



Ar-Rayah Newspaper

Issue 618 (23 September 2026)

(Translated from Arabic)

[Editorial: Protecting Ships or Protecting American Hegemony? Page 2](#)

[Feature Article: Ahmad Al-Shara's Regime Makes a Determined Push for Normalization with the Jewish Entity Page 6](#)

[Seriousness Should Be Met with Seriousness Page 11](#)

[Do the Sincere Officers of Pakistan Accept Becoming Allies to the Jews and Christians? Page 14](#)

[Political Perspectives: Türkiye's Prescribed Role for the Coming Phase Page 16](#)

[BRICS: Is the Global Order Changing, or Are Power Centers Within It Merely Shifting? Page 22](#)

[The Difference Between a Politician and a Political Scientist Page 28](#)

[Only Islam is Capable of Expelling Colonialism from Libya Page 33](#)

[Meetings with Prominent Figures in Sudan Page 35](#)

[America Uses Chemical Weapons as a Bludgeon to Separate Darfur Page 39](#)

[Democratic Elections Are a Worn-Out Formula Page 43](#)

[Will the Ummah Thwart the Projects of the West? Page 49](#)

[America's Sun Has Set, And Its Darkness Is Visible to All Page 50](#)

[Let The Jews Know that Allah ﷻ Has Ordained Their Destruction at Our Hands Page 52](#)

The implementation of Islam transformed the Islamic State into a safe and dignified haven and ensured its prosperity. This enabled all its subjects—regardless of race or religion—to share in the affluence and extended a compassionate, helping hand to the weak and the incapacitated. Abu Yusuf recorded in Kitab al-Kharaj (The Book of Land Tax) that during the Khilafah (Caliphate) of Abu Bakr (ra), Khalid bin Al-Walid (ra) wrote regarding the Dhimma (protection) treaty for the people of Al-Hirah in Iraq—who were Christians، أو أصابته آفة من الآفات، أو جعلت لهم: أيما شيخ ضعف عن العمل، أو كان غنياً فافتقر، وصار أهل دينه يتصدقون عليه، طرحت جزئته، وعيّل من بيت مال المسلمين هو وعياله "I have stipulated for them: If any elderly man becomes too weak to work, or is afflicted by some calamity, or was once wealthy but became poor—relying on charity from his fellow believers—then his Jizyah (poll tax) shall be waived, and he and his family shall be supported by the Muslims' state treasury (Bayt al-Mal)."

Protecting Ships or Protecting American Hegemony?

Mahmoud Al-Laithi*

America's agents involved in the issue of the Crusader onslaught led by America against the Islamic region work with full vigor and strength to achieve the goals of their American master, which consist of tightening control over the Islamic Ummah and its resources geographically and ideologically, and using these achievements to bring the Western and Eastern worlds—European, Chinese, and those behind them—to their knees before the American idol, which holds a monopoly on the international stance, dominating the peoples of the earth and plundering their wealth.

Just as America's favorite agents in Pakistan—its political and military leadership—have stepped forward alongside the hypocrite of Ankara to employ the military capabilities of the Ummah in both countries to bring the world to its knees before the American idol through the alliance forged between them and the state of the House of Saud, the regime in Egypt was no less prepared to join that alliance, whether directly or indirectly. The history of the regime in Egypt is well known for its betrayal of Allah ﷻ, His Messenger ﷺ, and the believers, and for its hostility toward them and allegiance to the disbelievers among Jews and Christians; its betrayal and abandonment of the oppressed in Gaza of Hashim, just meters away from Cairo of Al-Mu'izz, is but an example of that.

It is against this backdrop that the Saudi “butcher,” Ibn Salman, visited his counterpart Sisi on 15 September 2026. During their talks in Cairo, they emphasized the importance of safeguarding maritime security and freedom of passage in the Straits of Hormuz and Bab al-Mandab, as well as the Red Sea. A statement from the Egyptian presidency noted that Sisi and Ibn Salman reaffirmed the “joint Egyptian-Saudi stance committed to ensuring the freedom and security of maritime navigation in the Straits of Hormuz and Bab al-Mandab and the Red Sea.” Sisi stressed that the security of Saudi Arabia and the Gulf states is integral to Egypt’s national security, and Cairo condemned any attacks or threats targeting the “Kingdom’s” sovereignty, stability, or territorial integrity, as well as freedom of navigation in international maritime corridors. Both sides emphasized that current regional circumstances necessitate greater solidarity and coordination between the two nations, at a time when the region faces mounting turmoil threatening trade routes and energy supplies.

Ultimately, what brought the two parties together was nothing more than securing the passage of ships that plunder the Ummah’s wealth and export it to their colonial masters in the West—or, put differently, managing the crisis in a way that serves the interests of their sole master, the United States. This occurs amidst the Houthis allowing American ships—and only American ships—to pass through the Bab al-Mandab Strait, pursuant to an agreement reached last year between the Houthis and the US, which grants American vessels freedom of navigation in the Red Sea and passage through the strait. In essence, both parties concur on upholding the measures taken to block non-American vessels. Just as America once used Iran as a bogeyman to blackmail both the Gulf states aligned with it and the British, it is

now exploiting wartime conditions to blackmail the world—including Europe, China, and their respective spheres of influence. This is happening against the backdrop of Russia being preoccupied with Ukraine and lacking a political horizon for an alliance with China or reconciliation with Europe.

In this context, Sisi affirmed Egypt's support for the measures Saudi Arabia is taking to protect its security and stability—which effectively means protecting American interests in the region. This includes empowering the Houthis by targeting and bombing their adversaries—British proxies in Yemen—under the guise of hostility and open warfare against the Houthis. It is precisely this policy that has recently enabled the Houthis to achieve significant gains; last week, they seized control of parts of Yemen's west coast overlooking the Red Sea and the Bab al-Mandab Strait. Sisi's endorsement of Saudi Arabia's actions signals his support and readiness to engage in an operation that could involve deploying the troops of Egypt—alongside the armed forces of Pakistan, Saudi Arabia and Türkiye—to eliminate the remnants of British proxies in central and southern Yemen. The ultimate aim would be to subsequently eliminate the Houthis themselves and install a Yemeni “Karzai” figure over the ruins of both British and Iranian-backed Houthi influence.

In light of this dirty game managed by the head of disbelief (kufr), America, and its loyal stooges among the rulers of Muslims who are enemies to Allah ﷻ, His Messenger ﷺ, and the believers, the sincere ones in the Ummah—especially in this land strong in its Aqeedah (creed) before its great military power—must stop this criminal, treasonous farce, which, if left to pass, will burn everything in its path, allowing the American monster to sit enthroned in the region and inflict the worst punishment upon its

people. Its history with the Native Americans, Central and South America, Hiroshima, Nagasaki, Afghanistan, Iraq, and others is a brutal history that portends no good; it will be the savage Hülegü Khan of the age or worse.

Therefore, the obligation to overthrow these agents from Trump's servants in Pakistan, Al-Hijaz, Egypt Al-Kinanah, and Türkiye is the obligation that no other obligation equals in obligation, and ignoring it or being preoccupied with any other action, no matter how much good is thought to be in it, is a crime greater than the sin of fleeing on the day of battle. Allah ﷻ said, ﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾ **“So let those beware who dissent from His command, lest trial strike them or a painful punishment strike them.”** [TMQ Surah An-Nur 63].

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

Ahmad Al-Shara's Regime Makes a Determined Push for Normalization with the Jewish Entity

By: Ustadh Munir Nasser

It is evident to any keen observer of current events how relations between Syria and the Jewish entity have unfolded recently. The situation on the ground saw a notable escalation when forces of the usurping entity targeted the Abu Ad-Duhur Air Base, citing the presence of Turkish forces at the site.

Statements from the Jewish entity's politicians underscored a "red line": no Turkish bases or strongholds would be permitted on Syrian soil, even in the north—as was the case with the Abu Ad-Duhur Air Base.

In response, Al-Shaibani denied the presence of any foreign forces—according to his account—while offering only a feeble verbal condemnation of the attacks. This stance was a tiresome repetition, mirroring the Assad regime's decades-long reactions to the Jewish entity and its repeated aggressions—reactions devoid of any real action to deter, let alone eliminate, the aggression from the country.

Instead of a crushing military response to this violation and act of aggression, a meeting hosted by Jordan was quickly announced, bringing together the Syrian Foreign Minister and the head of the Mossad. Discussions at this high-level intelligence meeting focused on advancing normalization under glossy, deceptive labels such as "security agreements" and "border de-escalation."

Despite the strict secrecy surrounding the terms agreed upon behind closed doors, details emerging through leaks and political indicators are sufficient to outline the broad contours of the agreement. Fundamentally, the aim is to establish a joint security operations room involving the Jewish entity, Syria, and Türkiye, under direct and overt American supervision and sponsorship. Just two weeks after the meeting in Jordan, Syrian Foreign Minister Asaad Al-Shaibani met—during an unannounced visit to Türkiye—with his Turkish counterpart, Hakan Fidan, and the US Special Envoy for Syria and Iraq, Ambassador Tom Barrack. Informed sources indicated to “Al-Araby Al-Jadeed” (The New Arab) newspaper that security issues and the restructuring of regional dossiers topped the agenda. Despite the media blackout and the absence of detailed official statements regarding the substance of these meetings, indications confirm they are part of an intensive effort to finalize an agreement with the Jewish entity. Perhaps the explicit comment made by Barrack—praising Al-Shaibani in a post on the X platform—sums up the entire picture; it reflects US satisfaction with the trajectory and discipline Syria is demonstrating in shaping its regional and international relations in accordance with the American vision.

At this juncture—facing such a dangerous precipice and a pivotal phase—we must pause to reflect on several fundamental points. These reflections serve to recall the immense sacrifices made and the noble blood shed, as well as the authentic goals and objectives for which the people originally rose up:

First: The illusion of American sponsorship and the deception of the “balanced ally.” The United States—the primary backer and direct support of the Jewish entity in its fierce war and genocide against the people of Gaza—cannot possibly be a friend to, or a

guardian of, the Muslims of Ash-Sham at the same time. America's hostility toward the Islamic Ummah is as clear as the sun to anyone with sight and insight. Indeed, recent historical evidence confirms that the US was the tacit supporter and primary driver behind managing the conflict's pace in favor of the defunct regime of Bashar Al-Assad during its war against its own people—even while publicly claiming otherwise through deceptive political rhetoric. America allowed the criminal to kill people and demolish cities upon their inhabitants' heads, contenting itself with mere token sanctions that neither topple a criminal regime nor prevent a heinous crime; yet today, it positions itself as the architect of solutions and security in the region!

Secondly: The danger of American approval. When the enemy praises the country's foreign policy and publicly commends its diplomatic approach, we are all confronted with a fundamental, pivotal question: What has caused this spiteful enemy to be so satisfied? Does this explicit American praise not reveal the magnitude of the dangerous concessions and the grave crime being committed today against the land and its people? The approval of "crusader" America and the usurping Jewish entity is never secured without rendering immense services that execute their schemes, guarantee the security of the Jews, cement their political and military hegemony over the region, and nullify the objectives of the sacrifices made by the people of Syria throughout the years of the revolution.

Thirdly: The bitter fruit of normalization is humiliation and the squandering of fundamental principles. What will Syria—or any Muslim country—reap from submitting to the dynamics of normalization and the desires of colonialist powers, other than

disgrace, ignominy, and perpetual subservience to the will of the enemy? Is it not a Shariah obligation—when managing the conflict and relations with the occupying Jewish enemy—to take the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ as the starting point, while relying on the Islamic Ummah and its own inherent strengths? How can foreign policy guidelines be permitted to rest on the dictates of Tom Barrack and on what pleases Washington and its protégé—the Jewish entity—while ignoring the Shariah obligation of nussrah (military support), liberation, and the categorical rejection of legitimizing the Jewish occupation's existence?

Fourthly: It is essential to emphasize the duty incumbent upon the Ummah. The current trajectory poses a threat to the country's identity and the fundamental principles of the people of Ash-Sham; remaining silent while these security agreements are pushed through—under the guises of “national interest” or “political realism”—represents a descent into ruin. Today, more than ever, the Islamic Ummah and its revolutionary forces are called upon to raise their voices and categorically reject all forms of normalization, whether direct or indirect. They must affirm that the blood of martyrs and the sacrifices of the displaced and the oppressed were never meant to be the price for a joint security operations room with those who occupy the Blessed Land, desecrate Al-Masjid Al-Aqsa, and annihilate the people of Gaza.

History shows no mercy to those who compromise; a people that embraces its enemies' visions—trading its solemn pledges and the blood of its martyrs for dubious security deals—dooms itself to subservience and loss. The Shariah obligation today is to return

to our roots and fundamental principles, and to correct our course before it is too late.

Seriousness Should Be Met with Seriousness, Not with Statements of Condemnation and Denunciation!

In a joint statement issued Sunday (06/09/2026), the foreign ministers of Türkiye, Egypt, Saudi Arabia, Qatar, the UAE, Jordan, Indonesia, and Pakistan affirmed their rejection of any attempts to displace Palestinians from Gaza. They condemned “in the strongest terms” the statements made by the so-called Jewish entity’s National Security Minister of the Jewish entity, Ben-Gvir, and Defense Minister, Katz, regarding displacement. As usual, in an attempt to deflect blame onto international institutions and formal laws—which are worthless when it comes to the interests of Muslims—they deemed these inflammatory statements and proposals a blatant violation of the principles of international law, including international humanitarian law, and a direct threat to the legitimate and inalienable rights of the Palestinian people.

While the enemy of Allah, Ben Gvir, spoke of a prepared and ready plan for ethnic cleansing based on the displacement of 1.86 million people from the Gaza Strip within 7 years, through the establishment of a ministry responsible for this, and Katz acknowledged the existence of this plan, but it was temporarily frozen due to pressure exerted by Arab countries on US President Trump, and investment offers they presented to him. In contrast to all this, the foreign ministers of eight Islamic countries are content with condemnation and denunciation. They confront the seriousness of the Jewish entity and its ready and prepared plans for implementation, which are confirmed by its daily aggressive actions and practices on the ground, with words of condemnation and denunciation, revealing a complete lack of seriousness and

confirming the policy of throwing dust in the eyes of Muslims (i.e., fooling them)!

In this context, a press release issued by the Central Media Office of Hizb ut Tahrir stated, “The aggression and brutality of the Jews against our people in Palestine has become a daily occurrence: assassinations, bombings, arrests, incursions, settlement expansion, and the construction of more settlements. This is accompanied by the fragmentation of the West Bank and the tightening of restrictions on its inhabitants, even on their daily sustenance, to the point of making their lives a living hell. The aim is to force them to emigrate, thus validating the claim of the enemies of Allah, the Jews, that 80% of the Palestinian people are ready to leave if they find someone to receive them outside of Palestine!”

The press release added, “In the face of all this aggression, planning, and execution, we see nothing from the rulers of the Muslims but meetings and statements of condemnation and denunciation, returning the issue to the den of the United Nations and international laws, which have always been, and remain, an instrument of colonialism and the great powers!

Victory for the people of Palestine, preventing their displacement attempts, and liberating all of Palestine is easily attainable if the eight nations, or even some of them, or even just one of them, are determined to do so. The Muslim armies, which their rulers prevent from confronting the Jews, are the ones who are obligated to do this, responsible for it, and capable of achieving it. The Muslim Ummah has become aware of this reality and is no longer deceived by the rulers’ theatrics and feeble stances.”

The press release concluded by noting that, “Since the rulers have turned a deaf ear to Allah's call and the pleas of the people of

Palestine, there remains no option but for the sincere members of the Ummah's armies to give their support (nusra) to Hizb ut Tahrir to establish the Khilafah Rashidah (Rightly Guided Caliphate), for it is this Caliphate that will unite the Muslims and liberate Palestine. Allah ﷻ says, ﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا﴾ **And what is it with you? You do not fight in the cause of Allah and for oppressed men, women, and children who cry out, "Our Lord! Deliver us from this land of oppressors! Appoint for us a saviour; appoint for us a helper—all by Your grace".** [TMQ An-Nisa: 75]."

Do You, the Sincere Officers of Pakistan Accept Becoming Allies to Both Those Who Have Incurred the Wrath of Allah, the Jews, and Those Who Have Gone Astray, the Christians?

O Sincere Officers of Pakistan Army! Were you trained in the name of Islam and the defense of Muslim lands—the very foundation upon which your state was established—only to carry out the “dirty work” that the arch-bastion of disbelief, America, and the Jewish entity are unable to perform themselves? Do you accept becoming allies to both those who have incurred the wrath of Allah, the Jews, and those who have gone astray, the Christians? How can you remain silent while your leaders harness you to serve the enemies of Islam and Muslims—foremost among them America? Does the Army Act of 1952 not contain Article 24, which addresses military offenses that “directly or indirectly assists or relieves the enemy”—crimes punishable by death? You must take corrective action before you are thrust into the furnace of a war in which both the killer and the killed end up in the Fire; for the Messenger of Allah ﷺ said, **«إِذَا التَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَإِنِ الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»** **“When two Muslims meet with their swords, both the killer and the killed are in the Fire”** (Narrated by Al-Bukhari and Muslim).

You must purge your military and political institutions of those who work to advance American colonialist interests in the region. Know that just as the pure blood of our soldiers was shed in American battles in Afghanistan and border regions—and in the colonialist missions they label as “peacekeeping missions”

worldwide—your leaders will not hesitate to shed your blood in Iran to serve the interests of their crusader master in Washington. Hasten to overthrow them before it is too late, and give your military support (nussrah) to Hizb ut Tahrir, which will establish the Khilafah (Caliphate) upon the Method of the Prophethood and lead you to cleanse Muslim lands—on land and at sea—of the filth of America, the Jews, and all colonialists.

Türkiye's Prescribed Role for the Coming Phase

By: Fuad Hamid Ayoub

Axios reported that the White House recently released details of the Trump administration's new National Security Strategy. This 33-page document focused on several issues, most notably the Muslim World. U.S. interest in the Middle East stems from the region's geographic importance and unique geopolitical location. The strategy dedicated two pages to the Middle East file, outlining a vision for the region's future amidst ongoing conflicts and detailing U.S. intentions to reshape the balance of power for the post-war era—specifically following a potential war with Iran. The core elements of the U.S. strategy for the “New Middle East,” or what are known as post-regional-war plans, center on key strategic pillars through which the Trump administration seeks to reconfigure security and political alliances. These include establishing a regional deterrent alliance—such as the Makkah Pact for joint defense—to manage or curb Iran's influence; securing waterways and energy routes; resolving the Gaza issue in line with the U.S. vision; expanding the Abraham Accords and normalization with the Jewish entity, while ensuring its security; fostering economic and technological integration; restructuring NATO based on defense spending, that is, “pay-to-participate;” and addressing the issue of China. In short, this entails reshaping the Middle East—a region situated at the heart of the world where Asia, Africa, and Europe converge. It serves as a primary hub for global energy markets, boasting a unique combination of

vast fossil fuel reserves and immense renewable energy potential, with a population of 469 million.

This raises a crucial question: Can the United States—despite existing challenges—undertake this reshaping of the Middle East unilaterally and directly? That is, can it act without a regional intermediary or ally to serve as a lifeline, while simultaneously sidelining all rivals? Will this project—at once new and old—succeed?

Why Türkiye, specifically?

Regarding its position on the map of the Middle East, Türkiye lies at the crossroads of the Old World continents—Asia, Europe, and Africa. This grants it a unique geopolitical location, positioning it as a vital bridge and corridor between East and West. Türkiye's geopolitical significance stems from the following factors:

- Its location allows it to control key waterways, including the Black Sea to the north, the Bosphorus Strait and the Aegean Sea to the west, and the Mediterranean Sea to the south.
- It serves as an energy security hub, acting as a major transit route for transporting gas and oil from the Caspian Sea and Central Asia to Europe via strategic pipelines such as TANAP and TurkStream.
- It acts as a commercial nexus, the “Middle Corridor,” linking Asia to Europe via the ancient Silk Road and modern transport initiatives—such as the Armenia–Azerbaijan Zangezur Corridor and the Iraq-Europe Development Road—thereby establishing itself as a global trade hub.

- It is a military power within NATO, possessing the alliance's second-largest army and standing as its only Muslim-majority member, which reinforces its security role in the Middle East.
- Regional and cultural depth: It possesses close ties with Central Asian states through the Organization of Turkic States, as well as within its Muslim and Middle Eastern spheres.
- High degree of self-sufficiency in the agricultural and food sectors: It ranks first in Europe and eighth globally in agricultural production, yielding hundreds of crop varieties—effectively serving as a safeguard for global food security.
- Deep-rooted historical and Islamic significance: It was the seat of the Uthmani Khilafah (Ottoman Caliphate) for 624 years; at its peak in 1683, the Ottoman Caliphate spanned approximately 5.2 to 5.5 million square kilometers. Consequently, it possesses the fundamental attributes of a true power, provided the requisite political will exists.
- Immense diversity and abundance of natural resources—such as minerals and others—bestowed upon the land by Allah ﷻ.
- The Eastern Mediterranean holds vast gas reserves estimated at over 3 trillion cubic meters.
- Significant quantities of oil are located on the Mediterranean seabed.

Türkiye's designated role for the coming phase is not merely regional, but pivotal:

As the astute observer and political analyst can see, these geopolitical realities have whetted America's appetite, prompting it to entrust Türkiye with implementing its policies in the region by proxy across a range of sensitive and complex issues—

including Iraq, Syria, Lebanon, Libya, Iran, the Russia-Ukraine conflict, Cyprus, Gaza, and even the Gulf region. Erdoğan has been in power for over a quarter of a century and has previously handled these issues in service of American interests; however, it appears that this time he will play a pivotal role—extending beyond the merely regional—in reshaping the region according to the American vision. In other words, Erdoğan is implementing the US-charted policy for the coming phase along two parallel tracks: the political and the popular. Politically, he is working to “Americanize” the Middle East, specifically regarding energy—controlling both its production and marketing. A prime example is the Iraq-Europe Development Road project—a strategic land and rail corridor connecting the Grand Faw Port in southern Iraq to the Turkish border and onward to Europe—which aims to transform Iraq and Türkiye into a global commercial hub for supply chains.

On the popular level, Türkiye’s growing influence—manifested as “Erdoğanism” with all the Islamic orientations and aspirations held in the public’s historical memory—is perceived by the masses as a counter to the anti-Islamic nature of Kemalism. This image itself generates a powerful public sentiment, interpreted by the street as the “Ottomanization” of the region, rather than the reverse. It is a fundamental political fact that the ruling political elites across the Islamic world—including Erdoğan and his Justice and Development Party (AKP)—do not think politically in accordance with Islam; rather, they think as the West desires. Their political thought and output serve to implement American schemes rather than to look after the affairs of Muslims.

America deals with us solely from a position of power and influence, disregarding values, ethics, and ideological

distinctiveness; yet, it has forgotten—or feigns forgetfulness. The United States that existed prior to a potential war with Iran is not the same U.S. that would emerge afterward. Today, it is grappling with stifling domestic crises—economic, moral, and political. The political prestige it once cultivated and used as a shield for so long has collapsed during the war on Gaza—a conflict it orchestrated—and the moral model it once loudly championed no longer resonates with the peoples of the world. The war of genocide has stripped away the veneer of Western values—such as human rights and women's rights—laying bare the reality for all to see, near and far.

America's schemes for the Muslim World are destined for long-term failure; political observers can clearly see its stumbling and decline. Furthermore, the growing maturity of Muslim peoples and their deep yearning for Islam present a formidable, insurmountable obstacle for the disbelieving colonialist.

In recent years, there has been increasing discourse among Western philosophers and political writers regarding the crisis of liberal democracy and the search for alternative governance models outside traditional frameworks. Indeed, I agree with America that the Middle East is poised for radical strategic and geopolitical change—but not a change tailored to American interests. Instead, it will be a change aligned with the greatness of Islam: its authentic creed, its radiant Shariah, and the Khilafah Rashidah (rightly-guided Caliphate) on the Method of the Prophethood—as foretold by the Truthful and Trustworthy Prophet ﷺ. Nothing separates us from this transformation save for placing our trust and tawwakul (reliance) in Allah ﷻ, coupled with the efforts of sincere individuals who emulate their

Prophet's methodology and life, having dedicated themselves entirely to Allah ﷻ.

BRICS: Is the Global Order Changing, or Are Power Centers Within It Merely Shifting?

By: Engineer Wissam Al-Atrash

On September 12, 2026, BRICS leaders met in India. The summit concluded with the adoption of the “New Delhi Declaration,” in which the group affirmed its commitment to strengthening multilateralism, reforming global governance institutions, increasing the representation of emerging markets and developing states, and building a “fairer and more equitable” international order.

These outcomes bring back to the forefront a question that has accompanied BRICS since its inception: Is it a genuine tool for curbing Western hegemony, or merely a coalition of divergent interests seeking to adjust the balance of power without offering an alternative principle for the international order?

BRICS: Balancing Hegemony, Not Building a Monolithic Bloc

To begin with, it is essential to recall that BRICS was not originally established to dismantle the global capitalist system. The term “BRIC” was coined in 2001 by Goldman Sachs economist Jim O’Neill to describe Brazil, Russia, India, and China as emerging economies within a context of unipolar American hegemony. The term subsequently evolved into a framework for political and economic cooperation; meetings began in 2006, the first summit was held in 2009, and South Africa joined in 2010, resulting in the name “BRICS.” Thus, a classification that originated within the Western capitalist order transformed into a bloc seeking to redistribute power within that same order—curbing Western

dominance and boosting the influence of emerging powers—without proposing an exit from capitalism or the destruction of the global economic order. However, the expansion of BRICS has not made the group more homogeneous; rather, it has heightened its internal contradictions. India maintains a growing strategic partnership with the United States and competes with China within its own Asian sphere, while Russia—wary of direct confrontation with the U.S.—avoids challenging it in areas of American influence and is keen to ensure that China’s rising power does not evolve into dominance over Russia itself. Furthermore, the accession of Arab states and Iran has introduced a complex web of regional balances and rivalries. Iran faces adversaries—some of whom maintain close ties with Washington—while Saudi Arabia upholds its strategic relationship with the U.S., and was represented at the summit only by its foreign minister. Nevertheless, BRICS has managed to bring these disparate parties together under one roof.

The depth of these contradictions became apparent last May, when a BRICS foreign ministers’ meeting failed to issue a joint statement due to disagreements over the war in the Middle East; however, the New Delhi summit successfully overcame this hurdle by issuing a joint declaration calling for “maximum restraint,” dialogue, and diplomacy. In this context, the presence of Iranian President Masoud Pezeshkian was no mere detail; he sat alongside leaders of states closely allied with the U.S., sought to reassure Gulf states, and endeavored to open channels for dialogue—including a meeting with the Crown Prince of Abu Dhabi. Herein lies the significance of BRICS: it does not necessarily resolve its members’ conflicts, but it provides a framework where adversaries can sit together without Washington dictating the terms of engagement. Thus, the scope

for maneuvering expands beyond the Western center, even as the group's enlargement simultaneously intensifies its internal contradictions. China: From Balancing Power to Controlling Structure

While both Russia and China are pushing for a more multipolar world, China possesses an additional asset: industrial and technological might. At the summit, President Xi Jinping called for deepening industrial cooperation in artificial intelligence, sharing the outcomes of research, development, and application, and strengthening collaboration across industrial and supply chains. This approach shaped the summit's declaration, which highlighted technology transfer and increasing the participation of developing states in higher-value manufacturing stages.

However, these slogans—which may appeal to those impressed by China's industrial rise—should not obscure the reality of the competition for economic influence. In practice, the proclaimed cooperation could translate into an expansion of China's control over supply chains and a strengthened position in securing raw materials from Muslim states, while the highest-value stages—such as refining, advanced manufacturing, and technology—remain concentrated elsewhere.

Thus, the West has played a role in creating the very power it now fears: by offshoring production to China and turning it into the “factory of the world,” the West discovered that this factory does not merely produce goods but also holds the keys to supply chains. Consequently, current Western anxiety regarding China's influence is inextricably linked to the economic choices made by Western companies and nations themselves over the course of decades.

Critical Raw Minerals (CRMs): A New Arena of Conflict

The issue of Critical Raw Minerals (CRMs) was not a mere passing initiative by India at this summit; it was explicitly addressed in Paragraph 67 of the New Delhi Declaration. The declaration called for supply chains of Critical Raw Minerals (CRMs) that are reliable, diverse, resilient, and equitable, emphasizing benefit-sharing, value addition, and economic diversification for resource-rich nations. The announcement also linked these minerals to energy security and supply chain resilience. Elsewhere, it called for increased participation by developing nations in higher-value manufacturing and technology transfer.

Critical Raw Minerals (CRMs) refers to more than just Rare Earth Elements (REEs); the concept is broader, encompassing materials such as antimony, gallium, germanium, and tungsten. They are deemed “critical” due to their economic and strategic importance, combined with the risk that their supplies could be disrupted or are concentrated in specific countries. The issue reveals a deeper imbalance in the structure of the global capitalist economy: resource-rich states are often relegated to exporting raw materials, whereas refining, manufacturing, and technology—the highest-value stages of the value chain—are concentrated in major industrialized states. Consequently, the struggle over critical minerals is fundamentally a contest over who owns the resources, who adds value to them, and who controls the associated industrial and technological supply chains.

Meanwhile, Western concern regarding reliance on China is mounting. A study by Govini revealed that over 80,000 components across approximately 1,900 U.S. weapon systems utilize one or more of five critical minerals—antimony, gallium, germanium, tungsten, and tellurium—leaving roughly 78% of U.S.

Department of Defense weapon systems vulnerable to disruptions in these supply chains.

China holds significant dominance over the production or processing of these five key minerals and their global supply chains; consequently, its export restrictions on gallium, germanium, antimony, and others have become a direct concern for the United States. The U.S. and its allies have begun to view supply chains not merely as an economic issue, but as a matter of national security. China's use of this leverage may drive the West to accelerate the creation of alternative supply chains in an effort to break its dependence on China.

From Multipolarity to the Question of Ideology

BRICS has expanded and gained greater weight, shifting from merely challenging the dominance of the Western order to attempting to build financial, industrial, and technological mechanisms that reduce reliance on it. Yet, it has not resolved its fundamental contradiction: how can it establish an order more independent of the West when China remains the group's dominant industrial and technological power? Does multipolarity necessarily equate to justice, or will the logic of international relations continue to be driven by power, self-interest, and influence?

What is needed today is not merely a change in the dominant pole within a corrupt capitalist system, but a shift in the ideological governing relations between states. Here, the Dawah of Hizb ut Tahrir emerges, presenting an alternative civilizational model rather than just a new geopolitical axis. This civilizational project—embodied by the Khilafah Rashidah (rightly-guided Caliphate)—does not stop at redistributing power; it introduces a standard to govern power itself: Islam. Under this model,

relations between states are founded on justice, truth, and the honoring of pledges, rejecting the notion that economic or military might confers a right to hegemony or a license to subjugate peoples and exploit them ruthlessly.

Thus, while BRICS may succeed in weakening certain instruments of the Western center, it does not inherently possess a comprehensive vision for the world it seeks to build. This is the true void: not a vacuum of power, but a vacuum of ideology—a strategic, civilizational void that will be filled only by the Islamic State destined to arrive soon, by the permission of Allah ﷻ Who said, ﴿وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ **“It is the promise of Allah. Allah does not fail in His promise, but most of the people do not know.”** [TMQ Surah Ar-Rum: 6].

The Difference Between a Politician and a Political Scientist

By: Ustadh Islam Abu Khalil – Uzbekistan

While the concepts of a “politician” and a “political scientist” are closely related, their functions and roles differ.

A political scientist is a specialist who studies politics scientifically and analyzes political events. They study states, political systems, and international relations, analyzing the causes and consequences of events to offer conclusions and recommendations. However, they may not necessarily engage in practical political work. If such a scholar seeks to translate their ideas into practical reality, they become a political thinker.

A politician, on the other hand, is someone who engages in politics practically, seeking to manage societal affairs, make decisions, and either maintain or alter the existing order based on the ideas they espouse. Presidents, ministers, members of parliament, and leaders of political movements all fall into this category.

Yet, a true politician is not defined solely by their office; they could be a farmer, a merchant, or a professional in any other field, while still exerting influence on society and its political trajectory. Conversely, some officeholders occupy official positions without possessing independent political will, limiting their role to merely implementing the decisions of others.

A Misconception in Society

Unfortunately, misconceptions about politics have become widespread in our societies. One of the most common is the

notion that “one should not get involved in politics because it is a corrupt and dirty business.”

This mindset has deterred many people from taking an interest in their society's affairs. Consequently, governing systems have become insulated from the oversight and accountability of the state, and the public has grown indifferent to flawed policies. This apathy has contributed to the persistence of injustice and mismanagement, while weakening the sense of responsibility toward the nation's issues.

What Is Politics?

Politics is the guardianship of domestic and foreign affairs. Linguistically, the verb *saasa* (سَاسَ - يَسُوسُ - سِيَاسَة) is to practice political governance implying undertaking planning, administration, and guardianship, as well as assuming responsibility for the affairs of others. For instance, the phrase *saasa al-khayl* (سَاسَ الْخَيْلَ guardianship of horses) refers to the act of guardianship of, training, and leading them.

The word *siyaasah* (سِيَاسَة politics) derives from this linguistic root, signifying the guardianship, administration, and organization of matters.

The Messenger of Allah ﷺ said, «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَتَكُونُ خُلَفَاءُ فَتَكْثُرُ» **“The Prophets (as) governed Bani Israeel; whenever a prophet passed away, another succeeded him. Yet, there is no prophet after me. There will, however, be Khulafaa’ (Caliphs) who will be numerous.”** (Narrated by Al-Bukhari and Muslim).

Thus, it is evident that the term *siyaasah*, in its linguistic origin, denotes guardianship and administration; it subsequently came to be used as a specific term for managing the affairs of the state

and society. In the aforementioned Hadith, the Messenger of Allah ﷺ used the verb *tasusuhum* (تَسَوْسُهُمْ governing them), thereby illustrating the linguistic meaning of politics. The Hadith also demonstrates that politics is not a corrupt or lowly activity; rather, it is a noble task undertaken by the Prophets (as).

Siyaasah in the Noble Quran

Although the specific word *siyaasah* (politics) does not appear in the Noble Quran, its meanings are conveyed through various terms and concepts, such as Al-Hukm (ruling governance), Al-Amr (the affair of authority), Al-Istikhlaf (succession in authority), At-Tamkeen (empowerment in authority), and Al-Shura (consultation by those in authority).

Allah ﷻ says, ﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ﴾ **“And rule in governance between them by what Allah has revealed.”** [TMQ Surah Al-Maaidah 49]. This verse indicates that the source of governance is that which Allah—Glory be to Him—has revealed. Allah ﷻ said, ﴿يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ﴾ **“O Daud (as), indeed We have made you a vicegerent upon the earth, so judge between the people in truth and do not follow your own desire, as it will lead you astray from the way of Allah.”** [TMQ Surah Saad: 26]. This verse demonstrates that justice is the foundation upon which governance must rest.

The Noble Quran also contains other terms denoting the concept of ruling governance and the guardianship of the affairs for the people, including,

Istikhlaf (استخلاف succession in authority), which refers to appointing a human being as a successor on earth. Allah ﷻ said, ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ **“Allah**

has promised those who have believed among you and done righteous deeds that He will surely grant them succession in authority upon the earth.” [TMQ Surah An-Nur: 55].

Another term is tamkeen (تمكين empowerment in authority), signifying the granting of authority and capability. Allah ﷻ said, ﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ﴾ “And they are those who, if We empower them in authority in the land, establish Salah and give Zakat and enjoin what is good and forbid what is evil; and to Allah belongs the outcome of all affairs of governance.” [TMQ Surah Hajj: 41]. This verse outlines the functions of governance in Islam: establishing Salah, giving Zakat, enjoining good, and forbidding evil. Consequently, ‘ulema regard it as one of the most significant Quranic verses clarifying the purpose of ruling authority in Islam; for the function of governance is not merely maintaining order or managing the economy, but rather establishing justice and governing society in accordance with the commands of Allah ﷻ.

Among the Quranic terms is also Al-Amr (affair of authority); Allah ﷻ said, ﴿وَأَمْرُهُمْ شُورَى بَيْنَهُمْ﴾ “and whose affair of authority is determined by consultation among themselves.” [TMQ Surah Ash-Shura: 38]. Therefore, the claim that “the Quran did not mention or discuss the Caliphate” is incorrect, as the aforementioned verses clearly elucidate the concepts of Hukm (ruling governance), Istikhlaf (succession in authority), and the guardianship of people’s affairs.

Consequently, siyaasah is not merely about following the news, reading newspapers, or commenting on events—though a politician may indeed need to do these things. Instead, its true essence lies in guardianship of the domestic and foreign affairs of

the Ummah based on Islam and striving to implement these principles in real life.

Political Awareness in Islam

For a Muslim, political awareness entails viewing the world and current events through the lens of the Islamic Aqeedah (creed); that is, evaluating every occurrence against the standard of **لا إله إلا الله محمد رسول الله** **“There is no god but Allah, and Muhammad is the Messenger of Allah.”**

If a person seeks to make their ideology the basis for understanding and transforming reality, or struggles to ensure their ideas prevail in life and are implemented in society, then they are a politician. This is because politics is inextricably linked to action and the struggle to establish ideas and principles in reality; it is not merely about knowing or analyzing events.

In short, a political scientist studies and analyzes politics, whereas a politician is one who acts according to a specific idea and program to manage societal affairs or rectification of the system of governance.

As for the Muslim’s political awareness, it is embodied in viewing reality through the Islamic Aqeedah (creed) and feeling a sense of responsibility toward establishing truth and justice.

Thus, politics in Islam is not the exclusive domain of an elite few; rather, it is a responsibility concerning the guardianship of the affairs of the Ummah and the safeguarding of its interests in accordance with the Shariah rulings of Allah ﷻ and the Sunnah of His Messenger ﷺ.

Only Islam is Capable of Expelling Colonialism from Libya

The chiefs of staff of the air force, navy, and air defense forces affiliated with the Government of National Unity in western Libya and the forces of eastern Libya agreed on a joint work program and executive plans to strengthen cooperation and integration in various military fields, instead of speaking about the unity of the country and ending the state of conflict over power! And to confirm the absurdity of the attempts and the loss of hope that those attempts and discussions will produce good for the country, the military institution is conducting the dialogue under the sponsorship of the United Nations Mission and within the framework of implementing the ceasefire agreement signed in Geneva in October 2020 between the parties to the Libyan conflict.

Al-Rayah Newspaper: Indeed, the matter of the obligation of the unity of the Muslims is a matter settled by the Shariah, due to His ﷺ saying, ﴿وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ **“And hold firmly to the rope of Allah all together and do not become divided.”** [Aal-i-Imran:103]. And due to his ﷺ saying, **«مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ أَوْ يُفَرِّقَ جَمَاعَتَكُمْ فَأَقْتُلُوهُ»** **“Whoever comes to you while your affair is united upon one man, wanting to split your unity or divide your community, then kill him.”** And his ﷺ saying, **«إِذَا بُوِيعَ لِخَلَيفَتَيْنِ فَأَقْتُلُوا الْآخَرَ مِنْهُمَا»** **“If allegiance is given to two caliphs, then kill the latter of them.”**

The conflict between the agents of Britain and the agents of America is what keeps the country in a cycle of division and bloodshed, and it is a conflict in which the only losers are the Muslims; therefore, the sincere people of Libya—the people of

authority and decision among the tribes, and the righteous scholars—must take the leaders of the conflict and its parties by the hand in order to rescue the country from the claws of colonialism, and unite it under the Rayah (banner) of La ilaha illa Allah, Muhammad Rasul Allah, not the flag of colonialism.

For Islam, which was able to bring together Al-Aws and Al-Khazraj, is capable of bringing together the East and West in Libya, indeed, all the Muslims in the world. Allah ﷻ says, ﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ بَيْنَ قُلُوبِكُمْ فَاصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾
“And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.” [TMQ Surah Aal-i-Imran:103].

Hizb ut Tahrir / Wilayah Sudan Continues its Meetings with Prominent Figures in Sudan

On Monday, 2 Rabi' al-Akhar 1448 AH corresponding to 14/9/2026 CE, a delegation from Hizb ut Tahrir / Wilayah Sudan, led by Ustaadh Abdullah Hussein, a member of the Central Communications Committee of Hizb ut Tahrir in Wilayah Sudan, accompanied by Engineer Awad al-Hadi, a member of Hizb ut Tahrir, met with Ust. Makki Muhammad Abdul Rahman, Secretary of Thought and Foundation at the State of Law and Development Party, at his home in Omdurman, Al-Fitihab. Ust. Mutasim Othman, the Political Secretary of the State of Law and Development Party, was also with him.

The meeting addressed America's plan to tear Sudan apart by separating Darfur, through this war that it ignited between its men, and working to remove Islam from governance and impose its secular system. And that the challenge lies in confronting the Western project in general, and the American project in particular, with a project that embodies the creed of the people of the country; the creed of the great Islam, under the Khilafah (Caliphate) State, and that Hizb ut Tahrir is mobilizing the Ummah, and the sincere people in the political arena, to strive with it in the Khilafah project.

Then Ust. Mutasim Othman spoke, appreciating the visit and this meeting, and emphasizing the importance of raising the Ummah's awareness of the plans of the colonialist disbelieving West toward the Muslim lands, and confronting it through the unity of the Muslims under the Khilafah.

Then Ust. Makki Muhammad Abdul Rahman spoke and said that they are in favor of a state that unites the Muslims; namely, the Khilafah, which unfortunately is not considered by many of the Islamic groups.

* On Wednesday, 4 Rabi' al-Akhar 1448 AH corresponding to September 16, 2026 CE, a delegation from Hizb ut Tahrir / Wilayah Sudan—led by Ust. Nasser Reda, Head of the Central Communications Committee, accompanied by committee member Ustadh Abdullah Ismail—received the Emir of the Hausa tribe in Red Sea State, Ustadh Saleh Abdul Rahman, along with Deputies Hassan Ayoub and Ustadh Mukhtar Hamza.

During the meeting, Nasser Reda reviewed the dire situation facing the country: crushing high costs of living, the daily surge in the dollar exchange rate, the government's lack of responsibility, and—most dangerous of all—the dragging of the country into civil wars to serve the agenda of the disbelieving, colonialist West; a West that seeks to tear the country apart. Therefore, this path must be blocked through the Islamic project—by establishing the Khilafah Rashidah (rightly guided Caliphate) upon the method of the Prophethood, which will put an end to this criminal scheme.

Then, the Emir of the Hausa spoke, thanking the party for undertaking this Islamic project. He said: “We agree with everything that has been put forward; there is no solution other than Islam.”

* On Saturday, September 19, 2026, a delegation led by Ustadh Nasser Reda—accompanied by council members of Hizb ut Tahrir in Wilayah Sudan, Ustadh Mohieddin Bukhari and Dr. Ahmed Abdul Fadil, as well as Hizb members Ustadh Khaled Al-Judaie, Ustadh Fadlallah Ali Suleiman, and Ustadh Abdul Wahab

Muhammad Abdul Wahab—met with Abdul Hai Safi al-Din Najih, Head of the Shura Council of the Dar Hamar tribes, at his residence in the Kubar neighborhood of Khartoum North.

At the beginning of the meeting, Ustadh Abdul Hai spoke about the war in Sudan, its repercussions on the state and society, and the destruction and ruin it has caused. Ustadh Nasser then spoke, highlighting the gravity of the plotted scheme; mobilizing and arming tribes and engaging in wars that tear the country apart. The remedy lies in becoming aware of the plots of the colonialist disbelievers and working to establish the Islamic State—the Khilafah Rashidah (rightly-guided Caliphate) on the method of the Prophethood. Ustadh Abdul-Hayy emphasized that there is no solution other than Islam—both as Islamic Aqidah (creed) and Shariah Law—and subsequently thanked the delegation for their visit.

During the second visit, the delegation met with the Emir of the Kawahla tribe in Khartoum, Muhammad Al-Zain Fadl al-Mawla (Abu Hafs), at his home in the Al-Thawra district of Omdurman. At the start of the meeting, the Emir of the Kawahla spoke about the war in Sudan and the crimes and looting of property committed by the Rapid Support Forces, attributing this situation to the people's failure to return to Islam.

Ustadh Nasser then spoke, noting that this war is being orchestrated from abroad. He warned of the dangers of dragging tribes into the conflict and pushing them to arm themselves along tribal lines, stating that this serves the agenda of the colonialist disbeliever, who seeks to tear the country apart and fragment it. He asserted that the solution lies in Islam—through the establishment of the Khilafah Rashidah (rightly-guided Caliphate) on the method of the Prophethood—and called upon the Emir to

support the Khilafah (Caliphate) project. The Emir responded, “As long as you stand with Islam, we stand with you,” emphasizing the importance of maintaining contact.

America Uses Chemical Weapons as a Bludgeon Against Army Commanders to Separate Darfur

By: Sheikh Ahmed Al-Samani – Wilayah Sudan

On September 5, 2026, Al-Khaleej online newspaper and Sky News Arabia reported on a report from The Washington Post regarding documents revealing that the Sudanese army had established a secret stockpile of chlorine bombs, which it used against the Rapid Support Forces. The American newspaper unveiled an investigative report—based on classified documents—indicating that the Sudanese army had created a covert chemical weapons stockpile and resorted to using chlorine during the ongoing conflict in Sudan. The newspaper described this as a dangerous development that exacerbates the tragedy of a civil war that has raged for three years, resulting in the world's worst humanitarian crisis. Elaborating on the report, the newspaper noted that the files included documents prepared by Sudanese military officials referencing "dual-effect" munitions equipped with choking gas, videos showing weapons tests that produced plumes of green and yellow vapor, and correspondence between Sudanese military officials indicating that army forces had stockpiled up to 290 chemical munitions.

To verify the files, The Washington Post consulted more than 20 Western intelligence officials, chemical weapons inspectors, and human rights experts; all of them characterized the materials as credible evidence of the existence of a chemical weapons program. It goes without saying that when the United States seeks a specific outcome in a region, it engages in a series of

military and political maneuvers—whether by manufacturing a crisis and managing its aftermath, or by pursuing political actions that advance its colonial agenda and subjugate peoples to dismantle nations. From its position as the world’s leading state, the U.S. feels no compunction about leaving its agents mired in the very quagmire it created—a quagmire that is quintessentially American. It uses these situations as grounds for legal culpability, exerting international pressure to force the submission of those attempting to break free—figures it inevitably keeps within its grip, especially loyal agents like Al-Burhan and Hemedti. It heaps the burden of guilt upon these agents, pressuring them into even greater subservience.

The United States spearheaded the project to dismantle Sudan, assigning it top priority since the 1990s. This began when it focused on opposition forces that had left Khartoum for Asmara; there, in 1995, the opposition held its famous “Conference on Issues of Destiny,” which adopted the principle of the right to self-determination. Leadership of the coalition was handed to the then-rebel leader John Garang—an American asset—and in 2000, the U.S. granted the coalition \$10 million.

Subsequently, the U.S. pressured the Al-Bashir regime with economic sanctions, citing its alleged sponsorship of terrorism, until it succeeded in bringing about the secession of South Sudan.

A new cycle of calamity and tribulation then befell the people of Sudan when the army established the Rapid Support Forces (RSF) to combat the 2003 Darfur rebellion—a rebellion backed by Britain. At the time, the force was not known as “Rapid Support Forces”; instead, it operated as a border guard unit under the command of Musa Hilal, leader of the Mahamid Tribe. Subsequently, in 2013, the Border Guards evolved into the RSF

under the leadership of the Al-Dagalo family—Hemedti and his brothers.

The United States is racing against time with its sights set on the secession of Darfur, moving swiftly in its struggle with Britain over Sudan. Whenever Britain sets a political trap, the US counters with a more astute and savvy move to obstruct British influence—manifested both militarily through the rebel movements that signed the Juba Agreement, and politically through various parties and the Sumoud (Steadfastness) bloc. It is worth noting that Britain tacitly supports the US in the fragmentation of Sudan; after all, it was Britain that instigated the first South Sudan rebellion and drafted the “Closed Districts Ordinance (CDO)” of September 1922.

Regarding The Washington Post report—regardless of its accuracy—the US has a history of playing dubious roles in entangling similar governments. A prime example is its role in the destruction of Iraq under the pretext of the country possessing weapons of mass destruction. The US formed a committee of international experts—with Britain following the same path—and engaged in media deception under the supervision of George W. Bush and Secretary of State Colin Powell. In multiple press conferences, they claimed Iraq possessed internationally banned weapons, yet the committee found nothing. Despite this, the US proceeded to destroy Iraq, waging a dirty war in an era defined by institutions, human rights, and international bodies that advocate for state sovereignty and the prohibition of unjust aggression. America played a similar role with its agent, Bashar al-Assad, when he committed crimes against the people of Syria and deployed his entire military apparatus to subjugate them. America facilitated the entry of Russia, Iran, the Hezb of Iran in

Lebanon, and Türkiye into the war to strike the revolutionaries, defending Assad despite his atrocities. Yet, once it had groomed Al-Golani as the man of the hour, it abandoned Assad; indeed, it imposed sanctions on him and the Syrian people under the guise of the Caesar Syria Civilian Protection Act of 2019—effective through 2025—which hung like a sword over the regime’s neck.

A similar scenario played out with Venezuelan President Maduro. He was accused of supporting the drug trade and flooding America with narcotics—a baseless pretext exposed by Trump himself when he declared that he coveted Venezuela’s oil, not that he was concerned about drugs invading America; after all, America is more saturated with drugs than any other state on earth!

America is deeply implicated in the bloodshed of peoples and is a principal partner in global crises, all to maintain its status as the world's leading state—managing global affairs through political and military traps and coercion, with no regard for human starvation or loss of life.

Nothing will deliver the people of Sudan, the Muslims, or indeed all of humanity, except the second Khilafah Rashidah (rightly-guided Caliphate) on the Method of the Prophethood—which will soon rise, by the permission of Allah ﷻ. Let those who strive, therefore, strive towards this end.

Democratic Elections Are a Worn-Out Formula—A Distraction and a Sedative for the Public—That Will Do Nothing to Improve Their Living Conditions

By: Ustadh Mohamed Abdallah

The state in Morocco, along with the political parties and bodies affiliated with it, is spearheading a campaign to urge the public to participate in the legislative elections scheduled for 23 September 2026. Voter turnout is generally viewed as a barometer of public confidence in the regime's institutions and its overall legitimacy. Consequently, regimes strive to maintain high turnout figures to convince both domestic and international audiences of their stability and resilience, aiming to portray public opposition—however intense it may occasionally become—as directed merely at specific individuals or parties rather than at the foundations of the regime itself. Observers of voter turnout across most Arab states can clearly see these rates declining cycle after cycle.

In Morocco, for instance, the regime employs tactics to mask this reality, manipulating calculation methods to soften the impact; it measures participation solely against the pool of registered voters, ignoring those eligible to vote who never registered in the first place. In the 2021 elections, for example, the registration rate stood at 69% of eligible voters—down from 86% in 1991—meaning that one-third of the eligible population boycotted the registration process from the outset. Given that turnout among registered voters was 50.35%, the actual participation rate relative to the total eligible electorate was 50.35% of 69%, or

approximately 34.5%. This implies that two-thirds of eligible citizens boycotted the electoral process. Furthermore, when accounting for the 13.6% of votes cast that were declared invalid, the proportion of valid, counted votes drops to no more than 30.1%. The same applies to Algeria, where the proportion of the voting-age population casting a valid vote dropped from approximately 70.7% in 1991 to just 16% in 2021, and 17% in the 2026 elections.

The situation is even worse in Tunisia, where participation rates have plummeted rapidly: falling from 67.7% in 2014 to 41.7% in 2019, and then to 11.2% in 2022.

In essence, the general public does not recognize these elections nor view them as having any impact on their circumstances; consequently, they have no interest in participating. As for those who urge people to participate—and who criticize those who abstain or boycott—their arguments are based on several ideas, including:

- 1- Refraining from voting amounts to withdrawing from public affairs and the work of necessary change—behavior unbecoming of someone concerned with the people's interests.
- 2- Legislative elections are the sole avenue for participating in public affairs, as they determine who will lead the country in the coming period.
- 3- Abstaining—and thereby forfeiting the right to choose the most competent and suitable candidate—opens the door for corrupt individuals and opportunists to take power, which will only worsen the situation.
- 4- Legislative elections offer an opportunity and a window for reform; while they may not be the ideal or most effective

solution, there is no harm in utilizing them to secure some benefits for the people—after all, one should not abandon the whole simply because the entirety cannot be achieved.

The response to these points is as follows:

1- In practice, elections are merely one of several styles for achieving change; choosing not to pursue one path does not preclude pursuing another.

2- Engaging in public affairs, championing the people's interests, and advocating for their rights is a continuous, daily endeavor—not a seasonal activity that occupies people only once every few years.

3- Engagement in public affairs begins with understanding people's problems, distinguishing between their root causes and their symptoms, identifying those responsible, and examining sound alternatives. It requires devising effective solutions rather than resorting to superficial, stopgap measures, and guarding against the pressure of reality that might compel one to accept proposed solutions, regardless of their actual efficacy.

4- The real deceiver and charlatan is the one who convinces people that casting a single ballot every few years absolves one of the Shariah obligation to look after the public interest; it is not the person who urges citizens to critically examine their situation and avoid being led blindly.

5- The electoral process has been tested time and again—not only in Morocco but in many other states—yet what has it yielded? Where is the civilizational progress? Where is the accountability? Has corruption been curtailed? Has any official ever been removed from office as a result of accountability? Have regimes truly responded to the pulse of the street and public

opinion? Or has the outcome, season after season, been nothing but disappointment, the entrenchment and unchecked growth of corruption, and the enactment of unjust, oppressive laws? How do these elections differ from those that came before? The shallowness remains the same, the triviality persists, and the pre-orchestrated control—whether from behind the curtain or right out in the open—remains unchanged. Repeating the same experiment with the same inputs while expecting different results is sheer folly.

6- The dire state of affairs stems not merely from the corruption of individuals—though that certainly plays a role—but primarily from the corruption of the system itself and the foundations upon which it rests. These foundational elements are not open to debate, nor do they fall within the purview of the government or elected officials. Consequently, elections and their outcomes will change nothing. One might ask: what is the benefit of appointing an honest manager to an interest-based bank, a bar, or a brothel? Placing upright individuals at the helm of corrupt institutions—while curtailing their authority and preventing them from addressing the actual sources and ringleaders of corruption—serves only to prolong the life of those institutions and pacify the public with false doses of hope.

7- Legislative elections serve to select individuals who act as representatives for their constituents in enacting laws contrary to what Allah ﷻ has revealed; therefore, they are forbidden (حرام Haraam) in Shariah. What is forbidden for the representative is forbidden for the individual appointing the representative, and acting as an agent in a forbidden act is itself forbidden.

8- Whoever wishes to engage in guardianship of the affairs of the people and reform the people's condition must realize that their

affairs can only be set right through the methodology of the Lord of the Worlds, Allah ﷻ; for He who created them knows best what rectifies them and what benefits or harms them. Whoever seeks to work according to this methodology must search for sincere, enlightened individuals who strive earnestly to reform the people's condition. He should remain steadfast with them and board their ship—even if it currently rests on dry land—for therein lies salvation when the waves of injustice and darkness crash down.

Finally, we say to the people: if these elections were truly a means to reclaim your rights from the pockets of those who steal your children's sustenance, they would never have been organized, nor would you have been invited to participate. Instead, it is merely a round where you cast a slip of paper into a prepared box and return home empty-handed. Meanwhile, they use those slips to usher their chosen candidates into government, keeping the country as a rich, satisfying feast for themselves. You, however, toil ceaselessly for five years; when they have had their fill and the next season arrives, you are invited once more. You hear the promises and aspirations you long for, cast another slip of paper, and the cycle repeats—consuming your lives, your livelihoods, your efforts, and the efforts of your descendants.

The path to change is clear and well-known to those who truly desire it. While the paths opened up to you may seem easy and cost-free, they lead to no good. So, make your choice: an easy path that leads nowhere, or a path that inevitably leads to the goal—guided by the Lord of Might, Allah ﷻ—offering abundant goodness, worldly honor, and success in the Hereafter? It is true that it may entail hardship, but every hardship within it is

rewarded; indeed, the reward is commensurate with the hardship.

Will the Ummah Thwart the Projects of the Disbelieving West and Adopt Its Own Project?

The West and our tyrannical rulers fight to prevent people of Islamic thought from reaching the Ummah, for the work of the people of Islamic thought is far more consequential than mere speech; they seek to reshape the Ummah's awareness regarding itself, its problems, and the path it ought to follow—just as the Messengers (as) did. Consequently, the West—led by America—has striven to prevent this connection by fragmenting peoples, plunging them into poverty and conflict, and besieging any initiative that works toward their revival and unification.

Yet, while the West attempts to extinguish the spark, it is simultaneously piling up the fuel around it. Through its wars, its injustice, its support for the Jewish entity and turning a blind eye to its crimes, and its plundering of the Ummah's wealth—keeping it under the yoke of poverty and oppression—the West itself creates the motivating pressure; it squeezes the Ummah until it realizes that changing its reality is inevitable. What the West is doing today may not achieve its desired outcome; instead, it might well set the stage for a spark to meet kindling, igniting the very conflagration it has spent a lifetime dreading. This is especially true given that the Islamic Ummah has begun to realize the failure of all secular and nationalistic projects. It now understands that its true salvation lies in its Islamic project—one that restores its glory and dignity through the implementation of Shariah Law of Allah ﷻ across all aspects of life, thereby establishing the justice that has eluded it for over a century.

America's Sun Has Set, And Its Darkness Is Visible to All

America's pursuit of a regional bloc in the region is—by the permission of Allah ﷻ—a failed attempt to prolong its life-support phase; it has been in the intensive care unit for years. Its agents and the dregs of society rush to pull it out of the Iranian quagmire, just as they threw lifelines to it and its protégé—the Jewish entity—during the genocide in Gaza, in flagrant defiance of Muslim sentiments and aspirations.

Such is the nature of agents and lackeys; they exist solely to preserve the hegemony of the disbelieving, colonialist West over Muslim lands, to turn Muslim blood and resources into fuel for that dominance, and to prevent the Ummah from reviving, regaining its former glory, and resuming the Islamic way of life through the establishment of the Khilafah Rashidah (rightly-guided Caliphate) on the method of the Prophethood.

Let America know that its sun has set and its darkness is visible to all. And let its agents—the Ruwaybidat, incompetent rulers of this era—know this: even if, while the Ummah was off-guard, they managed to place Muslim armies under the command of treacherous, subservient, and agent commanders, save for those whom Allah ﷻ has spared, they must realize that within these armies—praise be to Allah ﷻ—there are countless sincere soldiers who yearn to sever the lifelines connecting you to those who appointed you. O soldiers of the best Ummah brought forth for mankind, gird yourselves for action and grant your nussrah (military support) to Hizb ut Tahrir—the pioneering guide that never misleads its people. Let it put an end to the hundred lean years Muslims have endured, scorched by the hatred and

brutality of the disbelieving West. Grant it your military support (nussrah), for therein—by Allah ﷻ—lies honor in this world and the Hereafter; and for this, let those who compete in good deeds, vie.

Let Smotrich and All Jews Know that Allah ﷻ Has Ordained Their Destruction at Our Hands

The Ramallah News Agency reported a statement on its page by the Finance Minister of the Jewish entity, Smotrich, claiming that his entity's strength and prosperity constitute the greatest slap in the face to those who claim Allah has abandoned it.

Al-Rayah Newspaper: This son of a disbelieving woman need not be well-versed in the history of nations and peoples to know that power and material prosperity have never been proof of the pleasure of Allah ﷻ; quite the contrary, they are often signs of respite and gradual enticement toward ruin. Otherwise, Pharaoh and Korah would not have been among the destroyed, nor would 'Ad, Thamud, the people of Madyan, and other peoples that were annihilated as punishment for their disbelief and tyranny—after Allah ﷻ had empowered and bestowed His blessings upon them.

As for the criminal Jews, Allah ﷻ has foretold that humiliation will not be lifted from them except through a rope with Allah ﷻ and a rope with humanity. They severed the bond with Allah ﷻ and incurred His Wrath due to their kufr (disbelief) and the murder of Prophets (as); today, through their arrogance, haughtiness, and criminality, they are severing the bond with mankind as well. Nothing now stands between them and the punishment of Allah ﷻ—delivered at our hands—save for a handful of Ruwaybidat, insignificant rulers employed by the disbelieving, colonialist West to protect their grotesque Jewish entity.

Let Smotrich and all Jews know that Allah ﷻ has decreed their punishment and destruction, and has honored us by making it

happen at our hands. It is coming by the might and aid of Allah ﷻ; and whatever is to come is near, and that is not difficult for Allah.