

We have sadly witnessed the cutting up of our bodies while we are still alive. What the people of Palestine are suffering is not separate from all that Muslims have endured due to colonialism. The list of our Ummah's bleeding wounds is long, from Kashmir to Chechnya, from East Turkestan to East Timor to Myanmar and beyond.

O Muslims: You are one Ummah, distinct from all others. Your unity and Khilafah (Caliphate) were the source of your strength, your revival, and your Lord's pleasure with you. Therefore, the disbelieving, colonialist West destroyed it. So, will you not roll up your sleeves and gather your resolve to return to what you once were — one Ummah with one state and one Rayah banner — to enrage your enemies? Do your hearts not yearn to restore your glory and honor, to purify your Al-Masjid Al-Aqsa and your Kaaba, and to support your oppressed brothers and sisters everywhere? Doing good deeds to restore the Khilafah (Caliphate) holds the glory of this world and the hereafter. Only through it can you regain your leadership, preserve your unity, and even save the entire world from the injustice, oppression, and abyss it has reached. Allah ﷺ said, ﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ﴾ “And on that day the believers will rejoice * in the victory of Allah ﷺ.” [TMQ Surah ar-Rum: 4-5]

Islam Possesses a Unique Educational Policy Capable of Establishing an Exemplary Educational System

The Khilafah (Caliphate system), which adopts Islam's distinct perspective on education, is capable today of establishing a model educational system of the highest caliber. This system would integrate the pursuit of knowledge with addressing vital issues, and the interests of both the state and the Ummah, while simultaneously ensuring self-sufficiency in all the Ummah's needs. This would put an end to the existing disconnect between our educational systems and our industrial, agricultural, and technological needs, amongst others — a disconnect that has led to dependence on other nations.

This, coupled with the Khilafah (Caliphate)'s intensive investment in manufacturing to independently meet the needs of society, would make it a global superpower. This would enable it to utilize the exceptional skills and intellect of its people for development, ensuring that their precious potential is not wasted or stolen by foreign powers.

Therefore, O Muslims, hasten to implement this magnificent model by immediately fulfilling your Shariah obligation to establish the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of Prophethood, for it is the only Shariah solution to all your problems.

Islam Views Humans as Humans, Honored by Allah

Islam does not see a human as a machine to be exploited for profit and then discarded, or as an elderly person whose body is treated in the finest hospitals, while their soul suffers in silence, fearing a lonely and broken death, that may only be discovered by chance by neighbors. Nor does Islam accept the model of the elderly mother who spends her days alone, watching the phone and waiting for a call from loved ones, preoccupied with their lives, a call that will not inquire about her. Islam views individualism as a destructive idea for society that must be combated and its flaws exposed. We must reveal its corruption and the falseness of the intellectual foundations from which it sprang. It is an idea that contradicts human nature, and the natural relationships that arise between people, causing misery and unhappiness.

Allah  has made the family a secure and safe haven, providing warmth and tranquility for both men and women. This family is like an immune system that protects the individual from the ills of our time, and a source of security and safety for children. How can a person make alternatives to the family, or marginalize its pivotal role in any society, without that society collapsing and fracturing before the eyes of witnesses?

The Khilafah (Caliphate) Sincerely Looks After the Shariah Interests of Its Subjects



The Khilafah (Caliphate) truly safeguards the Shariah interests of its subjects and acts as a guardian of their rights and needs. Therefore, Ibn al-Qayyim al-Jawziyya (may Allah ﷺ have mercy on him) said, إن الشريعة مبنها وأساسها على الحكم ومصالح العباد في المعاش والمعاد، وهي عدل كلها، ورحمة كلها، ومصالح كلها، وحكمة كلها، فكل مسألة خرجت عن العدل إلى الجور، وعن الرحمة إلى ضدها، وعن المصلحة إلى المفسدة، وعن الحكمة إلى العبث فليست من الشريعة.. فالشريعة عدل الله بين عباده، ورحمته بين خلقه، وظلله في أرضه “The foundation and basis of Islamic Shariah Law is ruling governance and the well-being of people in this life and the hereafter. It is entirely justice, entirely mercy, entirely Shariah interests, and entirely wisdom. Any matter that deviates from justice to injustice, from mercy to its opposite, from Shariah interests to harmful corruptions, or from wisdom to absurdity is not part of Islamic Shariah Law... Islamic Shariah Law is Allah ﷺ’s justice among His servants, His mercy among His creation, and

His shade on His earth.” (Book: I’lam al-Muwaqqi’in ‘an Rabb al-‘Alamin إعلام الموقعين عن رب العالمين Guidelines for Those Who Pronounce Verdicts on Behalf of the Lord of All Humanity)

It is well-established that when Muslims adopted the path of Islam, both as a state and as individuals, they were the most advanced people in terms of civilizational culture, material advances, refinement, and knowledge. They lived a prosperous life and were a beacon of light and justice for the entire world. Therefore, the Muslim countries will not be reformed today except by what reformed them before, and the tragic situation in them will not change except by establishing Allah ﷺ’s Shariah Law, which prevents injustice, gives justice to the oppressed against the oppressors, collects rights from those who refuse, and gives them to those who deserve them.