

Miscellaneous Articles from Ar-Rayah Newspaper Issue 600

Headline News

(Translated)

At the top of the front page

The Khilafah Rashidah (Rightly Guided Caliphate) upon the Method of the Prophethood is a necessity imposed by reality and a truth affirmed by the Shariah. It is a project and a trust placed in the hands of the Ummah. Therefore, the Ummah must fulfill its role and work to carry out this trust, making it the central cause for which it lives. It must also rid itself of all the poisonous concepts implanted by the colonialist disbelieving West, which deceived the Ummah into believing that its salvation and success lay within them.

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For the Front Page

The First Ten Days of Dhul-Hijjah and Carrying the Dawah

Sahih al-Bukhari, Sunan Abi Dawud, Jami at-Tirmidhi and others narrated from Ibn Abbas (ra) that the Messenger of Allah (saw) said, « مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ » «**There are no days in which righteous deeds are more beloved to Allah than these ten days.**» They asked: “O Messenger of Allah, not even jihad in the way of Allah?” The Messenger of Allah (saw) replied, « وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ » «**Not even Jihad in the way of Allah, except for a man who went out with his life and wealth and returned with neither of them.**”

In another narration reported by Al-Tabarani in Al-Kabir, « مَا مِنْ أَيَّامٍ يُتَقَرَّبُ إِلَى اللَّهِ فِيهَا بِعَمَلٍ أَفْضَلَ » «**There are no days in which one draws nearer to Allah through deeds better than these ten days.**” And in a narration reported by Ad-Darimi, « مَا مِنْ عَمَلٍ أَرْكَى عِنْدَ اللَّهِ » «**There is no deed purer before Allah Almighty and no deed greater in reward than the good done during the ten days of sacrifice.**” And Abdullah ibn Amr ibn al-As (ra) narrated that he was with the Messenger of Allah ﷺ when the ten days were mentioned, and he (saw) said, « مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ وَالْعَمَلُ فِيهِ مِنْ عَشْرِ ذِي الْحِجَّةِ » «**There are no days more beloved to Allah Almighty for deeds to be performed in than the ten days of Dhul-Hijjah.**”

During these ten blessed days, a Muslim can engage in many righteous deeds and have their rewards multiplied. Among these are fasting, night prayer, recitation of the Qur'an, supplicated Dua, giving charity, abundant remembrance of Allah (swt), good character, maintaining family ties, offering the sacrifice, seeking forgiveness, sincere repentance, serving people's needs, helping those in hardship, enjoining the good and forbidding the evil, including calling for the establishment of the ruling governance by all that Allah (swt) has revealed, for it is among the greatest acts of nearness to Allah (swt) since it establishes the entirety of the Deen.

Thus, the doors of goodness in these days are wide open. It is well known that a righteous deed whose benefit extends beyond oneself to others is greater before Allah (swt), than a deed whose benefit remains limited to oneself. Every such good deed contains goodness, so what then of a deed whose benefit extends to the entire Ummah, indeed to the whole world? It is the striving for establishing the Second Khilafah Rashidah (Rightly Guided Caliphate) upon the Method of the Prophethood, for within it lies all goodness.

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Also for the Front Page

Whoever Possesses the Compass Will Not Lose the Way

Africa, which once knew how to shape for itself a unique and prosperous model during the era of Islam, is capable of moving from being merely an arena of influence, to becoming

an active effecting force. History does not provide ready-made solutions, but it does offer a compass, and whoever possesses the compass will not lose the way.

Africa in general, and the lands of Muslims within it in particular, know that the compass points toward an ideological system that can achieve dignity, justice, and freedom for this continent that has suffered and continues to suffer. Nothing can truly accomplish this except the ideology of Islam, for it alone understands the meaning of looking after the affairs of the people, restoring rights to their rightful, and removing colonialism, in all its forms and under every name.

This colonialism, which enslaved these peoples, reduced them to servitude, and plundered the wealth of their lands, stands in complete contrast to Islam. Islam liberated slaves, granted freedoms to peoples within the unifying framework of Islam for all its subjects, and brought them scientific, commercial, and human prosperity.

Today, the decision lies in the hands of the sons and daughters of this continent. Let them rise to rid themselves of agent rulers, expel colonialism, raise the Word of Allah (swt), and resume the Islamic way of life. The Islamic Ummah, with its youth and its wealth, stands as their support, for the cause of Islam is one, and we are all under one Khilafah (Caliphate), one state, and one language.

So, seize the opportunity to walk alongside those working for the resumption of the Islamic way of life, reject racial, nationalist, and ethnic divisions, and return to the unifying framework of Islam, the only true bond for this Ummah.

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Under the Main Headline

Hizb ut Tahrir Wilayah Pakistan

Campaign: “On the 14th Anniversary of His Abduction... Free Naveed Butt!”

Hizb ut Tahrir in Wilayah Pakistan launched a campaign on social media platforms, especially on X (formerly Twitter), on Saturday, 29 Dhul-Qadah 1447 AH, corresponding to May 16, 2026, under the title:

“On the 14th Anniversary of His Abduction... Free Naveed Butt!”

This campaign aims to pressure the oppressive Pakistani regime, whose intelligence agencies abducted Engineer Naveed Butt, the Official Spokesman of Hizb ut Tahrir in Wilayah Pakistan, 14 years ago in front of his children and neighbors. His only “crime” was speaking the truth openly and calling upon Muslims to fulfill their Islamic obligation of establishing the second Khilafah Rashidah (Rightly Guided Caliphate) upon the Method of Prophethood, and appointing a righteous Khaleefah (Caliph) to rule them by the Book of Allah (swt) and the Sunnah of His Messenger (saw), so that the Islamic Ummah may once again become the best Ummah brought forth for mankind, as Allah (swt) intended for it.

The matter has gone beyond every limit of cruelty... Raise your voices and demand the release of brother Naveed Butt.

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A Delegation from Hizb ut Tahrir Wilayah Sudan meets the General Amir of the Hausa Tribe

On Tuesday, 12/05/2026, a delegation from Hizb ut Tahrir Wilayah Sudan visited Mr. Al-Tijani Musa, the General Amir of the Hausa tribe, at his residence in the city of Kassala.

The delegation was led by Mr. Nasir Rida Muhammad Osman, head of the Central Contact Committee of Hizb ut Tahrir Wilayah Sudan, accompanied by Mr. Muhammad Mukhtar, a member of the party’s council in Wilayah Sudan, and Mr. Muhammad Siraj, a member of Hizb ut Tahrir Wilayah Sudan.

During the meeting, the delegation introduced Hizb ut Tahrir and its objective, which is the resumption of the Islamic way of life through the establishment of the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood, which unifies the Ummah into a single state and confronts the colonialist project that seeks to fragment the region through the legacy of the divisive Sykes–Picot agreement, by stirring up racial tensions and tribal nationalism in place of the bond of the Islamic Aqeedah and brotherhood of Islam.

Mr. Al-Tijani affirmed the delegation’s message, stressing the importance of rejecting tribalism and unifying the Ummah upon the project of Islam.

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The Time Has Come for the Ummah to Move Beyond the Circle of Waiting

It is time for the Ummah to step out of the circle of waiting and realize that its salvation will not come from outside, nor will it be manufactured on the margins of events. Instead, it must emerge from within, rooted in its Aqeedah, in its awareness of the Shariah rulings of its Deen, and in the ability of the Ummah to rally around a project that truly represents it.

Within the Ummah today are men and women who have fulfilled what they pledged to Allah (swt). They carry this concern and strive to rebuild that unifying entity, believing that istikhlaaf (استخلاف succession in authority) on earth is a divine promise and Prophetic glad tiding, and that achieving it requires tireless effort, long perseverance, and beautiful patience.

The Ummah must also be certain, especially its sincere faction among the people of military power and protection, that healing its wounds and resolving the civilizational struggle in its favor is possible, provided we understand that the issue is not geography, but Aqeedah. From this follows the meaning of human dignity, the sanctity of blood, and the Shariah obligation of support and solidarity.

When these concepts are restored and clearly understood, the question shifts from “What is happening there?” to “What must I do here?” Will hearts remain attached to repeating illusions, or will they transform into a force that drives real change? Will pain remain a story told, or become a spark that awakens an entire Ummah?

The situational moment is not ordinary; it is decisive, either continued circulation in the same cycle, or the beginning of a new path that restores the unity of the Ummah, the dignity of humanity, and the meaning of the divine message in real life.

Allah (swt) says, ﴿وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ **“Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty”** [TMQ Surah Al-Hajj 40].

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When Will Al-Quds Know That Its People Have Returned and Have Paid Its Ransom?

The painful paradox is that Al-Quds throughout history was at the center of the Ummah’s awareness, yet in modern times it has become merely a passing news item in broadcasts. This raises the painful question: Has the position of Al-Quds changed in the hearts of Muslims, or has the entire compass changed?

When the Khaleefah (Caliph) Umar ibn al-Khattab entered Al-Quds in 637 CE, he (ra) entered it under a covenant that safeguarded its sanctity. When the Crusaders occupied it in 1099 CE, Al-Quds remained alive in the awareness of the Ummah until it was reclaimed under the leadership of Salah al-Din al-Ayyubi.

Today, every Muslim stands before a difficult question: How did the most sacred cause of the Ummah become a marginal issue? How did the compass of Al-Quds turn into distant noise in the age of rapid news?

History shows that sacred cities are preserved when the Ummah possesses strength, unity, and will. When these three come together, Al-Quds returns to the embrace of the

Ummah. Hence the question that continues to strike the mind of every Muslim remains: Will Al-Quds return one day as it once was?

Yes, it will return when the Ummah moves towards it. Only then will armies walk the path that Umar al-Farooq and Salah al-Din once walked.

Indeed, captive Al-Quds is the compass of the Muslims and the capital of their second Khilafah Rashidah (Rightly Guided Caliphate), which was foretold by the Messenger of Allah (saw). Therefore, it is necessary for all Muslims today to work for the establishment of the Khilafah (Caliphate) hand in hand with Hizb ut Tahrir, which claims to possess the project capable of establishing it and mobilizing its armies towards Palestine. Only then will Al-Quds know that its people have returned and have paid its dowry.

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A Muslim's Entire Life Must Be in Obedience to Allah (swt) and for His Sake

A Muslim must realize that his entire life should be devoted to obedience to Allah (swt) and in the path of Allah (swt). He must follow the commands of Allah (swt) and avoid His prohibitions, and beware of following anything that misguides him, whether from people or false ideologies, for all of it is misguidance.

Deviation is the path of taghut (transgressing authority), just as guidance is the path of Iman. The issue is not merely about whether something is labeled taghut or not; rather, the real question is: which path does the Muslim follow in his life? Is it obedience to Allah (swt), or obedience to falsehood and its people, those who transgress and act arrogantly?

Allah (swt) says, ﴿وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ بِيُضْلُوكُمْ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ﴾
“O Prophet! If you were to obey most of those on earth, they would lead you away from Allah’s Way. They follow nothing but assumptions and do nothing but lie” [TMQ Surah Al-An‘am 116].

So the believer lives his life in the path of Allah (swt), under what was revealed to His Messenger (saw), and does not accept deviation from this path. He seeks help from Allah (swt), the Almighty and the All-Powerful, to guide him to the straight path and grant him steadfastness upon it.

The believer avoids taghut in all its forms and takes a stance that pleases Allah the Exalted. He declares his opposition to tyranny, calls for its removal, and calls for the establishment of the Deen of Allah (swt), so that the earth may once again be illuminated with the light of guidance and freed from the darkness of misguidance.

Allah (swt) says, ﴿فَدَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ﴾
“That is Allah—your True Lord. So what is beyond the truth except falsehood? How can you then be turned away?” [TMQ Surah Yunus 32].

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Great Ideas Translate Into Stances

The young men and women we see today that are between loss and withdrawal are not incapable. Instead, they have not been given the idea that moves them in the right direction. When they are presented with a clear idea connected to their Aqeedah and relevant to their reality, they transform from being a burden on change into its real fuel.

Thus, the question is not: when will reality change? Instead it is: when will we realize that changing it is our Shariah responsibility? The first step in that is to refuse to let reality define truth for us.

The problem is not merely recognizing the imbalance of reality, but determining our stance toward it: do we dissolve into it and reproduce it, or rise above it with the scale of truth and thereby change it?

Awareness that does not reorder priorities, and does not produce a clear stance, remains cold knowledge that does not move anything. Awareness has no value if it remains an idea in the mind; it only becomes an influential force when its possessor carries it and walks with it in reality.

Great ideas are not stored in books; they are carried in hearts, translated into stances, and transformed into organized action aimed at change, not adaptation.

Therefore, Shariah responsibility today does not stop at understanding, it begins with understanding: a person must search for the path that turns this awareness into a living project, and for the good deeds that move it from contemplation into the field of practical influence.

It is not enough to see corruption, nor even to recognize deviation; one must become part of the process of change itself based on clarity, a defined idea, and a firm methodology.

History has never changed through scattered individuals, but through an aware organizational structure that carries an idea and walks with it steadfastly until it becomes reality.

So let the starting point be here: to refuse that reality be the reference point, to rebuild our vision upon what we believe to be truth, and then to fulfill the Shariah responsibility for walking that path no matter how long the road may seem.

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Through Jihad, the Ummah Achieves Victory Over Its Enemies, and Its Honor and Dignity Are Restored to It

Allah (swt) has not made you responsible merely for protecting the Muslims living within the lines drawn by the British, but has made Jihad for the protection of all Muslims obligatory upon you, as is evident from examples of Muslim commanders throughout history. The Messenger of Allah (saw) did not suspend Jihad even for a few months after Badr or Khandaq, but conveyed the universal message of Islam to the East and West. Today, the Muslims of Gaza await you, and the people of Kashmir still remain under the oppression of Hindu dominance. So, turn toward the next fields of Jihad. Your predecessor Muslim commanders conquered territory after territory, bringing them under the authority of Islam, until they drove their horses into the seas yet did not rest. So, what is preventing you from hearing the cries of suffering Muslims, while you possess the ability to rescue them?

Complete obedience to the commands of Allah (swt) is impossible under the structures of the nation-state. So, move forward and grant nussrah (نصرة military support) to Hizb ut Tahrir (حزب التحرير Party of Liberation) for the establishment of the Khilafah (Caliphate) on the Method of Prophethood. It is your Khaleefah (Caliph) who will lead you in Jihad, provide you the great opportunity to earn the honors of Ghazi or Shaheed, unify all lands from Indonesia to Morocco under one Khilafah, eliminate the Jewish entity, and expel America from this entire region. This is the true success for which those who strive must strive.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

“O believers! Respond to Allah and His Messenger when he calls you to that which gives you life.” [TMQ Surah Al-Anfal 24]

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Yemen Between the Spiral of Crises and the Pursuit of Real Change

What is happening in Yemen today is not merely a passing crisis or the result of a temporary circumstance. Instead, it is a direct reflection of a frantic international struggle over this country's wealth and strategic location. Yemen, with its natural resources and highly significant geographical position, has become an open arena for the competition of colonialist powers, who see it only as a reservoir of riches and a corridor for achieving their interests, even if the price is the starvation of an entire people.

This conflict has not passed without catastrophic consequences. Instead, it has produced a suffocating economic reality, where the country's resources have been disrupted, the wheels of production have been paralyzed, and living crises have escalated, to the point where a person in Yemen is unable to secure the most basic necessities of life. Today's poverty and destitution are but a natural result of these policies, managed behind the scenes and imposed on the ground through multiple tools.

Yemen today stands at a crossroads: either to continue in the spiral of crises or to strive for real change that restores dignity to the people and allows wealth to play its role in building a decent life. This poverty and destitution are the result of choices that can be changed only if will, awareness, and sincerity exist. This will not be achieved except by the rulers and the influential figures responding to their Lord and Creator, Allah (swt), Who revealed to them an integrated system to organize their life's affairs, sending our Master Muhammad (saw) as a guide to humanity. The Book of Allah (swt) is still in our hands, and the Sunnah of His Messenger (saw) is among us. So let us work seriously and diligently to establish the sultan (سلطان ruling authority) of Islam through the establishment of the Second Khilafah Rashidah (Righty Guided Caliphate). Hizb ut Tahrir has dedicated itself to working for it, and it calls upon you to join the march.

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