

Military Doctrine

Uprooting the System to Secure Change

Not a Sectarian War, but a Full-Blown Crusade

The Peace Agreement is a Deception

# NUSSRAH

## The War on Iran



# Nussrah Magazine Issue 90

Nussrah Magazine is issued by the Media Office of Hizb ut Tahrir in Wilayah Pakistan

## Index of Contents

<b>Within Military Doctrine... What Prevents the Armies of Muslims from Supporting Gaza?</b> .....	<b>3</b>
<b>Prerequisites for Policymaking (Part 1)</b> .....	<b>31</b>
<b>Are We Living Through the End of an Era in History?</b> .....	<b>39</b>
<b>Uprooting the System to Secure Change</b> .....	<b>46</b>
<b>Not a Sectarian War, but a Full-Blown Crusade!</b> .....	<b>53</b>
<b>Answer to Question: The War on Iran</b> .....	<b>57</b>
<b>The Repercussions of America’s War on Iran</b> .....	<b>66</b>
<b>Europe’s Refusal to Participate in America’s War on Iran</b> .....	<b>75</b>
<b>The Peace Agreement is a Deception</b> .....	<b>79</b>
<b>Iran Options</b> .....	<b>83</b>
<b>The Mediation of Pakistan Between America and Iran</b> .....	<b>86</b>
<b>The Rulers of Pakistan Must Fight to Defend Muslim Lands</b> .....	<b>90</b>
<b>The MDCP between the US and Indonesia</b> .....	<b>93</b>
<b>Negotiations Between Lebanon and the Jewish Entity</b> .....	<b>101</b>

---

# Within Military Doctrine... What Prevents the Armies of Muslims from Supporting Gaza?

Ustadh Bassam Farhat, Wilayah Tunisia

Once again, political considerations for the Zionist entity align with aggression against Gaza. It serves as a rallying cry that appeals to the political medium, unifies all its factions, and revitalizes the spiritual and religious sentiments of a people whose collective memory is fed by the bloody massacres of 'Joshua, Saul, and David' against the Canaanite tribes, considering them as "historical glories."

The names may differ, such as "Operation Grapes of Wrath," "Operation Cast Lead," "Operation Protective Edge," "Gaza Envelope", but the reality remains the same: a bloody military scenario and a brutal, fierce, and one-sided war waged by the world's seventeenth-strongest military power, a member of the nuclear club, against a defenseless, displaced population. In this war, the so-called "**only democracy in the Middle East**" uses the most powerful weapons and the most horrific forms of genocide, revealing the extent of hatred, malice, cruelty, criminality, and vengefulness that has filled the Jewish character to overflowing.

The dilemma is that this systematic annihilation of the Gaza population's livelihood occurs in plain sight, under the watchful eyes, inspiration, and support of the so-called free world, with shameful complicity and blessings from the Arab regimes. These regimes not only fail to fulfill their duty to provide support, they even go as far as to provide logistical support to the Zionist entity, supplying it with essential resources like food and fuel.

In fairness, this behavior, which even wild animals would shy from, is not surprising. It is merely a small part of the vast criminality of the Bani Israel, who continue to repeat themselves with meticulousness, perfecting their performance from one massacre to another, until they merge with the altered Talmudic project of "**Greater Israel**," at its most significant and horrific stage of displacement, which implies the ethnic cleansing of the central point of "Greater Israel," namely, the Blessed Land of Palestine.

However, as the saying goes, “**every cloud has a silver lining.**” One of the few benefits of this unjust aggression is that the Islamic Ummah as begun to regain its confidence before its armies. It is now addressing them directly after decades of division, mistrust, and deep-seated enmity. However, the question remains: Is the military establishment in Muslim countries worthy of this trust, and prepared for it? If not, how can it be rescued from the clutches of colonialism, returned to the embrace of its Ummah, and mobilized to defend its causes?

## **Distancing the Ummah from Its Strength**

### **1. Discouragement and Despair:**

Since the mid-20th century, the rhetoric of discouragement and despair, whether official, partisan, or popular, has persistently belittled the armies of the Ummah. The rhetoric is downplaying their significance, questioning their combat capabilities, and even doubting their integrity. They are often portrayed as either a tyrannical force that it is forbidden to seek help from, or as tools for oppressing the people and protecting the agent rulers. It leads to the belief that no good can ever come from them, and that liberation can only be achieved by their removal.

This toxic claim contradicts both social norms and political principles. Liberation from colonialism can only be practically realized when supported by a military force that backs it, protects it, and removes the physical barriers that stand in its way. Awareness and desire alone, without the support of those with strength and power, are not sufficient to bring about the desired change. Military entities can only be effectively removed by other entities of the same nature.

This claim also contradicts the reality of these armies. They are an integral part of the Islamic Ummah, composed of its finest heroes who share its concerns and victories, and who, like the Ummah, are protective of the sanctities, and yearn for liberation and the elevation of the Word of Allah. It is true that the military establishment in Muslim lands is distinctly anti-religious. It is neither politically, psychologically, nor ideologically prepared to seek assistance, or to come to the aid of Muslims. It is indeed a tool for

oppressing the people, waging war against Allah ﷻ and His Messenger ﷺ, protecting the interests of colonialism, implementing its projects, and securing its agents on thrones.

However, it is essential to distinguish between the military establishment as an official, colonialist construct, that is founded, trained and armed to be loyal to colonialist powers, and the individual soldiers who are part of the Islamic Ummah. These soldiers share the Ummah's faith, zeal for Deen, and suffering under the flames of capitalism. Therefore, it is possible to address the underlying Islamic Iman within them, provoke their discontent with the corrupt status quo, and draw them to support the Islamic project.

## **2. A Colonial Maneuver:**

Consequently, the colonialist Kuffar has sought to distance the military forces from the movements of their Ummah. It uses them to subdue their own people, curb their ambitions, and prevent the resumption of the Islamic way life. It was evident that this was a malicious colonialist maneuver aimed at separating the Ummah from its strength, isolating it from its armies. It is a maneuver aimed at creating a psychological and political barrier that would distance the Ummah from its source of power and protection. This separation was intended to perpetuate the Ummah's dependency, and suppress any liberating impulses it might have.

Ironically, this colonialist strategy found real-world validation and support. The events in Gaza serve as a stark example. Despite the heinous brutality of the Zionists, which even stirred humanitarian concerns amongst the enemies themselves, both regimes and peoples, and mobilized major cities across Europe, breaking through the traditionally pro-Zionist Western public opinion, particularly in the strongholds of Zionism and the top universities of the American and European political elite, it still amounted to a quiet cry in the wilderness. The outcry found no receptive ears among the armies of the Muslims, who instead were busy suppressing their own people's movements, and participating in the siege and oppression of the people of Gaza, alongside the Zionist entity.

These shocking realities, which are difficult to comprehend, shake our foundational beliefs and raise burning questions: What prevents the armies of Muslims from supporting their brothers in Gaza? Are they not united by the Islamic Aqeedah? Are they not even bound by the base ties of ethnicity, tribalism, and nationalism? Do the cries of widows and orphans, the groans of the violated, and the tears of children and infants not provoke in them a sense of honor, pride, and duty? Do the sights of bloody, dismembered bodies, and charred and decayed corpses not stir even the basic human emotions within them? How is it that an American Christian soldier, Aaron Bushnell, would set himself on fire in protest against the atrocities committed by the Zionists, yet a Muslim soldier refrains from defending the honor and lives of his fellow Muslims?

## **Leadership Control Panel**

### **1. The Conceptual Personality of the Army:**

Despite the complexity of these questions and their seemingly paradoxical nature, the answer is actually simple, logical, and even straightforward. Colonialism has taken control of the “dashboard” or control panel of Muslim soldiers, which is their military combat doctrine. Colonialism has rendered them obedient to its commands and at its disposal. Just as a single person has a tangible, real personality composed of intellect (aqliyyah) and disposition (nafsiyah) that determines their thinking, understanding, inclinations, behavior, perception of interest, and level of development, so too do nations and armies possess a moral, virtual, and conceptual personality. This personality shares the same components as that of an individual. It has the same influence on the reality and character of the army, shaping its thinking, understanding, behavior, inclinations, interests, and development.

It is evident how crucial the intellectual foundation used in reasoning is, when linking reality to information, and motives to concepts. This foundation plays a pivotal role in shaping both aspects of the personality in a distinctive manner. It crystallizes meaning into a concept that drives

and guides behavior. It molds motivation into a preference and inclination, that determines how needs are satisfied.

When this dispositional-cultural equation is applied to the reality of the armed forces. It is translated into the term “**military doctrine.**” This doctrine serves as the intellectual foundation that the military institution uses for reasoning, carving out the contours of its conceptual personality, both intellectually and at the level of dispositions. It provides the military with a set of fundamental principles about how armies should think in various combat situations, ensuring their effectiveness, loyalty, obedience, and discipline. However, it is loyalty to the entity that defines their military doctrine. Therein lies the crux of the problem.

## **2. The Keys to Armies:**

Modern armies have three key components that enable control over them:

- (1) The hierarchical and rank-based structure,
- (2) The strict disciplinary system, and
- (3) The military doctrine.

This triad acts as the control panel that allows the subjugation, management, direction, and utilization of the military institution to achieve the state's political objectives and to ensure its security and supreme interests.

Those in high military ranks hold the “**magic formula**” for control and leadership, which includes:

- (1) Complete loyalty,
- (2) Blind obedience, and
- (3) Total submission.

In its modern military form, this control is based on a precise administrative organization, and a strict disciplinary system. The military institution is built on a hierarchical structure that extends from the top down in the form of a branching organizational tree, with various leaders and ranks controlling its joints. As you move down the ranks, the base

broadens, from General to Colonel to Lieutenant, all the way to the soldier. The reverse is true as you move up.

Therefore, targeting and winning over the appropriate rank can allow control over the entire military institution, or significant parts of it, from corps, divisions, brigades and battalions. These commanders' orders must be obeyed without hesitation, or complaint by those of lower rank, under threat of severe punishment, which may include execution, especially if the country is in a state of war, as it is considered treason. This system discourages any thoughts of rebellion among the backbone, and essential component of the army, the soldiers. It contributes to their compliance and exploitation.

### **3. The Fundamental Pillar:**

Undoubtedly, the most crucial element in this triad is the military doctrine. It shapes the intellectual, cultural, and ideological aspects of the armies. The other two elements, hierarchical structure and strict discipline, are merely complementary in organizational and administrative terms. There is a dialectical and interconnected relationship between a military's principles, its culture and doctrine, and its obedience, submission, and commitment. The influence of military doctrine on the loyalty and effectiveness of an army is significant, inevitable, and automatic. It dictates those aspects and ensures adherence to them.

A military person, regardless of rank, remains a human being, whose behavior is fundamentally linked to their concepts of life, criteria, and convictions. These determine the types of emotions that drive them and the manner in which they act. According to these concepts, a soldier organizes their interests and forms relationships with others. From this perspective, military doctrine forms the fundamental pillar in shaping the military policy of any human group, regardless of its level of development or primitiveness, whether it is related to an empire, state, tribe, or mafia. No form of military organization can operate and achieve its goals without a military doctrine, no matter how base or instinctive it may be, such as

looting and plundering, revenge and retaliation. The important thing is that it operates according to an idea, a vision, a perspective, and an objective it seeks to achieve. Otherwise, chaos would prevail, cohesion would disappear, and defeat and failure would follow.

Therefore, anyone who wishes to build an army, gain its loyalty, support, and victory must target its military doctrine, whether by establishing and formulating it, maintaining and focusing on it, or altering and adapting it. This is the general approach. To delve into the details, we need to answer the following questions: What is meant by military doctrine? What are its levels and sources? What is the role of the foundational cultural aspect within it? What is its relationship with the state's political doctrine? How does it contribute to controlling the armies, and enhancing their combat effectiveness? How can it be targeted and utilized?

## On Military Doctrine

### 1. Definition and Scope:

Like any matter of utmost significance, military doctrine has been defined in various ways, addressing it from multiple perspectives, technical, procedural, strategic, political, ethical, and ideological. Despite the diversity of these definitions, they all share a common thread centered on the political doctrine of the state, its national security, and its general military policy. They also collectively aim to answer the following key questions: When do we fight? Whom do we fight? With whom do we fight? How do we fight? Why do we fight? How long do we fight?

The most concise and comprehensive definition of military doctrine is: **“The art and science of managing armed conflict to achieve the political doctrine of the state.”** This definition positions military doctrine as a servant, protector, enabler, and enforcer of the state's political doctrine, which comprises the sum of teachings, supreme values, and political, military, economic, social, and spiritual principles that originate from the civilization of the people, and are deeply embedded in their conscience and collective spirit.

According to this definition, military doctrine is nourished by several key sources, the most important of which include:

- The state's doctrine, whether it is religious, ideological, or principled, formulated by political leaders.
- The values, principles, customs, traditions, and norms prevalent within the state, and widely accepted by its people.
- The state's military history, which is the cumulative result of experiences, experiments, and lessons learned over the years.
- Technological and technical development, requiring constant updates and adaptation to stay current.
- National security imperatives, including threat sources and changes in the global order, as well as anticipated wars in terms of their type, shape, levels, and scope.

The state's geostrategic considerations, including its location, resources, economic, social, political, and cultural conditions, which significantly determine the size, structure, and type of its military organizations, their methods of operation, and their influence on internal and external policies.

Based on this understanding, military doctrine is a sovereign and intrinsic concern specific to each state. It is tailored to its unique circumstances and characteristics. There is no universal military doctrine applicable to all states as a standard. Instead, each state has its own military doctrine, reflecting its reality, conditions, and specificities.

To allow another state to formulate a military doctrine for a country is the peak of criminality, as it effectively means the colonialization, exploitation, and subjugation of that country for the benefit of the other state.

**Levels of Military Doctrine:** Based on the aforementioned sources, we can distinguish between five levels of military doctrine:

1. **Ideological Doctrinal Level:** This level defines the intellectual and cultural foundation, and the ideological background of the army as a whole, as well as the specific beliefs of its soldiers. It shapes the

army's overall worldview, and the individual mindset of its members.

2. **Strategic Level:** This level identifies and defines the threats, risks, and challenges that the state currently faces or anticipates. It involves aligning the military doctrine with the state's security doctrine and national security strategy, ensuring that military policies are tailored to address these threats effectively.
3. **Technical Technological Level:** This level focuses on modernizing weapons, equipment, and the overall capabilities of the army. It ensures that the military keeps pace with technological advancements in armament, training, and logistical support, thereby maintaining its operational readiness.
4. **Operational Tactical Level:** This level concerns the war effort, including the mobilization of the state's resources and armed forces for warfare. It involves building the army's combat doctrine, encompassing organization, planning, preparation, and training to engage in battles and achieve military objectives.
5. **Ethical Level:** This level addresses the human and moral aspects of military doctrine. It provides the army with a reservoir of noble values, guides it towards virtues, and imposes religious, humanitarian, and ethical constraints, on its behavior during the execution of its missions.

Each of these levels plays a crucial role in shaping a comprehensive military doctrine, that not only defines how an army operates, but also ensures its alignment, with the broader objectives and values of the state it serves.

These five levels are intricately interconnected. It is impossible to separate them or neglect any one of them, as each level complements the others. Together, they form a comprehensive military doctrine in its fullest sense, which can be defined as **“a set of intellectual values and principles, aimed at establishing the theories of military science and the art of war,**

**determining the structure and use of armed forces in times of peace and war to achieve the state's supreme interests and objectives.”**

Although most of these levels have a technical and procedural nature, the cultural and doctrinal aspect serves as the binding thread between them. This doctrinal level does not merely dictate how to fight. It also establishes a set of fundamental principles that guide the thinking of the armed forces in various combat situations. It determines whom they ally with, whom they oppose, whom they fight, how, when, why, and to what extent they fight. In this sense, the military doctrine serves as the brain, emotions, and conscience of the military institution.

Therefore, it is a crucial gateway for anyone aiming to target that institution through recruitment, mobilization, or support, provided that they rely on the doctrine shared by the soldiers and the people. However, if the body is Muslim while the mind, emotions, and senses are Western, Christian, or Zionist, this is a recipe for colonialism, demise, and political suicide.

### **Islamic Military Doctrine: The Cultural Aspect is Based On:**

#### **1. Loyalty and Disavowal (الولاء والبراء):**

The Islamic concept of military doctrine is summarized in the principle of loyalty and disavowal. This is clearly evident in the blessed Seerah biography of the Prophet ﷺ. Regarding those that were sought for Nussrah support, the Prophet ﷺ imposed the conditions of believing in his Prophethood, his Risaalah message, and his political project. He also made a condition for them to fight the Quraysh mushrikeen without reservation because they opposed Allah ﷻ, denied His Messenger ﷺ, and relied on falsehood instead of truth. The Prophet ﷺ also refused the conditional support of Banu ‘Amir ibn Sa’sa’ah and Banu Shayban because it would have shackled the Nussrah support and emptied it of its value, limiting the scope and reasons for the battle, as well as the intended targets. Their conditions placed human laws, and their base worldly interests, above the Shariah Law of Allah ﷻ and the supreme interest of Islam and Muslims, thereby giving the disbelievers a way of authority over the believers.

The principle of loyalty and disavowal is central in Islam. It defines for the Muslim, whether civilian or military, whom to ally with and from whom to disassociate, and on what basis to form alliances and enmities. It also determines the Shariah legitimate interest for which one should fight, the enemy to fight against, or the ally to fight alongside, and even the ruling on obligatory conscription, the nature of the jihad and its degree, the types of fighting, whether for disciplining, or against a rebellion or annihilation of an enemy, and the fate of the one who is martyred. This principle is fundamentally based on Islamic Aqeedah. Loyalty and disavowal must be purely for the sake of Allah ﷻ and His Messenger ﷺ. We ally only with those who ally with Allah ﷻ and His Messenger ﷺ. and we disassociate only from those who fight against Allah and His Messenger. The Prophet ﷺ said, **أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ؛ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى** **“I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the Salah and pay the Zakat.If they do that then they will have gained protection from me for their lives and property, unless they commit acts that are punishable] in Islam. Their reckoning will be with Allah.”** [Bukhari and Muslim]

The Islamic Aqeedah is the political doctrine of the Islamic state. It is the foundation of the state such that nothing within states structure, apparatus, accountability, or anything related to it, can exist without basing it on the Islamic Aqeedah. It is the fundamental idea upon which authority in the state is built, encompassing the concepts, standards, and convictions that the state seeks to implement domestically, and whilst carrying it as a message to the world. This requires the state to align its structure, all its apparatus, constitutions, and laws with the Islamic Aqeedah, and by extension, its military doctrine. Moreover, the military institution is a crucial pillar of those apparatuses, as the Islamic state is a missionary state, and jihad continues within it, whether with the righteous or the wicked. Therefore, any alteration, even slight, to the military

doctrine strips the state of its Islamic character and robs it of its sovereignty and authority. Loyalty and disavowal must be entirely and exclusively for Allah ﷻ and His Messenger ﷺ alone. This is expressed in modern political terminology as the formulation of the combat doctrine of the military institution.

## 2. Comprehensiveness and Perfection:

The fact that the military doctrine is based on the Islamic Aqeedah makes it comprehensive and perfect. It does not leave out any small or large aspect of military matters without detailing, clarifying, and codifying it. This includes the combat doctrine, security doctrine, logistics, military strategies, armament, training, conscription, mobilization, organization, war effort, culture, spirituality, ethics, and conduct. Islam places significant importance on military doctrine due to its essential role in the pinnacle of Islam, jihad, and its ability to spiritually energize the Muslim fighter, thereby enhancing his combat performance. Therefore, the Islamic Shariah legal rulings encompass all levels of military whether doctrinal, ideological, geostrategic, technical-technological, motivational, political-security, ethical-humanitarian, and mark them with an Islamic seal, making them mandatory legal rulings to be followed:

**On the ideological level,** Islam is concerned with instilling Islamic culture and general knowledge within the army and embedding the Islamic Aqeedah in it. Allah encourages us to repent, worship, fast, pray, enjoin what is right, forbid what is wrong, and sacrifice life and wealth to attain Paradise: Allah ﷻ said، **إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ**، (TMQ Surah Al-Tawbah 9:111). He also encourages patience, steadfastness, and guarding the frontlines، **يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا**، (TMQ Surah Aali Imran 3:200). The Prophet ﷺ urged us to strive in the way of Allah، **مَقَامُ الرَّجُلِ فِي الصَّفِّ فِي سَبِيلِ اللَّهِ أَفْضَلُ**، “The standing of a man in the military row in Jihad in the Path of Allah is better than the personal ibadah of a man for sixty years.”

**On the technical level,** Allah ﷻ obligates material preparation, including armament, equipment, and resources to the best of one’s ability to intimidate the enemy, which implies keeping up with the latest military advancements and the highest levels of technological development. Allah ﷻ said, **وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَمِنْ رَّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ** **“Prepare against them what you ‘believers’ can of military power and cavalry to deter Allah’s enemies and your enemies.”** (TMQ Surah al-Anfal 8:60). The rationale for this preparation is to cause fear, and this varies according to time, place, the size of the enemy, and technological development. The Prophet ﷺ was keen on modernizing the Islamic army, and equipping it with weapons that were new to the Arabs. He ﷺ set up catapults against the people of Ta’if, dug a trench around Medina, and imported the most advanced weapons, sending envoys to learn their manufacture from those who specialized in it. He ﷺ also encouraged learning swimming, archery, and horse riding, all of which were the cutting-edge military sciences of his time.

### **3. Military Mobilization and Training:**

On a practical, mobilizational level, Islam made jihad obligatory for Muslims and made military training mandatory. Allah ﷻ said, **وَقَاتِلُوهُمْ حَتَّىٰ** **“Fight against them until there is no more persecution, and your devotion will be entirely to Allah.”** (TMQ Surah al-Anfal 8:39). The Prophet ﷺ said, **جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ** **“Use your property, your persons any your tongues in striving against the mushrikeen.”** [Abu Daud]. Allah ﷻ also urges fighting, **يَا أَيُّهَا النَّبِيُّ حَرِّضْ** **“O Prophet! Motivate the believers to fight.”** (TMQ Surah Al-Anfal 8:65). He ﷻ incentivizes martyrdom, **وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يَرْزُقُونَ** **“Never think of those martyred in the cause of Allah as dead. In fact, they are alive with their Lord, well provided for.”** (TMQ Surah Aali Imran 3:169). The Prophet ﷺ also said, **وَالَّذِي نَفْسِي بِيَدِهِ لَا** **“By the One in Whose hand my soul is, no man will fight against them today and be killed while being patient, seeking reward, and advancing, not retreating, except that Allah ﷻ will admit him into Paradise.”** [Ibn Ishaq]. Allah ﷻ

further encourages patience and steadfastness, **يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ** “O believers! Patiently endure, persevere, stand on guard,<sup>1</sup> and be mindful of Allah, so you may be successful.” (TMQ Surah Aali Imran 3:200). The Prophet ﷺ also emphasized the importance of guarding in the way of Allah, **عَيْنَانِ لَا تَمْسُهُمَا النَّارُ عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ ﷺ**, and an eye which spends the night on guard in Jihad in the Path of Allah ﷺ.” [Tirmidhi] He made it obligatory for us to support our afflicted brothers in faith, **وَإِنْ آسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ**, “If they seek your help in Deen, it is your obligation to help them.” (TMQ Surah al-Anfal 8:72).

**On the strategic-security level**, the Prophet ﷺ was attentive to military planning and maneuvers. He ﷺ used to conceal information from the polytheists, gather intelligence, deploy spies and scouts, and maneuver to intimidate the Romans and Persians (e.g., in the battles of Mu'tah and Tabuk). He ﷺ also maneuvered to isolate Ghatafan from Quraysh or to break the alliance between them and the Jews.

#### 4. Military Ethics:

On the ethical level, the Prophet ﷺ established a moral military code that precisely defined highly elevated human ethics, that a Muslim soldier must adhere to during battles. He ﷺ said, **لَا تَخُونُوا، وَلَا تَغْلُوا، وَلَا تَعْدُوا، وَلَا تَمُتُوا، وَلَا تَقْتُلُوا طِفْلاً صَغِيراً، وَلَا شَيْخاً كَبِيْراً، وَلَا امْرَأَةً، وَلَا تَقْطَعُوا نَخْلاً وَلَا شَجَرَةً مُثْمِرَةً، وَلَا تَذْبَحُوا شَاءً وَلَا بَقْرَةً وَلَا بَعِيْرًا إِلَّا لِمَأْكَلَةٍ. وَسَوْفَ تَمُرُّونَ بِأَقْوَامٍ قَدْ فَرَّغُوا أَنْفُسَهُمْ فِي الصَّوَامِ فَدَعُوهُمْ وَمَا فَرَّغُوا أَنْفُسَهُمْ لَهُ** “Do not betray, do not be treacherous, do not deceive, do not mutilate, do not kill a small child, nor an elderly person, nor a woman. Do not cut down date palms or fruitful trees, and do not slaughter sheep, cattle, or camels except for food. You will come across groups who have dedicated themselves to worship in monasteries; leave them and what they have dedicated themselves to.”

This military code of ethics was the first of its kind in human history, preceding, by fourteen centuries, the Geneva Conventions, which were agreed upon by the great powers after the First World War. Moreover,

Islam's provisions are mandatory Shariah legal rulings applicable to all of humanity, regardless of race or religion. They are not like the laws of the Geneva Convention which are of a propagandistic or violable nature, and restricted to the European Christian homelands, whilst they are disregarded with other peoples. This is evidenced by the massacres and atrocities committed against the people of Gaza, under the watchful eyes of those who boast about human rights. The reliance on Islamic military doctrine ensures stability, permanence, and continuity, unlike modern secular military doctrines, which are subject to external technical, political, security, and strategic influences. This makes secular doctrines prone to constant transformation and change.

### 5. Ideological Infusion:

The Islamic Aqeedah is the mind, emotions, and feelings of the Islamic military institution. It shapes the mentality of the Muslim fighter, establishes his distinctive military character, and imbues the Islamic military doctrine with its lofty principles and noble spirituality. This has direct implications for the Muslim soldier and the Islamic army, regarding performance, reputation, and achievements. The Islamic Aqeedah breathed life into the decaying pre-Islamic body, transforming the Arabs and all conquered nations into fearless lions who do not fear death, and whom no one can withstand. This is in accordance with Allah's words, **أَوَمَنْ كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۗ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ** **“Can those who had been dead, to whom We gave life and a light with which they can walk among people, be compared to those in complete darkness from which they can never emerge? That is how the misdeeds of the disbelievers have been made appealing to them.”** (TMQ Surah al-Anaam 6:122). This Aqeedah instills in the Muslim fighter a spirit of sacrifice and dedication, charging him with immense energy and extraordinary strength, backed by a wellspring of goodness, and making him a candidate yearning for martyrdom. Jihad is the pinnacle of Islam, and martyrdom is the ultimate goal of the believer. No other people has men who sacrifice their lives, and offer themselves to death for the sake of their beliefs, like the Islamic Ummah. This is because

the Islamic Aqeedah removes from its adherents the primary manifestations of the survival instinct, inspiring them with exceptional courage and rare bravery, making them disregard death and even yearn for it, as others yearn for life. For them, death is not the end of life, but instead martyrdom is the beginning of true eternal life in everlasting bliss, making them compete for martyrdom.

The Islamic Aqeedah shapes the view of the enemy, marking it with its spiritual nature, and imbuing it with a charge of intense enmity as a duty and obligation. The Muslim fighter's enmity towards his enemy is not personal or interest-based. It is sacred enmity because the enemy fights against Allah ﷻ and His Messenger ﷺ and seeks to extinguish the light of Allah ﷻ on earth. Fighting them is obligatory like prayer, as it is a victory for Allah ﷻ, His Messenger ﷺ, and His Deen, inspiring the Muslim fighter with formidable combat energy, strength, steadfastness, and determination that defies earthly belief. The Islamic Aqeedah also diminishes the enemy's significance, reveals his fragility and psychological weakness, reduces his stature, and emboldens the Muslim fighter against him. Allah says: "لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقْتَلُواكُمْ يُؤَلِّمُكُمُ الْآدِبَارَ ثُمَّ لَا يُنصِرُونَ" **"They can never inflict harm on you, except a little annoyance. However, if they meet you in battle, they will flee and they will have no helpers."** (TMQ Aali Imran 3:111). He ﷻ also says, لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَىٰ مُّحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ **"Even united, they would not 'dare' fight against you except from within fortified strongholds or from behind walls. Their malice for each other is intense: you think they are united, yet their hearts are divided."** (TMQ Surah Al-Hashr 59:14). He ﷻ says further, وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ **"Do not falter in pursuit of the enemy. If you are suffering, they too are suffering. But you can hope to receive from Allah what they can never hope for."** (TMQ Surah an-Nisaa 4:104). These verses and others expose the enemy, strip him of his dignity, and make him an open book, with cowardice, weakness, and inevitable defeat as its ink.

This is the military doctrine of the Islamic army, and these are its ideological roots and practical fruits, which have filled Islamic history with

epics and heroic feats that defy earthly belief. How, then, did the colonialist Kafir target it?

## **Colonialism's Strategy Against Islamic Military Doctrine:**

### **1. Targeting the Identity of the Ummah:**

The significance, and powerful effect, of the Islamic military doctrine on the combat power, and field effectiveness, of Muslim soldiers was not lost on the heads of disbelief and the masterminds of colonialism. Over centuries of conflict, they experienced firsthand the impact of this doctrine, which is why they prioritized its destruction as part of their destructive projects. Before the fall of the Ottoman Empire, they targeted this doctrine through distortion, alteration, and manipulation, at the hands of Freemasons, Jewish Dönme, and the Committee of Union and Progress, as well as Young Turks. These groups diluted the military doctrine, and distorted the concept of loyalty and disavowal (الولاء والبراء) with the poison of nationalism, Turkification, and corrupt patriotism, plunging the Ummah into internal conflicts, which weakened its body, broke its power, and struck it fatally.

After the destruction of the Khilafah and the emergence of nationalist entities, they further targeted this doctrine through formulation and imposition, recruiting the armies of the Ummah to serve the interests of the enemies, employing them to guard the Sykes-Picot cages, suppress their own people, extinguish their Islamic spirit, and open their lands to plunder and desecration. Understanding that impregnable fortresses can only be breached from within, and recognizing that the Islamic army is part of the Islamic Ummah, they paved the way to undermine its military doctrine, by targeting the intellectual and motivational identity of the Ummah. They sought to penetrate the Muslim entity ideologically and politically through cultural invasion disguised as science, medicine, modernization, and the exchange of expertise. The mandate states then worked to obliterate the identity of Islamic peoples, erase the Islamic personality, and reshape their thoughts, inclinations, and loyalties based on Western culture, ethnic, nationalist, and sectarian bonds, instead of the

bond of Islamic Aqeedah and loyalty to the Khilafah. They used education systems, media, secular elites, misleading clerics, and an array of political and military maneuvers for this purpose.

Since armies are a reflection of their peoples, this poisonous step made it easier to target their military doctrine, leading to an unprecedented success, turning these armies into tools of war against their own peoples and guardians of their enemies. How did the colonialist Kuffar achieve this difficult equation, and what are its consequences for the current and future state of the Ummah?

## **2. Military Sociology:**

Faced with a mission that seemed impossible at first glance, the colonialist Kuffar armed themselves with theories of military sociology. They fundamentally restructured the armies in Muslim lands, at the levels of doctrine, loyalty, structure, organization, training, armament, and function. They infused the Islamic military institution with a foreign spirit that was incompatible with it, to the point of excess. They made its military and combat doctrine contrary to its religious doctrine, causing a kind of split personality within it. Its ideas became disconnected from its inclinations, its feelings separated from its awareness, turning it into a mute and deaf tool in the hands of colonialism, a self-destructive weapon, and a physical barrier between the Ummah and its enemies, and between it and its tyrannical rulers, in a bizarre paradox. The colonialist Kuffar erased the concept of loyalty and disavowal that guided these armies, distorted their standards of actions, altered their concept of happiness, and changed their perception of interest, life, and death. The kuffar worked diligently to dull their senses and weaken their resolve, killing their spirit of courage, sacrifice, and dedication, transforming them into mercenaries chasing worldly interests, driven by pleasure, profit, titles, decorations, incentives, promotions, and illusory victories over their own people and neighbors within the Islamic Ummah.

The Kuffar diverted the Muslim soldiers from their noble mission of conquest and jihad in the Path of Allah ﷻ, turning the descendants of the

Janissaries, the lions of the battlefield, into mere men of parades and hollow processions, assigned during peacetime to civil protection, firefighting, and maintaining public order. The military doctrine that once terrified the mightiest armies, and crafted the greatest victories in history, was transformed by the colonial Kuffar from an offensive doctrine to a defensive one, turning the Islamic army carrying Dawah and Jihad, into a nationalist. republican army whose function is to protect the Sykes-Picot cages, safeguard the republican system and its rulers, defend Western culture, systems, and interests, and protect the artificial nationalist borders designed to fragment Muslims. These borders were marked by flags that replaced the banner of the Messenger of Allah ﷺ.

### 3. Tightening Control:

To perpetuate this situation and protect itself from a sudden awakening of conscience that could revert things to square one, the colonialist Kuffar sought to confiscate the minds and political stances of these armies. The kuffar instilled in the Muslim soldiers a deep-seated hatred and suspicion of Islamists, weaving threads of enmity between them, labeling them as “terrorists” or “agents of tyranny”. The kuffar ensured their passive neutrality, isolated them from political affairs and from any role in the transfer of power in their countries, and made them a neutral third party, devoid of color, taste, or smell, embedded in the heart of the Ummah to restrain its two main components, the people and the authority, binding them to the stance and projects of colonialism and its interests.

The kuffar further entrenched this by establishing strict hierarchies within their structures, staffing key positions with those most loyal to the kuffar and furthest from Islamic identity, and less embraced by the people, such as ethnic and sectarian minorities, by way of example Alawites in Syria and the Qadiyyanis in Pakistan. Their loyalty to the kafir colonialists became blind, their connection to him vital, like a fetus’s umbilical cord to its mother. The kuffar then reinforced this with a strict disciplinary system to deter anyone who might refuse military orders, no matter how unjust, inhumane, or contrary to Islamic doctrine and the interests of Muslims.

To deepen the gap between the army and the Ummah, the colonialist Kuffar involved the armies in conflicts with their own people, such as Rabaa, the Black Decade in Algeria, Hama, the Palestinian Preventive Security, and with neighboring Muslim peoples, in bloody military maneuvers to build a psychological barrier between the Ummah and its power, preventing their unity against him, such as the conflicts between Iraq and Iran, Morocco and Algeria, Saudi Arabia- and Yemen, Syria and Lebanon, Libya and Chad, Egypt and Libya, Iraq and Kuwait, Pakistan and Afghanistan and Egypt and Sudan. He isolated the military and security forces into separate ghettos from the people, establishing special cities for them, with Saudi Arabia as a model, purging them of any Islamic scent, and monitoring them even to the level of their in-laws and wives, as occurs in Tunisia as a model.

The kuffar also unleashed the hands of the military officers into the economy, drowning them in material benefits, and tainting them with capitalist greed to deepen their loyalty to the kuffar, making them defend the interests of the kuffar as a guarantee for their own, aligning their existence with his, with the Egyptian army as a model.

#### **4. Defanging:**

To prevent these armies from slipping out of control or being exploited by Islamists in their project, the colonialist Kuffar clipped their wings, barring them from critical combat specialties within the field of aviation, navy, submarines and nuclear technology. The kuffar worked to recruit and attract the brightest among them with material temptations, or assassinate them such as the scientists of the Iraqi and Egyptian nuclear programs, as well as Mohamed Zouari the Tunisian aerospace engineer. The kuffar also tied the Muslim soldiers to the West with tight bonds, making them dependent on it for education, technology, armament, training, and maneuvers. The kuffar only armed them and supplied them with military technology according to the tasks assigned to them. If the task was to protect the existing regime from its people, the kuffar supplied them with urban warfare weapons, such as the Steyr AUG assault rifles for the Tunisian army. If it was merely a military maneuver to protect the

entity of Jews, the kuffar supplied them with defective weapons, such as with the Jordanian army in the 1948 war, or personally destroyed their military arsenal, as with the Egyptian Air Force in the 1967 war, or made them pay for weapons they couldn't use or control such as the AWACS (Airborne Warning and Control System) surveillance planes for Saudi Arabia. If it was military theatrics to absorb the anger of the Ummah and secure the entity of Jews, the kuffar unleashed their Islamic Aqeedah and supplied them with the best weapons, as in the 1973 war as a prelude to the imposition of the Camp David Accords.

If their mission was critical internally or regionally, related to the colonialists' vital interests, international competition for influence, and geostrategic regions, and combating political Islam, the kuffar supplied the Muslim troops with the most formidable and deadly weapons. This supply was only after binding them with guarantees that limited their use to that specific mission, such as Stinger missiles for Afghan mujahideen to defeat the Soviet army, Syrian chemical weapons to exterminate those demanding the Khilafah, Pakistani nuclear weapons to deter India and China and the Iranian nuclear project as a scarecrow for the Sunni herd to push them into the arms of colonialism. The kuffar would not have embarked on such risky adventures, with uncertain outcomes for himself and the Jewish entity, had he not had a firm grip on the military doctrine of these armies. This is especially since they are stockpiling terrifying arsenals just a stone's throw from the Jewish entity, without lifting a finger to reclaim the lands it seized including the Golan Heights and Rafah. The Muslim troops used the weapons against their own Muslim people, as in Egypt, Syria, Iraq, Saudi Arabia, or to achieve colonialist projects over the corpses of Muslims, as in the Iraq-Iran war, the Arab coalition in Yemen and the Turkish army in Syria and Libya.

## **5. In Conclusion:**

On this basis, the constitutions of all Muslim countries have unanimously agreed on six constants in their military-related provisions:

- **First:** The separation of religion from the military doctrine of the army.
- **Second:** The army's commitment to fighting “terrorism” and Islam in all its forms, and protecting the state’s territory from being a base, passage, or field for Islamic activity.
- **Third:** The army must not interfere in political affairs.
- **Fourth:** The army must have no role in the transfer of power.
- **Fifth:** The army must adhere to the principle of good neighborliness, with neighboring countries, and not interfere in their internal affairs.
- **Sixth:** The army must respect its international commitments, regardless of the circumstances.

This is in addition to some specific articles for each state, depending on its situation, reality, and circumstances. This is the military doctrine that the colonialist Kuffar has established in the current armies of Muslim countries. It is clear from its constants that colonialism has maliciously shaped the personality of the Muslim soldiers and their military institution, making them subservient to the colonialists and under their control. The kuffar has undermined their religious Aqeedah, erased the principle of loyalty and disavowal, altered their perception of interest and harm, their view of enemy and friend, and bound them to the colonialists in armament and training. The kuffar has also ruined their minds, opinions, and political stances, isolated them from their regional environment, their people, and their Ummah, and diverted their role and function to serve colonialist interests, using them as fuel in the international struggle for the resources of nations. The kuffar has turned Muslim troops into a mute, blind material tool to protect their interests, their agents, and to achieve their destructive projects targeting Islam and Muslims, to maintain the division of the Ummah, and to suppress any Islamic aspiration within it, preventing its unity based on the Islamic Aqeedah.

After all, the colonialist Kuffar has controlled the Ummah's strength, fractured its military identity, and turned it against its religion, civilization, culture, and people. The kuffar has turned the military strength of the Ummah into lifeless corpses, devoid of spirit and any hope for good, and then made it colonialize itself through local proxies.

This incredible and hard-to-believe paradox would not have been possible without the colonialist control over the military doctrine, which has left the armies of Muslims in the following state, secular at its core, generally nationalistic, with some exceptions of ethnic and sectarian flavor, with a common enemy in political Islam, and with policies, domestic, regional, and international, that revolve around the interests of its Western masters. This has made Muslim armies tools in the war against the Ummah, and securing peace for its enemies. So, after all this, can we be surprised that the armies of Muslims refrain from aiding their brothers in Gaza, and supporting them against the usurping Jewish entity?

## **Returning the Muslim Armies to the Embrace of their Ummah**

### **1. Within the Realm of Possibility:**

After diagnosing the condition of the Muslim armies and identifying the disease that eats away at their structure, paralyzes their movement, dries up their source of goodness, alienates them from their Ummah, diverts them from their noble mission, and makes them serve the enemies, we arrive at the central question: Is there a way to break this colonialist stranglehold on the Muslim armies and bring them back into the embrace of their Ummah, dedicating them to its vital causes? Is this mission feasible and within the realm of possibility, or is it an impossible task?

Before answering, it is important to affirm from the outset that what colonialism achieved with the Muslim armies was not miraculous or supernatural, nor did it require exceptional individuals to accomplish it, especially considering the absence of the Khilafah state, the scale of betrayals, the reality of ignorance, backwardness, poverty, and the lack of a correct understanding of Islam that prevailed in the Ummah during that period. Colonel Lawrence was not an extraordinary figure due to his

success in stirring the Bedouins of the Arabian Peninsula against their Islamic state. Instead, he merely played on their sensitive strings with a slight alteration in their principle of loyalty and disavowal, from an Islamic Khilafah to an Arab Khilafah, which led the Ummah to ruin. The same can be said for what France, Russia, and Italy did in employing Muslim armies to subjugate Islamic lands. This crime is well within the realm of political possibility. Colonialism applied military sociology theories to the Muslim armies, explored their depths, understood their vulnerabilities, and exploited them through agents, lavish spending, and control over the levers of military institutions. Colonialism then took firm control of the command center of Muslim fighters, their military and combat doctrine, shaping their military mentality and inclinations in a way that conflicted with their religious beliefs. It erased their concept of loyalty and disavowal, altered their understanding of the common good, changed their perception of life and death, and rewrote their concept of happiness, making them completely subservient to its commands.

## **2. Diagnosing the Illness:**

The hesitant and complicit stance of Muslim armies regarding Muslim issues in general, and the events in Gaza in particular, does not reflect their true internal stances and feelings. They are experiencing severe resentment and frustration. They are forced to carry out unjust orders reluctantly under the threat of a strict disciplinary system. They long to help their brothers in Gaza and destroy the Zionist entity, but they are powerless to break the rigid hierarchical structure that prevents the entire army from mobilizing. Individual actions are futile, doomed from the start, and often end in execution. In reality, the entire military institution bears responsibility for this failure, with soldiers and lower ranks being mere cogs in its machinery, acting as tools of implementation rather than decision-makers.

The same observation applies to army commanders and senior ranks, except for a few exceptions. However, despite being influenced by doctrinal and humanitarian considerations, their decisions face two obstacles: the first obstacle is that of initiative, as they shift responsibility

among themselves and wait for others to take the lead due to the instinct for self-preservation and the assured, expected response. The second obstacle is that of plunging into the unknown, as they question the outcomes, guarantees, and what comes after taking action, seeking a strong entity to rely on and not wanting their initiative to be merely a reactive, instinctive move with uncertain consequences.

The Islamic armies have always and will continue to overflow with a source of goodness as long as their safety valve, the Islamic Aqeedah, remains alive and vibrant. These are the same armies that conquered lands, bewildered nations, toppled the mightiest empires, defeated the strongest armies, produced the best heroes, and achieved the most splendid victories. What now hinders their distinctive military character are two barriers: one that shackles their inclinations, with a fear of death, persecution, displacement, loss of livelihoods, and privileges, and another that shackles their intellect, with distortion of Islam and lack of correct understanding of its rulings and systems.

Removing such barriers is very much within the realm of political possibility. The way to achieve this is to address their Islamic Aqeedah, remind them of their connection to Allah ﷻ, remind them of their Hereafter, encourage them with the promise of Paradise, and instill the fear of Hell. They must be provided with pure and untainted Islamic culture and a correct understanding of Islamic Shariah law. Their perception of interest, Rizq sustenance, Ajl lifespan, and happiness must be corrected, instilling in them the same energy that inspired Khalid bin Walid (ra), Al-Qa'qa', Qutuz, Omar Mukhtar, and the fighters of Hamas today.

This task is relatively easy compared to what the colonialist Kuffar did with the Muslim armies. So, should we fail to restore their military doctrine to align with their religious Aqeedah, where the colonialist Kuffar succeeded in disabling and distorting it to conflict with their religious beliefs?

### **3. Practical Steps:**

In summary, reviving the Muslim military institution, and breathing life back into it, requires erasing the elements of colonialist military doctrine from the minds and hearts of its members, and establishing Islamic military doctrine in its place. It involves shaping the military mentality and inclinations of the Muslim army, and establishing a set of fundamental principles that guide the thinking of armed forces during various combat situations. This includes whom they should ally with, whom they should oppose, whom they should fight, how, when, why, and to what extent they should fight. This means building the military institution's intellect, emotions, and feelings on the foundation of Islamic Aqeedah, to prepare it for alignment with and mobilization for the Islamic project. The means to this monumental task is direct doctrinal discourse and practical measures. The field steps are as follows:

- **First:** Intensify direct contact with enlisted individuals of all ranks, targeting masjid near military barracks, selecting the virtuous among them, raising their morale, sharpening their resolve, and stirring their sense of honor.
- **Second:** Address their major concern by distinguishing the Islamic Aqeedah from all other Aqeedahs in its superiority, nobility, veracity, compatibility with reason, and alignment with human nature, while cleansing it of any impurities.
- **Third:** Introduce them to the Islamic project of Hizb ut-Tahrir, win them over to it, and clarify the importance of the role entrusted to them, of Nussrah support, likening them to the Ansar and placing them in the position of Sa'd ibn Ubadah (ra).
- **Fourth:** Make them aware that behind them is an established Hizb, a global Islamic project, and an entire Ummah longing for their initiative, and ready to unify with and support them, so that their hearts may find reassurance in their firm foundation.

- **Fifth:** Open their eyes and minds to the enemy's schemes against their Ummah, which are designed to hinder their Islamic project, perpetuate their backwardness, exploitation, and dependence.
- **Sixth:** Instill the concept of loyalty and disavowal in them until it becomes purely for the sake of Allah ﷻ, so that their superiors' orders diminish in their eyes, for there is no obedience to a creature, in disobedience to the Creator, Allah ﷻ.
- **Seventh:** Use both encouragement and fear, kindling their desire for Paradise and its eternal bliss and their aversion to Hell and its everlasting torment, while encouraging them to seek martyrdom and what Allah ﷻ has prepared for the martyrs, reminding them that they are following in the footsteps of the early Companions (ra).
- **Eighth:** Clarify the concept of Rizq sustenance, that it comes solely from Allah ﷻ, and that no one has the power to give, withhold, or even provide it except by His permission, so that their fear of losing sustenance is removed.
- **Ninth:** Clarify the concept of the Ajl lifespan, that it is the only cause of death, and that it is in the hands of Allah ﷻ alone, and when it comes " **فَلَا يَسْتَخِرُونَ سَاعَهُ وَلَا يَسْتَقْدِمُونَ** " **“When their time arrives, they can neither delay it for a moment, nor could they advance it.”** (TMQ Surah Al-Araf 7:34), so that their fear of execution is removed.
- **Tenth:** Clarify the concept of happiness to them, that the eternal peace they seek is not achieved through wealth, status, positions, or fleeting pleasures, but through the Ridwan pleasure of Allah ﷻ, which can only be attained by adhering to His commands and avoiding His prohibitions.

All of this must be done with careful selection of methods, means, circumstances, and conditions, so as not to overburden those sought for Nussrah, and to draw out the inherent goodness within them. The pleasure

of Allah ﷻ is the ultimate purpose, He is sufficient for me and for you, and He ﷻ is the Best Disposer of Affairs.

[Back to Index](#)

# Prerequisites for Political Understanding and Policymaking (Part 1)

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 عمّ، أريدهم على كلمة واحدة تدين» **“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 ‘aqedah, 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 المتعلقة 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 وعبقرية؛ لأن المسألة مسألة فهم لا 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."

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. "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 تبين 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 فكّت السلسلة، وصعب عليه معرفة الأمر، بل قد يفهم الأمر خطأً، 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.”

The Hizb then stated, وأما 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 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.

[Back to Index](#)

# Are We Living Through the End of an Era in History, or the Beginning of a Prolonged Collapse?

Ustadh Nabil Abdel Karim

Major historical transformations do not typically announce themselves in an official declaration, or a single pivotal moment. Instead, they often unfold through a series of crises that are managed instead of resolved, and contained instead of understood.

When inflationary pressures coincide with sovereign debt imbalances, and economic deficits are accompanied by political rigidity and social disintegration, what the world faces transcends the framework of normal economic cycles, and enters the realm of structural erosion of the international order itself.

The signals emanating from decision-making centers, markets, and geopolitical conflicts do not suggest a correction phase. Instead, they suggest a startling shift from an order that was — at least relatively — capable of maintaining balances, to a reality where crisis management takes precedence over planning, where rules are replaced by exceptions, and institutions by reactive measures. In such a context, talk of stability becomes a form of delusion, and collapse becomes a creeping possibility rather than a sudden event.

Hence, the question about the nature of the current period is not posed out of pessimism, but instead as a necessary political warning, with a vision of a new dawn worthy of humanity.

Is the world witnessing the end of a historical era that has exhausted its tools and legitimacy, or has it truly entered a long path of collapse, whose cost will be determined by the actors' ability to grasp its depth, not by their declared intentions? Ignoring this question doesn't postpone the answer. Instead, it allows it to be imposed later by harsher and less manageable realities.

What we are experiencing can be seen as the end of an era of history, not as a passing crisis in political or economic performance, but as an expression of the exhaustion of a model that has governed the world for decades.

Systems and orders do not fall only when they are militarily defeated, but also when they fail to explain the reality they have brought about, or to offer solutions to the crises that have become structurally part of their existence.

One of the most prominent indicators of the end of this era is the erosion of the legitimacy of the liberal international order that emerged after World War II. This order, based on institutions such as the United Nations, the International Monetary Fund, and the World Bank, was supposed to provide fair mechanisms for managing conflict and development. However, recent decades have revealed its transformation from a framework for global governance, into a tool managed according to the balance of power, where rules are selectively applied upon the weak, but promptly suspended when they conflict with the interests of the major powers.

Wars waged without international authorization, and sanctions imposed outside of any legal consensus, suggest that the order no longer generates legitimacy. Instead, it consumes what little remains of it. Politically, the end of this era is manifested in the crisis of the nation-state itself. The state, once presented as the guarantor of stability and social justice, has become incapable of protecting its citizens from domestic rot, the volatility of global markets, or even decisions made beyond its borders.

Major powers today find themselves hostage to global supply chains or financial markets capable of penalizing them, in a matter of days. This means that political sovereignty is no longer commensurate with social responsibility, a dangerous imbalance in the logic of governance.

At the level of major powers, the shift in conflict from controlled competition, to open confrontation over rules, constitutes a further sign of the end of this era.

The conflict between the United States and China, for example, is no longer solely about commercial or technological influence, but about the very definition of the rules: who sets them? And who has the right to violate them? This type of conflict does not belong to a stable order, but rather indicates a transitional phase in which the features of the new balance have not yet crystallized.

Added to this is the collapse of the illusion associated with long-term economic stability. The model based on debt, expanding monetary supply, and postponing crises through financial instruments has reached its limits.

Inflation today is not an exceptional event as it was in the past, but instead an undeclared political tool for shifting the cost of crises onto entire societies. When monetary policies become a means of managing social anger instead of achieving economic justice, this points to a historical, not a technical, predicament.

Even more alarming is that these transformations are occurring while political elites are unable to produce a convincing narrative for the future. In previous periods, of ascendancy, elites were able to promise growth, prosperity, or security. Today, however, most political discourse revolves around managing losses, appealing for patience, and warning of worse to come.

When elites fail to keep promises, and resort to scare tactics, they implicitly acknowledge that the era they represent is nearing its end.

Therefore, the perception of what we are experiencing as the end of an era of history is not based on pessimism. Instead, it is based on a political reading of a long process of structural erosion. We are facing an order that has become incapable of reproducing itself according to the same rules, and of containing its contradictions, without resorting to coercive or exceptional measures. This is precisely what characterizes the end of phases: not a single moment of resounding collapse, but a period of losing the ability to continue in the same way.

A prolonged collapse is the form these ends take, when the dominant power is unable to acknowledge them, or manage the transition from them. Collapses in the modern era do not occur as a single, comprehensive fall, but instead manifest as an extended process of gradual erosion, where structures continue to function formally while losing their actual capacity for production, control, and legitimacy.

This prolonged collapse has several characteristics, including:

### **The first characteristic:**

Exceptions become the norm, and successive crises are managed, without any prospect of resolution. Inflation becomes the new reality, debt a necessity, and wars a matter of risk management.

In this context, imbalance is not viewed as a structural flaw to be corrected, but instead as a permanent dilemma to be endured. This is the most dangerous stage of collapse because it strips politics of its transformative function and reduces it to managing losses.

### **The second characteristic:**

The erosion of substantive political meaning. Democracy becomes a mere formality devoid of social substance, sovereignty a discourse without tools, and development reduced to statistics that fail to impact people's lives.

With the absence of meaning, popular anger escalates, not as an alternative project, but as a vague rejection of the existing order.

This is where populism grows, not as a solution, but as a side effect of the collapse of trust in elites and institutions.

### **The third characteristic:**

The militarization of the economy, and the politicization of markets. Wars today are not merely extensions of politics by other means. Instead, markets themselves have become arenas of conflict: sanctions, currency wars, politicized supply chains, and technology used as a weapon. This entanglement of economics and security indicates a stage in which the

global order has lost its mechanisms of partition and control. Conflict has become comprehensive, but low-intensity and protracted rather than decisive.

However, history does not proceed along a path of open-ended collapse, without the possibility of interruption. Prolonged collapses always produce the need for a new ideology to reorganize relations, even if it is not necessarily more just. The question here is not: Will a new ideology emerge? Instead, the question is: What ideology? And at whose hands?

Here we have three possibilities:

### **The first possibility:**

The emergence of a robust multipolar order, based not on the hegemony of a single power, but instead on a balance of major regional powers. In this case, international relations are not governed by universal values, but by the logic of overlapping interests, and a minimum level of stability. This possibility might limit widespread chaos, but it carries the risk of entrenching multiple, rigid spheres of influence and conflicts, keeping the world in a state of perpetual tension, without a full-blown explosion.

### **The second possibility:**

The rise of the ideology of economic sovereignty, instead of unbridled globalization; that is, a return of nations to protecting their own production, food, and energy resources, and reducing their dependence on global markets. This possibility might restore domestic balance to nations, but at the same time, it would shatter the illusion of a unified global market, and open the door to fierce competition for resources, unless it is regulated by new cooperative frameworks.

In essence, the first two possibilities resemble the beginnings of the situation we are currently experiencing, and may represent a reproduction of capitalism in new forms.

### **The third possibility:**

The emergence of an alternative ideology for the constructive development of human beings, that reconnects the economy with humanity, not just with statistics.

The Islamic ideology is the only ideology capable of rising to the challenge of the collapse of prevailing models, but on one crucial condition: that Islam be fully embraced and implemented as a way of life, ruling governance, and justice, not just as an identity slogan or a tool of conflict.

Here, one must address Islam specifically regarding the major failures of the current global system.

The Islamic ideology does not separate the economy from its fundamental viewpoint about life. Instead, Islam regulates the economy within the framework of Islamic Shariah Law, which considers humanity and the distribution of wealth, and does not leave wealth to the blind law of accumulation. Islam prohibits riba (interest), monopolies, and all the tools of capitalism that stifle peoples and societies today, and it works to reduce class disparities and eradicate poverty at its roots.

At its core political level, Islam does not establish a system of governance that accepts either dictatorship or populist chaos. Instead, it establishes a framework of the ruler's responsibility, the centrality of justice, and the priority of the public interest — qualities the world lacks today. Moreover, it is a divinely revealed order, fundamentally designed for the happiness of humanity by the Lord of all humanity, Allah ﷻ

Therefore, the ideology of Islam offers the most profound solution to the crisis of the modern world.

Ultimately, the world is not experiencing a moment of final collapse, nor is it on the verge of a clear and imminent salvation. Instead, it is traversing a historical void, where collapse is progressing faster than the emergence of alternatives. In such moments, the crisis lies not in the absence of thoughts, but in the absence of those who possess the courage to transform thoughts into projects, values into institutions, and justice into a lived reality.

The Islamic ideology, with its rare balance on all levels, is not presented today only as a ready-made answer to the world's questions, but also as a deferred civilizational horizon, awaiting its historical conditions. However, the soundness of the theory is not enough. Justice does not impose itself spontaneously, unless it finds those that embody Islam in a practical model, that withstands the complexities of the age, and the pressures of power.

Here appears Hizb ut Tahrir, with its project and its structure capable of implementing the project. We call upon every Muslim amidst this disbelief (kufr) that controls the lands of Islam to hasten their march with this esteemed Hizb, which, with its enlightened vision and tireless work, has prepared everything for the establishment of the Islamic state. The Hizb takes the hand of the sons of the Ummah so that they make their cause — the resumption of the Islamic way of life — a vital issue, and take towards it a life-or-death course of action. Thus, they establish the Dar ul-Islam (Abode of Islam), unify the countries of the Muslims, and set forth carrying the concept of the one Ummah with one Khaleefah (Caliph), and repeating with sincere Iman, enlightenment, and awareness the saying of their Messenger ﷺ, «يَا عَمَّ، وَاللَّهِ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي، وَالْقَمَرَ فِي يَسَارِي عَلَيَّ، أَنْ أَتْرَكَ هَذَا الْأَمْرَ حَتَّى يُظْهِرَهُ اللَّهُ أَوْ أَهْلِكَ فِيهِ مَا تَرَكْتُهُ» “O uncle, by Allah, even if they placed the sun in my right hand, and the moon in my left, on the condition that I abandon this matter until Allah makes it dominant, or I perish in it, I would not abandon it” [Seerah ibn Hisham].

[Back to Index](#)

# Uprooting the System to Secure Change

Ustadh Essam Al-Sheikh Ghanem

Regardless of the use of flowery terms, the ruling governance, the ruling authority (sultan), and the state, primarily requires the possession of overwhelming and unrivaled power to implement what the ruling authority wants. The ruling governance in any nation is firmly established and stabilized when the nation is its true guardian. The degree of stability of the ruling authority decreases in proportion to the increase in its deviation from the ideas and goals of the nation. In our lands after 1924, the ruling authority and the Book of Allah ﷻ has been completely separated, meaning that the Noble Book is in one valley, and the ruling authority is in another. In fact, the ruling authority is completely opposite and hostile to the Book of Allah ﷻ. This is what the ruling regimes try to hide, but it is difficult to hide the truth that appears in the various seasons of events.

Ruling governance and authority, whatever its type, is ultimately represented by a faction of people who have come together with a specific orientation, specific political inclinations, and a method by which their gathering has been organized until they became an authority, that is, leaders, commanders, and people of weight and influence. When they became a ruling governance, their authority became the method by which their gathering and mobilization were organized, and it began to increase its branches to deepen its control over the Ummah, trying to make it absolute control. That is, that no one would compete with it in its leadership and no one would disrupt its rule. This is in the hope of leading the Ummah in the direction it had set for itself, and on which its gathering had gathered and which had become an inseparable part of its structure. If we say that society is the people and their relationships, then the ruling authority who stands at the head of these relationships wants to generate ideas for the people so that they believe them, and the Ummah becomes the Ummah of the ruling authority in belief. The ruling authority wants to generate feelings and implant them in the hearts of the Ummah, such as

feelings of homeland, patriotism, nationalism, and ethnicity, so that it leans wherever the ruling authority leans. This is in the hope of the continuation of this ruling authority and for the Ummah itself to guard this ruling authority. In other words, the ruling regime, in its intellectual aspect, tries as much as it can to make the Ummah believe what it believes, and lean wherever it leans. Since the ruling authority in our lands imposes a Western secular orientation on the Islamic Ummah, this secular orientation, wrapped in a patriotic, nationalist, socialist, or any other guise, contradicts the thoughts and inclinations of the Ummah of Islam. To the extent that the Islamic Ummah is aware, whilst there are aware movements working for change within it, the degree of contradiction between the Ummah and the ruling authority rises to the surface. In the case of the Islamic Ummah today, the Ummah is not, and never will be, a guardian of the current ruling authority. Instead, the Ummah lies in wait for its ambush, and awaits a dark day for it. The peoples of the Ummah rose up for change during the “Arab Spring,” and the ruling authority confronted them with brutal force, supported by its Western masters. Thus, the Ummah became even more distant from the ruling authority, who found itself a stranger who represents no one, except through deception, trickery, forgery, and brutality.

While we are aware of the details of the difference between each system and regime in each of our countries, and how the system of government was formed, the local circumstances of its formation, and the international threads of this formation, we will suffice here with a summary of one characteristic of the systems of government, leaving the details for their time. We say: The men of this ruling authority, or government, are a faction of statesmen who do not sleep at night, in order to preserve their ruling governance. This is because of the various interests they have in their ruling governance, such as the pleasure of leadership and command and forcing a large mass of people to follow their directions, and such as the pleasure of success and excellence in carrying out the task of guarding and protecting all that the West entrusted to them, such as the war against Islam and preventing Islam from reaching ruling governance,

and preserving the influence of the West. We do not forget the great prize, or the wage, that these guards want to keep. It is a descent into financial and authoritarian corruption, indulging in the fleeting pleasures of this life. When the desired change occurs, a powerful faction, whom the ruling authority believes to be on its side, turns against it, altering the situation in an instant. When this faction succeeds in the early days in establishing a new regime and prevents the old ruling authority from gathering further forces to restore the previous state of affairs, the old ruling authority is defeated. Then Islam begins to solidify its new ruling authority. So, the immediate task of the new ruling authority is to eliminate the old one immediately.

It is a mistake to think that paralyzing the old ruling authority's power is a simple matter. It is an extremely complex task. If not carried out correctly, the remnants of the deposed regime - the remnants of the old order - can still regroup. Therefore, immediate and urgent measures must be taken, the least of which is placing the henchmen of the deposed ruling authority, or the old regime itself, under strict surveillance, capable of thwarting any movement and eliminating it in its infancy. However, who exactly are these henchmen of the defunct regime, against whom various measures must be taken, to bring them under complete control? What are their ranks and categories?

This article proposes dividing what we see of the regime's figures into two categories: the regime's figures themselves, and their supporters. It suggests understanding the political regime as a tree with a thick trunk and various branches, some strong and others weak, as well as twigs and roots. Accordingly, we describe the characteristics of each rank and category within the regime's structure, indicating their degree of threat, the necessary actions to be taken against them, and the timeframe for these actions.

As for the backbone, these are the men of the regime who form its core and first rank. They cannot survive without the regime, and if the regime collapses, you will see them convene and consult to find ways to

restore it. In other words, these men represent the most entrenched faction within the regime's political establishment. This chain of men, from its first link, which perished and was inherited by the next, has remained steadfast in its secularism and hostility towards Islam, passing it down in the shadows, from generation to generation, whether or not the West has contact with them. This means that this faction is capable of action and initiative, in organizing its ranks independently. This group of powerful men is the regime itself, and they are the foothold for Western influence, and expansion in our countries. Their numbers vary from country to country, estimated to be between one hundred in small countries like Libya and Yemen, and up to a thousand in large countries like Egypt and Pakistan. They are known as the primary support upon which the rest of the regime's men and its political establishment rely. They are the authority for all branches of the regime, and they possess such strength, shrewdness, and influence that they act independently to defend the regime, even without Western contact. They, the men of the first rank, constitute the center of power, or even several centers of power, in every regime. They are the ones who must be dealt with harshly, within the first hours of the change. The process of dealing with the vast majority of them must end within the first three days of the change.

As for the branches of the tree of the regime, they are those people whom the men of the first rank placed in posts to maintain the regime, such as the leaders of the security agencies, ministers, federal governors or provincial governors and the like. The original purpose of these people is for their jobs to end and collapse with the collapse of the regime, meaning that they are its employees. Due to their long association in work with the men of the regime, and the connection of their lives and interests to the regime, their attachment to it made them an integral part of the regime. These people can move against the new regime at the signal of any of the men of the regime, that is, the men of the first rank, the "trunk," in the hope of restoring the situation to its former state of affairs. Moreover, these people do not act independently. Instead, they act upon the signal of the powerful men of the regime. The men of this category do not dare to

plan an opposing action on their own, but are subordinate to those of the first rank, although this does not diminish their danger.

The men of this category are those whom the regime presents to the West to teach them secularism, and organize them to spread and maintain it through their ministries and departments. So, the most prominent way to distinguish the strong branch of these men, from the weak branch, in terms of their connection to the regime, is the strength of the West's contact with them. Thus, advocates of change must be aware of all the centers through which the West is connected in the existing regimes. It inevitably connects with the leadership of the army and security agencies. However, the discussion is not limited to the circles of the capital of the country. It extends beyond them to the provinces or districts, and it connects with non-essential ministries, such as education to spread its secular ideology and place a barrier against Islam. In other words, the weak branches that can be ignored are those with which the West is not connected, and this is according to each country in particular, such as the Ministry of Religious Endowments, Agriculture, Transportation, and Communications, and similar. However, since the West's contacts with such weak branches are for the purpose of technical and professional support, these can also be ignored, amidst the expansion of the West's influence in our countries. That is, it is necessary to distinguish between the worthless, who just remained employed, and the valuable one whose attachment to the regime made him part of it.

Those men who represent the strong branches of the regime, are the central leaderships of the capital, and of their own entourages there, as well as the leaderships of the provinces and districts, and of their entourages there as well. These must also be dealt with immediately, starting with their heads in the first week of the change, then those who follow them within entourages. This is so that the second month after the change does not begin until they have all been brought under maximum control. The men of this second rank may number no less than ten thousand men in a country like Egypt, Saudi Arabia, or Iraq.

One part of the henchmen of the regime remains, which we described as the roots, the third rank. The danger of this part is that it spreads horizontally throughout the Ummah, meaning it is present in all its cities and rural areas. Some of them may not be employed by the state at all, but instead have other tasks. Yet, they defend the ruling authority with a fierce defense that expresses their conviction in it. As for how to identify them, this article suggests that they are those who volunteer to defend the regime, and rush to its aid voluntarily, even without being asked to do so. This is not because they are harmed by the collapse of the regime, with the loss of their jobs and livelihoods, but because the regime reflects their convictions and orientations. People recognize these roots and view its henchmen as the last remaining representatives of the regime in society, meaning those furthest from the regime's center of gravity.

It is estimated that this group represents two out of every thousand individuals of the Ummah, give or take a little depending on their status. These individuals are dangerous and hostile to Islam and its ruling governance because their personalities are built on a secular or nationalist foundation, which has become deeply ingrained in them and taken root in their souls, even if they perform Salah (Shariah prayer) and Siyam (Shariah fasting). They see Islam as a secular religion that has no right to interfere in politics. You can identify them by their intense hostility towards various Islamic movements. The regime's men rely on them to infiltrate the Ummah, even if these individuals are not state employees or beneficiaries, or even if they are in opposition to the government. Every system has an opposition of its own kind and nature, and if contrary winds blow, you will find them at the forefront of volunteers to overthrow Islam from power. Therefore, it is mandatory to deal with them. It is mandatory to restrain them for a period not exceeding the first three months, from the beginning of the change, and to place them under strict surveillance to nip any movement in the bud. This is the least of the ways of dealing with the members of this group, and the implementation of Islam cannot succeed and penetrate society, if the members of this group have prestige or power in society. Therefore, it is mandatory to completely prevent them from

practicing any public contact for a period in which Islam is established and its men appear, even in the smallest remote rural areas.

This is what this article proposes to initiate in order to succeed in eradicating the cancer of the ruling authority subservient to the West, that is, its leaders, commanders, and men of weight and influence in the state and society. It is to eradicate the cancer of secularism as soon as the process of change begins, and so that these black groups do not remain a fire under the ashes, that can ignite again in the face of the new ruling authority of Islam.

It must be known and firmly established that the men of the regime, in their three mentioned ranks, are the deterministic rock that prevents the Deen of Allah from dominating. They are the pioneers of the West in our country, and they are the ones who accepted to be the bridgehead that stays awake so that the Word “There is no god but Allah ﷻ” is not supreme. In order for the Kalimah (Word) of Allah ﷻ to remain supreme, dealing with this bridgehead must be immediate with its trunk, swift with its strong branches, and without delay in uprooting its roots. It is naive to cite the idea of “Go, for you are free,” because the oppressive authority based on suppressing the Ummah, imposing disbelief (kufr) upon it, and working to prevent Islam from emerging does not fulfill the basis of the citation. These men of the authority, in the ranks mentioned, are not part of the Ummah. They are enemies of Islam, and they are the ones who fight with the disbelievers in the first trench against Islam. Therefore, it is not allowed under any circumstances to treat them kindly. You have seen el-Sisi’s kindness, in return, to Muhammad Morsi in Egypt, and you have seen much more. Instead, strict specific Shariah rulings must be imposed upon them. As for exactly how this must be done with them, what the news reports will tell of the events that have occurred then, is better than what words can convey here, now.

Allah ﷻ said, ﴿وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا﴾ **“They ask, ‘When will it be?’ Say, ‘Perhaps it will be soon.’”** [TMQ Surah Al-Israa’: 51].

[Back to Index](#)

# Course Correction: Not a Sectarian War, but a Full-Blown Crusade!

Ustaadh Manaji Muhammad

To the virtuous and devout Muslims: Do not let the crimes of the Iranian regime distract you from the reality of the crusade that America is waging against Islam and its Ummah. Its arena is the entire Muslim World, from east to west. When the crusader West failed to subdue the entire Ummah and cover its aggression across all our lands, it waged wars that spanned the region, but in phases, through Afghanistan, Iraq, Somalia, Sudan, Syria, Yemen, Gaza, Lebanon, and now Iran. The war raging today against Iran is but one aspect of the West's crusade to reshape the region in response to the growing, comprehensive Islamic movement, and to counter the burgeoning Islamic civilizational project.

America and the West realize that local tools and agent, vassal regimes are incapable of confronting the Islamic challenge, which prompted America to plan to reshape the region and restructure vassal regimes by directly managing them as protectorate colonies run by the high commissioners of American colonialism. Its colonialism manifests as American embassies the size of governments and ambassadors at the level of local rulers to secure American colonialism, with colonialist orders and control of the local regimes, accompanied by a heavy military presence of the American colonialists in the region, through military bases that secure the control of the regions land and skies through American land and air forces, with the occupation of the region's seas to secure the hegemony of America's naval forces.

The regime in Iraq and the new agent regime of Ahmad al-Sharaa in Syria are typical cases of the American structuring of the region's regimes which it is working to achieve throughout the region. Trump's attack on Iran is to restructure the Iranian regime and strip it of all sources of power by dismantling all its proxy network of influence in the region, then restructuring it either by its complete compliance with the conditions of the American order, to integrate it into the new formulation of the region,

or by establishing a more submissive and agent regime. America is no longer satisfied with the services provided to it by the rulers of Iran. Instead, it wants an outright colony, an agent regime, and slave rulers who are ordered and obey!

This American crusader formulation of the region, and the restructuring of the regimes, puts both Pakistan and Turkiye in the eye of the storm. As for the rest of the colonialist vassal states, the Gaza war exposed the reality of these colonies, with the fall of the mask of the nation-state, and the complete submission to the disbelieving crusader. With America's brutal attack on Iran, we are now faced with the shocking, scandalous colonialist reality. The disbelieving crusader is waging his crusade from within the lands of Islam, from the bases of the vassal colonies and the seas of the Muslims, with complete submission to the crusader guardians of the colonies, and even collaboration with them.

We are not facing a sectarian war that would justify abhorrent religious bigotry. Instead, it is a barbaric crusade that makes no distinction between Gaza, Tehran, the West Bank, and Isfahan. Its battlefields may differ, but the crusader objective is singular: to crush Islam and subjugate its Ummah. The accursed crusaders constantly remind us of the true nature of their hatred and the barbarity of their crusade. For instance, US Secretary of Defense Pete Higgseth openly declared the crusade's true purpose, "crazy regimes like Iran, hell-bent on prophetic Islamist delusions, cannot have nuclear weapons." He added, "Radical Islamists can't have a nuclear bomb that they wield against the world." And the repeated crusader pronouncements regarding the Gaza war and the attack on Iran by Trump's ally, Senator Lindsey Graham, that this is a religious war, underscore this point. We must correct our course, for the error here is fatal and destructive. The war against Islam and its Ummah has not ended, and it will not end except with the sharp sword of Islam, its state, and the unity of its Ummah.

Forget the Sunni and Shia classifications; they were nothing but Western ploys to fragment the Muslim Ummah. When the West waged its

crusade against us, it saw us as a single community of people, with a single Deen, a single culture, a single civilization, and a single Ummah. This accursed enemy does not fight us as separate peoples, sects, or schools of thought, but rather as Muslims. It works to distract us with the classifications that divide us, while it is preoccupied with our unity in war. Its aim is to annihilate us, and erase our great Islam.

**O Sons of the Great Islam:** Know that your internal political problems are dealt with politically, by uprooting all your treacherous rulers, and not by responding to their poisonous national, ethnic, and sectarian sentiments, and their fabricated enmities that the crusader disbeliever created for them to divide your unity and destroy the brotherhood of your Islam. Know that the rulers of Iran, and all the Ruwaibadah rulers of the colonialist regimes are equal in treachery and partners in the crime against you. There is not one of them who has not wallowed in your blood, and their black record of crimes cannot be erased, such as the Black Decade in Algeria, the Years of Lead in Morocco, the crimes of the Baath in Iraq and Syria, El-Sisi's massacres in the squares of Egypt, and Bashar's massacres, as well as the massacres by the Iranian mullahs in Syria, and their assistance to America in the occupation of Afghanistan and Iraq, and achieving its interests in Yemen and Lebanon. And the list goes on.

As for your Islamic Ummah, the issue is fundamentally intellectual and can only be resolved through deep discussion, mutual counsel, wisdom, patience, and unity against your disbelieving enemy. Beware, beware of the traps and mines laid by the disbelieving enemy, its nationalism, its sectarianism, its religious fanaticism, its fabricated enmities. Avoid discord and infighting, and do not quarrel, lest you fail, your strength dissipates, and you achieve by your own hands the malicious goal of your disbelieving enemy and his henchmen: to fragment your unity.

Understand this: the Western crusade is worse, more disbelieving, and more accursed than any sectarian dispute or hateful bigotry. The disbeliever's war seeks your annihilation and the eradication of your Islam. So be resolute and know that this is a war against Islam and its Ummah. Do

not let the stench of sectarian fanaticism and the abhorrent nature of bigotry distract you from it, just as you must not be intimidated by the roar of the crusader West's planes and missiles. Its downfall lies in the stench of its civilization and the abhorrence of its culture, not solely in the crushing of its armies. The Epstein scandal inferno, perpetrated by a West that rapes children and abuses infants, is proof of your enemy's depravity and downfall.

Know that your salvation lies in Islam and nothing else. The ship of your liberation (tahrir) and the means to defeat your enemy lies in establishing your Islamic state and implementing the Shariah of your Lord to save your Ummah and all of humanity from the inferno of the West. Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ \* وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ وَأَصْلًا \* أَعْمَالُهُمْ \* ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ﴾ **“O you who have believed, if you support Allah, He will support you and plant firmly your feet. But those who disbelieve – for them is misery, and He will waste their deeds. That is because they disliked what Allah revealed, so He rendered worthless their deeds”** [TMQ Surah Muhammad: 7–9].

[Back to Index](#)

## Answer to Question: The War on Iran

Hizb ut Tahrir

### Question:

What are the implications of Trump's wavering statements, from giving Iran a 48-hour ultimatum to a 5-day deadline, then a 10-day deadline, and his proposed 15-point plan? Also, there's the maneuvering of statements, mostly from Trump and a few from Iran. Then there's the Iranian television announcement that Iran rejects Trump's proposal. And then the results of all this... Will Trump achieve his goals of preventing Iran from acquiring nuclear weapons and heavy missiles, thus forcing Iran back into the orbit of the US, or making it a dependent state, or will it become an independent state? And is it true that the Jewish entity, with America's approval, is seeking to expand its territory by annexing southern Lebanon up to the Litani River, as the Jewish defense minister stated? And how can Muslims not realize that the Islamic State—the Khilafah Rashidah (Rightly Guided Caliphate)—is the one that will bring Trump and his ilk down, just as it did with the Roman emperors and the Persian kings, thus turning their plots against them, so that Islam and Muslims may be exalted, and kufr (disbelief) and the kuffar (disbelievers) may perish?

### Answer:

To clarify the answers to the three-part question above, we will examine the following:

**First:** The first part of the question, concerning Trump's objective of making Iran its subservient state, a state that remains within its sphere of influence, or an independent state:

1- On Saturday morning, 28/2/2026, US President Trump posted a video on his Truth Social platform announcing that his forces in the Middle East had launched major combat operations in Iran. His close ally, Netanyahu, joined him. This revealed a hardening of positions within Iran, particularly within the Revolutionary Guard, regarding its relationship with America. This is because the Trump administration began demanding

profound concessions from Iran to make it a completely dependent state, essentially removing it from its sphere of influence. The combination of assassinating leaders and forcing Iran to revolve around its orbit is highly unlikely. America did not launch the war on Iran to expel it from its orbit and leave it an independent state. Rather, it was confident of quickly subjugating Iran and making it a dependent state with the initial shock. This has only one meaning: the Trump administration was coordinating with leaders within the regime to assume control immediately after the initial shock, that is, after the assassination of the top resistance leaders. This did not happen! The Revolutionary Guard was able to control the situation. Therefore, Trump and the Jewish entity were astonished that the regime in Iran was cohesive and was launching missiles and drones with unprecedented ferocity and remarkable audacity. The Iranian strikes included the Jewish entity and American bases in the Gulf and the region. Trump said that some of the men he had hoped would assume power had been unintentionally killed! America thought that this violent Iranian response was the result of some leaders acting impulsively after the assassination of the Supreme Leader, and it waited for the appointment of a new Supreme Leader. However, after Mojtaba was appointed to succeed his father, and after a few weeks, the regime in Iran had stabilized under the control of those hostile to America, especially since its attacks had crossed all boundaries.

2- It appears that the calculations of America and the Jewish entity were flawed. When they launched their aggression against Iran, they set a short timeframe for the war, estimated at four days, with a massive, swift attack targeting its top leadership, nuclear facilities, and missile factories and launch sites. They assumed that once they struck the head of the regime and its top leaders, the second tier would surrender and submit to their terms, as happened in Venezuela when US forces kidnapped its president, and his vice president and her entourage surrendered to America. However, this did not happen in Iran after the assassination of its Supreme Leader, Ali Khamenei, and some of the regime's leaders. The Revolutionary Guard stood firm and decided to confront this aggression

and attack the enemies. Consequently, a rift emerged between America and Iran, which had been within its sphere of influence. America sought to change this relationship; otherwise, it would not have launched this aggression and then authorized the Jewish entity to assassinate the most important figures in the regime, including the Supreme Leader. This indicates that America aimed to change the regime's policy from a satellite state to a dependent one, thus enabling it to dictate terms in negotiations with Iran. However, it failed to achieve this and decided to continue the war.

3- What confirms that America's goal was to change the Iranian regime's policies, and that it did not expect the regime to withstand the aggression and retaliate despite the killing of many of its top leaders, is the statement made by its Secretary of War, Hegseth, on 10/3/2026: "I can't say that we necessarily expected this to be exactly their reaction." Similarly, the New York Times reported on 12/3/2026, citing informed sources, that "Trump and other advisers remained confident that killing Iran's senior leadership would lead to more pragmatic leaders taking over who might bring an end to the war"—that is, surrender to America and accept its terms! When their hopes of a swift surrender proved unfounded, Trump began talking about two weeks, perhaps even four, to resolve the conflict. He wants to end the war in any way that allows him to appear victorious, not in a way that portrays him as defeated and humiliated, as happened with the withdrawal of US forces from Afghanistan in 2021. He wants to end the war before things escalate and negatively impact him and his party domestically, especially with midterm congressional elections coming up this fall, where a loss could affect the 2028 presidential election. Trump is trying to project a verbal victory! He told the American news website Axios on 11/3/2026, "there's practically nothing left to target in Iran. We are way ahead of the timetable. We have done more damage than we thought possible, even in the original six-week period." Trump is making statements that manipulate words as if he has won. This indicates that America's situation is precarious; it has not achieved its objectives quickly and without losses.

4- Trump then resorted to maneuvering by extending deadlines as a new strategy. On March 22, he issued a strict 48-hour ultimatum, then on March 23, he extended it by five days under the pretext of holding “constructive talks.” On March 26, he announced a further ten-day extension, until 6/4/2026, along with other contradictory statements. His aim with this strategy is to exert psychological and political pressure on Iran to force it to surrender. These extensions may also be a cover for the military buildup that America will send to the region to launch a limited ground operation against Iran or Kharg Island. He has done this before in his previous attacks. He is maneuvering to send new forces, “it has been reported that the White House and the US Department of War are considering sending at least 10,000 additional combat troops to the Middle East in the coming days.” (MEBA News, 27/3/2026). In other words, these deadlines are deceptive maneuvers, as before.

5- Trump and his arrogance left nothing but what he calls peace through strength, i.e., negotiations under fire. He announced a 15-point plan that he presented to Iran through Pakistan to end the war. The plan consists of the following: (complete dismantling of accumulated nuclear capabilities, a pledge never to seek to possess nuclear weapons, a halt to uranium enrichment on Iranian soil, the handover of all enriched materials to the International Atomic Energy Agency within a short timeframe, the disabling and destruction of the Natanz, Isfahan and Fordow facilities, making all information inside Iran available to the International Atomic Energy Agency, Iran abandoning the “doctrine of proxy forces,” stopping financial and military support for its allies in the region, keeping the Strait of Hormuz an open and free maritime passage for all, and addressing the issue of missiles later, so that restrictions are imposed on the number and range, and their use is limited to “legitimate defense” only...” (Al-Araby Al-Jadeed, 25/03/2026). It is clear from the points of this plan that Trump's goal is to remove Iran from its position as a satellite state and transform it into a subservient state that implements all of America's dictates. Even the international press has described this as a document of surrender, a document that effectively transforms Iran into a subordinate state.

“But the plan put forward by the Trump administration via Pakistan amounts, in effect, to an instrument of surrender.” (Doha Institute, 26/3/2026). On March 24, 2026, Trump had a phone call with his favourite marshal, General Asim Munir, the Pakistani army chief, urging him to force Iran to accept the agreement on Trump’s terms. He was unsuccessful. Iran rejected the plan on state television, a rejection that signified its refusal to become a “subordinate state.” In response, Iran presented its own five-point plan: a halt to assassinations targeting Iranian officials, to be given guarantees against a new war against the country, payment of war reparations, an end to hostilities, and recognition of Iranian sovereignty over the Strait of Hormuz... (Euronews, 25/3/2026). While this Iranian offer did not address nuclear and missile programs, it did not align with the American 15-point plan. Thus, the negotiations remained at a standstill.

6- However, communication continued, albeit indirectly. Iranian Foreign Minister Abbas Araghchi stated in an interview with Al Jazeera on 31/3/2026, that “what is happening now is not direct negotiations or negotiations through intermediaries. He is receiving messages directly from the US envoy, Witkoff as before. This does not mean we are negotiating. There is no truth to the claim of negotiations with any specific party in Iran. Messages are being delivered through the Foreign Ministry, and there are contacts between security agencies... under the supervision of the National Security Council.” He added, “We have not made any decision regarding negotiations. We have reservations about them, and our conditions for ending the war are clear. We will not accept a ceasefire; rather, we seek a complete cessation of hostilities, not only in Iran but throughout the entire region.” He further stated, “Iran’s conditions are a guarantee that the attacks will not be repeated and to be given compensation for the losses.” This statement is ambiguous; there are contacts, but no negotiations! Nevertheless, it indicates that there are those within the Iranian regime who are willing to negotiate, and that the US could halt the war and begin negotiations at any moment, as communication between the US and the regime continues, as Araghchi

mentioned. However, the Revolutionary Guard is more hardline than the regime's men, as it continues to strike at American interests in the Gulf and surrounding areas, and in the occupied territories, and refuses to negotiate.

7- Upon careful consideration of the preceding points, **the conclusion regarding the first part of the question is as follows:**

a- The Revolutionary Guard is striving to free Iran from American influence and prevent it from returning to the US orbit, instead establishing it as an independent state: “Iranian Revolutionary Guard: Any enemy action in the Strait of Hormuz will be met with a decisive response from the naval forces.” (MTV Lebanon, 4/3/2026). Iranian Revolutionary Guard spokesman Ibrahim Zolfaghari confirmed on Thursday that the war will continue until the enemies are humiliated and surrender, emphasizing that the strikes will continue at a harsher and wider pace.” (Al-Ayyam News, 2/4/2026). “The Iranian Revolutionary Guard confirmed on Wednesday that the strategic Strait of Hormuz will remain closed to the country's enemies, while Trump stated that he would not consider a ceasefire unless it was reopened.” (Akhbar Al-Youm, 1/4/2026). “The Revolutionary Guard stated via its Telegram channel, “From now on, for every assassination, an American company will be destroyed.” (Al-Arabiya.net, 1/4/2026).

b- The Iranian regime’s leaders waver between strength and weakness, and their greatest wish is for Iran to remain within the American sphere of influence, if they can. It wouldn't be a big deal for them if Iran became a subordinate state of America, like many other countries in the region. It seems Trump has the “right” people to talk to in Iran (US President Donald Trump said on Tuesday evening that he is “dealing with the right people in Iran,” and when asked about those who are talking to the United States, Trump replied, “Because I don't want them killed.” (France 24 (English), 23/3/2026). “A Pakistani source revealed to Reuters that Israel temporarily removed Foreign Minister Abbas Araghchi and Parliament Speaker Mohammad Bagher Ghalibaf from its assassination target list after Pakistan asked Washington not to target them, informing

them that "if they are also eliminated, there will be no one left to talk to." (Al Jazeera Net, 26/3/2026).

c- As for Trump, his goal in this war is for Iran to be subservient to him, obeying his orders, controlling its oil and gas, and sharing influence in the Strait of Hormuz with him in a larger share! America wants to conduct the war in a manner that achieves the maximum possible of its goals. It can resort to escalation by striking energy facilities in Iran, even if Iran responds by targeting Gulf energy facilities and the price of a barrel of oil rises to the maximum possible. America can impose a blockade on the Strait of Hormuz without opening it, that is, preventing Iranian oil tankers or those that Iran allows from crossing the Arabian Sea.

\* Trump's dreams of drawing Iran into subservience will not end as long as he has men within the regime... If these men seize power, Trump's dreams will be realized.

\* However, if Trump's hopes of these men (to come to power) are dashed by the course of the war, and the Revolutionary Guard remains militarily steadfast and restores cohesion to the country, then Iran will move towards independence, as this war has severed the last thread that held Iran in America's orbit.

**Second:** The second part of the question concerns Lebanon and whether the Jewish entity seeks to annex the south up to the Litani River with American approval:

1- Regarding Lebanon, Al Jazeera reported on 26/3/2026, citing sources, that "Iran informed mediators of the necessity for Lebanon to be part of any ceasefire." On 24/3/2026, Israel Katz announced that his forces would control an area in southern Lebanon up to the Litani River, stating: "The displaced residents will not return to south of the Litani before the security of the residents of northern Israel is guaranteed." He added: "His forces have blown up all five bridges over the Litani River used by Hezbollah... and will control the remaining bridges and establish a security zone extending to the Litani River." (Asharq Al-Awsat, 24/3/2026). On 19/3/2026, the Lebanese Prime Minister told CNN that he had sent a

message to Trump: “I would like to assure President Trump of our readiness to enter into immediate negotiations with the Israeli side.”

2- Therefore, the statements of the Jewish entity indicate its intention to establish a buffer zone extending to the Litani River in southern Lebanon, and speak of emptying this area of its Lebanese inhabitants. This will not be easy for its army to achieve due to the resistance in the south. Furthermore, the Jewish entity is not capable of fighting except with the support of people after having severed the bond with Allah. Therefore, if America’s aggression ends, they will stop automatically.

**Third:** The third part of the question regarding the Khilafah (Caliphate), which will restore glory to Islam and Muslims and humiliate disbelief and disbelievers:

1- There is no good in the rulers of the Muslim countries, as it is unlikely they will return to the right path. Therefore, reliance can only be placed on the Muslim Ummah when it establishes a state, and then they will be united in one state embodied in the Khilafah Rashidah (Rightly Guided Caliphate) under an aware political leadership with a firm and unwavering will. Their deeds are recorded in the pages of history; they defeated the two greatest empires, Persia and Rome, in a number of years. They continued their conquests in the east and west of the earth until nations submitted to them, and massive armies were defeated before them, and the crowns of kings, emperors, and Lords fell at their feet. This is the fate of America, it will be crushed, Allah willing, and forced to close its bases and withdraw its troops across the Atlantic, dragging the tails of defeat and shame. Thus, the noses of Trump and his ilk will be rubbed in the dirt. **قُلْ** ﴿لِّلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُخْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ﴾ **“O Prophet! Tell the disbelievers, “Soon you will be overpowered and driven to Hell—what an evil place to rest!””** [Aal-i-Imran: 12]

2- It is true that Iran is launching attacks on American military bases in the Gulf, and it is true that it has launched similar attacks against the Jewish entity. It is also true that these attacks possess a degree of power. However, the rulers of Iran cannot defeat America and turn it back upon

itself unless the Khilafah (Caliphate) is established, supporting Allah and implementing His laws, so that it may be victorious by Allah's permission, illuminating the world with its justice and jihad, and Allah will honour it with His nasr (victory). ﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **“O believers! If you stand up for Allah, He will help you and make your steps firm”** [Muhammad: 7]

Then America will be taught lesson after lesson until it realizes the truth. America is fighting Muslims today from their own lands and airports, using its agents to repel attacks on the Jewish entity. The Khilafah will storm these agents' strongholds and expel them decisively. The Khilafah will mobilize the Muslims along its path, increasing its strength until it becomes a raging torrent that reaches America's bases outside Muslim lands. A mighty flood will then be unleashed, destroying the thrones of rulers in its path, liberating Palestine, and utterly crushing the Jewish entity. This is easily attainable, Allah willing, even though many consider it a fantasy. The Ummah possesses a powerful, river-like creed and harbours deep hatred for America and the Jews due to the severity and magnitude of their oppression. These scenes of victory are not far off, Allah willing, when Allah ﷻ grants His great victory. Perhaps what the Muslim Ummah will do afterward, and what the battlefields will proclaim, surpasses even the most eloquent description. Allah ﷻ has established His way in this world, according to His words: ﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾ **“For it is Our duty to help the believers”** [Ar-Rum: 47].

17 Shawwal 1447 AH

4/4/2026 CE

[Back to Index](#)

# The Repercussions of America's War on Iran: Is it a Restoration of the Dollar's Hegemony or Digging the Grave for America?!

Munajji Muhammad

The US dollar is arguably America's most effective strategic weapon in extending its global dominance, by imposing it as the currency of the global economy. The petrodollar policy was a decisive factor in consolidating and strengthening the dollar as the global currency, by linking it to oil, the lifeblood and engine of the economic cycle, both in production and consumption. This was achieved by pricing and valuing global oil in dollars. The 1974-1975 agreements between Nixon and Faisal bin Abdul Aziz Al Saud were the cornerstone of the petrodollar policy. The essence of the agreement was the sale of Gulf oil primarily in dollars in exchange for American military protection for the Gulf states and their regimes. This resulted in guaranteeing global demand for the US dollar and transforming it into a global currency, and a reserve currency for national treasuries and central banks. As for the Gulf states and other oil-producing countries, their oil dollars were recycled through endless arms deals, and the financing of the American deficit, under the guise of investment in US Treasury bonds, thus cementing America's dominance over the global economy through its dollar.

Today, with the Iran war, the closure of the Strait of Hormuz, the energy crisis, and Trump's strategic and military predicament in the face of a country classified as a Third World power and considered a middle power, burning questions arise along with analyses of the repercussions of the Iran war on the American-led international order and American hegemony.

The developments of the American war on Iran, the closure of the Strait of Hormuz, and the resulting crisis in energy, raw materials, and fertilizers have sent shockwaves through the international arena and the global economy. This has brought to the forefront burning questions about the repercussions of this war on geostrategic balances, the American-led

international order, the international scenario, the global economy, and the implications for America as the leading power in the international arena and the architect of the international order.

Then came analyses of the repercussions of a US war on Iran. Some of these analyses were purely economic, focusing specifically on the financial and monetary aspects. They analyzed the energy crisis and its economic shock resulting from the closure of the Strait of Hormuz on major economies, particularly the US itself, Europe, and China, as major global economies. There was also a logical, mechanical analysis, detached from the complexities of the geostrategic arena, surrounding the war and Trump's predicament due to his failure to replicate the Venezuelan scenario in Iran, decisively win the war, and close the Iranian issue. Contrary to American expectations, the war veered in directions contrary to the Trump administration's objectives and entered a phase of strategic decay as its duration dragged on. However, these analyses relied on the initial economic indicators of the war, such as the rising dollar index and increased energy prices for US oil and gas producers. From this, it was concluded that the beneficiary of the war and the energy crisis was the US and its restored dollar, while Europe and China were harmed to varying degrees. The logical, mechanical conclusion, based on the petrodollar equation, was that the energy crisis and its economic shock were a supporting factor for the restoration of the dollar's strength and dominance, and with it, American hegemony. However, the geostrategic and strategic complexities and shortcomings that have accompanied the Iran-Iraq War, now entering its second month, necessitate a reassessment of the situation. This reassessment must consider the emerging and evolving circumstances, the long-term geostrategic dimensions, and even delve into the realities of the short-term economic consequences for the American economy, the American state, and American society. Above all, it is crucial to acknowledge the strategic and geostrategic predicament resulting from the military and strategic failures and the predicament Trump and his administration have created in managing the war against Iran.

The strategic and geostrategic predicament resulting from the military failure of Trump's campaign against Iran constituted a pivotal historical moment, testing the limitations of the American military power that the US believed it possessed. American bases in the Gulf became vulnerable targets, and satellite images revealed the evacuation of several bases due to Iranian strikes. The war also exposed the strategic drought currently afflicting America and the strategic blindness of Trump and his administration. The closure of the Strait of Hormuz was not a strategic anomaly but rather anticipated and expected. However, Trump's erratic behavior led him into this predicament, and today he is pleading with China and Europe to form a coalition to reopen it. When he failed to persuade the Gulf states to submit a draft resolution to the Security Council, a resolution submitted by Bahrain, authorizing the use of force to protect navigation in the Strait of Hormuz, amidst declared opposition from Russia, China, and France, the New York Times quoted a diplomat and a UN official as saying that Russia, China, and France effectively thwarted the Arab states' attempt to urge the UN Security Council to authorize military action against Iran to reopen the Strait of Hormuz, declaring their opposition to any formula authorizing the use of force. The Russians condemned the draft resolution, deeming it a biased text. Indeed, one of the most bizarre strategic innovations introduced by Trump is that opening the Strait of Hormuz became a war objective after it had already been open before he launched his war!

There is a striking parallel between America's current war and the closure of the Strait of Hormuz, and its strategic and geostrategic predicament, and Britain's historical predicament with the Suez Canal War in the 1950s. Writing for The New Yorker on 30 March 2026, foreign affairs journalist Ishaan Tharoor wrote in an article entitled, "Trump, Iran, and the Shadow of Suez," stating, "As Iran imposes a chokehold on the Strait of Hormuz, squeezing the global economy, Trump faces a crisis that echoes one of history's most revealing strategic failures." Thus, he pointed out that Iran's decision to choke traffic through the Strait of Hormuz is reminiscent of one of the greatest strategic failures in modern history, namely Britain's

failure in the Suez Canal War, which ultimately led to the demise of Britain's global influence. Trump is now replicating this historical strategic failure in its American version, adapting it to his own circumstances and the specific conditions of his country.

Britain waged the Suez Canal War to reclaim its colonialist influence by fighting to bring the Suez Canal back into its sphere of influence. This occurred despite its empire being in decline, its colonialist power eroding, its economy deteriorating, and a fierce geostrategic struggle with new adversaries. Britain became embroiled in the war, failed to recapture the Suez Canal, and lost what remained of its global geostrategic influence. It was sidelined from the arena of major powers that dominated and influenced the international scene, and the discussion of world politics became limited to the United States and the Soviet Union. In the wake of the Second World War, Britain had still been considered a third superpower, alongside the Soviet Union and the United States, Alex von Tunzelmann, a British historian and the author of "Blood and Sand: Suez, Hungary, and Eisenhower's Campaign for Peace," explained. "After Suez," she continued, "that just drops," and we hear "more about a binary, bipolar world. What became obvious is that Britain couldn't act expressly against the will of the U.S."

However, the most dismal similarity for America today is that the Iran war exposed the advanced state of decline that America has reached. America today is not just experiencing a decline, but rather a complete and comprehensive deterioration, the most severe and harshest levels of which are its domestic front and the splitting of the core of the American capitalist deep state, and its fragmentation into factions with conflicting interests and goals. This has generated an advanced state of capitalist savagery and encroachment, and produced vertical and horizontal political fragmentation at the level of parties, the state, institutions, agencies and administrations, then a societal, cultural and civilizational disintegration and decay, and a devastating financial crisis unprecedented in the history of empires, which amounts to the drowning of the American state and society in an ocean of debt. The most dangerous of these is the decay of

the secular capitalist cultural system and its end in its civilizational abnormality. Indeed, the system has reached its final stage of decay and the matter has ended in the corruption of the head and leadership. Trump's presidency constituted its naked and scandalous indicator, and the hell of Epstein Island was evidence that the corruption of leadership is a general and comprehensive condition and not an isolated individual case, and Trump is merely an advanced level of leadership decay. The most glaring consequence of this leadership corruption was the strategic predicament the US faced in the Iran war. As political scientist Stephen M. Walt wrote in Foreign Policy magazine on 3 February 2026, in an article entitled, "The Predatory Hegemon: How Trump Wields American Power," that stated, "predatory hegemony contains the seeds of its own destruction," whilst warning that America will "become poorer, less secure, and less influential than it has been for most living Americans' lifetimes. Future U.S. leaders will operate from a weaker position and will face an uphill battle to restore Washington's reputation as a self-interested but fair-minded partner. Predatory hegemony is a losing strategy, and the sooner the Trump administration abandons it, the better."

The war on Iran then proved devastating to the raw hard power that America had used as a deterrent and a scare tactic to subdue both adversaries and enemies, all in an effort to maintain its eroding hegemony. The repercussions of the war left America completely exposed strategically to its rivals and enemies, all of whom were lying in wait, having become a viable and easily attainable target.

As for the discussion of some tactical economic gains, which are side effects of the war and not among its strategic objectives, it must be noted that these tactical gains cannot compensate for strategic losses. Furthermore, a careful analysis of these tactical economic gains reveals their very limited economic impact and almost nonexistent strategic impact.

The conclusion was that among the repercussions of the war, the energy crisis, and the economic shock, was a surge in demand for the dollar,

whose value rose, and for American energy sources as an alternative due to its reserves and domestic production. This strengthens the petrodollar regime and reinforces the financial order through which America has dominated the global economy and the international arena. This analysis is logical, but the issue is more complex and multifaceted than a simple mechanical link between energy and the dollar through the petrodollar equation, given the complexities of today's international arena. Starting with unpacking the intertwined elements, it's clear that the beneficiaries of the energy crisis and its shock are oil and gas producers outside the geographical sphere of the war, primarily the American energy sector. This led to a surge in the stock prices of American energy companies, along with arms manufacturers. The returns were confined to the energy and arms sectors and did not extend to the American economy as a whole. This is a recurring pattern in the history of the American economy, appearing during times of war with a boom in the energy and arms markets. This does not signify an improvement in the economy. Instead, it reveals toxic contradictions and the other side of the coin, negatively impacting vital sectors of the American economy, the state and its debt and inflation, and society and the cost of living. The rise in energy prices negatively affects transportation and shipping costs, increases production costs, and raises consumer prices. This is what happened with the war in Ukraine and the paralysis of the Russian energy market, where major American energy companies profited. ExxonMobil and Chevron saw profits exceeding \$30 billion in the third quarter of 2022 following the outbreak of war. This was reflected in increased fuel, energy, shipping, production, and consumer prices. Furthermore, the war with Iran and the closure of the Strait of Hormuz created a crisis in fertilizers, chemicals, and raw materials, which the US imports from the Gulf states, given their status as primary producers. This disruption to supply chains also impacted production in the technology and agricultural sectors, two vital and strategic sectors for the US economy. This means the impact on the US economy, the state, and society is not singular.

The issue is not simply the spurring of the war industry during wartime, and the resulting increase in profits for private arms companies. Instead, the issue includes the cost of these industries in light of rising energy and raw material prices. It's worth noting that the US is a direct party to the war with Iran and the primary consumer of its weapons, equipment, and ammunition. The US, mired in debt, is the customer of American military production, exacerbating the toxic problem of American debt. This highlights the inadequacy of a simplistic view of oil, gas, and arms revenues in relation to the US economy, the US dollar, and American hegemony.

Indeed, the repercussions of America's war on Iran and America's current strategic and military predicament are considered one of the severe tests for the continuation of the dollar as a global currency, after America's excessive use of it as a weapon even against allies, in addition to the use of the petrodollar weapon in its cold war against China and Russia, which strengthened the forces of disengagement. Among the in-depth studies that addressed the erosion of the petrodollar regime is the study entitled, "What Iran means for the petrodollar, a perfect storm for the petrodollar," by the strategist at Deutsche Bank, Malika Sachdeva, which gained wide circulation in decision-making circles and was published on March 24, 2026. In it, she indicates that the petrodollar system was in decline, and this is due to the shift of the center of the oil market to Asia. Moreover, the sales of Iranian and Russian oil, which are subject to sanctions, are taking place outside the framework of the dollar and represent 14% of global consumption. Also, the Saudi regime is testing the possibility of settling oil transactions with China outside the framework of the dollar. The study also points to a decline in the dollar's share of global central bank foreign exchange reserves from 65% in 2015 to 56.9% in 2025, according to the International Monetary Fund. Jim O'Neill, former Goldman Sachs economist and former British Chancellor of the Exchequer, attributes this to oil settlements and transactions by Gulf states with China and India outside the dollar framework. This trend is exacerbated by the strategic and military predicament facing the United States and the severe damage

inflicted on the petrodollar-for-protection equation following attacks on US bases in the Gulf, further deepening the Gulf governments' disillusionment with the limitations of the American military umbrella.

Reuters anticipates a shift in the global economy away from a rigid reliance on the petrodollar and toward the reserves of other currencies. This will further erode the petrodollar regime and undermine the dollar's dominance in the global economy. This is compounded by the sharp and continuous decline in US Treasury bond holdings within national reserves, a growing and accelerating erosion that has fallen from 50% in 2010 to 32% in 2026, and America's war with Iran and its strategic predicament. These factors will exacerbate the erosion of the petrodollar system and the dependence on bonds, with repercussions for the US financial system, its global standing, and its dominance on the international stage.

Trump's war on Iran and its repercussions represent America's historic strategic predicament and a pivotal moment in the erosion of American hegemony and the decline of the global order established by America after World War II. Trump, a product of Epstein's scandalous order, and his administration, mired in crisis and surrounded by loyal sycophantic failures, are a blatant and shocking embodiment of a leadership crisis and a corrupt leader. Trump builds nothing strategically and establishes nothing new. Trump's Fox News puppet, Hegseth, obsessed with strip clubs and drinking, whom Trump appointed as Secretary of Defense, is a prime example of military incompetence. This Trump is America's gravedigger, not its maker of greatness again.

However, the solution is not in sitting and waiting for the decay and burial of America, but rather in the civilizational and political alternative to rid the world rapidly of the darkness of this blind ignorance that the European and American West has brought to the world as misery and suicide. This task will certainly not be undertaken by China, for it is a continuation of the oppressive ignorance of the West in its Chinese version, and it is, certainly, more cunning and bitter. Instead, salvation is in the Islam of the Lord of all humanity, Allah ﷻ, and the unique civilizational project of

Islam and its unique and distinguished Khilafah Rashidah (Rightly Guided Caliphate). So why don't the sons and daughters of Islam hasten to demolish disbelief in all its colors and varieties and establish for Islam its edifice and structure; a Khilafah (Caliphate) on the Method of the Prophethood that spreads its justice and mercy among all people.

[Back to Index](#)

# Europe's Refusal to Participate in America's War on Iran

Ustadh Salem Abu Sbetan

Before delving into the intricacies of the European stance refusing to join America in its war on Iran, it is necessary to look back a little, to understand the situation through the lens of the “Trump doctrine,” which has reshaped the concept of American foreign policy. President Trump’s statements were not mere campaign slogans, but instead sharp messages to both rivals and allies. Unbridled desires for economic and geographical domination surfaced, ranging from hinting at acquiring Gaza to transform it into major entertainment and economic projects, to unprecedented ideas of annexing Canada as the fifty-first American state, or purchasing Greenland.

These ambitions were not simply about geographical expansion, but instead a blow to the very heart of European sovereignty, given that Canada and Greenland are administratively and geopolitically tied to the European sphere of influence. This was accompanied by explicit threats to withdraw from NATO, within which Europe is considered the sole beneficiary, while exorbitant sums were imposed on Ukraine in exchange for military support, or for controlling its Rare Earth Elements (REEs). This approach, based on economic blackmail and the imposition of tariffs exceeding 200%, generated contempt and resentment among world leaders, especially traditional allies like Britain, who found themselves facing an administration behaving with unprecedented arrogance, while the Jewish entity became the favored child, whose demands were met without question.

American arrogance under Trump reached unprecedented levels in history, transforming the state into something resembling a transnational corporation that sets global codes of conduct, in isolation from international law and diplomatic norms, thus dismantling the international order established after World War II. Following the 700-day war in Gaza, Trump announced the establishment of a global “Board of Peace” as a

replacement for the United Nations and its Security Council, claiming that these institutions had outlived their historical purpose.

However, Trump didn't stop there. The hegemony extended to an extreme version of the Monroe Doctrine, prohibiting any international intervention in the affairs of the Americas, from across the Atlantic. This manifested itself in the blockade of Venezuela, the persecution of its president, Maduro, and the complete control of Venezuelan oil flows. These actions paved the way for a major offensive in the Middle East: an attack on Iran.

The American plan was based on the "four-day" strategy: a lightning attack that would eliminate the top-tier leadership, including the Supreme Leader, with the aim of forcing Iran to surrender within 96 hours. The objective was to achieve the "America First" goal by seizing control of the Middle East, with its vast reserves of oil, gas, and Rare Earth Elements (REEs), and by controlling the straits and waterways that govern the lifeblood of global trade. American success in this would have meant fulfilling the prediction of Henry Kissinger and Zbigniew Brzezinski, that whoever controls the Middle East controls the world and becomes the sole leader without rival. However, even meticulously planned and executed strategies, practiced for decades, can overlook unforeseen aspects, due to the arrogance of possessing overwhelming power. America adopted a preemptive strike strategy to destabilize and paralyze its adversary, but Iran did not succumb to the initial attack. Instead, it launched a swift and powerful response, using ballistic and hypersonic missiles, crippling American bases and rendering many inoperable. It also inflicted immense damage and destruction upon the Jewish entity, America's favored ally.

Here we ask: Why did Europe refuse to participate in this war? European capitals, along with Beijing and Moscow, understand that America's success in achieving absolute control over the Middle East would permanently place Europe under American influence. These countries felt compelled to break free from blind subservience, with broad-spectrum alliances, that had brought them nothing but losses.

Europe invoked the NATO treaty, which stipulates collective defense in the event of an attack on one of its members, a provision not applicable to the initial attack launched by the US and Jewish entity against Iran. Indeed, European intelligence reports confirmed that Iran did not pose a direct existential threat warranting a full-scale war. Adding to European resentment was America's abandonment of them in the Ukrainian crisis, where Europe was left to bear the exorbitant costs of the war. Furthermore, America exploited the disruption of Russian gas supplies, which it had helped to destroy, to sell American gas to Europeans at exorbitant prices.

As a result, an undeclared alliance emerged among the other major powers, Europe, Russia, and China, to prevent American unilateralism. This alliance was not driven by any affection for Iran, but instead by a desire to make America bear the bitter consequences of its decisions alone. Nevertheless, a complex geopolitical reality exists: these powers do not want America to collapse completely, or suffer a crushing defeat that would lead to its demise, as this would cause a massive political and security vacuum, that no existing power could fill.

Europe fears that a crushing defeat for America would lead to its retreat within its geographical borders, leaving the world, and the Middle East in particular, in a state of creative chaos and the law of the jungle, where the world's policeman is absent before a viable alternative emerges to maintain order. They want an America that is a partner, not a hegemonic power; an active state that respects collective interests, not a private corporation that plunders resources.

Iran's resilience and America's declining prestige in the eyes of the world have revealed a long-hidden truth: that the power once perceived as an invincible force is, in reality, a power that can be broken by unwavering resolve. This situation places the Islamic Ummah before its historical responsibility. The geopolitical vacuum left by the competing powers, and the inability of the major players, Europe, Russia, and China, to offer an alternative project that achieves justice, opens the door for the ideological Islamic project.

This is a golden opportunity to bring forth an exemplary state, based on divine justice, untainted by narrow self-interest, to serve as the alternative in a world teetering between the arrogance of power, and the chaos of competing interests. History establishes that thrones built on injustice eventually fall, and that the promised victory (nasr) is linked to the extent to which the Ummah adheres to its original project, in accordance with the saying, of Allah ﷻ Who said, ﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **“If you support Allah, He will support you and make your feet firm”** [TMQ Surah Muhammad: 7].

[Back to Index](#)

# The Peace Agreement is a Deception! Pakistan's Rulers Are Working to End Iran's Nuclear Program, Provide Security Guarantees to the Jewish Entity, and Strengthen America's Grip on the Middle East

Media Office of Hizb ut Tahrir in Wilayah Pakistan

On April 17, U.S. President Donald Trump said, "The field marshal has been great. The Prime Minister has been really great in Pakistan so I might go." Earlier, White House Press Secretary Karoline Leavitt stated, "I just want to make one point that's important to the President (Trump). The Pakistanis have been incredible mediators throughout this process... So they are the only mediator in this negotiation." The question is, why is the American Pharaoh Trump, who has fully supported the Jewish entity in its two-year horrific bombing and massacre of Gaza, who bombed schoolgirls in Iran, and whose hands are stained with the blood of Muslims, and who has threatened to wipe out the entire civilization of Iran, praising the Prime Minister and Field Marshal of Pakistan? It is because the Prime Minister and Field Marshal of Pakistan are deceiving their people in the name of a peace agreement. These rulers have not acted for peace. but to protect America's interests in the region. They are lying to Muslims and singing the tune of peace to cover up their conspiracies against the Ummah and Islam. The reality of their activities becomes clear from the praise they receive from US President Trump and the White House.

Pakistan's rulers are working day and night to bring the US, which has been defeated on the battlefield, to the negotiating table in the name of reconciliation. The US is trying to persuade Iran to end its nuclear program through pressure from the Pakistani leadership. Iran's nuclear program and its ability to produce nuclear weapons are the most powerful guarantee to stop the attacks of the American and Jewish entities on Iran. So, is getting Iran to give up its nuclear program to establish peace in the region or to strengthen the American rule in the region by weakening Iran?

During the Iran-US war, Iran targeted American military bases in the Middle East. So isn't the peace agreement guaranteeing that American military bases in the Middle East will be protected from attacks by Iranian, Yemeni and other Muslim resistance forces by stopping attacks? The rulers of Pakistan are not negotiating a peace agreement in the Middle East, but instead a guarantee of the security of American military bases, and are deceiving their own people.

In the Iran-US peace treaty, for which the rulers of Pakistan are active, the US is asking Iran and the countries of the Middle East for security guarantees for the Jewish entity. This is why the US has set a condition of disarming Hezbollah in Lebanon and Hamas in Gaza and has asked the rulers of Muslims for a guarantee to implement this condition. Should the oppressive and murderous Jewish existence be rewarded with a peace treaty in return for its crimes in Gaza, Syria, Lebanon and Iran, when Islam commands that the armed forces of Muslims must mobilize and wipe out the Jewish entity from the face of the earth!

After the closure of the Strait of Hormuz, the Islamic Ummah has become clear about its true power. The economy of Europe, Asia, and indeed the entire world is dependent on the oil and gas reserves in Muslim regions. Moreover, global trade is not possible without safe passage through the seas and waterways of Muslim regions. So, now that we have tasted our power, should we hand over our oil and gas reserves and control of our seas and waterways back to America and the West in the name of a peace agreement?

### **O Muslims of Pakistan!**

Do not be deceived by your rulers! The rulers of Pakistan are not working for peace but for the American plan to create a new Middle East. These rulers did not fire a single shot to stop the massacre in Gaza but offered their military might to protect the throne of the House of Saud and the American bases in the region. These rulers joined Trump's Board of Peace and assured Trump of the deployment of troops in Gaza. Now these rulers are working with Trump to pressure Iran to bow down to America's

new Middle East plan just as these rulers have bowed down to America. These rulers are calling their services to America efforts for peace in order to cover up their crimes and avoid public pressure and public anger on their collusion with America.

### **O Armed Forces of Pakistan!**

We ask you, why does the leadership that can try to reorganize and consolidate the American security structure in this region for the sake of America, not work to dismantle it? After all, why are the warring disbelievers, who are massacring Muslims around the world, praising the rulers of Pakistan? Is there any doubt that America wants to eliminate any armed force in the region that has the potential to challenge the American order? So what future will there be for Pakistan, Turkey, or any other Muslim power, by strengthening America in this region? Do Pakistan's mujahid armed forces deserve such leadership? When some military commanders of Iran can destroy American installations throughout the region, shoot down fifth-generation ships, make the Jewish entity cower, force American fleets to retreat, blow up the batteries of America's missile defense system, then what can Pakistan's nuclear forces, equipped with the latest missiles and ships, do? However, this will only happen if you give your military support (nussrah) to Hizb ut Tahrir for the establishment of the Khilafah. Allah ﷻ has assigned you a great mission, which is to make Islam prevail in this world, not to defend a small region confined, within a few zig-zag lines drawn by the British! Allah ﷻ said, **﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾** **“He it is Who has sent His Messenger with guidance and the Deen of truth to make it prevail over all other religions, even though the polytheists may dislike it.”** [TMQ Surah As-Saff: 9].

### **O Armed Forces!**

A golden opportunity is in your hands. Establish the Khilafah (Caliphate), unify the Middle East under your leadership, and expel America from the Muslim Lands. The promise of Allah of tamkeen (empowerment) and His nasr (support) are with you. The world is on the

verge of a great change. With the power of your Iman, follow the way of the Ansar (ra) of Al-Madinah and re-enlighten the world with the ruling governance of Islam.

[Back to Index](#)

# Iran Options

Muhannad Mujtaba, Wilayah Pakistan

The US, drunk on the hubris of being the sole superpower, attacked and occupied Afghanistan in 2001; and invaded and occupied Iraq in 2003. The Clinton administration, upon leaving office on 20 January 2001, bequeathed its successor a budget surplus and a manageable national debt of 5.6 trillion dollars — and an army that was equipped to fight 1.5 wars, i.e., to decisively win in one theatre while holding the other until the first was concluded. It is important to note that the one-and-a-half wars were understood to be potential conflicts to be fought against the Russian army on the eastern European plains and against China on the Korean peninsula. Also equally important to note, for fair comparison to today, is the fact that Russia at the time was led by the drunkard Boris Yeltsin, and was rudderless and directionless following the collapse of the USSR, and China was still reeling from the repercussions of the Tiananmen Square incident and related sanctions, and was still angling and bargaining its way into the WTO, GATT, and other international forums. US policymakers were envisioning a millennium of American dominance, and its intellectuals were writing “end of history” type narratives built on the triumphalism of capitalism having defeated socialism.

Fast-forward to 2026. The US has lost faith in the very narrative upon which the rules-based order was constructed — namely, globalisation. It now faces a two-trillion-dollar annual deficit, an insurmountable national debt of approximately 38.38 trillion dollars, and an army that runs out of ammunition within a few weeks of even a limited aerial skirmish. Bush had something solid to stand on; Trump has nothing but hot air and a loud trumpet in this new war in the Middle East with Iran.

History offers parallels for Iran when it is faced with a seemingly superior foe. The US won its strategic contest against the then-superpower Britain in the War of 1812 — even after losing its capital, with Capitol Hill burned to the ground and the US army forced to vacate Washington DC before advancing British forces. The British inflicted tactical damage but

failed to break the American will to fight, and that failure converted tactical victory into strategic defeat. Simultaneously, across the continent, a similar dynamic was unfolding. Napoleon had invaded Russia with his magnificent, hitherto-undefeated army of 650,000, sweeping aside allied European armies in battle after battle until Moscow itself was abandoned before him. He waited in Moscow for months for the Russians to come and negotiate surrender. They never came. Napoleon had failed to break the will of an invaded nation to resist. He retreated back to France, battling the elements, and lost 600,000 of his finest battle-hardened soldiers in the process.

The Soviets suffered 27 million casualties in the Second World War, compared with roughly 4 million German losses on the Eastern Front — a figure all the more striking given that the Germans were the attacking force, and convention holds that an attacker typically suffers three times the losses of the defender. It was a display of sheer willpower, nowhere more visible than in the defence of Stalingrad.

The same lesson recurred in Korea. In 1953, the US — drunk on nuclear supremacy and the memory of recent victory — went to war against a country that had been a Western colony just years before. It dropped more bombs on the Korean peninsula than it had used across the entire Pacific theatre in the Second World War, left not a single building standing in Pyongyang, and reportedly destroyed 90% of North Korea's urban infrastructure. And yet the will remained unbroken. The US was forced to negotiate a ceasefire which to this day remains the only agreement defining the relationship between North and South Korea.

We have seen this pattern repeated again and again. The people of Vietnam, Afghanistan, Gaza, Iraq, and Somalia, to name only a few, refused to accept defeat.

The US had hoped for a Venezuela-style outcome and calculated that a war with Iran would be over in four days. But Trump's America — however loudly it describes itself — is nowhere near what it was when it went to war against Afghanistan and Iraq, nations with populations of 25

million each and with the full support of neighbouring countries. Whereas Iran spans 1.5 million km<sup>2</sup> and has a population of 93 million — and not a single significant neighbour is on board.

Iran does not need to defeat the US militarily; It only needs to survive it. But if the nation-state structure, the network of US bases, and the instruments of the international order — the petrodollar, the NPT, FATF, the IMF, SWIFT, the CTBT, the FMCT, the ABM Treaty, and so forth — survive intact, then the sacrifice of the Iranian people will have been for nothing. Ultimately, this is a political battle. The US must be defeated politically, and the first pawn to take on this chessboard must be the nation-state framework.

The region does not need the US for security. It needs security from the US. The colonialist West created the fragile Gulf microstates specifically to loot and plunder the resources of the Ummah. Pakistani armed forces are already present in the region. The time has come to roll back the entire colonial architecture — whether that means the Sykes-Picot carve-up, the Durand Line division, or the Radcliffe butchery of Islamic lands.

Only the Khilafah (Caliphate) is the way forward. Anything else merely allows the US to get back at you through different means.

[Back to Index](#)

# The Mediation of the Rulers and Military Commanders of Pakistan Between America and Iran

Bilal Al-Muhajir – Wilayah Pakistan

Since the American and Jewish crusade against the land of Imam Muslim and Bukhari began more than six weeks ago, the world has lined up into two camps: one supporting the crusade and the attack on Iran, and the other standing by, watching events unfold without lifting a finger—these include the Europeans, Russia, and to some extent, China. As for those who sided with the crusader campaign, they are America's agents and followers in the region from among the rulers and military commanders of the Muslim World, especially the rulers and military commanders of the regimes of harm surrounding Iran, and at their head are the rulers and military commanders of Pakistan. Their stance reflected their hypocrisy, their lowliness, and their disregard for all noble values. They did not preserve the right of a Muslim over his Muslim brother to support him against his enemies, nor did they preserve the right of neighborliness that the Messenger of Allah (saw) recommended. They didn't even respect the bonds of blood and kinship between brothers and neighbors from the same race, tribe and clan. In other words, the rulers and military commanders of Pakistan didn't adhere to the Shariah rulings of Islam, the Deen they claim to follow, nor did they even reach the level of pre-Islamic Arab Jahilliyah tribalism. They failed to act with the chivalry of Abu Jahl and the tribal ties that bind them to their fellow kindred, on both sides of what is called the border, between the two countries.

Since the beginning of the crusade against Iran, the rulers and military commanders of Pakistan have been mobilized to such an extent that Field Marshal Asim Munir deprived himself of sleep, feverishly mediating between America and Iran for what is called a ceasefire and de-escalation between the two countries. It's as if Asim Munir is standing at an equal distance between the two sides, when the matter must be clear to him: to stand with his brother, his neighbor, and his fellow kindred, in accordance

with the saying of the Prophet Muhammad (saw), «الْمُسْلِمُ أَخُو الْمُسْلِمِ» **“A Muslim is a brother to another Muslim”**.

Among the treacherous actions undertaken by Pakistan’s rulers and military commanders was the convening of the third meeting of the foreign ministers of Turkey, Egypt, Pakistan, and Saudi Arabia in Antalya on Friday, April 18, 2026. The meeting focused on supporting Pakistani mediation between the United States and Iran and discussing regional developments, such as ceasefires and de-escalation. Participants included Turkish Foreign Minister Hakan Fidan, Saudi Foreign Minister Faisal bin Farhan, Egyptian Foreign Minister Badr Abdel-Aty, and Pakistani Deputy Prime Minister Ishaq Dar. However, the driving force behind this mediation—which was in reality not mediation but instead a biased alignment with the American-Jewish side—were the military commanders and rulers of Pakistan. After long hours spent by Pakistan's political and military leadership working to secure a victory for the American-led coalition, a victory that the US had failed to achieve on the battlefield, they arranged the meeting between the leaders of that coalition and the Iranian negotiating team in Islamabad.

After the failure of those agents to secure victory for their masters during negotiations, they sent the Muslim armed forces of Pakistan to the enemy front, to achieve that victory militarily and by force, under pretexts that even a weaned child wouldn't believe! The pretext was a joint defense agreement between Pakistan and Saudi Arabia! Was this joint defense agreement meant to protect American interests in the region and its agents, the rulers of the House of Saud, even if it meant standing on the skulls of Muslims in a Muslim country?! And doesn't the Hijaz itself need to be cleansed of the House of Saud rulers, America's agents, who opened the country wide to the crusading American forces to establish military bases from which they launch attacks, and bombers, against our people in the land of Muslim and Bukhari, just as they attacked the land of Khaleefah Harun Ar-Rashid, Iraq, before?! It was upon Pakistan to have stood militarily alongside Iran, as the Prophet Muhammad (saw) wrote in the Constitution of Al-Madinah, «وَإِنَّ سِلْمَ الْمُؤْمِنِينَ وَاحِدَةٌ؛ لَا يُسَالِمُ مُؤْمِنٌ دُونَ مُؤْمِنٍ» **“The peace of the believers is one; إِلَّا عَلَى سَبِيلِ اللَّهِ، إِلَّا عَلَى سَوَاءٍ وَعَدْلٍ بَيْنَهُمْ”**

**no believer shall make peace without another believer in fighting in the cause of Allah except on the basis of equality and justice between them."**

This is the opposite of being an intermediary at America's behest and for its benefit, and even sending Pakistan's troops to Saudi Arabia as a means of pressuring Iran.

A Muslim's support for his fellow Muslim is only valid if they are truly brothers, not merely pretending or hypocritically, as is the case with the rulers and military commanders of Pakistan, whom the head of kufr (disbelief), Trump, praised, saying of them, "The field marshal has been great. The Prime Minister has been really great in Pakistan so I might go," emphasizing that he might go to Islamabad if the agreement is signed, to honor and pay tribute to them!

If the rulers and military commanders of Pakistan were like Muhammad Bin Qasim or Salahudin, they would have exploited America's weakness, and inability to achieve a military victory over Iran, and they would have come to the aid of their brothers in Iran, drowning America and its fleets in the Gulf. Instead of sending forces to protect the thrones of the Al-Saud, they would have changed their mission to liberating the land of the Haramayn from the defilement of the Al-Saud rulers, and cleansing the land of the Prophet (saw) from American bases and ships. They would have given their military support (nussrah) to Hizb ut Tahrir to establish the Khilafah (Caliphate) on the Method of Prophethood from the land of the Haramayn, and offered the people of Khorasan the option of submission and unification with the Caliphate, which would deliver them from their current state of aggression. The Khaleefah would then unify the Hijaz, Khorasan, and Pakistan, and thus a major power would be born in the blink of an eye.

Will the sincere members of Pakistan Army in Rawalpindi and the Hijaz rise up and overthrow the thrones of the traitors in both countries, and give their military support (nussrah) to the true leader who represents them and their military and intellectual Aqeedah? Or will they remain behind this treacherous leadership until America gains control over Iran,

and achieves victory at the negotiating table in Islamabad, whilst Islamabad itself is next in line? Allah (swt) said, يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ **“O you who have believed, if you support Allah, He will support you and make your foothold firm.”** [TMQ Surah Muhammad:7].

[Back to Index](#)

# The Rulers of Pakistan Must Fight to Defend Muslim Lands Instead of Mediating on Behalf of Satan

Shahzad Sheikh, Wilayah Pakistan

On 18<sup>th</sup> April 2026, Pakistan's Field Marshal and the Prime Minister have wrapped up separate diplomatic visits aimed at advancing efforts to end the United States-Iran conflict, with Field Marshal Asim Munir leaving Tehran and Prime Minister Shehbaz Sharif returning from Turkiye. Munir met Iran's leadership and peace negotiators during a three-day visit to Tehran, while Pakistan's Prime Minister, Shehbaz Sharif, visited Saudi Arabia, Qatar and Türkiye to push the peace process. [[Al.Jazeera.com](https://www.aljazeera.com)]

Since the beginning of war between Iran and the US, the military and political leadership of Pakistan aggressively engaged on the diplomatic front. This engagement turned into mediation between the US and Iran when on April 7, 2026, President Donald Trump issued a social media post on Truth Social warning that a **“whole civilization will die tonight”** if Iran did not reach a deal to end the ongoing war and reopen the Strait of Hormuz.

On 8<sup>th</sup> April 2026 at 4:50 am Pakistan Standard Time, the Prime Minister of Pakistan announced on X, “I am pleased to announce that the Islamic Republic of Iran and the United States of America, along with their allies, have agreed to an immediate ceasefire everywhere including Lebanon and elsewhere, effective immediately.” After this announcement talks were held between Iran and the US in Islamabad on 11<sup>th</sup> and 12<sup>th</sup> of April. At the end of the talks the vice President of the US announced that we have not reached on any agreement with Iran but we have given our final offer. The ceasefire announced on the 8<sup>th</sup> April will hold till 21<sup>st</sup> April. So, the military and political leadership of Pakistan trying their best to conclude a peace agreement before the expiry of the ceasefire.

The regime in Pakistan is portraying its efforts as if it is trying to save the Muslims of Iran and the whole world from the devastating effects of this war and at the same time raising the stature of Pakistan.

However, the regime in Pakistan is actually trying to rescue America, after the US failed to achieve its objectives of war, a war which Trump had thought will be over in few days. Iran not only sustained initial brutal attacks from America and its protégé, the Jewish entity, it gave a tit-for-tat response. On top of it, Iran closed the Strait of Hormuz, through which 20 percent of world oil supplies pass, and despite best efforts, the US could not open it as its allies, the NATO, totally abandoned it and refused to support the US in the opening of Hormuz. This has resulted in the sky rocketing of oil prices. So, when even after 38 days of bombing and threats, US failed to achieve its objectives, she agreed to ceasefire and now trying to achieve her objectives through negotiations which it could not achieve on the battlefield. So once again, the rulers of Pakistan have presented their services to their masters sitting in Washington.

This is not the first time that the rulers of Pakistan have offered their services to the US, when the US was in need of help desperately. There are many such incidences of help from Pakistan, and after every such critical help, Pakistan has always been ditched by the US. One such help from Pakistan was made in July 1971 when the US established contact with China. At that time the communist bloc had two heavy weights, the USSR and China. In the international arena, China always followed the direction of the USSR in confronting the capitalist world headed by the US. The US was desperate to decouple China from the USSR, but it did not have even normal diplomatic ties with China which would help her to get China away from the sphere of the USSR. In July 1971, US National Security Advisor Henry Kissinger made a secret, pivotal trip to China, facilitated by Pakistan, which re-opened diplomatic relations between the US and China. Using Pakistan as a backchannel and utilizing a PIA plane to fly from Rawalpindi to Beijing, this 64-hour mission laid the groundwork for President Nixon's 1972 visit and eventually America was successful in persuading china to decouple herself from the USSR.

What did Pakistan get of its “great” service to the US? In December 1971, when India invaded the East Pakistan, the US did not take any action against it and eventually Pakistan lost its east wing. What a “great” benefit Pakistan got of his service.

General Ayub Khan in the 1960’s, General Yahya Khan in 1970, General Zia in the 1980’s and General Musharaf in 2000 all helped the US and got “great” praise from their master, the US, but after some time all of the abovementioned names and Pakistan were ditched by the US when they and Pakistan become irrelevant to secure US foreign policy objectives. The same thing will happen again with Munir, Shahbaz and Pakistan. So, are there any sane people in the ruling class and policy making circles of Pakistan who can see the written on the wall?

Allah ﷻ has provided us a great opportunity to cut the head of snake, the US, and throw it out from our region, if today the sincere in the people of military power and protection give their military support (nussrah) to Hizb ut Tahrir for the establishment of the Khilafah (Caliphate) State. The whole world has seen that if only the blockade of Strait of Hormuz can rattle the kingdom of Satan and its international order, then what will happen when the Khilafah controlling all water ways from the Malacca Strait situated between Indonesia and Malaysia, till the Suez Canal in Egypt. After establishing the Khilafah on the Method of the Prophethood and unifying the Muslim World under a single Khaleefah (caliph), we, the Ummah of Islam, will be the only power dominating the affairs of the world, relieving humanity from the misery of the western capitalist order, and bringing peace and prosperity to everyone. Allah ﷻ said, **﴿إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾** “O believers! If you support Allah through obedience, He will support you and make your steps firm” [TMQ Surah Muhammad: 7].

[Back to Index](#)

# Answer to Question: The Major Defense Cooperation Partnership (MDCP) between the United States and Indonesia

Hizb ut Tahrir

## Question:

On April 13, 2026, the US Secretary of Defense and the Indonesian Minister of Defense announced the establishment of the Major Defense Cooperation Partnership (MDCP) between the United States and Indonesia. Prior to this, a classified document from the US Department of Defense was leaked regarding the authorization of comprehensive overflights by US aircraft through Indonesian airspace. What is the content of this agreement and its implications? What is its impact on Indonesia's relationship with the America? And what is its impact on Indonesia's relationship with China?

## Answer:

To clarify this matter, let's review the following:

1- The joint statement of April 13, 2026, states, "The U.S. Secretary of War and Indonesian Minister of Defense announce the establishment of the Major Defense Cooperation Partnership (MDCP) between the United States and Indonesia. This announcement reflects Indonesia's important role in promoting regional stability and underscores the strength and potential of the bilateral defense relationship. The MDCP is intended to serve as a guiding framework to advance bilateral defense cooperation. With this announcement, both nations reaffirm their shared commitment to maintaining peace and stability in the Indo-Pacific. The MDCP features three foundational pillars implemented based on mutual respect and national sovereignty: (1) Military modernization and capacity building; (2) Training and professional military education; and (3) Exercises and operational cooperation."

2- Two days before the joint statement was issued, the Indian newspaper Sunday Guardian revealed on its website on April 12, 2026, “A classified United States defence document lays out a plan to secure blanket overflight access for American military aircraft through Indonesian airspace, following a February meeting between Indonesian President Prabowo Subianto and Donald Trump in Washington, marking a significant step in expanding U.S. operational reach across the Indo-Pacific. Prabowo visited Washington D.C. from 18 to 20 February 2026 to attend the Board of Peace Summit. During this visit, he approved a proposal to authorise blanket overflight clearance for U.S. aircraft through Indonesian airspace in a bilateral meeting with Trump, according to details contained in a classified U.S. document.” (Sunday Guardian, April 12, 2026).”

3- The newspaper added, quoting the classified document, “To operationalise this commitment, the U.S. Department of War transmitted a document titled “Operationalizing U.S. Overflight” to Indonesia’s Ministry of Defence on 26 February. The document proposes a formal understanding under which Indonesia would permit U.S. military aircraft to transit its airspace for contingency operations, crisis response missions and mutually agreed military exercises.

The text states that the purpose of the arrangement is for “the Government of Indonesia to authorise blanket overflight for U.S. aircraft clearance through Indonesian airspace for contingency operations, crisis response purposes, and mutually agreed exercise-related activities.” It further specifies that “U.S. aircraft may transit directly upon notification until subsequent notification of deactivation by the United States,” effectively allowing continuous access once the mechanism is activated.””

4- Then there is another matter concerning the vast Indonesian archipelago, which stretches over 5,000 kilometers from east to west, encompassing vital air corridors between the Indian and Pacific Oceans. This is precisely what makes this access strategically valuable to Washington. Not all Indonesian airspace is the same. Under Article 53 of the United Nations Convention on the Law of the Sea (UNCLOS), the

Designated Archipelago Sea Lanes (ALKIs)—namely, the Sunda Strait, Lombok Strait-Maksar Strait, and Aru Sea Lane—carry specific rights of passage for ships and aircraft. Indonesia cannot suspend these rights. **However, these lanes run from north to south.** American operational routes connecting Guam, the Philippines, Australia, or Diego Garcia, on the other hand, generally run from east to west, through airspace that, according to Indonesian Law No. 37 of 2002, has not yet become part of any designated archipelago lanes. **This is where the danger of this convention lies! This authorizes access through the east-west corridors that the US has long been interested in, as the US State Department, in its 2014 report “The Limits in the Seas,” declared should be open under international law.**

5- Furthermore, the term **“crisis response”** is broad enough to encompass both humanitarian aid or a strike initiative. **“Emergency operations”** can mean anything from coordinating disaster relief to operations in the South China Sea or beyond.

Therefore, under a comprehensive access or “comprehensive overflight” regime, Indonesia cannot effectively differentiate between these operations on a case-by-case basis. If a US aircraft crosses Indonesian airspace en route to a military operation against a third country, Indonesia becomes an intermediary, regardless of Jakarta’s intentions or prior notification. The third country will disregard the specifics of Indonesia’s agreement of intent and will simply consider Indonesian territory a transit corridor for US forces.

6- Regarding China’s stance on this confidential document and the US-Indonesia defense cooperation treaty, the Global Times, a state-run media outlet affiliated with the Chinese People's Liberation Army, posted on its X account, “When Chinese Foreign Ministry spokesperson Guo Jiakun was asked to comment on Indonesia's consideration of a proposal to grant the US military permission to fly over its territory, and on military relations between Washington and Jakarta, he stated on Friday, April 17, 2026, that “the ASEAN Charter and the Treaty of Amity and Cooperation in Southeast

Asia explicitly state that member states share the responsibility to strengthen regional peace, security and prosperity, and shall not participate in any policy or activity, including the use of its territory, that threatens the sovereignty and territorial integrity of member states. “We consistently believe that defense and security cooperation between countries should not target or harm the interests of any third party, nor should it affect regional peace and stability,” Guo said.

7- In the Indo-Pacific region, Japan, South Korea, the Philippines, Thailand, and Australia have mutual defense treaties with the United States. This means the United States is obligated to defend its partner in the event of an attack. Meanwhile, Singapore remains one of Washington’s closest security partners in Southeast Asia, although it is not a formal defense treaty ally. Under the 2005 Strategic Framework Agreement, the United States recognized Singapore as a major security cooperation partner. Singapore and the United States then signed an Enhanced Joint Defense Cooperation Agreement in 2015, outlining areas of cooperation in biosecurity, cybersecurity, humanitarian assistance, disaster relief, and strategic communications. (Asia News Channel, April 20, 2026)

8- A closer examination of the MDCP treaty reveals the following:

a. This treaty paves the way for America to increase its involvement in the maritime domain and enhance its control over the Strait of Malacca, a vital waterway for Indonesia connecting it with neighboring countries, particularly Malaysia and Singapore. This translates to greater American control over the Strait of Malacca, a crucial maritime chokepoint for global trade and energy. The Strait of Malacca is, incidentally, a vital energy artery for China, Japan, and South Korea. It's worth noting that most of China's crude oil and gas imports pass through this same narrow passage between Indonesia, Malaysia, and Singapore. The United States has recently moved swiftly to close this gap, and it is no coincidence that this occurred during the Trump administration.

b. This agreement paves the way for the provision, or even the establishment, of a comprehensive repair, maintenance, and overhaul

facility for American military assets in Indonesia, especially warships. The MDCP joint statement stipulates cooperation in maintenance, repair, and overhaul to improve operational readiness. It is worth noting that the United States had previously expressed interest in establishing a naval base in Betung, North Sulawesi, for the maintenance and repair of its warships.

c. The agreement establishes a notification system, as in “mere notification,” rather than granting permits on a case-by-case basis, significantly reducing procedural constraints on the movement of US military forces. The agreement also outlines coordination mechanisms, including a direct hotline between US Pacific Air Forces and Indonesian air operations centers, along with parallel diplomatic and military communication channels. This notification system—mere notification of overflight without individual authorization—facilitates the smooth and timely passage of US military aircraft through Indonesian airspace. This is crucial for US aircraft to reach China and Taiwan via Indonesian airspace, and then on to the Philippines and Japan.

d- This agreement points to developments in the relationship between Indonesia and the United States during this year, including:

**First:** Indonesia’s participation in the US-led Borad of Peace under Trump, “Indonesia announces the readiness of 8,000 troops for the peace mission in Gaza... Indonesia is the first country to officially commit to sending forces for the Peace Council initiative launched by Trump for Gaza, where the ceasefire between Israel and Hamas has been holding since October 10th, following two years of devastating war.” [RT, 2/16/2026]

**Second:** In the same month, a reciprocal trade agreement was signed between the United States and Indonesia, “Indonesia and the United States concluded a trade agreement aimed at reducing US tariffs on Indonesian goods from 32% to 19%. Jakarta also received tariff exemptions, including on palm oil, its most important export, along with a range of other goods. The agreement was signed in Washington by Indonesian Economy Minister Airlantha Hartato and US Trade Representative Jamison Greer after months of negotiations.

In return, Indonesia will remove tariffs on most US products across all sectors. Jakarta agreed to take measures against foreign companies that harm US trade interests and to facilitate US investment in vital minerals and energy resources, in cooperation with US companies, to accelerate the development of the rare earth elements sector. President Prabowo traveled to Washington to finalize the agreement and attend the first meeting of the leaders of the US-Indonesia Board of Peace. He and President Trump signed a document entitled “Implementation of the Agreement Toward a NEW GOLDEN AGE for the U.S.-Indonesian Alliance,” which the White House said would enhance economic security and growth for both countries.” [Al-Sharq [Al-Awsat, February 20, 2026]

**Third:** The Indian newspaper, The Sunday Guardian, revealed on its website on April 12, 2026, “A classified United States defence document lays out a plan to secure blanket overflight access for American military aircraft through Indonesian airspace, following a February meeting between Indonesian President Prabowo Subianto and Donald Trump in Washington, marking a significant step in expanding U.S. operational reach across the Indo-Pacific. Prabowo visited Washington D.C. from 18 to 20 February 2026 to attend the Board of Peace Summit. During this visit, he approved a proposal to authorise blanket overflight clearance for U.S. aircraft through Indonesian airspace in a bilateral meeting with Trump, according to details contained in a classified U.S. document.” (The Sunday Guardian, April 12, 2026)).

**Fourth:** The signing of the MDCP agreement, which we explained above, and its joint statement on April 13, 2026, stated, “The U.S. Secretary of War and Indonesian Minister of Defense announce the establishment of the Major Defense Cooperation Partnership (MDCP) between the United States and Indonesia... The MDCP features three foundational pillars implemented based on mutual respect and national sovereignty: (1) Military modernization and capacity building; (2) Training and professional military education; and (3) Exercises and operational cooperation.”.

These four points reveal the reality of relations between Indonesia and America. They confirm what was stated in the book “Political Concepts - The Far East Question,” pages 48 (English version), which reads, “After the success of America in expelling Holland from Indonesia she tried to replace her there. But Indonesians resisted her for a long time and refused to expel one colonialist power and bring another. America then started to create difficulties for Indonesia. She instigated revolts and acted passively against the English attempts to infiltrate Indonesia through her agents. She encouraged Chinese immigration to the country and opened the way for communism. As a result of these harassments the Indonesian leaders yielded and accepted American loans and military assistance. So Indonesia fell under American influence and became one of her followers [since the Sukarno era]. After the agreement between the two superpowers the American position in Indonesia became stronger and she became the dominant force in the army and the economy.”

We also previously stated in response to a question dated November 11, 2024, after the election of the current president, “By contemplating the above-mentioned, it becomes clear that the new Indonesian president, Prabowo, since the announcement of his victory in the elections on 20/3/2024 until his inauguration on 20/10/2024, and also after that... is following in the footsteps of those who preceded him, and has even become more attached to America, and its influence is still the most powerful in Indonesia!!”

Thus, Indonesia has become a country subservient to American influence... while Indonesia, a large country in terms of its location and population, and, most importantly, the great Islam that pervades its lands... Indonesia, by implementing Islam in all aspects of life through the establishment of the Khilafah Rashidah (Rightly Guided Caliphate), could influence the entire world by spreading goodness throughout its lands... and thus please the Lord of the Worlds by fulfilling His great Shariah obligation... Without this, the Indonesian regime remains captive to America, subordinate to it, obeying its commands and refraining from what it forbids, thus losing both this world and the Hereafter, and that is a manifest loss.

﴿إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

“Indeed, in that is a reminder for whoever has a heart or who listens attentively while he is present in mind.” [TMQ Surah Qaf: 37].

14 Dhul Qi'dah 1447 AH

1/5/2026 CE

[Back to Index](#)

# Answer to the Question: The Treacherous Negotiations Between Lebanon and the Jewish Entity

Hizb ut Tahrir

## Question:

In Washington, negotiations took place between the ambassadors of Lebanon and the Jewish entity. This was seen as a high level of peace negotiations, with a ten-day truce that was later extended to three months on April 24, 2026. However, the Jewish entity continues to escalate its aggression, “the occupation army announced that it carried out a series of raids overnight targeting more than fifty sites in southern Lebanon...” (Al-Jumhur, May 2, 2026).

Is the intention, as Trump said, peace through strength? Then how can the rulers of Lebanon accept these treacherous negotiations that openly, not secretly, signify boarding the normalization train? Please answer us, and we thank and appreciate you.

## Answer:

**To answer these questions, we will review the following:**

**1- With the return of the Trump administration to government for a new term in 2025, it brought with it its old project, the Abraham Accords, with its promises of “normalization,”** and new promises to empower the Jewish entity to dominate the region and entrust it with managing a large part of American interests there. The launch of negotiations between America’s agents in Lebanon and the Jewish entity on 14 April 2026, in Washington, was larger and broader than the security agreement that the government promotes as an attempt to stop the killing and destruction and liberate the south. Instead, it was a full-fledged bid to secure a seat on Trump’s normalization train. Although this “first” meeting was at the ambassadorial level, US President Trump, in an attempt to generate momentum, announced that Lebanese President Aoun and Jewish Prime Minister Netanyahu would hold a telephone conversation, indicating that

such communication had not occurred for decades. (i24, 16 April 2026). When the call didn't happen, Trump insisted on maintaining the momentum. His Secretary of State contacted the Lebanese President, and then Trump himself called him—a move that was greatly boasted about by America's agents in Lebanon. Trump then announced an unprecedented diplomatic step: his intention to host Prime Minister of "Israel," Benjamin Netanyahu, and Lebanese President Joseph Aoun at the White House. (Saudi News, 16 April 2026). Despite the Lebanese timid denial, Lebanon's joining of the normalization train is now imminent!

## **2- Then came a series of statements from Aoun and his Prime Minister regarding this:**

a- In a speech addressed to the Lebanese people, Aoun clarified, "Let me tell you frankly and confidently: these negotiations are not a sign of weakness, retreat, or concession. Instead, they are a decision born from the strength of our belief in our rights, our concern for our people, and our responsibility to protect our homeland by all means, especially our refusal to die for anyone other than Lebanon. Negotiations do not mean, and will never mean, relinquishing any right, abandoning any principle, or compromising the sovereignty of this nation. We have lost thousands of Lebanese; these are our sons and daughters, and we will never forget them. I will not allow another Lebanese to die, nor will I allow the continued bloodshed among my people, for the sake of the interests and influence of others or the calculations of power blocs, near or far." (Independent Arabia, 18 April 2026)

b- As for Prime Minister Nawaf Salam, he said in a press conference with French President Macron, ""He will need the help of all of Lebanon's partners as direct talks continue at the ambassadorial level later this week in Washington, adding, "We continue on this path based on our conviction that diplomacy is not a sign of weakness, but rather a responsible act to leave no avenue unexplored in order to restore my country's sovereignty and protect its people."" (Independent Arabia, 21 April 2026).

c- Aoun then relied on the supportive Saudi role, as reported in Al-Riyadh Newspaper, “Joseph Aoun praised the Saudi role, appreciating the efforts of His Royal Highness Prince Mohammed bin Salman, Crown Prince and Prime Minister, and emphasizing that these moves were characterized by wisdom and balance... and the Saudi efforts were based on firm positions that support the Lebanese people, especially in light of the difficult circumstances imposed by the recent military escalation. The Kingdom's commitment to supporting all initiatives aimed at a ceasefire was evident, along with working to activate sustainable diplomatic solutions that guarantee the achievement of peace and the preservation of Lebanon’s stability.” (Al-Riyadh Newspaper, 19 April, 2026)

**3- Then, despite the ceasefire agreement with Iran, the Jewish entity refused to end the war with the Hezb of Iran in Lebanon, after the two-week truce with Iran.** The Jewish entity’s prime minister declared that Lebanon was not included in the truce, and to prove this, its aircraft heavily bombed Beirut and Lebanon in general on the first day the truce with Iran went into effect. “Israel carried out its heaviest strikes on Lebanon since the conflict with Hezbollah broke out last month, even as the Iran-aligned group paused attacks under a two-week US-Iran ceasefire. Axios reported, citing White House spokesperson Karoline Leavitt on Wednesday, that Lebanon is not part of the ceasefire agreement between the United States and Iran.” (France 24, 4 April 2026).

**4- In light of this American stance, the rhetoric of America’s agents in Lebanon against Hezbollah is escalating, suggesting the risk of civil war.** For example, “Lebanese Prime Minister Nawaf Salam stated on Tuesday that the government is not seeking a confrontation with the Iranian-backed Hezbollah group, but will not allow it to be intimidated while it continues direct talks with Israel to end the war. Independent Arabia, 21 April, 2026.” This indicates that both the Jewish entity and the Lebanese government are working, albeit separately, to disarm the Hezb of Iran in Lebanon.

**5- However, with Iran continuing to pressure for the truce to include Lebanon, the US agreed to a ceasefire in Lebanon after initially refusing.**

“The US President announced a ten-day ceasefire in Lebanon” (RT, 16 April, 2026). The US views this ceasefire as a means to push Lebanon towards normalization. President Trump said, “I just had excellent conversations with the Highly Respected President Joseph Aoun, of Lebanon, and Prime Minister Bibi Netanyahu, of “Israel”,” adding that “These two Leaders have agreed that in order to achieve PEACE between their Countries, they will formally begin a 10 Day CEASEFIRE at 5 P.M. EST.” He noted that “On Tuesday, the two Countries met for the first time in 34 years here in Washington, D.C., with our Great Secretary of State, Marco Rubio.” Trump confirmed that, “I have directed Vice President JD Vance and Secretary of State Rubio, together with the Chairman of the Joint Chiefs of Staff, Dan Razin' Caine, to work with “Israel” and Lebanon to achieve a Lasting PEACE.” He concluded his post by saying, “It has been my Honor to solve 9 Wars across the World, and this will be my 10th, so let’s, GET IT DONE!” (Truth Social, 16 April 2026).

**6- Then Trump announced the extension of the truce between the Jewish entity and Lebanon for three weeks,** “US President Donald Trump said on Thursday that the ceasefire between “Israel” and Lebanon would be extended for three weeks. Trump added in a post on his Truth Social account that the decision came after a meeting held Thursday in the Oval Office, attended by the US President, Vice President Jay D. Vance, US Secretary of State Marco Rubio, US Ambassador to “Israel” Mike Huckabee, and US Ambassador to Lebanon Michel Issa.” (Sky News Arabia, 24 April 2026). However, despite this, the raids continue! ““Israel” continues its raids on southern Lebanon...” (RT Arabic, 30 April 2026). “Also, the “Israeli” army carried out a series of large-scale attacks over the past two days, resulting in dozens of casualties. Lebanese authorities reported that approximately 29 people were killed and dozens wounded in 84 diverse “Israeli” attacks, including airstrikes, artillery shelling, and the bombing of residential buildings.” (Al Jazeera, May 1, 2026). And today, “the occupation army announced that it carried out a series of raids last night targeting more than 50 locations in southern Lebanon...” (Al-Jumhur, 2 May 2026). America wants negotiations to proceed according to its arrogant vision of

peace through strength! To that end, the Jewish entity is establishing new military camps in the Lebanese villages it has occupied, declaring them buffer zones against the threats of the Hezb of Iran—a repeat of the Gaza scenario with Hamas and the Yellow Line!

**7- Thus, the rulers of Lebanon and the other rulers of Muslim countries, instead of liberating Palestine and eliminating the Jewish entity, are striving for normalization with it.** They are conspiring with America and the Jewish entity to guarantee its security. These rulers do not realize the danger of allying with disbelievers, that it is a disgrace in this world and a painful punishment in the Hereafter, **﴿الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ﴾** **“Those who take disbelievers as allies instead of believers - do they seek honor from them? Indeed, all honor belongs to Allah.”** [TMQ Surah An-Nisaa: 139]. They do not realize that disbelieving states are primarily concerned with their own interests and harbor enmity towards Islam and Muslims day and night. If they show any satisfaction with a state that orbits within their sphere of foreign policy, or even with their agents, they do not wish them well. Instead, they conceal and openly declare their evil intentions, even if these rulers, whoever they may be, are the true allies of the Jewish entity. Whether they orbit America, or were its agents, if they understood that America doesn't value them when its interests require their demise, they would have learned from the lessons of history. How many of its allies has America discarded, after they had served their purpose? If these rulers had any sense, they would have rejected the kuffar (disbelievers) outright, but they are deaf, dumb, and blind, and they will not return. **Their loyalty to the disbelieving colonialists has reached such a point that when one of their countries is attacked, the others do not move to its aid. The best among them are those who merely count the dead and wounded! The fundamental principle for Muslims is that they are one Ummah; their peace is one, and their war is one. An attack on any part of the Ummah is an attack on all of it.** Although it is the Shariah obligation of every part that is attacked to resist the aggressor, this does not solve the problem. The Revolutionary Guard in Iran resists, and the Hezb of Iran in Lebanon resists,

but all of this will not solve the problem unless the Khilafah (Caliphate) is established, supporting Allah ﷻ through obedience and implementing His Shariah Laws, so that it may be victorious, by the Permission of Allah ﷻ illuminating the world with its justice and Jihad, so that Allah (swt )honors it with His victory (nasr).

**8- This alone is what will save the Ummah, restore its glory, strengthen its power, and make its enemies think a thousand times before attacking it.**

This is only possible with the return of the Khilafah so that the earth may shine with its goodness and justice. Just as the Khilafah ended the arrogance of the Roman Caesars and the Persian emperors, so too will it end the arrogance of their followers, such as the tyrant Trump and his ilk among the disbelieving colonialists. As for the Jewish entity, it is too insignificant to be given any weight. It is as Allah ﷻ said, ﴿لَنْ يَضُرَّوْكُمْ إِلَّا أَذًى﴾ **“They will not harm you except for a slight annoyance; and if they fight you, they will turn their backs in retreat, and then they will not be aided.”** [TMQ Surah Aali-Imran: 111]. It is incapable of standing on its own. It is not capable of fighting except with the support of people, as Allah ﷻ said, ﴿صُرِّبَتْ عَلَيْهِمُ الدُّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ﴾ **“They were covered with humiliation wherever they were found, except by a rope, without support.”** [TMQ Surah Aali Imran: 112]. They have severed the Rope of Allah ﷻ and are only left with the rope of the people from America and Europe, and their agents from among the treacherous rulers in the lands of the Muslims, who do not lift a finger in the face of the brutal aggression of the Jews. The problem is with the states that exist in the lands of the Muslims these days, for their rulers are loyal to the disbelieving colonialists, the enemies of Islam and the Muslims. Thus, the calamity of the Muslims is in their rulers, and their loyalty to the disbelieving colonialists. The rulers obey their commands and refrain from what they forbid, instead of their loyalty being to Allah ﷻ establishing His Shariah Laws and fighting Jihad in the Way of Allah ﷻ and following His Messenger ﷺ so that Islam and the Muslims may be honored and disbelief and the disbelievers may be humiliated. ﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ \* بِنَصْرِ اللَّهِ يَنْصُرُ﴾ **“And on that day the believers will rejoice \* in the**

**victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.” [TMQ Surah Ar-Rum: 4-5].15 Dhul-Qi’dah 1447 AH**

**2 May 2026 CE**

[Back to Index](#)

