

AL-WAIE MAGAZINE

Issue 466

(Translated from Arabic)

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The Struggle Over Syria Between Islam and Secularism: Sectarianism as a Trojan Horse in the Absence of Ideological Stances by the New Administration

<https://www.al-waie.org/archives/article/19796>

(Translated)

Muhammad al-Aboud

Syria, like all existing countries in the Muslim World, was under the influence and hegemony of colonialist powers, directly since the abolition of the Uthmani Khilafah (Ottoman Caliphate) in 1924, and indirectly after the nominal independence.

The Assad regime, the deceased father and fugitive son, was an agent and tool of America. America worked to support the Assad regime and protect it from collapse following the blessed Syrian Revolution, leading to the destruction of Syria's cities and towns, the martyrdom of more than one and a half million people, the displacement of fourteen million people, and the complete destruction of the economy and infrastructure. Finally, Allah ﷻ blessed the people of the Syrian Revolution with the overthrow of the tyrant.

America was wary of the fall of the Assad regime and was trying to prepare several alternatives in the event of its fall, including political and military alternatives. However, the most suitable alternative, imposed by the course of events and the acceleration of the tyrant's fall, was Hay'at Tahrir al-Sham (HTS), led by al-Jolani, who established a model of governance in Idlib represented by the Salvation Government, a public security

apparatus, and an organized and disciplined military force. Jolani tried to project a pragmatic image that would satisfy the West and America, by implementing a system of government that was not very different from that of the Arab countries, even though the slogans that were previously raised were Islamic slogans.

The new administration in Syria lacks a Shariah economic vision and practices an economic system based on monopolies, taxes, duties, and fees prohibited by Islam. It has also worked to project an image of moderate rule by restoring some Christian churches, visiting Druze temples, and fighting whom the United States labels as terrorists and extremists, from amongst the jihadist groups that emerged during the Syrian revolution.

It has also closed political, media, and legal offices, confiscated property, and continued to arrest members of political groups opposed to its approach. These include members of Hizb ut-Tahrir, which calls for the establishment of the Khilafah (Caliphate), some figures from the revolutionary movement, and activists opposed to al-Jolani's repressive policies.

After Ahmad al-Sharaa (al-Jolani) came to power, it was clear that he was intended to fill the resulting political, military, and security vacuum, and control the sectarian aspect. Some European countries have attempted to compete to visit Syria, hoping to gain some investment in the Syrian theatre, and secure a role within it.

Ahmad al-Sharaa has succeeded in maintaining a reasonable degree of security control, thanks to well-known domestic and international circumstances. This has contributed to a significant degree of stability. However, many challenges, both domestic and foreign, continue to threaten the stability of his rule and the territorial integrity of Syria.

Foremost among these challenges is the struggle with the old jihadist legacy of Hay'at Tahrir al-Sham (HTS), which is comprised of jihadists who are uneasy about the new form of governance, which oscillates between formal Islamic slogans, and participatory democracy. They were striving to implement Islamic governance and feel deceived despite the justifications. Therefore, they are now being replaced, or absorbed, into a new army of volunteers, ranging in age from 18-22, who bear neither a jihadist heritage, nor an Islamic ideology.

Among the domestic challenges in the conflict over Syria are the presence of some small ethnic groups, such as the Kurdish-dominated Syrian Democratic Forces, sectarian groups such as the Druze and Alawites, and some staunch secularists who claim to be Muslims. All of these groups constitute a Trojan horse for foreign intervention, as they fear increased religious awareness and commitment, which would lead to the end the circle of depravity, and corruption under which they have lived for so concern. These groups are also concerned about the loss of the privileges they once enjoyed, leaving them on an equal footing with Muslims, something they have never experienced before.

Despite the guarantees provided by the international order that none of the rights of those ethnic, sectarian and staunchly secular groupings will be violated, and despite the fact that the authorities show leniency towards them, and release those who transgress from amongst them as quickly as possible, the authorities have unjustly and aggressively detained many Muslim political activists and mujahideen for years, due to differences of opinion, and have still not released them.

Despite all this, some international parties, such as the Jewish entity and some European countries, are attempting to

divide Syria into areas of influence. They are using sectarian divisions as a Trojan horse to intervene and divide Syria into federations or autonomous regions, or to impose decentralized governance, which would weaken the state and pave the way for its partitioning. They are fabricating non-existent problems and grievances to justify international intervention, and increase economic pressure, forcing the central authority to submit to their demands. They are inviting foreign intervention, particularly from enemies of Muslims, such as the Jewish entity, which is working to weaken Muslims in Syria by dividing it, and placing some of it under its control, by supporting sectarian divisions and occupying new areas, to make them a pretext for peace negotiations and normalization with the Jewish entity.

The Jewish entity's blatant interference in Syria, beginning with the destruction of its military power and infrastructure, and its unbridled violation of its airspace, has not been well-received by America. America does not want the influence of the Jewish entity to extend beyond its stated objectives, and American does not wants its actions to be the beginning of a spiral of chaos in Syria. This would threaten the relative stability that exists. It is this stability that allows the embers of the revolution to be extinguished from the people's souls, ensuring that the vacuum is filled with a new alternative represented by the new administration.

Turkey, on the other hand, played the most prominent role in what happened in Syria. Turkey was tasked with restructuring the new situation in Syria. It sought to strengthen its presence by attempting to establish military and air bases in Syria. It was tasked with protecting the new regime and maintaining order in Syria, which disturbed the Jewish entity. So the Jewish entity launched heavy strikes on the T4 and Hama military airports, the

Palmyra military base, and other sites. Trump hastily summoned Netanyahu to Washington, admonishing him and telling him that Erdogan was his friend and ally, and that he must resolve the dispute between them.

In addition to the above, several countries, including European countries, do not want stability in Syria. Therefore, they are mobilizing their proxies, such as the United Arab Emirates. The Jewish entity is also working to create crises and infighting, that will undermine the new government and keep it under siege. They are attempting to overthrow it and ignite chaos, hoping to find a way to divide it, or open a gateway to new influence.

In the face of this international conflict and its regional and domestic tools, Muslims in Syria must take a firm stance to repel these attacks and thwart all these conspiracies, resembling the stance taken by Abu Bakr al-Siddiq (ra) within the Apostacy Wars and the dispatch of Usama's army to invade the Romans.

Hesitant, quavering stances, especially in adopting the Islamic project, is a danger to the state and the Ummah. Such stances will squander all the sacrifices and achievements of the blessed revolution of ash-Sham. Therefore, it is imperative to take a strong and clear ideological stance in adopting the Islamic project and adhering to its path steadfastly, seeking help from Allah ﷻ and making tawwakul on Him ﷻ, confident in His Victory no matter how great the challenges and the sacrifices.

America's Story with Iran and its Hezb in Lebanon

(Translated)

<https://www.al-waie.org/archives/article/19799>

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**Thirty-ninth year, Dhu al-Qi'dah 1446 AH corresponding to May 2025
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Ustadh Ahmed Al-Qasas – Lebanon

What is happening in Lebanon? Who decided the ongoing war there? Who is directing it? Has the United States really decided to eliminate Iran's Hezb there?

Also, when Hezbollah was subjected to a shocking attack, with thousands of pager and communication devices, in the hands of its members, being blown up, and its Secretary-General assassinated days later, along with most of its senior leaders, questions arose: Who was the perpetrator? Was it the Jewish entity? Or was this an act of a larger scale than the entity itself?

If this decision was too large for the Jewish entity to take, then all that remains is that the United States took the decision, whether it was the direct perpetrator or the acted through the Jewish entity itself. Then came the widespread destruction of villages in southern Lebanon, the Bekaa Valley, and the southern suburbs of Beirut, with clear American support, to remove all doubt that a massive American decision was behind what was happening, with an obvious goal: to deliver a severe, perhaps even devastating, blow to the Hezb, targeting its organizational structure by killing its top leaders and military commanders from

the first and second ranks and below, as well as destroying as much of its military stockpiles and strategic weapons as possible.

It also aims to pressure and strangle the Hezb through the widespread destruction of its sectarian communities' villages, cities, and other facilities. This dangerous decision to destroy the Hezb's structure and strangle it is an American decision, which the occupying entity was authorized to implement on behalf of America, and also on its own behalf, as it has the greatest interest in eliminating the military force that has always posed a threat to its security, and has been a threat to it since the 1990s, and up until the war of destruction that began the day after the Al-Aqsa Flood invasion in October of 2023, in addition to Iran's competition with the Jewish entity for influence in the Arab ash-Sham region.

Now, what is behind this US decision, which surprised many stakeholders and observers, after years of relying on the Hezb as a key player in Lebanese domestic politics, and even regional politics? Why has it decided to strike the Hezb with this harsh blow now? And what is its goal? Is it to eliminate the Hezb completely? Or merely end its military role? Has it decided to end its hegemony over most of Lebanon's political power? And for whose benefit? And why?

The answers to this question will shape the political landscape and clarify the reality of what is currently happening in Lebanon. Let us begin by providing an overview of the Hezb's history in Lebanon and the nature of the role it has played, leading up to the current situation.

The Hezb of Iran emerged in the early 1980s, a few years after the establishment of Khomeini's state in Iran. Its emergence simultaneously coincided with the massive invasion of Lebanon

by the Jewish occupying army in 1982. After penetrating Lebanese territory, reaching the capital, Beirut, and deep into the mountains and the Bekaa Valley, the Hezb returned to settle in the southern lands, which had become an arena of military resistance to the occupation. Various forces from the political and sectarian components participated in this resistance, before the Hezb later eliminated all these forces and assumed the mantle of the resistance force alone.

The Hezb's initial emergence occurred in those volatile circumstances, eluding American control. The Hezb's leadership was assumed by individuals characterized by sincerity and a desire for Jihad. One of their earliest acts was the 1983 bombing that killed hundreds of soldiers from the international forces that had landed in Lebanon following the invasion of the Jewish entity's army, primarily the US Marines. The perpetrators claimed responsibility for these bombings in the name of "Islamic Jihad." The Syrian regime soon subjugated the Hezb, in collusion with the Iranian regime, and removed its first Secretary-General, Sheikh Subhi al-Tufayli, along with its sincere leaders who had exercised free will.

Iran then assigned its Hezb's military decisions to Hafez al-Assad, whose forces controlled a large part of Lebanon, to regulate the pace of its military operations, in accordance with his policy, which in turn complemented American policy in the region. During that period, the Hezb played no role in Lebanese domestic politics or in the official government, which, since 1990, had been under the complete guardianship of the Syrian regime. The Hezb's activities were limited to resistance activities, and this resistance achieved remarkable success in 2000 by forcing the occupation forces to withdraw their forces beyond the Lebanese border. Of course, this achievement was not outside the

framework of American policy. Instead, it was naturally included within it, as it was not US policy for the Jewish occupation forces to remain in Lebanon. UN Security Council Resolution 425, issued in 1978, required the withdrawal of the occupation forces from all Lebanese territory.

Several years later, pivotal events in Lebanon pushed the Hezb to the forefront of political activity. In 2005, while the United States was mired in the Iraqi quagmire, a plan to end the Bashar regime's hegemony over Lebanon was being hatched in Lebanon. It was concocted by former Prime Minister Rafique Hariri, his friend, French President Jacques Chirac, his comrade, King Abdullah bin Abdulaziz, and Lebanese leaders, most notably Druze leader Walid Jumblatt.

Despite the Bashar regime's and its ally, Hezbollah, attempting to thwart this plan by assassinating Hariri, the Syrian army was forced to withdraw in April of that year. Hariri's assassination had the opposite effect, provoking the majority of Lebanese, particularly Sunnis, with tens of thousands gathering in massive demonstrations in downtown Beirut on March 14, to protest the assassination. This embarrassed America, which instructed Bashar to withdraw his forces from Lebanon. This propelled Hezbollah to the forefront of Lebanese politics.

At the time, America was mired in the quagmire of Iraq following its invasion, and amidst the alliance of other major powers against it, and found Lebanon slipping from its grasp in favour of European influence, America, in agreement with Iran, pushed its Hezb to enter power. This was not to hand Lebanon over to Iran. Instead, it was to create a balance with the powers cooperating with Europe, and prevent them from monopolizing Lebanon until they made their final decision. Since then, what is

known as the “March 8 Alliance” emerged, led by Hezb’s party, versus the “March 14 Alliance,” led by the head of the Future Movement, Saad Hariri, son of Rafik Hariri. Lebanon remained captive to this balance and conflict between the two alliances until 2016, when the March 14 Alliance fell apart and actual power in Lebanon fell to the Hezb and its allies.

In 2015, after years of Iran providing invaluable services to America, most notably Iran’s significant contribution to suppressing the popular revolution in Syria and supporting the Assad regime, and at a time when America was deciding to reduce its burden in the region to focus on confronting China in the Far East, the Democratic Obama administration reached a nuclear agreement with Iran, as part of a deal that included a number of contentious issues between the two countries. One of the consequences of this understanding was that Obama agreed to delegate power in Lebanon to Iran’s Hezb. America then instructed Future Movement leader Saad Hariri, who held the largest bloc in parliament at the time, and was considered the leader of Lebanon’s Sunnis, to agree to the election of Michel Aoun, an ally of Iran’s Hezb, as president of the republic, after nearly two and a half years of the position being vacant. He was elected in 2016.

Not only did the Hezb assume the presidency, but Hariri also made a concession to the Hezb by agreeing to amend the electoral law. The elections resulted in the Hezb and its allies winning an absolute majority in parliament in 2018, while the Sunni-affiliated Future Movement bloc significantly declined in size and influence. Some Iranian officials declared at the time that Iran’s empire had reached the shores of the Mediterranean. Indeed, the Hezb’s euphoria after these elections reached its peak, as it felt it had become the undisputed power broker in

Lebanon, surpassing all other political forces, along with its possession of a military force comparable to the official Lebanese Armed Forces. The Hezb had long leveraged this power to confront anyone who posed a threat to its interests and influence, in any way. However, the Hezb's dominance of official power was contingent on the durability of the alliance on which it relied. The power the Hezb held was based in three factions: one represented by the Hezb itself, the second by Michel Aoun's faction, and the third by Saad Hariri's faction. If one of these factions were broken, the coalition would collapse, and the Hezb's hold on power would collapse, or at least its grip would loosen. This is what actually happened later, specifically in 2019.

A long time passed after this understanding between the Iranians and the Obama administration before Trump took office in early 2017, reversing the understandings achieved by his predecessor with Iran. Trump immediately unilaterally withdrew from the nuclear agreement and many of its provisions, re-tightened the economic blockade against Iran, and even humiliated it by assassinating the head of its military axis in the region, Qassem Soleimani in 2020. As for Lebanon, the first signs of Trump's reversal of this understanding came when he rushed to reap the harvest prematurely, instructing Saudi Arabia's ruler, Bin Salman, to detain Lebanese Prime Minister, Saad Hariri, and force him to submit his resignation via a video message from Riyadh, in his haste to break Tehran's hold on Lebanon. It was clear that Trump took this step without coordination with American constitutional institutions, the deep state, or even his then-Secretary of State. International pressure, spearheaded by France, led to Hariri's release, his retraction of his request to resign, and his continued tenure in office for two more years, before resigning at the behest of the Trump administration itself.

In 2019, after signs of a financial collapse appeared in Lebanon. France, as usual, called for an international conference to support Lebanon financially, under the title of the CEDRE (Conférence économique pour le développement et la réforme avec les entreprises (Conference for economic development and reform with the private sector). The conference raised approximately \$12 billion to be injected into the Lebanese economy to prevent its collapse. However, the United States pressured donor countries to postpone disbursing their voluntary contributions until Lebanon took serious measures to combat the corruption that enables thieves in power to plunder these funds. Naturally, withholding these funds led to the financial collapse that America wanted for Lebanon in order to put an end to the power of Iran's party. The early signs of a financial collapse in Lebanon led to massive protests in all major cities, blocking international roads in what resembled a popular revolution. This created the conditions that prompted Hariri to resign from his government, under the pretext of complying with the will of the people.

The Shiah duo, Nasrallah and Berri, as well as their ally Michel Aoun, were unable to conceal their deep anger and confusion at the sudden resignation of their ally, Saad Hariri, who had been a key pillar of their era. All their attempts to persuade Hariri to reverse his resignation failed, and the alliance upon which the party had relied to seize power in Lebanon unravelled. The resignation of Hariri's government exacerbated the financial collapse to the point that the Lebanese pound lost 95% of its value. Lebanon plunged into political, economic, and security chaos as demonstrations and protests intensified, often marked by significant violence, resulting in scores of deaths and injuries. The American group immediately began promoting the

nomination of a neutral prime minister for a government composed of technocratic ministers, unaffiliated with any of Lebanon's influential political movements. Then, after the end of President Michel Aoun's term in early November 2022, and Parliament's inability to elect a new president due to the new balance within it, resulting from the Future Movement's withdrawal from its alliance with Hezbollah and the Aounist movement, the United States instructed opposition MPs to call for the election of a neutral president. The Army Commander General, Joseph Khalil Aoun, was, and remains, the most prominent and serious candidate. However, Iran's Hezb remained committed to its candidate, Suleiman Franjieh, until the Hezb received that devastating strike at its head last September. More than two years have passed since Lebanon was without a president, and it is run by a caretaker government, that resigned about two and a half years ago. All these circumstances rendered the Lebanese entity a tattered rag. Yet, Hezbollah showed no flexibility in giving up its authority, hoping for a deal between Washington and Tehran that would maintain its upper hand. The situation worsened further with the Al-Aqsa Flood operation in Gaza on October 7 of last year, forcing Hezbollah to declare what it called a "war of support." This war neither enriched nor spared the people of Gaza from the crimes of the Jewish occupying entity. Its sole purpose was to maintain Tehran and its Lebanese Hezb's leadership of the Axis of Resistance. The arrogance of Iran and its Hezb suggested to them that the Jewish entity would not add a war with the Axis to its war in Gaza, given the Axis's balance of terror and deterrence with the Jewish entity.

However, Iran and its Hezb's position grew increasingly precarious as the regime's assassinations of their military leaders in Lebanon, Syria, and Iran itself escalated, without the Axis

daring to mount an appropriate response. This was followed by the major shock between September 17th and 27th, the ten days that witnessed the bombing of thousands of Hezbollah members carrying pagers and walkie-talkies, followed by the assassination of the party's Secretary-General, Hassan Nasrallah. Neither Iran nor its Hezb would have imagined that America, with its democratic leadership, would take this monumental decision and deliver a devastating blow to the Hezb's power in Lebanon.

This devastating, massive strike, followed by a devastating war that razed entire Shiah villages to the ground, and targeted all of the Hezb's leaders for elimination, is proof that the decision is far bigger than the occupying entity itself. America's supportive stance in this ferocious war is confirmation that it is the state actor that decided to break the back of the Hezb, to which it had handed power in Lebanon only a few years earlier. It has once again reverted to the demands it had been putting forward since the fall of the Hariri government in 2019, and the presidential vacuum in 2022: the election of a president, and the appointment of a prime minister of its own choosing, and the formation of a government of technocratic ministers, with no connection to the Lebanese political environment. This time, however, it is under the scorching heat of destruction, killing, and displacement, in addition to efforts to undermine the Hezb's military capabilities and remove its threat from the Jewish entity on the border with occupied Palestine.

The most important question now is: What made the United States, even after Trump's defeat in 2020, and the Democratic Party's return to the White House, continue working to eliminate Iran's Hezb in Lebanon, after handing it over hand-to-hand, and even decide to eliminate its military power and undermine its political structure by killing all its leaders? The answer lies in

several political factors, the most important of which are the following:

1. Iranian hegemony in the region has expanded to the point of becoming a regional empire, with its influence extending into Iraq, Syria, Lebanon, Gaza, and Yemen. This has heightened the arrogance of the region's revolutionary hawks, making them ready to rebel against many American decisions in the region, most notably Soleimani, whose assassination came at the beginning of 2020. It is therefore incumbent upon the United States to reduce Iranian influence and restore it to its natural level, as determined by it. One might ask: Didn't the United States bring them this vast influence in the region? The answer is: Yes, it did. However, this was not part of a prior strategic plan to establish a vast empire for Iran in the region. It is not within the rationale of colonialist powers to establish regional empires that possess the capabilities to compete with and oppose them, or at least outmanoeuvre them, in their areas of influence. However, the repeated instances of failure, and factors of necessity in the region, have forced the United States to delegate many of its tasks to Iran. America failed in Iraq after the 2003 invasion, and the world's powers rallied against it. This failure served to increase Iranian influence there. It failed to maintain Lebanon under the guardianship of its agent, Bashar, in 2005, so it sought Iran's help against the pro-European forces. It failed to crush the Syrian revolution between 2011 and 2013, so it sought help from Iran and then Russia.

These years represented an opportunity for Tehran to expand its influence in the region and strengthen its military power. In the eyes of the Americans, this extensive reliance on Iran was a necessary and temporary phase dictated by those circumstances. When those circumstances ceased, the former state was obliged

to reduce its influence and trim the wings it had extended across the region.

2. The American decision to reduce Iran's influence was not intended to return to the regional order that prevailed before this expansion, that is, the order established by Britain and its ally France after World War I, based on the Sykes-Picot agreement and its sister agreements. Instead, its goal was to complete the project begun by the neoconservatives in 2003 when they occupied Iraq and began a plan to divide it federally into sectarian, denominational, or ethnic cantons. They were planning to occupy more countries in the region to implement the same scenario, but they failed at the time due to the entire world rallying against them. They sank into the Iraqi quagmire, and their control over Lebanon was weakened in 2005. Then came the Arab revolution at the end of 2010, which spread to Syria in March 2011, becoming their primary concern. However, the division that Syria has become between local, regional, and international powers, along with the deliberate displacement of millions of its Muslim majority, has tempted the United States to return to its partition project once again. Ash-Sham, its Syria, along with Iraq, is now ripe, in the eyes of the Americans, for an American restructuring on the ruins of the Sykes-Picot formula, by dividing its countries along ethnic, national, sectarian, and religious lines, under titles such as federalism or administrative decentralization. This comes after the United States and its allies transformed the Sunni Arab majority into a minority like all other minorities there.

3- The United States reversed its decision to partially withdraw from the region, devoting itself to China, and strengthening its influence in the Far East. After attempting to engage China in a Cold War with itself and its allies, and failing to persuade Russia to join this project, it sought to de-escalate

relations with China and ease tensions between them. The Biden administration then decided to discipline Russia by involving it in the Ukrainian war and undermining its relationship with Europe. Undermining this relationship led to Europe being involved in a gas shortage crisis, as Russia was the primary, if almost sole, source of gas supply to Europe. The United States was keen to secure an alternative source of Russian gas for Europe to sustain its independence from Russia and, consequently, to isolate and weaken Russia economically. So, what is the alternative source of gas for Europe? It is the Eastern Mediterranean. Now, this brings us to the next point.

4- For years, the Eastern Mediterranean region, the coasts of Syria, Lebanon, and Palestine have begun to acquire a new meaning in the eyes of major powers, led by the United States. In addition to these countries being adjacent to the Jewish occupying entity, which makes them strategically dangerous, and in addition to their important commercial position as the gateway to Western Asia, overlooking the Mediterranean and Europe, they have also, in recent years, become among the countries with the largest gas reserves. Their perception has become similar to that of the oil-rich Gulf states, and they have even surpassed those countries due to their proximity to the European continent, a continent in dire need of an alternative source of Russian gas, which has been cut off since the outbreak of the Russian-Ukrainian war in 2022.

The United States has been actively pursuing the demarcation of the maritime borders between Lebanon and the occupying entity to secure the flow of gas from the Karish field, which is close to Lebanese territorial waters. Indeed, gas began flowing immediately after the Lebanese authorities signed this treacherous agreement, which was approved by Iran's Hezb and

followed indirect negotiations with it. However, this field only meets a small portion of the European market's gas needs. Europe is looking forward to establishing more gas extraction platforms in the Eastern Mediterranean, including Lebanon. The French company Total, along with other partners, began exploring for gas off Lebanon's southern coast under contract with the government dominated by Iran's Hezb. However, the United States interrupted the process by pressuring Total to withdraw, claiming that the exploration had not resulted in any gas discoveries. America does not want Lebanon, which is controlled by Iran's Hezb, to achieve this gain. Instead, it wants to further weaken and pressure the Lebanese entity, until it seizes its authority and changes its system to bring it under its direct control. It can then, through an agent authority, oversee gas extraction, award contracts to companies, and distribute shares. This would make it the one controlling the supply of gas to Europe after this had been a privilege of Russia for decades.

This is the reality of what is happening in the region. The war raging in Gaza, the West Bank, and Lebanon for more than a year is merely the continuation of a devilish plan whose implementation attempts began in the early 21st century. The United States, with both its Republican and Democratic wings, now believes that the time has come to complete this plan and declare a "New Middle East", which, since the invasion of Iraq, has been said to be sketched in blood. These criminal wars and devilish plans that America is implementing in our countries in collusion with its international, regional, and local allies will continue to shed our blood, destroy our cities, displace millions of us, violate our honour, and plunder our wealth unless the Ummah rises up in an aware uprising to free itself from the grip they have tightened around our necks. This grip is nothing but the

tyrannical and mercenary regimes that have ruled our lands and transformed them into huge open prison camps for decades. This is so that we may establish on its ruins a state that belongs to us and to our Deen, Islam, to which we belong. A state that upholds the sovereignty of Shariah, and embodies the authority that Shariah has entrusted to us by appointing an Imam to whom we pledge Bayah allegiance to hear and obey, so that our entity, identity, personality, decision, and the fortress in which we take refuge, are all restored to us.

The Messenger of Allah ﷺ said, «إِنَّمَا الْإِمَامُ جُنَّةٌ، يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ» **“The Imam is a shield, behind whom Muslims fights and by whom Muslims seek protection.”**

Humanism is a Satanic Call to Abolish Religions

(Translated)

<https://www.al-waie.org/archives/article/19803>

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Ayman Salah – Palestine

The United States is not satisfied with its colonialist capitalist policies in its relations with the world alone. America also seeks to spread cultural agendas, and leads satanic campaigns that collectively represent a new religion. Its main tools in promoting these agendas are the United Nations and the international organizations and institutions affiliated with it. It uses international agreements related to political, economic, and social life, as well as civil society organizations and non-governmental organizations (NGOs), as means to embed its cultural ideas deep within societies.

In a previous article published in Issues 438–440 of Al-Waie Magazine entitled “The United Nations Calls for a New Global Religion That Unites All Faiths,” I outlined the main features of the new global religion that America and the United Nations want to impose on the world. It is based on the creed of pantheism (the unity of existence), adopts the idea of religious pantheism as a mode of worship, and seeks to replace the social system, or personal status laws, with sexual libertinism and chaos.

In this article, we address the concept of humanism, considering it the bond that America and the United Nations

want to establish among people in place of the bond of faith in religion. They seek to make this idea shape how people view one another, regulate relationships between individuals in public life and between individuals and the state, and determine each country's perspective and stance toward other nations and peoples.

It is important to first clarify that the term "humanism" (الإنسانية) is different from the term "humanity" (الإنسانية), even though some advocates of humanism use the term "humanity" or "humanist doctrine." Humanitarianism is a value that holds significance in Islam, and Islam commands its realization. However, the value of humanitarianism is not a religion that defines what is good or evil, nor is it a foundation upon which thoughts are built. Humanism, on the other hand, is a concept that contradicts religion. In fact, humanism is intended to replace religion. Therefore, it is essential to be cautious and not to confuse these terms.

Humanism is an ancient concept, and the meanings associated with it have evolved over time. For this reason, it is difficult to provide a single, precise, and comprehensive definition of the term. Humanism goes beyond merely addressing the humanitarian aspect. It adopts its own worldview, based on the centrality of the human being in existence. It emphasizes the value of the human as the center of the universe, and from this centrality, all thoughts must be derived to serve the human being and liberate him from any constraints that limit his freedom, including religious teachings and laws. This has sparked numerous and intense objections against it.

Arab humanist scholars attempt to trace the roots of humanism within Islamic heritage, claiming that this tendency

existed in early Islamic tradition, and was not solely a product of the Western Renaissance. They argue that it is a shared aspect of human thought throughout history, even if expressed in different forms. They cite certain texts, correspondences, and treaties written by some Muslim Khulafaa' (Caliphs) as evidence among them, the famous letter of Imam Ali ibn Abi Talib (ra) to his governor Malik al-Ashtar, whom he appointed over Egypt. They cling to a particular phrase from that letter, الرعية صنفان؛ إمّا أحرّ لك في الدّين وإمّا نظيرُ لك في الخلق "Citizens are of two types: either your brother in the Deen or your equal in creation."

The frequent references by humanist thinkers to the stances and statements of prominent historical Islamic figures reflect their emphasis on the human value that Islam commands to uphold. However, this does not indicate the presence of modern humanist thought among Muslims. Although Islam affirms the humanitarian value, it did not instruct that this value be made a foundational concept for defining relationships between people or for determining societal systems and legislation. There is no evidence that any Khalifah (Caliph), alim, thinker, or philosopher in Islamic history treated the value of humanity as a Deen, or as a foundation for thoughts, or as the basis for human relations, as is established in contemporary humanist thought.

Researchers of humanism, whether advocating for it or critiquing it, often seek to trace its historical origins and determine where and how the idea first emerged. However, I do not see much benefit in delving into the historical origins of this concept. What truly matters today is understanding what modern humanist thought has settled upon, so that we may grasp the dangers of this ideology and how to guard against it. What concerns us is the set of ideas being promoted by humanists today around the world, including in the Islamic world.

Perhaps the most concise summary of humanist thought can be found in the work of the British humanist scholar Stephen Law, in his book “Humanism: A Very Short Introduction” published in 2011 and translated into Arabic in 2016. In it, Stephen Law outlines the key ideas upon which humanists generally agree. In his essay, “What is Humanism?” published on 7 January, 2014, stated that “most of those who organize under the banner of Humanism would accept the following minimal seven-point characterization of their world-view,” and continued to state as follows:

“1. Humanists place particular emphasise on the role of science and reason. They believe that, if we want to know what is true, reason and science are invaluable tools – tools we should apply without limit. No beliefs should be placed beyond rational, critical scrutiny.

2. Humanists are atheists. That is not to say that they must be atheists in the positive sense, however. Humanists need not deny there is a god or gods. But they do not sign up to belief in a god or gods. Humanists tend to be similarly sceptical about the existence of other supernatural agents of the sort that many religions suppose exist, such as angels and demons.

3. Humanists suppose that this is very probably the only life we have. There is no heaven or hell awaiting us. Nor are we reincarnated.

4. Humanists usually believe in the existence and importance of moral value. Humanists tend to have a particular interest and concern with moral and ethical issues. Most Humanists believe that actions can be objectively morally right or wrong. They therefore deny that the existence of objective moral values entails the existence of God. So far as knowledge of right and

wrong is concerned, Humanists place strong emphasis on the role of science and/or reason...

5. Humanists emphasize our individual moral autonomy and responsibility. They insist each individual must ultimately take responsibility for making moral judgements, even if that judgement is that that individual ought to stick with the moral framework handed to them by a tradition or community. They suppose that, convenient though it might be if we could each could hand over responsibility for making tough moral decisions to some external religious, political or other leader or authority, that cannot be done (except perhaps in some very special cases)...

6. Humanists are secularists in the sense that they favour an open, democratic society and believe the State should take neutral stance on religion. The State should not privilege religious over atheist views, but neither should it privilege atheist views of those of the religious. Humanists believe the State should protect equally the freedom of individuals to hold and promote both religious and atheist points of view...

7. Humanists believe that we can enjoy significant, meaningful lives even if there is no God, and whether or not we happen to be religious..."

Stephen Law mentions that there are other views commonly associated with humanism, but not necessarily embraced by all humanists. Instead, they may critique or reject them. These include, in his words:

"Speciesism. Humanists, as defined above, are not obliged to believe that only human beings matter, morally speaking....

Utilitarianism. Many Humanists are drawn to some form of consequentialism, and some would probably describe themselves as utilitarians. True, almost all Humanists believe that happiness and suffering matter, morally speaking, and should certainly be taken into account when weighing up ethical questions...

Scientism. Some Humanists embrace scientism – the view that every meaningful question can in principle be answered by application of the scientific method...

Naturalism. Humanists are not obliged to embrace naturalism, the view that the natural/physical reality is the only reality there is, and/or that the natural/physical facts are the only facts that there are..."

Stephen Law affirms the conflict between humanism and religion, and highlights the eagerness of humanists to build relationships with religious individuals and institutions in order to facilitate the achievement of secular humanist goals. He asserted,

"Many Humanists would go further and insist that, in some respects, our lives may become rather more meaningful in the absence of gods and/or religion. Some argue that religions can sometimes act as an impediment to our leading meaningful lives by, for example, leading us not to think hard about the Big Questions; forcing us to live a certain way out of fear cosmic punishment; and/or wasting our lives promoting false beliefs because of a mistaken expectation of a life to come... The thought that religion is a necessary underpinning for morality is also contradicted by history... Moreover, while religious belief may be a powerful social adhesive, it comes with risks attached... While there can be benefits to religious belief, and there are plenty of anecdotes about people whose lives have been dramatically "turned around" by religion, there would also

appear to be benefits to a more Humanist approach to moral education and raising moral citizens.”

These are the prevailing humanist thoughts among Western humanists, and they are the very same ideas being promoted in the Islamic World under various other campaigns that oppose Islam. These thoughts have preachers and advocates within the Muslim world. Many openly promote them under the banner of the humanist doctrine, while others do not explicitly declare their adherence to humanism, but knowingly or unknowingly promote humanist thoughts as part of other movements that aim to undermine Islam, such as the call to reform religion, or reinterpret religious texts through a modernist lens.

Those who call for humanism from within the Muslim community often recycle the language and concepts that define humanism, but they try to appear as though they are not opposing Islam or rejecting its rulings. Some may believe in Allah and identify as Muslims, yet they avoid discussing matters of creed in terms of Iman and evidence, or rejection and denial. They call for abolishing the Islamic bond of Aqeedah (doctrine) and establishing instead a bond based purely on humanism. They strongly criticize anyone who insists that religious creed is the correct basis for human relations, and see no problem in confining Iman merely to the heart.

They advocate for excluding the divine Deen from consideration in any aspect of human relations. In their view, humanism is the new “religion” that will put an end to wars. Through this “religion,” peace will prevail among nations, the wounds caused by wars and religious conflicts will be healed, and societies will be driven toward material progress.

Among the contemporary figures who promote and theorize humanism is Mohammed Arkoun (from Algeria), who writes his ideas in French, as he is part of the Western intellectual framework. Another is Abdel Rahman Badawi (from Egypt), the author of "A History of Atheism in Islam." Also among them are Rasoul Mohammed Rasoul and Mohammed Habash, the latter being a student of his uncle, his wife's father, Sheikh Ahmad Kaftaro, who served as the Mufti of Syria under the Ba'athist regime for four decades.

There are other humanist advocates as well, but Mohammed Habash is perhaps the most vocal proponent of humanism in the Islamic World. He persistently promotes humanist ideas that are in clear conflict with Islam. A review of his views reveals just how dangerous and deviant humanist ideology can be.

Humanists who affiliate themselves with Islam adopt the seven core humanist principles summarized by Stephen Law, along with several other ideas commonly associated with humanism. However, they face a challenge when it comes to atheism and agnosticism, which are central to Western humanist thought. To reconcile this, they classify belief in God, atheism, and agnosticism all as forms of subjective, faith-based acceptance. As a result, believing humanists do not rely on conclusive rational evidence to affirm their faith. They are content with emotional or instinctive belief without examining evidences, arguing that since atheists and agnostics exist, they too must have some form of justification for their stances, and that all such stances in faith must be respected.

These believing humanists selectively adopt from religion only what aligns with humanist ideals and reject what contradicts them without applying any scholarly or methodological standards

in accepting or rejecting religious texts. For instance, Mohammed Habash claims to believe in Allah and in Islam. He reads the Qur'an and cites verses that suit his narrative, interpreting them according to his own perspective. He accepts certain hadiths and rejects others not based on Shariah juristic principles such as the strength of the chain of transmission or linguistic interpretation, but solely based on whether they conform to humanist thinking. For him, the only criterion is compatibility with humanist ideology.

He has no problem with atheism and sees no issue in criticizing religions, including Islam, considering this part of the freedom of expression that he champions. He views "human brotherhood" and "national unity" as bonds that connect him with polytheists and atheists alike.

In Mohammed Habash's book "Neighbors on One Planet", under the chapter titled "Neighbors: Muslims and Communists", he writes, "Workers of the world, send blessings upon the Prophet..." It is a deliberately provocative title to discuss common ground between Islam and communism. He then describes his participation in an event hosted by the leadership of the Communist Party in Syria, where he gave a speech including the statement, "I am not here to preach a red Islam, nor do I claim that our communist comrades have become devout and started organizing pilgrimage groups. But I insist that what unites us is far greater than what our enemies believe. And without hesitation, I say: prayer, fasting, pilgrimage, and zakat are conditions for entering Paradise. However, they are not conditions for entering the homeland. The homeland belongs to all its children. Let us work together to build the earth and leave the matter of judgment to Allah."

Mohammed Habash [1] has written several books promoting humanist thought, which he refers to as “the humanist doctrine.” He has also published many of these ideas in articles in Arab newspapers, on numerous programs aired on Arab satellite channels and radio stations, as well as on his Facebook page. Among his books are: “The Humanist Doctrine in Islam,” “Islam Without Violence,” “The Democratic Prophet,” “A Prophet for Humanity,” “We Share More Than We Think,” “Islam Without Wars,” “Corporal Punishments and Human Dignity,” “Neighbors on One Planet,” and many others. In nearly all of these works, he repeats the same humanist ideas.

From the titles of his books and a close examination of his statements, it becomes evident that Mohammed Habash’s works are saturated with Western humanist ideas, as summarized by Stephen Law. He claims that the commonalities between religions are greater than their differences and rejects the concept of the “Saved Sect”—the belief that after the mission of Muhammad ﷺ, no one enters Paradise except those who believe in and follow him. According to Habash, all good people regardless of which religion they follow, even if they are atheists are among the people of Paradise.

In his book “The Humanist Doctrine in Islam” (2021), he writes, “I am convinced that Allah does not wrong even by the weight of a mustard seed, whether it is a Muslim or a non-Muslim, and if it is a good deed, He multiplies it and grants a great reward from His bounty.”

He strongly criticizes what he calls the “culture of hatred widespread among Muslims.” In his view, a Muslim should not hate or dislike a disbeliever merely for their disbelief. He rejects the concepts of loving and hating for the sake of Allah, insisting

that love and hatred should not, from a humanist standpoint, be based on one's belief or creed. Rather, disapproval or dislike should be due to one's actions and behaviors.

He also opposes the Islamic concept of *al-wala' wa-l-bara'* (loyalty to believers and disavowal of disbelievers). He harshly condemns preachers who focus on this concept or include the idea of disavowing disbelievers and showing loyalty to believers in their sermons, lectures, or writings.

In "The Humanist Doctrine in Islam", he states, "The idea of the human family and the brotherhood of the children of Adam must be manifested by promoting human fraternity, reducing wars, and spreading peace."

He expresses this idea through various phrases, such as, "All of humanity are the dependents of God and one family under Him."

In his framework, human brotherhood takes precedence over the brotherhood of faith, and over the principle of *al-wala' wa-l-bara'*.

Like Western humanists, Mohammed Habash places strong emphasis on elevating the value of the human being to a central, even supreme position in existence to the extent that prophethood itself, in his view, exists for the sake of the human being. He frequently states that "the human is God's main project on this planet."

In his book "The Humanist Doctrine in Islam," he writes, "There has never been a religious or political movement in history that did not speak of the human being as the essence and ultimate goal. Thus, the humanist doctrine is an intellectual and social trend that can be traced across all human societies, and it

can clearly be found in all sacred texts. It is a perspective that views the human being as both the center and the goal, and considers the achievement of human happiness as the measure of true religiosity and political direction. Therefore, speaking of the human being as the center and goal is a given."

He also says, "I used to call for faith... but today I call for the human being." "The goal is not religion, but the human being."

In his book "Neighbors on One Planet," he asks, "When will we be able to decode the dialogue between those who believe in God in the heavens and those who believe in the human on earth?"

He frequently uses expressions such as "faith in God and in the human being" or "we believe in the human."

For humanists, the human being is the essence of existence and more important than religion or Shariah. In fact, according to this view, Shariah can be altered to conform to the human being's happiness and well-being, as defined by Western notions of happiness and welfare.

In his book "Women Between Shariah and Life," Mohammed Habash argues that Islamic Shariah rulings contain clear and harsh discrimination against women, such as those concerning guardianship, testimony, and the prohibition of travel without a mahram (male guardian). He believes such rulings place women under oppressive male guardianship. He also claims that the current marriage and divorce system, as prescribed by personal status laws, shows a blatant imbalance in gender equality and women's rights, and calls for bold *ijtihad* (independent reasoning) to restore women's rights and human dignity.

He criticizes the imposition of the hijab on women. Notably, when discussing hijab, he does not distinguish between hijab, jilbab, and niqab. He writes, "The jurists unanimously agreed that the hijab is a noble Islamic etiquette."

He then poses the question, "Is the command to wear the hijab an obligation or a recommendation?"

And he answers, "We choose to consider it a recommendation!"

He concludes, "In summary: we should leave the matter of hijab to the woman. It is her choice, her freedom, and her responsibility. We should explain to her the religious facts and let her know that religion is ease, not hardship; mercy, not punishment. My message is that we should respect both the veiled and the unveiled, and we should call respectfully for modesty and chastity without extravagance, and we must make religion more accommodating for people."

Humanism rejects the punishments prescribed in Islam particularly the hudud (fixed penalties) on the grounds that they are harsh, inhumane, and incompatible with free rational choice, innate human nature, the higher values of religion, and human rights. In his book "The Humanist Doctrine in Islam," Mohammed Habash writes, "Perhaps the most problematic aspect in presenting the humanist doctrine in Islam is the issue of the harsh hudud punishments, which involve torturing the body, such as execution, crucifixion, stoning, and amputation. These are extremely severe penalties that cannot be understood within a humanist framework because they are not intended to reform the offender, but rather to destroy them entirely or partially. They are typically justified on the basis that the destruction of one individual leads to the reform of society, thus achieving a

humanist outcome in the end, even if the immediate result appears to be torture and cruelty.”

Since abolishing the hudud contradicts clear and established Islamic Shariah rulings, Habash attempts to support his call for their abolition by claiming that such a move was made by prominent early figures like Umar ibn al-Khattab (ra) and Umar ibn Abdul Aziz, and that this is the view of some of the greatest ulema in Islamic history.

Habash states, “Many people think that the call to change the hudud—from flogging, stoning, amputation, and crucifixion to rehabilitative punishments—is a concern of Westernized secular movements... and religious leaders still view such a call as disbelief in what Allah has revealed... In my new book ‘Justice, Not Revenge’, I documented fifteen clear positions from eight of the most prominent ulema in Islamic history, who explicitly called for the suspension of corporal hudud punishments and the transition to rehabilitative penalties.”

Humanists adopt secular democracy, and Mohammed Habash proudly identifies as a secularist who advocates for democracy even going so far as to describe the Prophet Muhammad ﷺ as a “democrat.” He calls for freedom of expression, even when it includes rejection or criticism of Islam. According to humanists, democracy arises from the innate virtues and values of human nature. Since they claim that human nature is naturally inclined toward monotheism (tawḥīd), they consider democracy to be part of the true religion.

Habash quotes his teacher, Jawdat Sa‘id, as saying, “Democracy is a form of pure monotheism and an expression of the upright religion.”

Humanists argue that critics of religious belief must be cautious in the tone and manner of their critique, ensuring that it does not come across as mockery, or personal ridicule, of those who hold religious beliefs.

Humanism views individual morality as a purely rational matter that requires no religious justification. Human reason or science can independently determine what is moral, based on human experience across different peoples and cultures. Humanists acknowledge that people vary in their moral insight; some may possess broader moral knowledge, making them more trustworthy judges of right and wrong. Certain individuals might have important moral wisdom, and some of that wisdom may even be found in specific texts.

When Mohammed Habash wrote about morality in his article “On the Theology of Ethics... A New Vision,” his discussion focused entirely on the experiences of philosophers throughout different eras and regions, without citing any religious texts. He went further to claim the right to critique Islam and the Qur’an in the realm of ethics, because Islam treats morality as divine commands and prohibitions, with consequences of reward or punishment in the afterlife.

Habash argues that this focus on reward and punishment represents a regression in the concept of ethics, reducing it to a material transactional exchange. He views religious reward as driven by physical, instinctual desires such as sex, pleasure, wine, and intoxication and sees religious punishment as irrational cruelty. In his article, he writes, “We truly need a tour through moral philosophy as presented by the Enlightenment philosophers, and then we must reflect on the regression we brought upon ourselves when morality became a purely

transactional system, conditioned by reward or punishment. Rewards took the form of bodily, instinctual desires sex, pleasure, wine, and drunkenness. As for punishment, it strayed far into a cruel realm, where skins are flayed, only for the angels of torment to replace them with new ones so the condemned can continue to suffer for eternity, forever and ever.”

Humanism rejects Jihad, particularly Jihad al-Talab (offensive Jihad), because humanism is a religion of nonviolence. From the humanist perspective, Jihad constitutes a form of violence especially Jihad al-Talab, which is associated with concepts they deem “inhuman,” such as Jizya (tax for non-Muslims under Muslim rule). They claim it directly contradicts what they describe as the core values of Islam: justice, mercy, and benevolence.

According to their argument, Jihad al-Talab is no longer applicable in the modern world, since freedom of religion exists globally, and Muslims can spread the message of Islam peacefully through wisdom and kind preaching, especially using modern technological tools. They argue that today’s reality renders offensive Jihad obsolete.

In the introduction to his book “Islam Without Violence,” Mohammed Habash writes, “Nonviolence is a magical word, with followers, prophets, and saints in every land. Yet here in the East, it is persecuted, treated as an idea that contradicts hudud (Islamic legal punishments) and Jihad. Islam is seen as following the logic of ‘an eye for an eye,’ and that ‘killing is the best deterrent for killing.’ Verses such as ‘In retribution, there is life, O people of understanding,’ and ‘Fight the disbelievers entirely as they fight you entirely,’ and ‘When you meet those who

disbelieve, strike their necks,’ and ‘Fight them until they submit’ these are invoked.”

He concludes from this that Jihad al-Talab is a form of violence that has no justification.

And as you, dear reader, can observe from the quote above, Habash subtly undermines divine Islamic Shariah rulings, Qur'anic verses, and Prophetic hadiths by portraying them as contrary to modern humanist ethics.

It is worth noting that the religion of Humanism contradicts Darwinism. Darwinism is based on the concept of the struggle for survival, which is an inseparable part of its theory, where the fittest or strongest survives. It considers human beings to be just like other living creatures, and assumes that conflict between human groups of different racial origins is inevitable, so that the groups with superior traits can dominate. Therefore, conflict and violence are central components of Darwinism, which stands in direct opposition to the principles of Humanism.

In conclusion, what has been presented outlines the core principles of Humanism. Upon examining them, it becomes clear that Humanism constitutes a religion that seeks to replace all others, particularly Islam. It openly admits to excluding religions, which means it is, by nature, a doctrine of disbelief (kufr). It equates the true religion with abrogated and distorted ones, places belief and atheism on the same level, and rejects divine revelation as a source of authority in life. It denies Islamic laws that are firmly established by conclusive evidence in both transmission and meaning.

The real danger lies in the promotion of partial humanist thoughts that often deceive ordinary Muslims, who may not

realize that such thoughts are part of a larger ideological system rooted in Humanism. The way to confront this is by refuting these partial ideas and reaffirming the centrality of Islam which is what Humanism seeks to undermine.

Finally, it must be stated that Humanism can never be practically applied as a cohesive social system, it remains a misguided individual phenomenon, often carrying contradictory ideas even outside the framework of Humanism itself. While humanists preach love, and claim to harbor no malice toward anyone, their slips of the tongue often reveal what lies hidden in their hearts. True love cannot exist without hating its opposite and this becomes clear in the way they speak about Muslims who reject humanist ideology and hold firmly to the Shariah as it was revealed by Allah ﷻ.

This all shows that Humanism is nothing more than a purely satanic illusion. It can never manifest in collective reality. Instead, it is a gateway to kufr (disbelief), disguised with attractive and embellished rhetoric, deceiving only those who “take the devils as allies instead of Allah and think that they are rightly guided.”

As Allah ﷻ says, * **﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ﴾** * **يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ﴾** **“And so We have made for every Prophet enemies, devilish humans and jinn, whispering to one another with elegant words of deception. Had it been your Lord’s Will, they would not have done such a thing. So leave them and their deceit.”** [TMQ Surah Al-An'am 6:112].

Footnote:

[1] In 2010, Habash was awarded an honorary doctorate by the University of Craiova, one of the oldest and most prestigious universities in Romania. This honorary degree is granted only once every two years. The university awarded this honor to Dr. Mohammed Habash in recognition of his research and efforts in interfaith dialogue—particularly his book “The Biography of Prophet Muhammad”. The university translated the book into Romanian and designated it as required reading for students in its theology faculties.

Prerequisites for Political Understanding and Policymaking (Part 1)

(Translated)

<https://www.al-waie.org/archives/article/19807>

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Luqman Harzallah

Introduction

Politics in Islam is siyasah which means looking after affairs. Therefore, in a sense every individual is a politician, as every person takes care of their own affairs or the affairs of those under their care. However, the mind does not turn to this reality when the term “politician” is used. This is because a person who takes care of his own affairs only has no influence beyond his own affairs, and his thoughts do not extend beyond his needs. Instead, when the term “politician” is used, the mind turns to those who look after the affairs of their nation, state, or more. These politicians’ influence extends to their nation, state, or more.

Now, politics has been defined by Westerners as the “art of the possible.” This definition is true in one regard, but false in another. If the meaning of the possible is considered the opposite of the impossible, or it means the necessary, then this description is correct. The politician does not deal with the impossible. However, if the definition means that the politician deals with reality as it is, and starts with the current reality as the basis of

what is possible, which means that he is pragmatic and a realist, then this description is false. In fact, such pragmatic politicians are dangerous to their nations if they take control of them. Their policies draw from reality alone, and their vision does not go beyond the existing reality and status quo. If the reality existing in these nations is shaped by their enemies, then they will not be able to escape the cage in which their enemies confined them to. If this reality is shaped by them, then they will not be able to advance it or preserve its goodness. Instead, they will retreat on their heels.

The politicians who elevated their nations crossed the threshold of the reality in which their nations live. They sketched out a reality for their nations that would advance them, made it a goal, and formulated policies that led them to it. Allah ﷻ Almighty has determined for us a vision of the politician who looks after the affairs of his Ummah and does not remain in the mire of corrupt reality. He is the carrier of the Islamic Dawah. Allah ﷻ said, ﴿وَمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا﴾ **“Or is he who was dead, and We gave him life, and made for him a guiding light by which he walks among the people, the same as one whose example is that of one in darkness from which he cannot emerge?”** [TMQ Surah al-Anaam 122]

The Messenger of Allah ﷺ was the best example of this. When he ﷺ was sent, he was sent to a people who had been hostile against each other and shed each other's blood, yet they were humiliated by the Persians and the Romans. So the Messenger of Allah ﷺ called them to leave their current reality, status quo, of humiliation and disgrace, and to move to a reality in which they would sit on the throne of the world. Among this is what happened when the leaders of Quraysh came to Abu Talib

complaining to him about the Prophet of Allah ﷺ. So Abu Talib asked him, and the Messenger of Allah ﷺ responded, «يا عم، أريدُهم على كلمة واحدة تدينُ لهم العربُ وتؤدِّي العجمُ إليهم الجزية» **“Uncle, I want them to agree over one truthful kalimah (proclamation), then the Arabs will obey them, whilst the non-Arabs will pay them jizyah tribute in submission.”** [Musnad Ahmad]

A politician who seeks to look after the affairs of his people and state and more than that must be able to formulate policies in order to move from the crucible of theoretical understanding to practical influence. In order to be able to formulate policies, the politician must have a political understanding of events, and a political understanding of international relations. He must have a special vision through which he looks at the world, and build policies on that basis.

Political understanding is as essential to those striving for revival (nahdah) as air is to a human being. Whoever strives for revival in the Islamic Ummah must view himself in terms of what is to come. He or she wants to establish a state for his Ummah that upholds an ideology, where this state strives to become a major power, then to sit on the throne of the world to be the foremost state in the world, and then the dominion of this Ummah will attain what Allah has provided for His Messenger ﷺ on this earth.

For all this to happen, the Muslim must strive hard to achieve it. These efforts must be coupled with his engagement in the Shariah method that leads to the establishment of his state, and his engagement in preparing himself and his community so that the state he establishes will be able to compete with the major powers of this world, and then fold them up like a page of history. This can only be achieved if the political understanding of

the one working for revival is built on sound foundations, producing true results. Otherwise, the outcome will be an illusion and a fantasy that prevents him from emerging from the corner of his home to lead the world.

The individual's transition from working for revival to leading and ruling the world with Islam requires good policy formulation. This can only be achieved through sound political understanding, good goal selection, good action leading to these goals, and good linking of action to these goals, connecting cause and effect. Therefore, it has become imperative to establish important foundations that open horizons for anyone who finds within themselves the ability to pursue this field. Understanding the necessary foundations for political understanding alone is not sufficient for mastering this field, as observation and practice are essential to achieving mastery.

Learning does not happen overnight. It requires training, patience, determination, and willpower. Learning after the need for it is more likely to ingrain knowledge in the mind and establish it in the heart. It transforms the learner into a worker and learner. This is unlike learning without purpose or need, which is like someone who spins, and unwinds what he has spun, or sows seeds, but does not benefit from what he has sown, until his crops turn yellow and are destroyed by pests.

These articles shed light on the reality of political understanding and analysis, the reality of political awareness and policymaking, and the political information required for them. Readers must realize that they will not become politicians simply by reading information. Instead, it is by taking from them what benefits them and engaging in pursuance, understanding, awareness, and influence.

I dedicate this work to the Islamic Ummah, the best Ummah brought forth for mankind. I dedicate it specifically to the carriers of the Islamic Dawah who are diligently striving for revival, and especially to the shebaab who are seeking the path of correct political understanding. I discourage anyone who reads these articles from using them to become merely a political analyst, as this will have no impact in this life, and those who ask only come to them out of curiosity. Instead, I ask everyone who reads them to use them as a means to raise the level of thinking within the Ummah and to use them as a tool of guidance, through which they can understand the political reality correctly, view it from the perspective of the Islamic 'aqeedah, and take care of the affairs of the people. And Allah is the guide to the right path.

Political Analysis

Political analysis is essential for anyone who wants to understand and deal with the political reality, and for policymakers. Therefore, political analysis is extremely important for the structure working to advance the Ummah's progress and is essential for the state. Sound political analysis protects the structure, the state, and the Ummah from the risks surrounding them, and enables them to adopt policies that ward off harm, thwart the deceit of their enemies, or help them achieve their goals.

Political analysis is the production of political opinion on emerging political events. It is based on political information and contextualized linkages. Political analysis is achieved through understanding political reality, not simply giving the mind free rein to sketch out every possible vision related to a piece of news or event. If given free rein, it moves from the framework of political analysis to one of imagination, speculation, and logical

investigation. This approach does not lead to truthful results. On the other hand, if understanding is linked to correct political concepts, it leads to truthful results. This is because politics is the action of politicians, and is built on the visions and orientations of their countries, and the natures they have been imprinted with throughout their history. Accordingly, understanding the reality of politicians, the nature of the visions and orientations their countries hold, the nature of the current event, and connecting them correctly, based on correct political concepts is considered understanding, not speculation or imagination. Instead, it is drawing a complete picture by assembling its smaller components, within a clear framework. Accordingly, if some of the smaller parts are missing, their nature can be explored by examining the adjacent parts of the picture, thus drawing the complete picture in the mind. This is political analysis.

Political analysis requires three elements: political information, constant awareness of political news, and careful selection of political news. Hizb ut-Tahrir discussed this topic in detail in a publication dated March 27, 1974, titled "Politics and International Politics." The Hizb stated that political information is, ولا سيما حقائق التاريخ، ومعلومات عن الحوادث والتصرفات والأشخاص المتعلّقة بهم من حيث الوجه السياسي، ومعلومات عن العلاقات السياسية سواء بين الأفراد أو الدول أو الأفكار؛ فهذه المعلومات هي التي تكشف معنى الفكر السياسي سواء أكان خبراً أو عملاً أو قاعدة عقيدة كانت أو حكماً، وبدون هذه المعلومات لا يستطيع المرء فهم الفكر السياسي مهما أوتي من ذكاء وعبقريّة؛ لأنّ المسألة مسألة historical information, especially historical facts, and information about events, actions, and people related to them from a political perspective, and information about political relations, whether between individuals, countries, or thoughts. This information is what reveals the meaning of political thought, whether it is news, action, a principle of belief, or a ruling.

Without this information, a person cannot understand political thought, no matter how intelligent or brilliant he is, because the issue is a matter of understanding, not intellectualization.”

The Hizb then continued to say, وأما معرفة الأخبار الجارية ولا سيما الأخبار السياسية، فلأنها معلومات، ولأنها أخبار عن حوادث جارية، ولأنها هي محل الفهم ومحل البحث، لذلك لا بد من معرفتها. ولما كانت حوادث الحياة تتغير قطعاً وتتجدد وتختلف وتتناقض، فلا بد من دوام تتبعها حتى يظل على علم بها. أي حتى يظل واقفاً على محطة القطار التي يمر منها القطار فعلاً، ولا يظل واقفاً في محطة لا يمر منها القطار الآن، بل كان يمر منها قبل ساعة ثم تغيرت، وصار يمر في محطة أخرى. “As for knowledge of current news, especially political news, because it is information, and because it is news about current events, and because it is the subject of understanding and research, it is therefore necessary to know it. Since life events certainly change, are renewed, differ, and contradict each other, it is necessary to constantly pursue them in order to remain aware of them. That is, so that one remains standing at the train station, through which the train is actually passing. He does not remain standing at a station through which the train is not passing now, but instead passed through an hour ago and then changed, and it is now passing through another station.”

Then the Hizb stated, لذلك لا بد من دوام تتبع الاخبار بشكل لازم ومتتابع بحيث لا يفوته خبر، سواء أكان مهماً أو تافهاً. بل يجب أن يتحمل عناء البحث في كومة تبن من أجل حبة قمح، وقد لا يجدها. لأنه لا يعرف متى يأتي الخبر المهم ومتى لا يأتي. من أجل ذلك لا بد من أن يظل على تتبع للأخبار كلها، سواء التي تهمة أو التي لا تهمة. لأنها حلقات مرتبطة بعضها ببعض، فإذا ضاعت حلقة فكَت السلسلة، وصُعِبَ عليه معرفة الأمر، بل قد يفهم الأمر خطأ، ويربط الواقع بخبر أو بفكر انتهى وذهب ولم يعد قائماً. لهذا لا بد من تتبع الأخبار بشكل متتابع حتى “Therefore, it is necessary to constantly pursue the news in a mandatory and consistent manner so that one does not miss any news, whether it is important or trivial. Instead, it is necessary to he goes to the trouble of searching in a haystack for

a grain of wheat, and he may not find it. This is because he does not know when important news will come and when it will not. Therefore, he must continue to pursue all the news, whether it interests him or not. This is because they are linked links, if a link is lost, the chain is broken, and it is difficult for him to understand the matter. He may even misunderstand the matter, and link the reality to a piece of news, or a thought, that has ended and is no longer valid. Therefore, it is mandatory to follow the news sequentially in order to understand politics.”

وَأما اختيار الأخبار، فإنما يحصل بأخذها، لا بمجرد سماعها. فهو لا يأخذ إلا الخبر الهام، فهو إذا سمع أن رئيس وزراء فرنسا سافر إلى لندن، فإنه يسمعه ويأخذه، ولكنه إذا سمع أن مستشار ألمانيا سافر إلى برلين، أو ذهب إلى واشنطن، أو اجتمع بالأمين العام لهيئة الأمم، فإنه يسمعه ولا يأخذه. إذ يجب أن يميز بين ما يأخذ وما لا يأخذ، وإن كان يسمع الأخبار كلها. لأن الأخذ إنما يكون للأخبار التي من أخذها فائدة، ولا يكون لغيرها ولو كانت قد تشكل معلومات. وهذا هو التتبع للأخذ لا لمجرد السماع. “As for selecting news, it is achieved by taking note for consideration, not merely listening. He only takes note of important news. So if he hears that the French Prime Minister traveled to London, he both listens to it and considers it. However, if he hears that the German Chancellor traveled to Berlin, or went to Washington, or met with the Secretary-General of the United Nations, he hears it but does not take it for consideration. He must distinguish between what he takes for consideration and what he does not take, even whilst he listens to all the news. This is because taking only the news that is beneficial for taking into consideration, and not other news, even if it may constitute information. This is the pursuance of taking for consideration, not merely listening.” End quote.

News is also taken from the mouths of politicians themselves, including leaders, foreign ministers, spokespeople

for their countries, and those working in the field of national security. The observer must be concerned with tracking the reality of these individuals, or those sent by their countries to carry out related political, military, or intelligence missions. It is necessary to know their biographies, so as not to miss any element that constitutes the complete picture.

Although political analysis is important, it is not an end in itself. Instead, it is a means to an end. Therefore, those working for the revival and those working in the state must use political analysis and become familiar with it because of its benefit in their work. Every worker for the revival of his Ummah must view his structure as the leader of the change that will be global, and his Ummah as the one whose dominion will reach the extents of the earth, that Allah has reserved for His Messenger ﷺ and the state on his Method is the state that will be the leading power in the world, and then the only power in the world.

(To be continued...)

Saudi Arabia and the Waves of Normalization After the Genocide: A New American Deal to Reshape the Middle East

(Translated)

<https://www.al-waie.org/archives/article/19809>

**Thirty-Ninth Year, Dhu al-Qa'dah 1446 AH, corresponding to
May 2025 CE**

Nasr Fayyad – Palestine

Will the Jewish entity be rewarded for the genocide in Gaza, and the displacement and aggression in the West Bank, with a new wave of normalization, led by Saudi Arabia, blessed by the Palestinian Authority, and followed by the rulers of Muslims?!

The statements issued by the new US President Trump, and the announcements made by the Saudi side, indicate that Saudi Arabia is on the path to normalization, with claims that this normalization will mean the end of the aggression in Gaza and the West Bank. This normalization aims to end the jihad on the ground, and impose surrender by force, or what Trump and the Jewish entity call achieving peace by force, including reducing the population through forced, or “voluntary,” displacement.

Normalization with Saudi Arabia, and the inclusions of others into the Abraham Accords, in addition to the imposition of tariffs that Trump has pursued since taking office to reduce the trade deficit, and force countries to comply with the desires of the new US administration, have all become a top priority for US policy. The US is working to prepare the ground for normalization with

Saudi Arabia and the conclusion of new Abraham Accords, and it is preparing the Middle East region to achieve this goal, especially the Blessed Land of Palestine, the West Bank and Gaza Strip.

Setting the Stage

Iran and its Role in the Region

As for preparing the ground for the region, it included several issues, most notably redrawing the Iranian role in the region, known as the “Axis of Resistance and Defiance.” This role was weakened and a strong blow was dealt against it, as well as bringing about a change in Iranian policy, within the framework of new understandings that encompass the region.

Netanyahu said, “...Israel is currently changing the face of the Middle East.” (Al Jazeera, October 31, 2024). Netanyahu also said, “When Israel completes the change and eliminates what he described as the ‘Iranian axis,’ it will pave the way for an additional agreement with Saudi Arabia and other countries.”

This includes Trump’s pursuit of an agreement with Iran regarding its nuclear program. The BBC’s international affairs editor stated, “While the world was discussing and commenting on Trump’s statements regarding Gaza, he posted on his platform, Truth Social, his desire to reach a peaceful nuclear agreement with Iran.” (BBC, June 2, 2025). Trump is using both the carrot and the stick with Iran to achieve this.

Another indication of new understandings with Iran is the Doha meeting, hosted by the Qatari prime minister, and attended by foreign ministers from Saudi Arabia, Egypt, Turkey, Jordan, and Iraq, as well as senior diplomats from Iran and Russia. This meeting resulted in the departure of Assad, Iranian forces, militias, and Iran’s Hezb from Syria.

It was reported that, “A senior Iranian official told Reuters that Tehran, Assad’s main ally in the region, had opened a direct line of communication with the opposition in the new Syrian leadership, stressing the need to “avoid any hostile path” between the two countries. It was not clear whether Iran’s contacts were with Hayat Tahrir al-Sham or another Syrian opposition faction... The official said that the group of officials reached an agreement, hours before Assad fled Damascus, that contacts with Hayat Tahrir al-Sham were essential for achieving stability in Syria, adding that they were a priority to ensure that groups like ISIS did not gain a foothold in Syria.” (Al-Quds Al-Arabi, December 10, 2024)

Among the indicators are the meetings sponsored by Saudi Arabia to conclude an agreement between Lebanon and the Jewish entity. Media outlets and websites reported that Saudi Arabia mediated a ceasefire agreement between the US and Iran in Lebanon. Elon Musk’s secret meeting with Iran’s representative to the United Nations also occurred, as did Iran’s unleashing of the Iraqi state’s influence to curb factions, and militias, that were targeting the Jewish entity as part of Operation Al-Aqsa Flood.

This new atmosphere reduces tensions with the Jewish entity, and paves the way for normalization projects, that will encompass the entire region.

Preparing the atmosphere in the Gaza Strip and the West Bank

In order to implement America’s strategic objectives in the region, America and Western countries have provided the Jewish entity with every form of support, to achieve its declared objectives of the war in Gaza. Its declared objectives are

destroying Hamas's military and political capabilities, returning prisoners, ensuring that October 7th cannot be repeated, and ensuring the safe return of the Jewish settlers to their settlements in the Gaza Strip.

The Western states also supported the Jewish entity in achieving the hidden objectives of the aggression on Gaza, namely deterrence through retaliation. This was achieved through genocide, population displacement, and talk of establishing massive economic projects in the Gaza Strip, after the war ends, and of including Gaza within the Abraham Accords.

The latest prisoner exchange deal, with its three stages, was announced by Biden, and agreed upon days before Trump took office. Trump is working to achieve for the Jews what they failed to achieve through war. By announcing his plan to evacuate the Gaza Strip, Trump pushed the Arab countries to engage in the arrangements for the day after the war, which would achieve for the Jews the goals they failed to achieve in the war, including "voluntary" displacement, by facilitating the exile of the population of the Gaza Strip to Egypt.

It is not unlikely that Trump's talk about Gaza, its possession, and the displacement of its population, is a preparation for a larger deal related to the West Bank and Gaza, according to the American vision. It is also not unlikely that it is a prelude to normalization with Saudi Arabia, especially if Saudi Arabia is prepared to normalize, in exchange for the remaining of the people in Gaza, and not their displacement, and providing funds for reconstruction, and providing humanitarian services, in exchange for a path to a Palestinian state, with the settlements in the West Bank becoming part of the Jewish entity.

Normalization with Saudi Arabia

Normalization between the Jewish entity and Saudi Arabia was proceeding rapidly, as the Saudi Crown Prince announced. It was reported that, "Saudi Crown Prince Mohammed bin Salman announced in an interview with the American Fox News network, excerpts of which were broadcast on Wednesday, that the Kingdom is "making progress" towards normalization with Israel. The Saudi Crown Prince said, "We are getting closer and closer every day to normalizing relations with Israel." Prince Mohammed bin Salman added, "There is support from the Biden administration to reach that point. For us, the Palestinian issue is very important. We need to resolve that part, and we have ongoing negotiations so far. We have to see where it goes. We hope it will reach a place where life is easier for the Palestinians and Israel is integrated into the Middle East."" (Wednesday, September 20, 2023)

The Al-Aqsa Intifada did not affect the US-Saudi talks on normalization with the Jewish entity, despite the announcement of their suspension. Former President Joe Biden said in his speech of 31 May 2024, in the State Dining Room of the White House, announcing his ceasefire plan, "And with this deal, Israel could become more deeply integrated into the region, including, it's no surprise to you all, including a potential historic normalization agreement with Saudi Arabia. Israel could be part of a regional security network to counter the threat posed by Iran." (Russia Times June 1, 2024)

The US and Saudi Arabia worked to complete the normalization agreement and have it ready, as the former US Secretary of State, Antony Blinken, indicated in an interview published on 4 January 2025, in which he said, "On October 6 we were very much pursuing normalization between Saudi Arabia and Israel... And in fact, I was scheduled to go to Saudi Arabia and

Israel on October 10. Obviously, that didn't happen... The purpose of that trip was to work on the Palestinian component of any normalization agreement between Saudi Arabia and Israel, because we believed and the Saudis also said it was hugely important to make sure that if there was going to be normalization, there was also a pathway toward a Palestinian state."

It appears that America believes that a ceasefire in Gaza requires intensive efforts to end the war, with a victory for the Jewish entity and achieve its goals. This can be achieved by imposing peace by force, as Trump says. Netanyahu also said, "Peace comes through strength. When we are very strong and stand together, objections will change." This, in their view, means imposing surrender through a prisoner exchange deal. US President Trump said on Truth Social that, "With this deal in place, my National Security team, through the efforts of Special Envoy to the Middle East, Steve Witkoff, will continue to work closely with Israel and our Allies to make sure Gaza NEVER again becomes a terrorist safe haven." He also said that he will invest the ceasefire in new Abraham Accords." (Al Jazeera, January 15, 2025)

This requires action by Arab countries, led by Saudi Arabia, Qatar, the UAE, Jordan, and other countries such as Turkey. The required action is to help end the conflict, by using humanitarian aid and reconstruction to achieve Jewish goals, assisting in "voluntary" displacement, as desired by the American master, and putting forward an initiative to end the conflict. The required American action is to culminate in the liquidation of the Palestinian issue by launching a political process to end the conflict, while acknowledging the annexation of settlements, improving the lives of Palestinians, rebuilding Gaza, combating

the ideology of jihad and what Jews call extremism and terrorism, and instilling a culture of surrender that is called peace, and the Abrahamic religion. This is what America is imposing on these countries.

Netanyahu emphasized that the normalization agreements with Arab countries in the region, known as the Abraham Accords, were realized because “we bypassed the Palestinians.” (Al Jazeera, February 9, 2025)

The new Abraham Accords that Saudi Arabia will launch, which will include the Palestinian Authority, which will be “grounded” in the West Bank and Gaza Strip, will pave the way for the rest of the Gulf states, including Qatar, as well as other Arab states such as Lebanon, Iraq, Libya, Algeria and other countries in the Muslim World, to normalize relations with the Jewish entity.

This means liquidating the Palestinian cause, without the Jews giving up a single inch of the land of Isra and Mi’raj to these normalizing countries. Instead, full sovereignty will be for the Jewish entity over the entire Blessed Land, while granting the Palestinians a meager autonomy in which the Palestinian Authority provides security services, through security coordination with the Jewish entity, in exchange for running municipalities in their areas of presence.

The danger of Saudi normalization

We can summarize the danger of Saudi led normalization with the Jewish entity, and the new Abraham Accords, as follows:

- 1.** Saudi Arabia represents a symbolic presence as the land upon which Revelation was revealed, and it houses the two sacred masajid to which Muslims gravitate. This has a

dispositional and cultural impact on Muslim peoples around the world and poses a threat to the identity, Iman, and thoughts held by Muslims, especially with the introduction of the Abrahamic religion, Western culture, and the so-called culture of peace that is actually surrender.

2. Saudi Arabia, with its wealth and influence, can use this power to benefit America and the Jewish entity, as President Trump has stated. It is pursuing normalization through reconstruction, and supposedly improving the lives of Palestinians, in exchange for imposing liquidation solutions for the Palestinian issue.

3- The normalization of relations between Saudi Arabia and other Gulf states, as well as the states that will join the normalization train, will place these states within a Middle Eastern alliance in confrontation with Iran, allied alongside the Jewish entity, in an alliance that America had previously worked to form. This transforms the conflict from a conflict between the Jewish entity and America, the two enemies, on the one hand, and the Islamic Ummah on the other, into a conflict between the Islamic peoples themselves. This will consolidate their sectarian and denominational division into a Sunni axis and a Shia axis, according to the sectarian, or denominational, identity of the state that rules the Muslims.

4- Saudi Arabia's normalization, and the formation of the Middle East Strategic Alliance, in addition to changing the course of conflict in the region, will turn this alliance into a tool for America, to use in confronting its international adversaries, China and Russia. This will force the countries, that comprise the Middle East Strategic Alliance, to restrict their trade and deals

with China, Russia, or any other country that America considers an enemy.

On the other hand, this normalization, and the resulting massive cross-border economic projects in full partnership with America, will be used to place Europe under the American cloak, limit its international competition, and force it to confront China. In doing so, America is using Muslims and their countries as fuel in its war with its international adversaries.

5- A radical shift in favor of the Jewish entity.

Therefore, it appears from this review that Saudi Arabia's normalization and the wave of normalization that will follow it bear an American project that serves American strategic interests. At the same time, it will bring about a radical shift in the region in favor of the Jewish Entity on several levels:

Politically: Integrating the Jewish entity into the region within an alliance that unites it with the countries of the region, and also in the future, becoming part of the Arab League, albeit in a new form.

Economically: Establishing projects in which the Jewish entity is the linchpin, serving as a link between India, the Gulf states, Europe, and the Americas. This makes preserving the Jewish entity a vital interest of the normalizing countries and a key component of their national security, especially since their foreign trade passes through it via oil and gas pipelines, railways, or highways, arriving at the ports of the Jewish entity and onward to Europe.

Security and Military Domains: Normalization with the Jewish entity opens the door to intelligence and security work in the normalizing countries, especially through electronic and

tourism companies, among others. It also opens the door to military cooperation, starting with joint maneuvers between the countries of the region, and the Jewish entity, and continuing with arms deals, such as the one concluded by Morocco with the Jewish entity. It also extends to joint defense and offensive action within the Middle East Strategic Alliance formed by the US Central Command between the countries of the region and the Jewish entity.

Culturally: Normalization aims to eliminate hostility with the Jewish entity, and impose a culture of surrender on the Muslims. This requires eliminating Jihad from the region and the culture that nurtures Jihad, imposing a culture of surrender under the name of peace, and eliminating the concepts of Islam that obligate struggle, combat, and Jihad. This is what the United Arab Emirates (UAE) is doing, as stipulated in the peace agreement between the UAE and the Jewish entity, and it is also working to promote the Abrahamic religion. In contrast, we see Saudi Arabia working to spread corruption and debauchery through so-called entertainment, and to spread atheism in the land of Islam and the cradle of Revelation, as a certificate of good conduct, presented to America and the Jewish entity.

Realities and Inevitable Failure

The potential Saudi normalization, and the subsequent signing of new Abraham Accords, and what the Jewish entity likes to call the formation of the New Middle East, which entails the liquidation of the Palestinian cause, will collide with realities that must be pointed out. We will summarize them in points:

1. Ending the Palestinian cause through a deal, as US President Trump wants, reflects a lack of understanding of Muslims and the extent of their connection to the Blessed Land.

It is also shortsighted, with a lack of consideration for what has happened in the present, including the steadfastness, patience, and adherence to the land demonstrated by the mujahideen and the people of Gaza, in the recent past and before that too. This is also sufficient for anyone with eyes to realize that Muslims are resistant to subjugation, surrender and normalization. If this reckless person were to look at history, he would find a lesson and a warning. The Crusades and the subsequent Muslim victories, the sweeping away of the Crusaders from Muslim lands, and the subsequent of the Muslims into the homelands of the Crusaders.

2- The Blessed Land and the blessed Al-Masjid Al-Aqsa are linked to the Islamic aqeedah, and the people of Palestine or any Muslim will not accept leaving them in the hands of Jews or infidels, no matter how long it takes. History is witness to that, and the jihad will continue until the Day of Judgment, and it will not be nullified by the injustice of an oppressor or the justice of a just person.

3- Imposing a surrender that is called peace by force through displacement, killing, and surrender, as proposed by US President Trump, who called for the displacement of the Gaza population and threatened them with hell. This is also what Jews are proposing to the people of Palestine, as stated by Netanyahu, “I appeal to the people of Gaza: Either choose life and secure your future and the future of your families, or cling to death and destruction. The choice is yours. Choose life.” (Russia Times Arabic 24/11/2024), or as stated by Smotrich at the “Real Middle East” conference held in Jerusalem: “...The Arabs of the Land of Israel will have three options. Those who recognize Jewish sovereignty will benefit from the State of Israel. They will receive local community management without a national symbol. Those

who do not want this can emigrate. Those who do not adopt any of the proposals are terrorists who will be dealt with by the Israeli army and security establishment.”

This call to accept surrender, accept the occupier, and be content with humiliation and outright subservience, is rejected by free souls and rejected by pious souls. This makes the people of Palestine reject normalization. In the face of these schemes, they will not accept the schemes so that Allah judges between us and them. This will detonate a volcano of anger and revolution throughout the Islamic Ummah to uproot the traitorous, agent rulers who have sided with the enemies of Allah ﷻ and have neglected the sanctities.

4- Promoting alliances with the Jewish entity, based on their achievements in the region and their defeat of the Iranian axis, and promoting the need for an Arab strategic alliance with the Jewish entity, to confront Iran and the threat it poses, is a complete lie. The alleged victories of the Jewish entity are false victories, manufactured by kafir countries such as America, Western countries, and the agent Arab and Muslim rulers. These victories were either facilitated by their participation in supporting the Jews, such as those who defended them and provided them with the Bremen Bridge from the Emirates to Haifa, or by their abandonment of the people of Gaza and the Blessed Land. This is what happened in the Gaza War, with the provision of weapons, equipment, and mercenaries, media support, and the adoption of the narrative of the Jewish entity as they commit destruction, murder, and genocide, as well as their protection in international forums. They also worked to present initiatives to prolong the war, and allow the Jews time to commit genocide, and achieve the goals of their brutal aggression.

On the other hand, armies of Muslims were sidelined from the war, and the fighting was left to groups besieged from near and far.

Yet despite all this, the Jewish army was shattered, receiving severe blows from the besieged and starved mujahideen, with equipment negligible compared to the killing and destruction machine of the Jewish entity. The Jewish army was unable to win the battle in Gaza, a fact acknowledged by the architect of the generals' plan when he acknowledged the failure of the plan.

On the other hand, the risk of the disintegration of the Jewish entity's reserve army increased as a result of the length of the war, and the attrition resulting from the battles. The Jewish army thus needed someone to rescue it and extricate it from its predicament, through agreements and deals brokered by the agent rulers in agreement with America. This explains the swift withdrawal of the Nahal and Givani Brigades from the north, immediately after the ceasefire was declared, without waiting for orders.

American visions, plans, and scenarios regarding Gaza and the West Bank, or the Middle East region, to shape it to serve American interests and integrate a Jewish entity into the region, clash with realities on the ground and the resilience of the people who have, to date, thwarted many scenarios the Jews have attempted in Gaza and the West Bank, from forced displacement at the start of the war, to the generals' plan, to humanitarian enclaves, and others. The peoples of the Arab and Islamic region are the children of the noble Islamic Ummah, and they are more steadfast in rejecting the culture of peace, surrender, and normalization in all its forms.

5. The Abraham Accords aim to strip Muslims of their Deen, morals, and values and impose a culture of subservience and surrender. The Ummah will not abandon its Deen, as long as it has a vibrant bloodline, and this has been proven by the years and the times.

6. The tyranny, boasting of power, and arrogance displayed by Trump, and the arrogance and contempt shown by the Jews toward Muslims, will bring them down, because tyranny blinds its possessor.

7. The tyranny, arrogance, and conceit displayed by Trump, and the arrogance and contempt shown by the Jews toward Muslims, will bring them down, because tyranny blinds its possessor.

For example, Pharaoh's arrogance, pride, and conceit led him to pursue Musa (as) and the Children of Israeel to the sea. When he thought he had them under control, Musa (as) struck the sea with his staff, and it split open by the Permission of Allah (sw), allowing Musa and his Companions to travel along its banks, each side like a great mountain. Pharaoh's arrogance and pride blinded him to the truth, that he was witnessing a miracle and a Prophet connected to the Allah ﷻ, Creator of the universe and heavens, the Omnipotent. His arrogance and pride brought him down, and Allah ﷻ drowned him and his soldiers in the sea.

Today, America and the Jewish entity have been blinded by their tyranny, while the Muslims see the betrayal of their Ummah by the rulers. The Jews think, with the rope of America and the West extended to them, that they are able to confront the Ummah, attack its sanctities, and spread corruption in its countries. This has blinded them to the truth that the Ummah of Islam is a noble Ummah, that it gets sick but does not die. It is an

Ummah that it is going through a period of weakness but will return to its strength and vigor, liberating its land and conquering countries. History is a witness for those who hear and see.

Conclusion

Remaining silent about what has happened, and is happening, in Palestine today, and rushing toward waves of normalization in the region, will only further fuel Jewish ambitions. This is what the map published on the website of the Jewish entity's Ministry of Foreign Affairs, which includes territories in Jordan, Syria, and Lebanon in addition to Palestine, reveals.

Normalization in all its political, economic, cultural, military, and security dimensions is a crime, and a heinous abomination. It abandons Jihad, prolongs the occupation of the land, desecrates sacred places, and places the region's resources at the mercy of the Jewish entity, allowing them to spread corruption throughout Muslim lands.

We are confident that the effects of what happened in Gaza and the battle of the Al-Aqsa Flood will not be erased. It is a flood that has afflicted the region and the world, and its waters, mixed with the blood of the martyrs, will not dry up until they bear fruit in glory and victory: a Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood that will lead the Ummah to the desired liberation (tahrir) and establish a new global order, that will fill the earth with justice and equity after it has been filled with injustice and oppression.

Do Recent Events in the Life of the Ummah Confirm Hizb ut Tahrir's Method of Change?

(Translated)

<https://www.al-waie.org/archives/article/19813>

Thirty-ninth year, Dhu al-Qa'dah 1446 AH corresponding to May
2025 CE

Abdul Sattar Abu Taqi – Palestine

The greatest characteristic of an ideological Hizb, adherent to the Deen, in its pursuit of change is its commitment to noble integrity in thought and action. This is in accordance with what Allah ﷻ has revealed, ﴿وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا﴾ **“If they had only remained firm on their tariqa straight path, We would have bestowed on them water in abundance.”** [TMQ Surah Al-Jinn, verse 16]. This includes the fear of its Shabaab (members) that they might be afflicted with trial or punishment if they disobeyed Allah's ﷻ command.

The ideological Hizb believes that steadfastness upon the truth, and the Shariah obligations of Islamic Law is what leads to the pleasure of Allah ﷻ and empowerment on earth, as a promised Second Khilafah Rashidah (Rightly-Guided Caliphate) that will soon arise, Allah's ﷻ willing, despite trials and tribulations, despite rejection and persecution, and despite misguidance and deception. While the carrier of the Islamic Dawah is keen to please Allah ﷻ in word and deed, he or she is certain that Allah Almighty is the One who arranges all matters

for him or her and directs them all in the life of the Ummah, distinguishing the wicked from the good, bestowing favors upon the oppressed, making them leaders and inheritors in ruling the earth, in a divine law of constant testing, as a reward for their steadfastness.

Among Allah's ﷻ rewards for those who are patient and steadfast in their Deen is that He supports them in doing good, protects them from deviation in thought and conduct, makes the hearts of some people more eager to be with them, and shows them signs of His support (nasr), reassuring their hearts that their understanding is sound and their approach is righteous. Anyone who reflects on the recent political events in the life of the Ummah will see that they validate the Shariah legitimate method of change, based primarily and foremost on adherence to Islamic Shariah Law and the Prophet's ﷺ method of change. They also see in these events consolation and reassurance for believers that they are on the right path, and that their commitment to Allah ﷻ and their refusal to submit to reality pragmatically, will bring them honor in this world and the Hereafter.

The most prominent confirmations of the recent events sweeping the Ummah is:

Firstly: The necessary process of change within the Ummah after the fall of the Khilafah (Caliphate) is a political-ideological change. Any attempt to establish a state within the Ummah before this ideology has taken effect within the Ummah, before the Ummah has fully embraced the Islamic political project and advocated for Islam as the system of state, will be aborted and doomed, as it contravenes the laws of change.

Secondly: The regimes that came after the Khilafah in Muslim lands are tyrannical regimes established by the kafir colonialists

as a war against Deen and the Ummah. The slightest recognition of their legitimacy brings about the anger of Allah ﷻ, and the failure of those who legislate within them, even if they call for and work for something of the Deen, and even if their work is done with good intentions. Good intentions are not sufficient for success in change. Instead, awareness in thought and action is required, following the method of the Prophet ﷺ.

Thirdly: The Dawah to, and work for, the coming comprehensive Khilafah is the only real change required by Shariah today. Any action by Muslims that falls short of this, even if it is good, will not absolve us of our responsibility before Allah ﷻ, but will only perpetuate our loss. The Khilafah is the executive entity of the Deen, and within it lies our unity and glory. Through the Khilafah, we will return to our path as the best nation brought forth for humankind. Through it, we will implement Islam within ourselves and carry it to the world through Dawah and jihad, just as our predecessors did.

Fourthly: The course of the Ummah is one, its cause is one, its war is one, and its peace is one. The pain of every country is the pain of the Ummah as a whole, and its solution is one. Attempts to seek solutions to partial issues within the Ummah, within the nationalistic borders of the Sykes-Picot Agreement, will not benefit it, and will not lift its humiliation and degradation. Its enemies are gathering and striking arrowing at the Ummah from a single bow. The Ummah must rise above reality and pragmatism, and move collectively as a single Ummah, distinct from all other peoples, to respond to its enemies. This is exactly what Hizb ut Tahrir has been calling for since its inception. The West's isolation of the cardboard entities in the Muslim countries, since the destruction of the Khilafah, and what is happening in Gaza today, are clear and obvious

evidence of the necessity of a collective unified thought and action in the Ummah, for its salvation as a single entity.

Fifthly: The power and capabilities of the Ummah belong to it, and its armies are no exception. The armies are of the same kind as the Ummah, not of its rulers. Attempting to separate the armies from the Ummah is a major crime that only serves its enemies and perpetuates its misery, leaving it unable to find a path to liberation (tahrir). Even Muslim children in Gaza have sensed this and have felt it, so they called for the armies. Yet, a number of the Ummah's sons remain lost in this regard. Their enemies persist in misleading them, claiming that it is impossible to seek nussrah (military support) from its people of power and arms to establish the Khilafah. Despite this, the awareness of the fiqh of seeking nussrah (military support) among the Ummah's sons and daughters is growing today, All Praise be to Allah, and assists the Dawah of the Hizb. Indeed, when Allah ﷻ decrees a matter that is destined to be fulfilled. The Shariah thought of seeking nussrah (military support) from the Ummah's armies, with its details and specifics, has become a topic of discussion within the Ummah, after decades and decades of resisting it, and even mocking it. Some of the Ummah's sons and daughters are now thinking more seriously about the role of armies and their work within the Ummah, and that they have become the practical, even inevitable, solution to rescue the Ummah from its current situation. The armies are the means to get rid of the traitorous rulers who openly display hostility towards their people. The armies are the means to overthrow their regimes when the armies side with the Ummah. The Ummah today lacks the key factor for bringing about change and victory, which is the mobilization of armies, the removal of rulers, and the handover

of power to the Ummah, and to those who have vowed to establish Allah's Shariah rule on earth.

Sixthly: All the major events taking place today in the life of the Ummah, the political incidents, and the West's conspiracy against us all assist our Dawah, the call to truth, with the Permission of Allah ﷻ.

When the Crusader West declares today that its main war is with those it calls "Islamists," who seek the unity of Muslims under their Khilafah (Caliphate), and that it will only accept anything less than the Caliphate from the Ummah, the people of the Ummah will realize their situation, and turn to what elevates them and serves their Deen. When the traitor regimes in Muslim lands plant division and fragmentation in the service of the kuffar, handing over lands and people to them, promoting disbelief and corruption, fostering the friendship of evil so-called ulema, fighting anyone who says "My Lord is Allah Alone," and establish themselves with the enemies of the Ummah, declaring this a struggle with complete arrogance, the hands that seize their throats will grow.

When the sons of the Ummah realize, with their own hands, that their illegitimate states, their oppressive apparatuses, and their nationalistic, racist, and sectarian movements have brought them nothing but humiliation and degradation, they will shake off their grip, and consider the liberation (tahrir) of themselves from them. When the movements of so-called "moderate Islam" participate in false systems of governance every time, bearing the brunt of their sin, their reality is exposed, and the sons and daughters of the Ummah begin to abandon them and turn to those who are sincere in their Dawah. And when Muslims revolted against their rulers in several countries in what has been

called the Arab Spring, being killed in large numbers, their sanctities violated, and the dogs of the West and the East attacked them, then in allowing so, Allah ﷻ is merely testing the Muslims, granting them patience, teaching them, choosing from them martyrs, and guiding them to the Truth of action.

When the Prophet ﷺ said, «وَالْجِهَادُ مَاضٍ مِنْذُ بَعَثَنِي اللَّهُ إِلَى أَنْ يُقَاتَلَ» and Jihad will continue from the time Allah sent me until the last of my Ummah fights the Dajjal. It will not be invalidated by the injustice of an unjust person or the justice of a just person,” he ﷺ is giving good tidings to his Ummah that their Jihad will continue and that its flames will continue until the Day of Judgment, and that as long as they are engaged in Jihad, they will be well, and that they will be victorious over their enemies in war, even if the enemies prevail in some skirmishes and battles.

Whenever a group of the sons of the Ummah fights the Jews, the call of Jihad rises in the Ummah, the weakness of the Jews is exposed, their image is tarnished throughout the world, and the rulers are disgraced for their loyalty to the kuffar. The features of its salvation and its path are prepared for the Ummah, and that its salvation cannot be achieved except by getting rid of the harmful regimes within it, and establishing its Khilafah that fights its enemies together, under the Rayah banner of its Messenger ﷺ. Thus, the enemies of the Ummah will have no way of authority over it, so it will conquer them and they will not conquer it, and its Jihad will be a Jihad of striving and initiative to spread the Deen throughout the world.

When the Ummah witnessed what is happening in Gaza, it realizes that its conflict is a conflict between the Islamic civilization and the rotten capitalist civilization, and not, as some

imagine, a conflict over a piece of land. The Ummah realizes that the Sykes-Picot order that established the Jewish entity and called it a “state” is the same system that created the Arab protectorates and called them “states.” The conditioned linkage between the Jewish entity and the Arab protectorates means that both will either fall together, or survive together.

When the Ummah witnessed the recent events in Syria, it realizes that the fall of the oppressive regimes on the verge of collapse is possible, feasible, and imminent, Allah willing.

Seventhly: All the events taking place today in the life of the Ummah are preparation for the coming flood of goodness in its unified state, whose time has come. Although the Ummah is shackled by its rulers at the instruction of their colonialist masters, it is undoubtedly alive, and the Ummah needs a sincere, aware leadership to lead it to overturn its reality and return to its former glory. There is no doubt that everything that has happened in the life of the Ummah since the fall of the Khilafah (Caliphate) strongly indicates the integrity of our Dawah and the efficacy of the Shariah legitimate method for achieving Allah’s will, with His Permission. This is the state of those with whom Allah ﷻ is pleased, and whom He has made a source of good, strangers (ghuruba’a) who reform what people have corrupted.

Eighthly: All the events and developments taking place in the Ummah today are a test from Allah ﷻ for those who carry the Dawah. Allah ﷻ said, ﴿يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ﴾ “**On the Day when the truthfulness of the truthful will benefit.**” [TMQ Surah Al-Maidah: 119] so that we may stand firm on the truth and continue on our path. Allah ﷻ has promised us a promise that will not be broken, saying, ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ﴾ “**Allah has promised those among you who**

believe and do righteous deeds that He will surely make them successors upon the earth.” [TMQ Surah An-Nur 55]. Indeed Allah’s ﷻ Promise is inevitably coming. The Prophet ﷺ gave us good tidings of it when he said, «لَا يَلْبَثُ الْجَوْرُ بَعْدِي إِلَّا قَلِيلًا حَتَّى يَطْلُعَ، فَكُلَّمَا طَلَعَ مِنَ الْجَوْرِ شَيْءٌ ذَهَبَ مِنَ الْعَدْلِ مِثْلُهُ، حَتَّى يُوَلَّدَ فِي الْجَوْرِ مَنْ لَا يَعْرِفُ غَيْرَهُ، ثُمَّ يَأْتِي اللَّهُ بِالْعَدْلِ، فَكُلَّمَا جَاءَ مِنَ الْعَدْلِ شَيْءٌ، ذَهَبَ مِنَ الْجَوْرِ مِثْلُهُ، حَتَّى يُوَلَّدَ فِي الْعَدْلِ مَنْ لَا يَعْرِفُ غَيْرَهُ» “Injustice will not remain after me but a little while, until it emerges. Every time an act of injustice emerges, an equal amount of justice will disappear, until there are those who are born into injustice and know nothing else. Then Allah, the Blessed and Exalted, will bring justice. Every time an act of justice emerges, an equal amount of injustice will disappear, until there are those who are born into justice and know nothing else.” [Narrated by Imam Ahmad]

We ask Him, the Allah ﷻ, to make us rightly-guided guides and to return the Ummah to the domain of the Dawah to truth. O Allah ﷻ, arrange our affairs for us, for we do not arrange them well. Our final Dua of supplication is that All Praise is due to Allah ﷻ, Lord of the Worlds, Alone.

Az-Zubayr ibn al-Awwam (ra): The Sincere Hawari (a devoted, loyal supporter) of the Messenger of Allah ﷺ and the Heroic Cavalryman (Faris) of Islam

By Abdul Mahmoud al-Amiri – Yemen

Az-Zubayr ibn al-Awwam ibn Khuwaylid al-Qurashi al-Asadi was the son of the Prophet's aunt, Ṣafīyyah bint Abd al-Muttalib, and one of the earliest to embrace Islam. He was one of the first seven who hastened to accept the Deen and contributed to its blessed vanguard in Dar al-Arqam. Abu Bakr As-Siddiq (ra) invited him to Islam, making him among the earliest to accept Islam at Abu Bakr's hands; it is said he was the fourth or the fifth to embrace Islam.

Az-Zubayr migrated to Abyssinia during the first migration but did not stay long. He then married Asma bint Abu Bakr (ra), and together they migrated to Yathrib, which later became known as al-Madinah al-Munawwarah. There she gave birth to Abdullah ibn az-Zubayr, who was the first male child born to the Muhajirun in the city.

Az-Zubayr was one of the ten promised Paradise and was known by the kunya (nickname) as Abu Abdullah and Abu Ṭahir. He was also one of the six candidates nominated for the Khilafah (Caliphate) after the assassination of Umar (ra).

Lineage: He is az-Zubayr ibn al-Awwam ibn Khuwaylid ibn Asad ibn Abd al-Uzza ibn Quṣayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr ibn Malik ibn an-Naḍr ibn Kinanah

ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Muḍar ibn Nizar ibn Ma'd ibn Adnan. His father, al-Awwam, was the brother of Khadijah bint Khuwaylid (ra), Mother of the Believers and wife of the Messenger of Allah ﷺ.

His Mother: She is Ṣafiyyah bint Abd al-Muṭṭalib ibn Hashim ibn Abd Manaf ibn Quṣayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr ibn Malik ibn an-Naḍr ibn Kinanah ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Muḍar ibn Nizar ibn Ma'd ibn Adnan, the paternal aunt of our Prophet Muhammad ﷺ.

His Birth and Upbringing:

Az-Zubayr was born in Makkah al-Mukarramah, around 28 years before the Hijrah, approximately in 594 CE. He grew up in a noble household of Quraysh and was known for his courage from an early age. His mother, Ṣafiyyah, raised him with firm discipline, and he used to say, *كانت تضربني حتى أكون رجلاً* "She would strike me so that I would become a man."

Az-Zubayr embraced Islam when he was sixteen years old though it is also said he was twelve, or even eight. He was among the very first to accept the Deen, despite the harm and torture he endured. He was tortured by his uncle, who would burn incense smoke around him until he nearly suffocated. Yet az-Zubayr would say: *والله لا أعود للكفر أبداً* "By Allah, I will never return to disbelief."

His Marriage:

Az-Zubayr married Asma bint Abu Bakr (ra), known as Dhat an-Niṭaqayn ("the possessor of the two sashes"). From her he had Abdullah ibn az-Zubayr, who later became one of the noble leaders of the Muslims. Their home was one of faith, struggle,

and patience, and Asma was a great support to him throughout his life. He also married other women.

His children included: Abdullah, Urwah, al-Mundhir, Aşim, al-Muhajir, Jafar, Ubaydah, Amr, Khalid, Muşab, and Ḥamzah.

His daughters were: Khadijah al-Kubra, Khadijah aş-Şughara, Umm al-Ḥasan, Aishah, Ḥabibah, Sawdah, Hind, Ramla, and Zaynab.

Az-Zubayr During the Life of Our Prophet Muhammad ﷺ:

Az-Zubayr ibn al-Awwam witnessed all the battles and campaigns alongside our Prophet Muhammad ﷺ. He was among the finest horsemen, and his body bore many wounds from stabbing and arrows—more than thirty injuries.

«حَدَّثَنِي مَنْ رَأَى الزُّبَيْرَ بْنَ الْعَوَّامِ صَدْرُهُ كَأَنَّهُ الْعُيُونُ مِنَ»
«الطَّغْنِ وَالرَّمْيِ» “Someone who saw az-Zubayr ibn al-Awwam told me that his chest looked like eyes, open hollows, from the stabs and arrows.”

«كَانَ بِالزُّبَيْرِ بِضْعَةٌ وَثَلَاثُونَ صَرَبَةً، كُلُّهَا مَعَ النَّبِيِّ ﷺ»
«Az-Zubayr had thirty-some wounds, all of them received alongside the Prophet ﷺ.”

«لَمَّا أَتَى عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِسَيْفِ الزُّبَيْرِ جَعَلَ يُقَلِّبُهُ»
«وَيَقُولُ: سَيْفٌ طَالَمَا جَلَا الْغَمُّ عَنْ وَجْهِ رَسُولِ اللَّهِ ﷺ»
And Ibn Shihab said, “When Ali (ra) was brought the sword of az-Zubayr, he began to turn it over in his hand and said: ‘A sword that so often removed distress from the face of the Messenger of Allah ﷺ.’”

«صَحِبْتُ الزُّبَيْرَ بْنَ الْعَوَّامِ فِي بَعْضِ أَسْفَارِهِ فَأَصَابَتْهُ جَنَابَةٌ بِأَرْضٍ قَفْرٍ، فَقَالَ: اسْتَزْنِي، فَسَتَرْتُهُ فَحَانَتْ مِنِّي التَّفَانَةُ، فَرَأَيْتُهُ مُجَدَّعًا بِالسُّيُوفِ، قُلْتُ: وَاللَّهِ لَقَدْ رَأَيْتُ بِكَ آثَارًا مَا رَأَيْتُهَا بِأَحَدٍ قَطُّ، قَالَ: وَقَدْ رَأَيْتُهَا؟ قُلْتُ: نَعَمْ، قَالَ: أَمَا وَاللَّهِ مَا مِنْهَا جِرَاحَةٌ إِلَّا مَعَ رَسُولٍ

«I accompanied az-Zubayr ibn al-Awwam on one of his journeys, and he became junub (required a major ritual bath) in a barren land. He said: 'Cover me,' so I covered him. But a glance escaped me, and I saw him mutilated by swords. I said: 'By Allah, I have seen on you marks I have never seen on anyone.' He said: 'You have seen them?' I said: 'Yes.' He replied: 'By Allah, not one of these wounds was received except alongside the Messenger of Allah ﷺ and in the cause of Allah.'»

It is also narrated that the Prophet ﷺ allocated to him four shares from the spoils of war: one share for himself, two shares for his horse, and one share from the shares allocated to the relatives of the Prophet.

He (az-Zubayr) killed Ubaydah ibn Saïd ibn al-Aṣ in the Battle of Badr, and he said, «لَقِيتُ يَوْمَ بَدْرٍ عَبْدًا بَنَ سَعِيدِ بْنِ الْعَاصِ وَهُوَ مُدَجَّجٌ، لَا يَرَى مِنْهُ إِلَّا عَيْنَاهُ، وَهُوَ يُكْنَى أَبُو ذَاتِ الْكَرْشِ، فَقَالَ: أَنَا أَبُو ذَاتِ الْكَرْشِ، فَحَمَلْتُ عَلَيْهِ بِالْعِزَّةِ فَطَعَنْتُهُ فِي عَيْنِهِ فَمَاتَ» "On the Day of Badr, I encountered Ubaydah ibn Saïd ibn al-Aṣ. He was fully armored, so that only his eyes could be seen, and he was known as Abu Dhat al-Karish. He said, 'I am Abu Dhat al-Karish!' So I charged at him with my spear and struck him in his eye, and he died."

Hisham said, «قَالَ هِشَامٌ: فَأَخْبَرْتُ أَنَّ الزُّبَيْرَ قَالَ: لَقَدْ وَضَعْتُ رِجْلِي عَلَيْهِ، "I was informed that az-Zubayr said: 'I placed my foot on him, then leaned my weight, to pull the spear out, and it was only with great effort that I withdrew it, for both ends had bent.'»

Urwah said, «فَسَأَلَهُ إِيَّاهَا رَسُولُ اللَّهِ ﷺ فَأَعْطَاهُ، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ أَخَذَهَا، ثُمَّ طَلَبَهَا أَبُو بَكْرٍ فَأَعْطَاهُ، فَلَمَّا قُبِضَ أَبُو بَكْرٍ سَأَلَهَا إِيَّاهُ عُمَرُ، فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ عُمَرُ أَخَذَهَا، ثُمَّ طَلَبَهَا عُثْمَانُ مِنْهُ، فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُتِلَ عُثْمَانُ وَقَعَتْ "The Messenger of Allah ﷺ asked him for it (the spear), so he gave it

to him. When the Messenger of Allah ﷺ passed away, az-Zubayr took it back. Then Abu Bakr (ra) requested it, so he gave it to him. When Abu Bakr passed away, Umar (ra) asked for it, so he gave it to him. When Umar passed away, az-Zubayr took it back. Then Uthman (ra) requested it from him, so he gave it to him. When Uthman was killed, it fell into the hands of the family of Ali (ra). Then Abdullah ibn az-Zubayr requested it, and it remained with him until he was killed.”

Az-Zubayr was wounded in the Battle of Badr: It is narrated from Urwah that, «كان في الزبير ثلاث ضربات: إحداهن في عاتقه، إن كنت لأدخل أصابعي فيها، ضرب ثنتين يوم بدر، وواحدة يوم اليرموك» “Az-Zubayr had three wounds: one of them on his shoulder indeed, I could insert my fingers into it. He received two of them on the Day of Badr, and one on the Day of Yarmouk.”

Az-Zubayr wore a yellow turban on the Day of Badr, and the angels descended wearing yellow turbans as well. The Prophet ﷺ said, «إِنَّ الْمَلَائِكَةَ نَزَلَتْ عَلَى سَيِّمَاءِ الزُّبَيْرِ» **“Indeed, the angels descended following the appearance of az-Zubayr.”**

In the Battle of Badr, he fought with the courage of heroes and was among the bravest of those who bore the sword.

The Battle of Uhud:

In the Battle of Uhud, az-Zubayr remained firmly with the Prophet ﷺ when many people fled.

Az-Zubayr ibn al-Awwam witnessed the Battle of Uhud and was among those whom our Prophet Muhammad ﷺ appointed to pursue the Quraysh army after the battle ended.

Aishah (ra) narrated: Regarding the verse, ﴿الَّذِينَ اسْتَجَابُوا لَإِلَهِهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ﴾ **“As for those who responded to the call of Allah and His Messenger**

after their injury, those of them who did good and were mindful of Allah will have a great reward.” [TMQ Surah Aali Imran: 172]. She said to Urwah, **«يا ابن أختي، كَانَ أَبُوكَ مِنْهُمْ: الزُّبَيْرُ وَأَبُو بَكْرٍ، لَمَّا أَصَابَ رَسُولَ اللَّهِ ﷺ مَا أَصَابَ يَوْمَ أُحُدٍ، وَانصَرَفَ عَنْهُ الْمُشْرِكُونَ، خَافَ أَنْ يَرْجِعُوا، قَالَ: مَنْ يَذْهَبُ فِي إِثْرِهِمْ. فَانْتَدَبَ مِنْهُمْ سَبْعِينَ رَجُلًا، قَالَ: كَانَ فِيهِمْ أَبُو بَكْرٍ وَالزُّبَيْرُ»** “O son of my sister, your father was among them: az-Zubayr, and also Abu Bakr. When the Messenger of Allah ﷺ suffered what he suffered on the Day of Uhud and the polytheists withdrew from him, he feared that they might return. So he said: ‘Who will follow after them?’ Seventy men volunteered, and among them were Abu Bakr and az-Zubayr.”

When the Muslims returned to al-Madinah al-Munawwarah after the Battle of Uhud, bringing prisoners of war with them, the Messenger of Allah ﷺ ordered az-Zubayr to execute Abu Azza al-Jumahi.

«كَانَ رَسُولُ اللَّهِ ﷺ أَسْرَهُ بَبْدَرٍ، ثُمَّ مَنَّ عَلَيْهِ (أَيُّ بِالْفِدَاءِ)، فَقَالَ: يَا رَسُولَ اللَّهِ، أَقْلَنِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: وَاللَّهِ لَا تَمْسَحُ عَارِضِيكَ بِمَكَّةَ بَعْدَهَا وَتَقُولُ خَدَعْتَ مُحَمَّدًا مَرَّتَيْنِ، اضْرِبْ عُنُقَهُ يَا زُبَيْرُ، فَضَرَبَ عُنُقَهُ» The Messenger of Allah ﷺ had captured him at Badr, then granted him release (by ransom). Abu Azza said, ‘O Messenger of Allah, grant me pardon.’ But the Messenger of Allah ﷺ said: ‘By Allah, you will not wipe your cheeks in Makkah afterward, saying you deceived Muhammad twice. Strike his neck, O Zubayr. So az-Zubayr struck his neck.”

The Battle of the Trench:

In the Battle of the Trench (al-Khandaq), the Prophet ﷺ sent az-Zubayr to gather intelligence about Banu Qurayzah, and he said to him, «فِدَاكَ أَبِي وَأُمِّي» “May my father and mother be ransomed for you.”

Az-Zubayr witnessed the Battle of the Trench and killed Nawfal ibn Abdullah ibn al-Mughirah al-Makhzumi during it. Ibn Ish'aq narrates, "He struck him and split him into two, to the point that his sword became notched, and he withdrew saying, إني امرؤ "I am a man who defends and protects on behalf of the Chosen Prophet, the Unlettered One."

When rumors spread among the Muslims that Qurayzah had broken their pact with them and the Messenger of Allah ﷺ feared that Banu Qurayzah might indeed violate the covenant they had with him, he appointed al-Zubayr ibn al-Awwam to bring him news of them.

«قال رسول الله ﷺ يوم الأحزاب من يأتيينا بخبر القوم فقال الزبير: أنا، ثم قال: من يأتيينا بخبر القوم، فقال الزبير: أنا، ثم قال: من يأتيينا بخبر القوم، فقال الزبير: أنا، ثم قال: إن لكل نبي حواريًا وإن حواريَّ الزبير» **The Messenger of Allah ﷺ said on the Day of al-Aḥḏab, 'Who will bring us news of the enemy?' Al-Zubayr said: 'I will.'** Then he again said: 'Who will bring us news of the enemy?' Al-Zubayr said: 'I will.' Then he again said: 'Who will bring us news of the enemy?' Al-Zubayr said: 'I will.' Then he said: 'Every prophet has a ḥawari (a devoted, loyal supporter), and my ḥawari is al-Zubayr.'"

So al-Zubayr went, observed them, and returned, saying, يا رسول الله، رأيتهم يصلحون حصونهم ويدربون طرقهم، وقد جمعوا ماشيتهم» **O Messenger of Allah ﷺ, I saw them repairing their fortresses and clearing their pathways, and they have gathered their livestock.**" The Prophet ﷺ then invoked his parents for al-Zubayr that day, saying to him, «فداك أبي وأمي» **"May my father and mother be ransomed for you."**

Abd Allah ibn al-Zubayr reported, «لَمَّا كَانَ يَوْمُ الْخَنْدَقِ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي الْأُظْمِ الَّذِي فِيهِ نِسَاءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَظْمِ

حَسَّانَ فَكَانَ يَرْفَعُنِي وَأَرْفَعُهُ فَإِذَا رَفَعَنِي عَرَفْتُ أَبِي حِينَ يَمُرُّ إِلَى بَنِي قُرَيْظَةَ وَكَانَ يُقَاتِلُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخَنْدَقِ فَقَالَ مَنْ يَأْتِي بَنِي قُرَيْظَةَ فَيُقَاتِلُهُمْ فَقُلْتُ لَهُ حِينَ رَجَعَ يَا أَبَتِ تَاللهِ إِنْ كُنْتُ لَأَعْرِفَكَ حِينَ تَمُرُّ ذَاهِبًا إِلَى بَنِي قُرَيْظَةَ فَقَالَ يَا بُنَيَّ أَمَا وَاللَّهِ إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَجْمَعُ لِي أَبَوَيْهِ “On the Day of al-Aḥzab, I and Umar ibn Abi Salamah were placed among the women. I looked and saw al-Zubayr on his horse going back and forth to Banu Qurayzah two or three times. When he returned, I said: ‘Father, I saw you going back and forth!’ He said: ‘Did you see me, my son?’ I said: ‘Yes.’ He said: ‘The Messenger of Allah ﷺ had said: Who will go to Banu Qurayzah and bring me news of them? So I went. When I returned, the Messenger of Allah ﷺ invoked both his parents for me and said: May my father and mother be sacrificed for you.’”

The Battle of Khaybar:

Az-Zubayr witnessed the Battle of Khaybar and killed Yasir ibn Abi Zaynab, a Jew and the brother of Marḥab. Ibn Ishāq narrates: “أَنَّ أَخَا مَرْحَبٍ وَهُوَ يَاسِرٌ، خَرَجَ بَعْدَهُ وَهُوَ يَقُولُ: هَلْ مِنْ مُبَارِزٍ؟ فَزَعَمَ هِشَامُ بْنُ عُرْوَةَ أَنَّ الزَّيْزَرَ خَرَجَ لَهُ، فَقَالَتْ أُمُّهُ صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ: يَقْتُلُ ابْنِي يَا رَسُولَ اللَّهِ، فَقَالَ: «بَلْ ابْنُكَ يَقْتُلُهُ إِنْ شَاءَ اللَّهُ»، فَالتَقِيَ فَقَتَلَهُ الزَّيْزِرُ. Marḥab’s brother, Yasir, went out calling: ‘Is there anyone to duel me?’ Hisham ibn Urwah claimed that az-Zubayr went out to face him. His mother, Ṣafiyyah bint Abd al-Muṭṭalib, said: ‘O Messenger of Allah ﷺ, my son will be killed!’ The Prophet ﷺ replied: ‘No, your son will kill him, by Allah’s will.’ They met, and az-Zubayr killed him.”

It is also reported that whenever az-Zubayr was told that by Allah your sword had been sharp that day, he would reply, والله ما “By Allah, my sword was not really sharp ولكني أكرهته” that day; I simply compelled it to strike him.”

The Conquest of Makkah

In the Conquests of Makkah, Ḥunayn, and Tabuk, he was among the leading commanders in the first rank.

Al-Zubayr ibn al-Awwam was among those whom the Messenger of Allah ﷺ sent with Ali ibn Abi Ṭalib to seize the woman who was carrying the letter of Ḥaṭīb ibn Abi Balṭa'ah. So Ali, al-Zubayr, and al-Miqdad went and they captured the woman at Rawḍat Khakh, twelve miles from Madinah. They threatened to search her if she did not produce the letter, so she handed it over to them.

When the Muslims entered Makkah, az-Zubayr carried one of the three banners of the Muhajireen. The Prophet ﷺ placed Khalid ibn al-Walid on the right flank, az-Zubayr on the left flank, and Abu Ubaydah at the central front (al-Biyadiqah). The banner of the Anṣar was with Sad ibn 'Ubadah.

When they passed Abu Sufyan, he said to him: "Today is the Day of Battle, today the sanctity is violated, today Allah has humbled Quraysh." When the Prophet ﷺ reached Abu Sufyan, he asked: "O Messenger of Allah, did you hear what Sa'd said?" The Prophet ﷺ replied, «وما قال؟» "What did he say?" They repeated it. Then Uthman and Abd al-Rahman ibn Awf said, "O Messenger of Allah, we fear Quraysh might retaliate." The Prophet ﷺ replied, «بل اليوم يوم تعظم فيه الكعبة، اليوم يوم أعز الله فيه» «قريباً» **"No, today is the day the Kabah is honored, today Allah has exalted Quraysh."**

The Prophet ﷺ then sent for Sa'd and took the banner from him, giving it to his son Qays ibn Sa'd ibn Ubadah, though some reports say it was given to az-Zubayr.

Az-Zubayr planted the banner of Islam at al-Ḥajjun near Masjid al-Fath, and a dome was erected for him there. He stayed until the Prophet ﷺ arrived, and Al-Abbas ibn Abd al-Muṭṭalib said to him, “O Abu Abdullah, did the Messenger of Allah ﷺ command you to place the banner here?”

During the Era of the Khulafah ar-Rashidun (Rightly-Guided Caliphs) (ra):

After the passing of the Messenger of Allah ﷺ, az-Zubayr was among the guards stationed to protect Madinah, because many Arab tribes had apostatized, and numerous Bedouins coveted the city.

Abu Bakr as-Siddiq (ra) established a night watch around the city, which included Ali ibn Abi Ṭalib, az-Zubayr ibn al-Awwam, Ṭalhah ibn Ubaydullah, and Sa’d ibn Abi Waqqas.

Az-Zubayr fought alongside Abu Bakr as-Siddiq in the Wars of Ridda (Apostasy Wars) and later went out to fight in al-Sham.

The Battle of Yarmouk:

Az-Zubayr ibn al-Awwam participated in the Battle of Yarmouk, which took place at the end of Abu Bakr’s Khilafah (Caliphate) and the beginning of Umar ibn al-Khaṭṭab’s Khilafah (Caliphate).

Ibn Kathir narrates, وقد كان فيمن شهد اليرموك الزبير بن العوام، وهو أفضل من هناك من الصحابة، وكان من فرسان الناس وشجعانهم، فاجتمع إليه جماعة من الأبطال يومئذ فقالوا: ألا تحمل فنحمل معك؟ فقال: إنكم لا تثبتون. فقالوا: بلى، فحمل وحملوا فلما واجهوا صفوف الروم أحجموا وأقدم هو، فاخترق صفوف الروم حتى خرج من الجانب الآخر، وعاد إلى أصحابه ثم جاؤوا إليه مرة ثانية، “Az-Zubayr ibn al-Awwam was among those who witnessed Yarmouk. He was one of the finest and bravest of the Companions, a great

horseman. A group of heroes gathered around him that day and said: 'Will you charge so we may charge with you?' He replied: 'You will not hold firm.' They insisted, and he charged. When they faced the ranks of the Romans, they hesitated while he pressed on, breaking through their lines to the other side. He returned to his companions, and then they came to him again; he did the same as before. On that day he received two wounds between his shoulders, according to one narration, one wound."

Urwah said, كان في الزبير ثلاث ضربات: إحداهن في عاتقه، إن كنت لأدخل "Az-Zubayr had three major wounds in his life: one on his shoulder indeed, I could insert my fingers into it; two at the Battle of Badr, and one at the Battle of Yarmouk."

The Conquest of Egypt:

Az-Zubayr participated in the conquest of Egypt. When Amr ibn al-Aṣ set out to conquer Egypt, he requested reinforcements from Khalifah (Caliph) Umar ibn al-Khattab (ra).

The Khalifah sent reinforcements under the command of az-Zubayr ibn al-Awwam. Muslim historians report that the reinforcements numbered twelve thousand fighters, though some accounts mention ten thousand. The Muslims were delighted by the arrival of such prominent Companions, including az-Zubayr ibn al-Awwam, Ubadah ibn al-Samit, al-Miqdad ibn al-Aswad, and Muslimah ibn Mukhallad al-Ansari.

Shams ad-Din al-Ḍḥahabi mentioned that when az-Zubayr set out as a warrior toward Egypt, the governor of Egypt, Amr ibn al-Aṣ, wrote to him, «إن الأرض قد وقع بها الطاعون، فلا تدخلها» "The land is afflicted with plague; do not enter it." Az-Zubayr replied, «إنما خرجت للطعن والطاعون» "I have gone forth for combat and the

plague.” He entered Egypt, where he received a stab to his forehead, which caused a splitting wound.

Az-Zubayr played a prominent role in the conquest of the fortress of Babylon. He, along with a group of Muslims, climbed the walls and loudly proclaimed Takbir, making the fortress defenders believe that the Muslims had breached the fort. Terrified, they abandoned their positions. Az-Zubayr then descended and opened the gate for the Islamic army to enter.

In another narration, it is mentioned that when az-Zubayr ascended the walls, the garrison realized this and opened the gate for Amr ibn al-As, coming out to negotiate. Az-Zubayr went down and accompanied them to meet Amr, resulting in the capture of the fortress of Babylon. He also witnessed the treaty that Amr ibn al-As granted to the people of Egypt.

When Umar ibn al-Khattab (ra) was stabbed and nearing his death, he recommended that the leadership after him be determined by consultation among six Companions who had been satisfied with the Caliphate during the lifetime of the Prophet ﷺ. They (ra) were: Uthman ibn Affan, Ali ibn Abi Talib, Talhah ibn Ubaydullah, az-Zubayr ibn al-Awwam, Abd al-Rahman ibn Awf, and Sa’d ibn Abi Waqqas.

His Famous Saying:

Az-Zubayr ibn al-Awwam said, نحن أمة لا تموت إلا قتلى فمالي أرى “We are an Ummah that does not die except as martyrs. So why do I see so many dead upon their beds?”

His Martyrdom:

Az-Zubayr participated in all the battles during the life of the Prophet ﷺ. He was the commander of the right flank at the

Battle of Badr, carried one of the three banners of the Muhajirin at the Conquest of Makkah, and was among those sent by Umar ibn al-Khattab as reinforcements to Amr ibn al-Aṣ in the conquest of Egypt. He was also named by Umar as one of the six Companions for consultation (shura) regarding the Khilafah saying, «هم الذين توفي رسول الله ﷺ وهو عنهم راض» “These are the ones with whom the Messenger of Allah ﷺ was satisfied at his death.”

After the assassination of Uthman ibn Affan, az-Zubayr went to al-Basrah seeking justice for the killers of Uthman. He was killed by Amr ibn Jurmuz in the Battle of the Camel, in Rajab, 36 AH, at the age of sixty-four years.

He had previously abstained from fighting, remembering the Prophet ﷺ's advice, *إِنَّكَ سَتَقَاتِلُ عَلِيًّا وَأَنْتَ لَهُ ظَالِمٌ* “You will fight Ali while you are in the wrong toward him.” Yet he was betrayed and martyred.

May Allah have mercy on az-Zubayr, a symbol of the Muslim knight who would not accept humiliation, remained steadfast against falsehood, and never abandoned Islam.

With the Noble Quran: The Nature of the Human Soul

Khalifa Muhammad – Jordan

Allah ﷻ said, **رُزِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ (14) قُلْ أَتَبَيِّنُكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ** “Beautified for people is the love of that which they desire—women, children, heaps of gold and silver, fine branded horses, cattle, and fertile land. That is the enjoyment of worldly life, but with Allah is the best return. (14) Say, “Shall I inform you of something better than that? For those who are mindful of Allah, with their Lord are gardens beneath which rivers flow, wherein they will abide forever—along with purified spouses and the pleasure of Allah. And Allah is All-Seeing of His servants.” [TMQ Surah Aal-i Imran: 14-15].

The first verse begins with a past tense verb in the passive form, without mention of the fa'il (doer,) the verbal noun of which is tazyeen (adornment), meaning to make something beautiful, or pretty. This adornment is in human nature, that is, in the very nature of man. Man is naturally inclined to love the desires detailed in the verse, and others that are not detailed. The adorer is Allah ﷻ who created and proportioned, who determined and guided. “Desires” is the plural of “shahwat” in the grammatical form of fa'lah, in the original noun of marra, and it indicates the recurrence of craving for whatever is desired.

The first verse includes two types of desires beloved by the soul. The first type is related to the preservation of the human species, which is women and children. Sheikh Taher bin Ashour,

may Allah have mercy on him, says, وَبَيَّانُ الشَّهَوَاتِ لِلنِّسَاءِ وَالْبَنِينَ وَمَا بَعْدَهُمَا، بَيَّانٌ بِأَصُولِ الشَّهَوَاتِ الْبَشَرِيَّةِ الَّتِي تَجْمَعُ مُشْتَهَاتٍ كَثِيرَةً، وَالَّتِي لَا تَحْتَلِفُ بِاخْتِلَافِ الْأُمَمِ وَالْعُصُورِ وَالْأَقْطَارِ، فَالْمَيْلُ إِلَى النِّسَاءِ مَرْكُوزٌ فِي الطَّبْعِ، وَضَعَهُ اللَّهُ تَعَالَى لِحِكْمَةٍ بَقَاءِ النَّوْعِ بِدَايِعِي طَلَبِ التَّنَاسُلِ إِذِ الْمَرْأَةُ هِيَ مَوْضِعُ التَّنَاسُلِ، فَجَعَلَ "The explanation of desires for women and children and what comes after them is an explanation of the origins of human desires that gather many desires, and which do not differ with the difference of nations, eras and countries. The inclination towards women is rooted in nature, and Allah Almighty placed it. For the sake of the survival of the species, the pursuit of procreation is sought, since women are the site of procreation. Thus, the inclination of men toward women is innate, so that the survival of the species does not require the effort that might be followed by boredom."

He added, وَمَحَبَّةُ الْأَبْنَاءِ أَيْضًا فِي الطَّبْعِ: إِذْ جَعَلَ اللَّهُ فِي الْوَالِدَيْنِ، مِنَ الرِّجَالِ وَالنِّسَاءِ، شُعُورًا وَجَدَانِيًّا يُشْعِرُ بَأَنَّ الْوَلَدَ قِطْعَةً مِنْهُمَا، لِيَكُونَ ذَلِكَ مَدْعَاةً إِلَى الْمُحَافَظَةِ عَلَى الْوَلَدِ الَّذِي هُوَ الْجِيلُ الْمُسْتَقْبَلُ، وَبِبَقَائِهِ بَقَاءُ النَّوْعِ، فَهَذَا بَقَاءُ النَّوْعِ بِحِفْظِهِ مِنَ الْإِضْمِحْلَالِ الْمَكْتُوبِ عَلَيْهِ، وَفِي الْوَلَدِ أَيْضًا حِفْظٌ لِلنَّوْعِ مِنَ الْإِضْمِحْلَالِ الْعَارِضِ بِالْإِعْتِدَاءِ عَلَى الضَّعِيفِ مِنَ النَّوْعِ لِأَنَّ الْإِنْسَانَ يَعْزُضُ لَهُ الضَّعْفُ، بَعْدَ الْقُوَّةِ، فَيَكُونُ وَلَدُهُ دَافِعًا عَنْهُ عَدَاءً مَنْ يَعْتَدِي عَلَيْهِ، فَكَمَا دَفَعَ الْوَالِدُ عَنِ ابْنِهِ فِي حَالِ "The love of children is also innate, since Allah ﷻ placed in parents, both men and women, an emotional feeling that makes them feel that the child is a part of them, so that this would be a reason to preserve the child, who is the future generation, and through his survival the species will survive. This is the survival of the species by preserving it from the extinction that is written for it, and in the child there is also the preservation of the species from the extinction that occurs through aggression against the weak of the species, because man is exposed to weakness after he was strong, so his son defends him against the hostility of whoever attacks him. Just as the

father defends his son when he is weak, the son defends the father when he is weak.”

The second type is related to human survival, and is manifested in the love of owning heaped-up ‘qanateer’ of gold and silver, and the love of branded horses, livestock, and crops. ‘Qanateer’ is the plural of ‘qintar’, an Arabized word meaning something weighing one hundred pounds. What is meant by ‘Qintar’ is multiplied and multiplied. Humans are naturally inclined to love owning gold and silver, and this love knows no bounds. This is confirmed by the hadith of the Messenger of Allah ﷺ «لو كان لابنِ آدَمَ واديانِ مِنْ ذهبٍ لابتغى إليهما الثالثَ ولا يملأُ جوفَ ابنِ آدَمَ إِلَّا التُّرابُ» “If the son of Adam had two valleys full of gold, he would long for a third, and nothing will fill the belly of the son of Adam except dust.”

As for the branded horses, Ibn Ashour says about them, أما الخيلُ المسوّمة فيقول عنها ابن عاشور: "والمُسَوِّمَةُ الْأَطْهَرُ فِيهِ مَا قِيلَ: إِنَّهُ الرَّاعِيَةُ، فَو مُشْتَقٌّ مِنَ السَّوْمِ وَهُوَ الرِّعْيُ، يُقَالُ: أَسَامَ الْمَاشِيَةَ إِذَا رَعَى بِهَا فِي الْمَرْعَى، فَتَكُونُ مَادَّةً فَعَلَ لِلتَّكْثِيرِ أَيِ الَّتِي تُتْرَكُ فِي الْمَرْعَايِ مُدَّةً طَوِيلَةً وَإِنَّمَا يَكُونُ ذَلِكَ لِسَعَةِ أَصْحَابِهَا وَكَثْرَةِ مَرَاعِيهِمْ، فَتَكُونُ خَيْلُهُمْ مُكْرَمَةً فِي الْمَرْوَجِ وَالرِّيَاضِ، وَالْأَنْعَامُ زِينَةُ The most apparent of what was said about the branded is that it is the shepherdess, so it is derived from the word saawm, which means grazing. It is said: ‘Asama al-Mashiyya,’ if he grazes them in the pasture, so the substance of the deed is for multiplication, meaning that which is left in the pastures for long periods, and this is only due to the generosity of their owners and the abundance of their pastures, so their horses are honoured in the meadows and gardens, and livestock are an adornment for the people, and they have many benefits, some of which are mentioned in the Holy Quran.” He added, أما الحرثُ فَأَصْلُهُ مَصْدَرٌ حَرَّتِ الْأَرْضُ إِذَا شَقَّهَا بِالْأَةِ لِيَرْزَعَ فِيهَا أَوْ يَغْرِسَ، وَأُطْلِقَ هَذَا الْمَصْدَرُ عَلَى الْمَحْزُوثِ

فَصَارَ يُطْلَقُ عَلَى الْجَنَّاتِ وَالْحَوَائِطِ وَحُقُولِ الرَّزْعِ “As for the cultivation, its origin is the source of the ploughing of the land when it is split with a machine to plant or sow in it, and this source was applied to the ploughed, so it came to be applied to gardens, fences, and fields of crops.”

The noble verse described these adornments as the fleeting enjoyment of worldly life, and the description of fleeting enjoyment is an accurate description that matches its reality, as it is what is enjoyed temporarily, then it disappears and does not remain, and what remains is what is with Allah ﷻ, as is made clear at the end of the same verse, ﴿وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ﴾ **“And with Allah is the best return.”**

The second verse begins with Allah ﷻ commanding His Messenger to say to the people. “Shall I inform you of something better than that?” This is a question intended to create anticipating suspense for what will come next, which is the reward of the righteous in the Hereafter with their Rabb, namely, the Gardens beneath which rivers flow, with eternity therein, and spouses purified from faults and everything that disgusts the soul, and above all that, the pleasure of Allah, the pleasure that was denied to those who followed their desires in this world. The second verse concludes with a mention of the truth of Allah Almighty’s knowledge of people. He is the One who created them, and He is the All-Knowing of the desires He has placed within them, and He is the All-Seeing of their deeds. Allah ﷻ said, ﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ **“Would He not know, He who created? And He is the Subtle, the All-Aware.”** [TMQ Surah Al-Mulk: 14].

The predicate (khabr) of the phrase “for those who fear Allah” precedes the subject (mubtada) “gardens.” This is because of the

importance of the attribute included in the preceding predicate, which is piety, which means that the servant adheres to the commands and prohibitions of Allah ﷻ in every small and large of his actions. This means that he proceeds in satisfying the desires that he loves according to the commands and prohibitions of Allah ﷻ, thus mixing his material actions with seeking the pleasure of Allah ﷻ, and thus he has mixed matter with spirit.

With all of the above, the two verses have indicated the three instincts rooted in human nature, with some of their manifestations. The first mentioned is the instinct of procreation, and two manifestations of it are mentioned in the verse, women and children. The second is the instinct of survival, with the manifestation of ownership and the manifestation of honour, sovereignty, and strength by owning horses. The third is the instinct of religiosity, with the manifestation of sanctifying the Creator, Glory be to Him, the Most High, with whom is the best return, and the manifestation of piety in conducting business and satisfying desires.

It is worth noting in this context that these instincts impart in human nature, with their various and diverse manifestations, in addition to his organic needs, motives for behaviour, generating within him the desire to perform actions to satisfy those instincts and needs. However, concepts that govern satisfaction are essential. Thus, man chooses among the gratifiers, favouring some and rejecting others, based on his own concepts, his viewpoint in life, and his ultimate goal and mission in this world. All of this can be summed up in the term “piety,” due to the inability of the mind to establish a system for gratification and its inability to legislate. Only Allah, Who created man, charged him with obligations, and will resurrect him and hold him accountable for his commitment to what He charged him with on the Day of

Judgment, is capable of doing so. Whoever adheres to Allah ﷻ's system in satisfying his desires with the legal rulings emanating from the Islamic Deen will earn Paradise and eternity therein, after the Day of Judgment. As for those who turn away from the system of Allah ﷻ, their punishment will be from Allah Almighty, and Allah ﷻ likened them to livestock that have no purpose other than mere enjoyment and eating. Allah ﷻ says, ﴿وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ﴾ **“And those who disbelieve enjoy themselves and eat as livestock eat, and the Fire will be a residence for them.”** [TMQ Surah Muhammad: 12].

In conclusion, these two verses are a suitable basis for studying the human soul. In addition to them are the many verses in the Noble Quran that relate to the human soul, which reveal the reality of that soul and guide it to constructing it in a sound manner, leading to happiness in this world, and success in the Hereafter, through the pleasure of Allah ﷻ.

News of Muslims Around the World

US Deputy Envoy to the Middle East: Hezbollah's Disarmament Must Cover All of Lebanon

US Deputy Envoy to the Middle East Morgan Ortagus called on the Lebanese government to make a decision regarding the disarmament of Hezbollah. Speaking on Tuesday 20 May 2025 at the Qatar Economic Forum in Doha, Ortagus said that Lebanon still has much to do in this regard. Lebanese officials "have accomplished more in the past six months than they probably have in the past fifteen years," Ortagus said.

The US official clarified "We in the United States have called for the full disarmament of Hezbollah. And so that doesn't mean just south of the Litani. That means in the whole country." She urged Lebanese officials to make a decision on this matter.

Lebanese President Joseph Aoun had stated at the end of April to a delegation from the French Senate that the decision to limit weapons to the Lebanese state has been made and that "it is not acceptable for arms to return as a language of communication between the Lebanese parties," referring to Hezbollah's weapons.

However, as he put it, "the Israeli withdrawal from the five hills is essential to expediting the deployment of the Lebanese army." Aoun also asserted that "Israel has violated the ceasefire agreement more than 3,000 times" since its signing on November 27, 2014.

Al-Waie Magazine: It has become clear what America wants for Lebanon. It seeks to make Lebanon eligible to join the list of countries normalizing relations with the Jewish entity and to join the Abraham Accords, alongside Syria and Saudi Arabia. And the rulers, as usual, are ready to implement this, initially under the banner of the state's sole weapons and later under the banner of the country's interest first.

Report: Eli Cohen's Archive a Gift from al-Sharaa to "Isreal"; Damascus to Return His Remains Soon

Reuters quoted three high-ranking sources as saying that the "Israel" recovered the archive of spy Eli Cohen with the explicit approval of the new rulers in Damascus, who wanted this move to be a gesture of goodwill toward "Israel" and President Donald Trump.

Tel Aviv had announced that it had recovered the archive of the famous "Israeli" agent, who worked for Mossad in the 1960s before being discovered and executed in Damascus in 1965, through a complex security operation, the details of which the Jewish entity did not disclose. The Jewish entity merely stated that it cooperated with a foreign intelligence agency to secure the documents' release.

However, sources familiar with the matter told Reuters, including an advisor to the Syrian transitional president, Ahmed al-Sharaa, that Syria offered Cohen's archival materials to build trust with the "Israelis" and reassure Israel about the new ruler of Damascus, who has a Jihadist background.

One source added that Damascus also agreed to return Cohen's remains, in addition to the remains of three "Israeli" soldiers killed by Syrian forces during the 1982 Israeli invasion of Lebanon. So far, "Israel" has recovered the remains of only one of them, Zvi Feldman.

Al-Waie Magazine: We are no longer surprised by any concessions from Syria's new rulers or any rapprochement with the American administration and the Jewish entity, after witnessing the stances and concessions made by the new Syrian President, Ahmed al-Sharaa, towards Trump, the Zionist entity, and the international order, to the point where Syria is even prepared to join the Abraham Accords at the appropriate time!

The Egyptian Army Possesses a Chinese Missile Capable of Downing “Israeli” Fighter Jets

“Israeli” media outlets have warned of a highly advanced Chinese PL-15 missile in the possession of the Egyptian army, following its successful downing of an Indian aircraft during the recent clash with Pakistan.

The “Israeli” news website “Natsiv.net” stated that the downing of a fighter jet by a Chinese PL-15 anti-aircraft missile has a significant impact on “Israeli” air superiority in the skies of the Middle East, especially since Egypt possesses this missile. It noted that while the missile is known to have a range exceeding 300 kilometers, this export version has a range of approximately 140 kilometers.

Al-Waie Magazine: The armies of Muslims possess the capabilities to defeat the Jewish entity and its masters in the White House combined, but Allah ﷻ will only grant this victory to His chosen people, those of strength... So where are you, people of strength, to be the supporters of this era?

Trump: I Returned from the Middle East with \$5.1 Trillion, and That’s Not Bad

US President Donald Trump said his recent tour of the Middle East was "fantastic," announcing that his country returned with gains estimated at around \$5.1 trillion, adding, “We will have that indeed, many good years.”

In press statements, Trump said, “We left as you know, Saudi Arabia. We were just there, Saudi Arabia and Qatar was so great. Qatar was great. We had the UAE and we had a couple of other visits, but all great places and we left with \$5.1 trillion of investment and they all want to be investing in the United States.”

Al-Waie Magazine: The wealth of Muslims that criminal rulers have squandered to please their master Trump is enough to create a massive economic boom in the Muslim World if it were invested for the benefit of its people. However, the rulers chose their thrones over their people! How wretched is their rule!

Qatari Prime Minister: Gifting a Plane to Trump is a Normal Matter Between Allies

Qatari Prime Minister and Foreign Minister Sheikh Mohammed bin Abdulrahman Al Thani rejected criticism of his country's gift of a luxury plane to US President Donald Trump for use on presidential duties.

The Qatari Prime Minister addressed the issue of the plane during a session at the Qatar Economic Forum, stating that it was a normal transaction between the two countries' defense ministries and is part of the cooperation between them; "it is a normal thing that happens between allies."

Al-Waie Magazine: The Qatari Prime Minister considers America, an enemy of Islam and Muslims, an ally of his country, and gifts its president a beloved present: a \$400 million plane! Meanwhile, the children, women, and men of Gaza are dying of hunger! May Allah ﷻ punish these rulers who lack honor and Deen.

"Israeli" Media: Growing Refusal to Fight in Gaza; Military Pressure Won't Bring Back the Captives

Reports have recently increased revealing the refusal of Israeli soldiers to return to fighting inside the Gaza Strip. Sharon quoted these soldiers as telling their commanders, "We spent two years and ten months in service, fighting from the first day of the ground operation until the ceasefire. We can't take it anymore

psychologically.” He added that in previous cases, the army reassigned those who refused to fight to non-combat roles, but this time they were threatened with trial and imprisonment.

Al-Waie Magazine: A group of steadfast, patient, and devout believers did this to the army of the Jewish entity. What would happen if an army of Muslims actually fought them?

“Israel” to Build Security Fence on Jordanian Border

“Israeli” Army Radio reported that the “Israeli” Security Cabinet approved a plan to construct a security wall along the eastern border with Jordan. The radio station added that the plan includes strengthening control over the Jordan Valley through settlements, farms, and training camps.

The radio station reported that the “Israeli” Defense Ministry and military plan includes establishing a multi-layered defense system along 425 kilometers, stretching from the southern Golan Heights to northern Eilat.

The “Times of Israel” reported last April that “Israel” was determined to begin building a new fence along its border with Jordan to stop the frequent smuggling of weapons and drugs, a project estimated to cost \$1.4 billion and take three years to complete.

Al-Waie Magazine: Allah ﷻ spoke the truth when He said, لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾ **“They will not fight you all together except within fortified cities or from behind walls. Their might is great among themselves. You would think they are united, but their hearts are divided. That is because they are a people who do not understand”** [TMQ Surah Al Hashr: 14]. However, that will not avail them anything, in accordance with the

Almighty's saying, ﴿فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا﴾ **"Then when the final promise comes, they will disgrace your faces and enter the masjid as they entered it the first time, and utterly destroy all that they had conquered"** [TMQ Surah Al-Israa: 7].

If the Ruling Governance of the Rulers of Muslims is not a Rule of Fools, Then What Is?

Engineer Baher Saleh – Palestine

On the authority of Kaab ibn 'Ujrah, who said: the Messenger of Allah ﷺ said, «أَعِيذُكَ بِاللَّهِ مِنْ إِمَارَةِ السُّفَهَاءِ» **“I seek refuge with Allah from the rule of fools.”** He asked, “What is that, O Messenger of Allah?” He replied, «أَمْرَاءٌ سَيَكُونُونَ مِنْ بَعْدِي مَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسُوا مِنِّي وَلَسْتُ مِنْهُمْ وَلَنْ يَرِدُوا عَلَيَّ الْحَوْضَ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعَنْتَهُمْ عَلَى ظُلْمِهِمْ فَأُولَئِكَ مِنِّي وَأَنَا مِنْهُمْ وَأُولَئِكَ يَرِدُونَ عَلَيَّ الْحَوْضَ» **“There will be rulers after me. Whoever enters upon them and believes their lies and assists them in their injustice, then they are not of me, and I am not of them, and they will not come to me at the Cistern (Hawdh). However, whoever does not enter upon them and does not believe their lies and does not assist them in their injustice, then they are of me, and I am of them, and they will come to me at the Cistern (Hawdh).”** (Narrated by At-Tirmidhi and An-Nasa'i)

The foolishness of the rulers was most clearly manifested during Trump's recent tour of the Gulf. The Ummah witnessed scenes of the rulers' folly as they celebrated the enemy of Allah ﷻ and the enemy of the Ummah, the US President Donald Trump, rolling out the red and purple carpets for him and celebrating with him in luxurious palaces after gathering princes, ambassadors, and followers for him, as if he had descended upon them from heaven! Then they offered him trillions of dollars, reaching, according to Trump himself, \$5.1 trillion — five thousand one hundred billion dollars — under the guise of

fraudulent deals and investments that benefited only America and Trump, who himself boasted about it as an achievement he brought back to his country.

Is there any greater folly than celebrating, supporting, and strengthening one's enemy against oneself?

Is there any greater folly than rulers squandering the Ummah's resources and vast wealth with the stroke of a pen, without any conditions or restrictions? Meanwhile, the stomachs of Muslims and their children are empty, their cities are destroyed, and their countries are among the poorest in the world.

How desperately the Ummah needs a ruler who fears Allah ﷻ in his dealings with them, their wealth, their honor, and their interests, and whose vigilance and concern are like that of Umar ibn al-Khattab (ra), who said, **لو أن جملاً أو قال شاة أو قال حملاً، هلك بشط الفرات، لخشيت أن يسألني الله عنه** **"If a camel—or a sheep—or a lamb were to perish on the banks of the Euphrates, I would fear that Allah would hold me accountable for it."**

Aoun Meets with Abbas, and the Issue of Weapons in the Camps is on the Agenda. Lebanon Will Not Be a Launching Pad for Any Military Action

(Translated)

Lebanese President Joseph Aoun held official talks with his Palestinian counterpart Mahmoud Abbas during the latter's official visit to Lebanon at the invitation of the Lebanese government. The meeting took place at Baabda Palace and addressed several issues related to bilateral relations and regional developments, most notably the situation in Gaza, the Palestinian refugee issue in Lebanon, and the stability of the refugee camps.

The joint statement issued by both sides emphasized the deep historical ties between the two peoples, and affirmed their shared support for a just and comprehensive solution to the Palestinian question, guaranteeing the Palestinian people the establishment of their independent state based on international law.

In the security sphere, both sides expressed a clear commitment to the principle of the Lebanese state's monopoly on the use of force and rejected any armed presence outside the framework of the law. They also stressed the importance of strengthening coordination between Lebanese and Palestinian authorities to ensure stability within the refugee camps, a commitment to refrain from using Lebanese territory for any military operations, and cooperation in combating terrorism and extremism. The Palestinian president's visit comes at a critical

juncture, its primary objective being to discuss the issue of weapons within Palestinian refugee camps. This comes amidst an official Lebanese move to extend state sovereignty over all its territory and end the phenomenon of weapons outside the authority of the legitimate government, as part of a broader process that began with the implementation of the ceasefire agreement with the Jewish entity late last year.

Al-Waie Magazine: As usual, the lackeys rush to carry out the orders of their masters in the White House and their patrons in the Jewish entity. Under the pretext that the only legitimate weapons are those of the state, the Lebanese state, in cooperation with the traitor Abbas — who has experience and a track record in this field — is pursuing the remaining weapons held by resistance factions in the refugee camps in Lebanon. This is all to ensure a peaceful and secure environment for the Jewish entity, and for Lebanon to later join the club of countries normalizing relations with the entity and participating in the Abraham Accords.

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