



Ar-Rayah Newspaper

Issue 620 (7 October 2026)

(Translated from Arabic)

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The people of Sudan must be aware of America’s schemes to separate Darfur and avoid falling into the trap of deception and misinformation—similar to what they experienced previously during the crime of the South’s secession. They must work to sever the hand of America and other colonialist nations by urging those with power and influence to grant nussrah (نصرة military support) to Hizb ut Tahrir. This is to establish the Khilafah Rashidah (rightly-guided Caliphate) on the method of the Prophethood, which will prevent the fragmentation of Sudan—and indeed unify it with the rest of the Muslim lands—to eliminate the hegemony of colonialist disbelievers and spread guidance, light, and mercy across a world that capitalism has filled with error, corruption, and the enslavement of the weak.

Causes of Dispute and Tension Between Türkiye and Greece

By: Ustadh Asaad Mansour

Tensions between Türkiye and Greece escalated following a tour undertaken by Greek Prime Minister Kyriakos Mitsotakis on September 11–13, 2026. He visited Greek islands located in the Mediterranean—very close to the Turkish border—to inspect Greek forces stationed there, particularly the island of Meis (Kastellorizo), which lies just two kilometers from the Turkish coast. His visit revealed the presence of soldiers on islands designated as demilitarized zones, prompting Türkiye to respond by deploying troops to adjacent areas.

Greece was conquered by the Ottomans and governed under Islamic justice for approximately 400 years.

Britain, France, and Russia eventually conspired against the Uthmani Khilafah (Ottoman Caliphate), waging war until they drove it out of Greece and granted the country independence in 1830. However, many islands remained under Ottoman control until World War I.

In the 1923 Treaty of Lausanne, Mustafa Kemal—the man who dismantled the Khilafah (Caliphate) and the Shariah—ceded those islands to Greece, accepting only the islands that Britain and France had allocated to Türkiye. It is worth noting that some of these islands are situated as far as 600 kilometers from the Greek mainland yet lie within just two kilometers of the Turkish coast in the Aegean Sea. The Aegean comprises approximately 1,800 islands, islets, and rocky formations; of these, 100 are

inhabited, and 24 have an area exceeding 100 square kilometers. The disputes center on the following issues:

- The status of many islands remains undecided; Türkiye lays claim to them, while Greece rejects these claims, recognizing only the rights Türkiye was granted under the Treaty of Lausanne.
- The dispute concerns the islands known as the "Dodecanese Islands" (literally "Twelve Islands"), which actually comprise fourteen islands, in addition to ten smaller islets and rocky formations.
- Disputes over maritime boundaries, with Greece seeking to extend its territorial waters to twelve miles—a move Türkiye opposes.
- Disputes regarding the militarization of the islands—specifically, what is termed "Greece's violation of the non-military status of the Eastern Aegean islands." Türkiye objects to the Greek military presence on these islands—which lie in close proximity to the Turkish coast—viewing it as a violation of the 1947 Paris Peace Treaty, which mandates the demilitarization of the islands; Greece, conversely, justifies the presence by citing security threats.
- The Cyprus issue: The island is divided; Greece supports the internationally recognized southern Greek sector and seeks to incorporate the northern sector—where the “State of Northern Cyprus” was declared—into it. This northern entity is recognized and protected by Türkiye, which maintains a garrison of approximately 30,000 troops there.
- The electrical interconnection project between Greece and the Greek sector of Cyprus; Türkiye demands that its approval be sought regarding this matter and related issues.

- Military cooperation between Greece and the Jewish entity: The region has witnessed joint naval maneuvers between the two parties. On August 31, 2026, an agreement was announced to establish an air defense system project named "Achilles' Shield."

Greece tends to highlight its disputes with Türkiye and flex its muscles, particularly when facing internal issues or domestic challenges. With general elections scheduled for the first half of the coming year, the Greek Prime Minister visited Greek islands situated in very close proximity to the Turkish border in the Mediterranean—including the island of Meis, located just 2 km from the Turkish coast. During the visit, he revealed the presence of Greek troops on the island, despite treaties between the two nations prohibiting a military presence there.

Greece challenges Türkiye by bolstering its defensive capabilities and military infrastructure on the Aegean islands, violating treaties, and seeking to expand its maritime boundaries; it does so because it realizes that, despite all this, Türkiye has not previously taken serious military action against it.

This is despite the fact that both states are allies within the same military alliance, under American command. However, in 2020, France—the other partner in the alliance—attempted to embolden Greece against Türkiye; it deployed naval assets and conducted joint military exercises in a bid to establish its own influence. Yet, the United States intervened, pressured Greece, and announced it would not provide material or political support for the gas pipeline Greece intended to build—in partnership with the Jewish entity—to supply Europe. Consequently, France's plans were thwarted, and the project collapsed.

Erdogan's Türkiye operates within America's orbit, serving its interests and acting abroad only in coordination with it; thus, it relies on the U.S. in its conflict with Greece, awaiting American cues on how to proceed. Türkiye mobilized in Syria, Libya, and Azerbaijan when instructed by the U.S., yet it failed to act to aid the people of Gaza—who are enduring ongoing genocide at the hands of the Jews—because America forbade it, citing the need to prevent the war from expanding. President Trump even praised Türkiye for refraining from intervention while the Jewish entity bombarded Iran for over forty days.

The United States seeks to consolidate its influence in Greece, expanding and reinforcing its military bases on Greek islands with additional troops and equipment. Consequently, it does not want Türkiye to escalate tensions with Greece; instead, it pushes for reconciliation, ensuring that officials from both nations meet to defuse tensions whenever friction arises.

Greece fears the United States and relies on European support—given its EU membership—particularly from France, a country known for formulating ad-hoc policies based on shifting circumstances and the whims of its leaders, only to subsequently abandon them. It previously backed down when it supported Greece against Türkiye—following a move by the United States. Consequently, Greece's threats remain confined within specific limits; it lacks the capacity for a military confrontation with Türkiye, and the Greeks fear the Turks. Had Türkiye's rulers possessed the genuine, independent will, courage, and sincerity characteristic of Ottoman conquerors like Muhammad Al-Fatih and Suleiman Al-Qanooni, they would have moved to seize control of these islands.

The United States will not abandon Greece, regardless of its political situation, because it is the Western state directly bordering the Muslim lands of the Eastern Mediterranean, serving as a vital Western base. It is reinforcing its military presence on the islands—perhaps as a contingency measure should the political landscape in Türkiye shift, forcing the U.S. to close its bases and withdraw its troops. The U.S. fears such a scenario, given that the people of Türkiye are Muslims, among whom are sincere individuals striving for radical change and the re-establishment of the second Khilafah Rashidah (rightly-guided Caliphate) on the method of the Prophethood.

The Plight of Rohingya Muslims: Relegated to Oblivion

By: Bilal Al-Muhajir – Wilayah Pakistan

In addressing the plight of the Muslims of Burma—who suffer at the hands of the country's Buddhist rulers—we do so because, despite sharing neither language nor ethnicity, we are bound to them by the strongest tie on earth: the bond of Islam. The Prophet ﷺ said, «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى» "The example of the believers in their mutual love, mercy, and compassion is like that of a single body; when one part of it suffers, the entire body responds with sleeplessness and fever." This Hadith, known by heart to Muslims everywhere, does not merely describe their state; it mandates that whenever any one of them suffers, the entire community (جماعة jamaa'ah) must rise to their aid. Consequently, the Rohingya crisis—like other tribulations afflicting the Ummah—must be treated as a wound in the body of the nation, necessitating a state of emergency and the fulfillment of all obligations such a state entails.

The Rohingya people are predominantly Muslim and hail from Rakhine State—formerly known as Arakan—in Myanmar, formerly known as Burma. Myanmar has a population of approximately 60 million, and the widely cited official estimate places the Muslim population at around 4%—equating to roughly 2.4 million Muslims based on that total figure. However, these statistics are inaccurate or erroneous due to the policies generally pursued in the region; for instance, official figures in India place

the Muslim population at no more than 20%, whereas the reality is that the proportion exceeds 40%—double what is reported in the media or recorded in official state statistics.

Naturally, the community of Rohingya people maintains a close bond with the Islamic Ummah; indeed, their ethnic origins encompass both Arab Muslims and the Mughal rulers of India. The term “Rohingya” signifies the inhabitants of Rohang—the prior Islamic name for Arakan. The Rohingya population is concentrated in the historic region of Arakan, an ancient coastal state situated at the crossroads of South Asia and Southeast Asia. Thanks to its coastal location on the Bay of Bengal, Arakan served as a vital hub for maritime trade between Burma and the outside world. Historically, Muslim merchants arriving from Arab lands brought the Risaalah (رسالة message) of Islam to the coastal areas of southeastern Bengal—adjacent to Arakan—as early as the Ninth Century CE. Over the centuries, these Muslims remained mindful that trade should not cause them to neglect the opportunity to propagate Islam, leading many polytheistic Buddhists to embrace the faith. Thus, the Rohingya people trace their historical origins to that era, and they have remained steadfast in their adherence to Islam to this day.

The root cause of Buddhist hostility toward the Rohingya lies with the malicious British; the peoples of Asia are generally characterized by calmness and peace. Islam ruled the region—including the Indian subcontinent—for centuries without giving rise to revolutions, unrest, or conflicts stemming from sectarian, creedal, or religious divisions. However, when the malicious British arrived to colonize the region, they—true to form—incited tribal, ethnic, and religious tensions. They transformed Buddhist, Hindu, and Sikh philosophies from forms of polytheistic mysticism

into organized religions, enabling them to pit people of different creeds against one another. This made it easier for the British to exercise tyranny and domination—a favorite tactic of colonialist powers. Thus, another cause of the hostility is creedal; it reflects the words of Allah ﷻ Who said, ﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا﴾ **“You will surely find the most intense of the people in animosity toward the believers to be the Jews and those mushrikeen who associate others with Allah.”** [TMQ Surah Al-Maaidah: 82]. Naturally, Buddhists fall into the category of those who associate others with Allah ﷻ—as do the English Christians, who were the root of the region's woes.

The current suffering of our Rohingya brethren began in early 2012, when police started conducting patrols in Rakhine State. Buddhist monks began distributing magazines portraying the Rohingya as terrorists and claiming they would take over the state due to their “uncontrolled” birth rates. They also distributed leaflets in Sittwe—the main Muslim town—declaring, “You must eliminate these people, or else they will seize your land.” The Narzi area, targeted as the largest Muslim neighborhood and an economic hub in Sittwe—home to approximately 10,000 Rohingya—was burned to the ground. Any structures left standing amidst the ruins were subsequently bulldozed.

Persecution flared up again in October 2012, orchestrated and incited by local officials and Buddhist monks. Security forces either stood by and watched the attacks or actively participated in them, while police opened fire on fleeing Rohingya. Thus, the ethnic cleansing campaign carried out by the authorities in Rakhine State became entrenched. In Sittwe, where some 75,000 Rohingya had lived prior to 2012, only 4,000 remained. Following the establishment of the central Rakhine camps in 2012 and

2013, authorities began imposing overlapping systems to restrict Rohingya movement; these measures included checkpoints, barbed-wire fencing, curfews, draconian permit requirements, mandatory police escorts, and daily harassment, threats, extortion, and bribery. The process of ethnic cleansing continued through the events of August 2017, when Myanmar's security forces destroyed hundreds of Rohingya villages and killed women, men, and children across northern Rakhine State, forcing at least 700,000 people to flee to Bangladesh. The Burmese military summarily executed dozens of Rohingya Muslims in the village of Maung Nu in Rakhine State.

More recently, hostilities between the forces of Myanmar's military junta and the Arakan Army in Rakhine State reignited in November 2023. Both sides have been responsible for grave violations, including deliberate attacks on civilians, the burning of property, and unlawful recruitment. Approximately 600,000 Rohingya remaining in Rakhine State face persecution and violence; they are confined to camps and villages without freedom of movement and are denied adequate access to food, healthcare, education, and livelihoods.

Although Allah ﷻ says, ﴿وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ﴾ **“And if they seek support from you for the Deen, then you must support,”** [TMQ Surah Al-Anfal: 72]. there are no figures today like Al-Mu'tasim, Muhammad bin Qasim, or Aurangzeb Alamgir to answer the Rohingya's pleas; consequently, they have endured decades of discrimination and oppression under successive Buddhist polytheist (mushrik) rulers. This support will not come from the current rulers of the Muslims, as evidenced by their failure to aid Muslims suffering in Palestine, Occupied Kashmir, India, and East Turkestan.

Worse still, the rulers of Muslims—particularly those of Bangladesh and Malaysia—exacerbate this suffering by forcing these people to live in conditions unfit even for animals, only to expel them back to face their oppressors in Burma.

Yet, the naval forces of Bangladesh, Pakistan, Indonesia, and Malaysia could easily defeat Burma's polytheist (mushrik) Buddhist rulers, just as heroic commanders did during the era of Aurangzeb. Undoubtedly, the Islamic Ummah and its armies must remove these rulers—the true enemies of the Ummah—and restore the protective shield of the Islamic system of governance.

The issues facing the Ummah are similar and intertwined, and the suffering is virtually identical; the situation in Arakan mirrors that in Gaza, as does the plight in Kashmir, East Turkestan, and what previously occurred in Chechnya and Bosnia and Herzegovina. There is but one solution to all these calamities—a fundamental remedy for the Ummah's problems. The root of the problem lies in the rulers of Muslims and the regimes that hold the Ummah in a stranglehold; they must be overthrown to pave the way for the appointment of a Khlaleefah (Caliph) who will champion Islam and Muslims across the globe.

Why Do Our Army Commanders Meet With Enemy Army Commanders?

Media outlets have revealed a secret, closed-door meeting between the military chiefs of Saudi Arabia, the UAE, Bahrain, Kuwait, Qatar, Jordan, and Egypt, along with the commander of U.S. Central Command (CENTCOM), Admiral Brad Cooper, and the Chief of Staff of the Jewish entity, Eyal Zamir, according to the Axios news website. The meeting took place in Germany without the knowledge of the German Ministry of Defense.

According to Axios, Admiral Cooper reassured the participating countries that the U.S. military would not withdraw its forces from the region despite Iranian attacks targeting U.S. bases there. He also briefed the meeting participants on the U.S. plan to expand shipping traffic through the Strait of Hormuz. An official of the Jewish entity stated that General Eyal Zamir briefed the participants on his entity's military operations on various fronts. According to a statement released by U.S. Central Command, the leaders discussed opportunities to strengthen security cooperation in the Middle East.

In light of this heinous act by our military leaders, a press release issued by the Central Media Office of Hizb ut Tahrir clarified the following points:

"First, the Ummah expected these commanders to convene and address the treachery of their rulers and their collusion with the enemies of the Ummah, so that they might decide to depose them and pledge bayah (allegiance) to a single Khaleefah (Caliph) for the Muslims. However, they followed in the footsteps of their rulers in betrayal and conspiracy against the Ummah, meeting

with the Chief of Staff of the Jews, whose hands are still stained with the blood of Muslims in Palestine, Lebanon, and Syria. They also met with the commander of the American Central Command, the killers of Muslims in Iraq, Afghanistan, Yemen, and Iran. By Allah, this is truly a grave matter!

Second: America's actions in Muslim countries aim to consolidate its control over them, extend its influence over their strategic locations, and expel its traditional European rivals from them. In this plan, it uses these military leaders as mere tools to implement its policies, just as it does with the Ruwaybidha (insignificant ignorant rulers).

Third: America aims to integrate the Jewish entity into the region's security system. Those leaders listened to the Jewish entity's chief of staff explain his pariah entity's operations on various fronts, as if these operations were taking place in some faraway land and not in their own! If any of them possessed even a shred of shame, they would not have agreed to sit in that meeting, which, from America's perspective, strengthens security cooperation."

The release warned those military commanders—as well as other military commanders in Muslim lands, and those who support them or remain silent regarding their actions—declaring, “The Central Media Office of Hizb ut Tahrir warns those leaders, and all military chiefs in the Muslim lands, and all who conspire against the Ummah with its enemies and participate in its treachery, and all who remain silent about the treachery of the Ruwaybidha of the consequences of their betrayals in this world and the Hereafter. So, O military leaders, reconsider your actions, hasten to return to the ranks of the Ummah and repent to Allah ﷻ, and hasten to convene to depose those Ruwaybidha and pledge

allegiance to a single Caliph who will unite the Ummah under the Khilafah Rashidah (rightly guided Caliphate), on the method of the Prophethood.”

The press release concluded by stating, “Hizb ut Tahrir, the pioneer who does not lie to its people, extends its hand to every sincere member of the Ummah and its leaders to support it in establishing the Khilafah on the method of the Prophethood. In this lies the glory of this world and the Hereafter, and the greatest pleasure of Allah.”

There is No Salvation for Yemen Except by Ridding Itself of the Instruments that Enable Colonialist Powers to Gain a Foothold Within It

“We see the Anglo-American conflict raging in Yemen, but waged through regional and local proxies. Its people are the fuel for this conflict, suffering immensely for decades. These proxies care little for the people, prioritizing their own self-interest. Therefore, Yemen's salvation lies only in eliminating these instruments that enable the warring colonial powers to maintain their presence and extend their influence.

This can only be achieved through the establishment of the Khilafah Rashidah (rightly guided Caliphate) on the method of the Prophethood, promised by Allah ﷻ: ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ **‘Allah has promised those of you who believe and do good that He will certainly make them successors in the land’** [TMQ An-Nur: 55].

And was the glad-tiding of Allah’s Messenger ﷺ: «ثُمَّ تَكُونُ خِلَافَةٌ» **‘Then there will a Khilafah on the method of Prophethood.’** (Narrated by Ahmad, Al-Tayalisi, and Al-Bazzar).

Therefore, we call upon the people of Yemen, whom the Messenger of Allah ﷺ praised by saying: «الْإِيمَانُ يَمَانٍ هَا هُنَا» **‘Belief is Yemenite, it is here’** (Narrated by Al-Bukhari).

And his saying ﷺ: «الْفِهْمُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَّةٌ» **‘The understanding (of the faith) is that of the Yemenites and wisdom is that of the Yemenites.’** (Narrated by Al-Bukhari and Muslim).

We call upon them to support us in Hizb ut Tahrir so that we may all work together to fulfill the promise of Allah, Al Qawi Al Aziz, and the glad tiding of His Messenger ﷺ, so that we may be victorious in both worlds, and that is the great victory.”

An excerpt from an answer to a question issued by the Amir of Hizb ut Tahrir, the eminent scholar Ata Bin Khalil Abu Rashta.

Another “5+1” Summit

By: Haroun Abdul-Haq

Recently, “5+1” format summits—reflecting cooperation with Central Asian states—have become increasingly widespread. This trend is driven by significant global events, geopolitical shifts, bloody conflicts, economic wars, sanctions, and the closure of vital trade routes—all factors that heighten the strategic importance of Central Asia. In other words, the region has gained prominence as both a market for goods exports and a source of resources, particularly rare minerals. Consequently, “5+1” summits have been elevated to the level of heads of state. Such summits pave the way for simultaneous cooperation with all countries in the region, rather than engaging with each state individually.

Against this backdrop, South Korea has also elevated its cooperation with Central Asian states to a new level. On September 16, a summit was held in Seoul bringing together the President of South Korea and the leaders of the five Central Asian nations: Kyrgyzstan, Kazakhstan, Uzbekistan, Turkmenistan, and Tajikistan. This event added a new link to the chain of “5+1” summits and concluded with a series of bilateral meetings spanning three days. During the proceedings, more than 70 agreements and memoranda of understanding were signed across sectors such as energy, mining, infrastructure, technology, and investment.

Fundamentally, this cooperation is not a new development. The Korea-Central Asia Cooperation Forum was established in 2007; initially held at the level of deputy foreign ministers, it was later

elevated to the ministerial level. However, a summit meeting at the level of heads of state has never taken place.

Several factors drive South Korea to elevate cooperation to this level. Foremost among them are resources; as the country possesses limited domestic resources, it relies on imports. Global geopolitical shifts and conflicts impact the supply chains for these resources, creating various risks and threats. Consequently, this resource-poor nation seeks to diversify its sources of oil, uranium, and other strategically important minerals.

Another area of concern is China's stance in this sector. China's advantage extends beyond mere mineral extraction to include the processing of rare minerals and the manufacturing of high-tech products derived from them. Currently, China holds approximately 38–44% of the world's discovered rare mineral reserves—amounting to nearly 44 million tons—and accounts for about 60–70% of annual global production. Its position is even stronger in the realm of raw material processing and refining, where it controls up to 90% of the global market for rare mineral processing.

This situation renders other nations, including South Korea, dependent on Chinese technology—leverage that China can utilize to exert influence in ways that serve its own interests.

A real-world example of this can be observed: for instance, Japan—a rival to China—faced a similar situation; in 2026, China imposed restrictions on it regarding rare earth minerals. Japan's stance on the Taiwan issue, particularly its efforts to bolster its defense sector, was among the factors that prompted China to impose these restrictions.

Consequently, Seoul has begun prioritizing the search for alternative sources to avoid succumbing to Chinese pressure regarding rare earth minerals—especially given the ongoing economic war between China and the United States. The risks are further heightened by South Korea’s stance within the U.S. sphere of influence.

Furthermore, Russia’s influence in Central Asia has been waning since the onset of the war in Ukraine, as the country currently directs the bulk of its attention, resources, and time toward the conflict. The war and associated sanctions have weakened its economy, leading to a contraction of its influence in the region.

In response, Western nations and their allies are working to prevent China—or any other state—from monopolizing the emerging power vacuum, while also seeking to further curtail Russian influence. Summits held in the “5+1” format are part of the strategy to achieve these objectives.

Therefore, it is inaccurate to view summits of this nature solely through an economic lens; they are driven by geopolitical objectives that ultimately link back to the West.

Given the weakening of Russia—historically the dominant power in the region—Central Asian states are keen to leverage such summits to pursue a multi-directional foreign policy. They hope to secure technology and investments, as well as implement infrastructure projects, in exchange for their resources. Kazakhstan and Uzbekistan, in particular, are working to move away from sole reliance on Russia or China and are fostering cooperation with other nations as well. Consequently, Central Asian states show great interest in all the “5+1” summits.

However, under the prevailing capitalist order, it is impossible to pursue a truly independent, self-reliant policy. Escaping the grip of one colonialist often leads only to falling into the clutches of another. In other words, you open your market to the products of the power exerting influence over you, effectively handing over your mineral wealth with your own hands.

Colonialists exploit these summits to expand their influence, sometimes imposing it directly through warfare. Thus, wars and conflicts erupt across the globe driven by the greedy policies of colonizers, with ordinary people paying the price.

Therefore, achieving true liberation and development requires the unification of Muslim lands. If individual states remain disunited—clinging to narrow nationalism and prioritizing only their own interests—they will remain prey to colonizers. Nationalism is, in fact, one of the worst paths to unification; indeed, it is an idea that actively hinders it. True, complete unity can only be realized based on a sound, comprehensive ideology: the great ideology of Islam.

An Analysis of the Underlying Factors Behind the Security Mobilization and Escalating European War Rhetoric Against Russia

By: Manaji Muhammad

Strategically, the Russia-Ukraine conflict has evolved into a major war between major powers—with Russia as a direct actor, the US and Europe operating from behind the scenes, and Ukraine serving as the theater of operations—making its strategic impact on the international landscape both critical and profound.

The US objective is to mire Russia in a quagmire to prevent a Sino-Russian alliance while simultaneously crippling Russia's military might. Furthermore, the US aims to make this conflict Europe's primary preoccupation, thereby isolating the continent from the international arena. Washington has sought to contain the conflict within specific limits—managing the level of its escalation—to avoid crossing the threshold into a full-scale war that would directly embroil NATO and the US.

Britain, meanwhile, views this war as a prime opportunity to reshuffle the international deck, realign forces, and reshape the global landscape to serve its own colonial ambitions. Its “poisoned generosity” in supporting Ukraine is designed to push the conflict to the brink of a major international war, driven by the hope of altering the global order and the balance of power to regain its lost colonial influence.

As for Europe—characterized by its current state of mobilization and escalating war rhetoric—it appears to be preparing for an

imminent war and a sweeping offensive against Russia. This stance necessitates a careful analysis of the European scenario and the strategic and military posture of its member states, particularly key players such as Germany, France, and Italy. Despite the escalating war rhetoric and growing warnings regarding the Russia-Ukraine conflict—specifically its transformation from a war within Ukraine into a European security crisis and its characterization as the gravest threat to European security in decades, alongside the recent rise in Russian airspace violations, acts of sabotage, cyberattacks, and hybrid activities targeting NATO and Europe—this European war rhetoric, however intense and strident, obscures the true motives, causes, and objectives behind it.

While Russia’s war on Ukraine certainly poses a security threat to Europe, Russia is deeply mired in that conflict; Foreign Minister Lavrov has consistently and explicitly stated that Russia does not seek a war with Europe. Addressing the UN General Assembly on September 27, 2025, he declared that Russia “had no intention, and has no intention, of attacking NATO or the European Union,” noting that Putin had repeatedly refuted such accusations. On February 9, 2026, Lavrov stated, “We will not attack any part of Europe; we have no reason to do so.” Later, on September 16, 2026, in Yekaterinburg, he reiterated that Russia “does not intend to attack Western nations, nor does it have any interest in doing so”—a stance that Moscow has repeatedly affirmed. Furthermore, the increase in Russian hybrid activities—particularly within the European space adjacent to Russia—falls under the category of defense and reactions to Europe’s growing support for Ukraine, rather than constituting an offensive against European states. Furthermore, European reports and intelligence assessments themselves refute the notion that this European

military mobilization is a prelude to an imminent war between Europe and Russia. Official and institutional European reports identify the end of the current decade—specifically the 2029–2030 period—as a critical juncture regarding Russia's potential capability to threaten a NATO member state. It is important to note that these reports do not indicate that Russia will launch a military attack on Europe in 2030; rather, they generally discuss Russian military capabilities reaching a critical threshold or the acquisition of the option to wage war. In essence, they are analyses of the future state of Russian military power, not reports anticipating an imminent outbreak of war.

This raises the most important question: what lies behind the current security mobilization and escalating war rhetoric in Europe?

The explanation lies in a factor originating outside Europe—one of critical importance and significant risk to European strategic security: the United States. Specifically, there was the “Trump shock”—the withdrawal of the US security umbrella, the reneging on NATO commitments, and the offloading of financial and military burdens onto Europe—a reality Europe experienced firsthand during the war in Ukraine.

This shock regarding reliance on the US was compounded by Europe’s heavy dependence on American weaponry; military reliance reached a level where 64% of European arms imports—particularly in aviation—came from the United States.

Beneath the escalating war rhetoric lies the shock of the eroding US security umbrella and the dilemma of relying on American arms—supplies rendered uncertain by the volatility of US administrations, deep American political divisions, and the

resulting impact on Europe, all of which exposed Europe's own strategic and military vulnerabilities.

The underlying aim and true objective of this European war rhetoric is to rebuild Europe's autonomous military, industrial, and technological capabilities. This entails massive, costly expenditures that place a heavy burden on society—all occurring amidst a stifling economic crisis, the decline of Europe's colonialist sphere and shrinking revenues, and rising public discontent.

Europe has come to view Russia's war on Ukraine as a historic opportunity to rebuild its military industry, advance its manufacturing and technology sectors, and pass the associated costs on to society—all justified by the existential security threat Russia poses to Europe.

Consequently, European defense spending has surged rapidly; core defense spending by European NATO members and Canada increased by approximately 20% in 2025 alone. While the threat posed by Russia is real, Europe's rearmament is also driven by strategic, military, industrial, political, and economic motives that exist independently of the magnitude of the direct Russian threat.

Then there is the China factor—specifically, the way Chinese industry and technology have flooded Europe, effectively turning it into a Chinese market. China's economic encroachment, fueled by its industrial overcapacity and output, has exacerbated Europe's trade deficit to €360 billion annually—representing 22.3% of total European imports. This has intensified Europe's industrial and technological dilemma, as China has made significant inroads into sectors such as electric vehicles, batteries, electronics, software, general technology, and green energy. In the second quarter of 2026 alone, EU imports from China

reached €153.6 billion, accounting for 21.9% of imports from outside the bloc. Europe's crisis regarding China has been further aggravated by the erosion of its industrial base and damage to vital industrial sectors, driven by shrinking exports to China and rising imports from it. A prime example is the severe crisis facing Germany's crucial automotive industry: in July 2026 alone, German automotive production fell by 9.2%, with the sector losing over 109,000 jobs by the end of 2025. This situation has prompted the European Commission to speak out forcefully about the need to address these imbalances and ensure reciprocity in EU-China relations.

The primary cause of these imbalances lies in the decline and regression of European industries, alongside lagging innovation and development in technologies such as electric motors, chips, and software. The European Union and its core states view the rebuilding of their economies and the development of their industrial and technological infrastructure as a matter of paramount strategic necessity—essential to countering the Chinese offensive and mitigating military and technological dependence on the United States. The defense industry serves as the primary engine for this effort, acting as the fundamental laboratory and workshop for advancing European industry and technology.

Indeed, the “China factor”—and the challenges it poses—is a key driver behind this mobilization and the escalating rhetoric calling for the reconstruction and development of Europe's military, industrial, and technological capabilities.

Yet, rhetoric remains just that—rhetoric. The real challenge lies in practical action and the constraints imposed by the reality of a fragmented and disunited Europe: its divergent and conflicting

strategic and colonial ambitions, its scattered efforts, its astronomical debt, and—above all—its cultural and civilizational bankruptcy. This is a knot that proves difficult, if not impossible, for Europe—and the West at large—to untie. These are the death throes of the West; no amulets or charms can avert the inevitable.

The Path to Aiding Palestine Is Known, Not Unknown

The path to aiding Palestine is not unknown; everyone knows there is no way to achieve this other than through the mobilization of Muslim armies to liberate it entirely. As narrated by Ibn Umar (ra), the Prophet ﷺ said, «لَتُقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ، هَذَا يَهُودِيٌّ فَتَعَالَ فَاقْتُلْهُ» **“You will certainly fight the Jews and kill them, until the stone says: ‘O Muslim, here is a Jew; come and kill him.’”**

Yet, rulers of Muslims continue to harp on about the solutions and schemes of the colonialists, neglecting truly effective actions. Allah ﷻ said, ﴿وَقُلْ اْعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ﴾ **“And say, “Work, for Allah will see your deeds, and [so will] His Messenger and the believers; and you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.””** [TMQ Surah At-Tawbah: 105].

The fact that these rulers are aware of the crimes of the Jewish entity and the failure of the United Nations does not make them heroes defending the Ummah’s interests; instead, it bears witness to their collusion with the colonialist disbelievers, given that they recognize the truth yet have not lifted a finger to aid Palestine and its people. Hope and expectation rest upon the sincere elements within the Ummah’s armies to mobilize in support of the Ummah and its causes—specifically the liberation of Palestine and other occupied Muslim lands—thereby bypassing the conspiring, agent rulers.

Hasten, O armies of the Muslims! Allah ﷻ said, ﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾ **“And hasten to forgiveness from your Lord and a Garden as vast as the heavens and the earth, prepared for the righteous.”** [TMQ Surah Aali Imran: 133].

Jordan-France Defense Cooperation Agreement: Dragging Jordanian Forces into a Colonial Conflict

By: Dr. Khaled Al-Hakim

On Thursday, September 17, 2026, King Abdullah II announced the signing of a defense cooperation agreement between Jordan and France following talks with French President Macron at Les Invalides in Paris. The agreement aims to deepen the defense partnership between the two states. However, the King's post on X (formerly Twitter) did not disclose details regarding the agreement's specific terms or scope. Such omissions often occur when military agreements contain sensitive clauses—particularly those likely to trigger domestic public backlash or impact international rivals competing for influence and control in the region, especially given the proliferation of such defense agreements.

In addition to signing this agreement, the King of Jordan and the French President met with Lebanese Army Commander Joseph Aoun. During the meeting, they emphasized the importance of hosting a new round of the "Aqaba Process" initiative to discuss ways to support the Lebanese Army. This discussion also acknowledged a potential role for Jordan—backed by France—to serve as an alternative to the UNIFIL peacekeeping force should its mandate not be renewed.

Nevertheless, a joint official statement issued at the conclusion of the King's visit outlined the official positions and broad parameters underpinning the agreement, which covers the fields of defense, security, and regional affairs. Key points included:

- The importance of the defense and security partnership between France and Jordan, and France's commitment to supporting Jordan's security and stability.
- The signing of a defense cooperation agreement reflecting both nations' commitment to further deepening their defense partnership. -Taking practical steps to realize an independent Palestinian state with East Jerusalem as its capital, based on the two-state solution; rejecting any attempt to annex the West Bank or any (Israeli) attempts to displace the Palestinian people; and reiterating their condemnation of the illegal E1 settlement project.
- Supporting Syria's unity, security, stability, and sovereignty; emphasizing the need to halt "Israeli" attacks on Syria and to respect the 1974 Disengagement of Forces Agreement.

The Jordanian regime has recently been gripped by deep anxiety regarding political repercussions and challenges that have placed it at the center of a conflict arena—one that could threaten its very survival amidst regional settlements and confrontations. It has become entangled in these dynamics through its involvement in the escalating tensions between Iran, the United States, and the Jewish entity, as well as the hosting of U.S. military bases under the joint defense agreement between the United States and Jordan.

The regime also harbors concerns and feels threatened by the Jewish entity, despite historical ties and uninterrupted, mutual military and security protection. The King—along with President Macron—voiced apprehensions at the United Nations regarding the dwindling prospects for a two-state solution, the annexation of the West Bank, and the expansion of settlements; these

developments fuel fears of forced displacement and the creation of an “alternative homeland.”

Amidst these profound military, security, and political risks, the Jordanian regime recognizes the need to bolster its military defense capabilities—specifically by upgrading air defense, intelligence, surveillance, and reconnaissance systems—and to diversify its sources of advanced equipment and technology for unconventional warfare, such as drones and cybersecurity. It determined that it could strengthen its defenses by leveraging its geopolitical position to serve the ambitions and interests of certain European nations, regional powers, and China, in exchange for guarantees regarding its own survival and political stability.

To this end, the regime sought to restructure its military to keep pace with modern warfare tactics and to position the army as a vehicle for advancing these foreign powers’ interests; France, which has maintained military bases in Jordan for a decade, is one such partner. France’s move behind this agreement reflects a European desire to present itself as an alternative and more balanced partner for Arab nations—contrasting with America’s absolute bias toward certain parties in regional conflicts.

There is a long-standing convergence of interests between Paris and London in Ash-Sham (the Levant); at its geopolitical core, the Jordanian-French agreement carries a competitive and independent character aimed at salvaging what can be saved within a historic sphere of influence. This is driven by a French and British desire to protect vital interests, independent of the erratic nature of current US foreign policy and the preoccupation of US decision-makers with electoral battles.

Recently, Jordan has entered into a series of joint defense agreements: it signed a pact with the US in 2021, and—prior to this latest agreement with Paris, the fourth of its kind—it signed similar deals with Austria and the Netherlands. This follows the agreement signed with NATO last year in Brussels to open the alliance’s diplomatic liaison office in Amman, as well as recent discussions on enhancing military cooperation and coordination between Jordan and Britain.

The question raised by the public in Jordan is how these agreements serve the interests of Jordan and its people, or defend its security, resources, which are being plundered, its collapsing economy, and its astronomical debt. They also question how these deals address the threat posed by the “Jewish entity”—specifically regarding displacement—and the failure of the two-state solution diplomacy. The hypocrisy of democratic capitalist states is evident here; they remain silent while aligning and coordinating with a regime characterized by dictatorship, repression, the silencing of dissent, and cronyism—all in pursuit of interests achieved at the expense of its own people. For Jordan to rely on the “disbelieving, colonialist West” is a losing gamble by the standards of capitalist politics—a politics driven by interests, benefits, and crisis management that shift wherever its own interests and hegemony dictate.

There are no true friends, alliances, or even permanent agents; once a ruler or a subordinate regime no longer serves its interests—or stands in their way—it swiftly removes them, along with their entire political establishment. If a regime does not base its survival and security on its own people, it will find no support or protection against its covetous enemies.

It is worth recalling here that France is not the “friend” portrayed by local official media—a narrative used to justify agreements and mislead Muslims. Since the Crusades, France has played a central role in attacking Islam and Muslims. One need only recall the words of General Henri Gouraud during the French occupation of the Levant (Ash-Sham) in 1917, spoken before the tomb of Salahudin in Damascus, “We have returned, O Saladin (Salahudin); arise now.” France’s occupation of Tunisia and Algeria—marked by the slaughter of Muslims, the killing of millions of Algerians, and the severing of thousands of heads, which were displayed in the Museum of Man in Paris—was a tangible manifestation of its Crusader-like animosity toward Islam and Muslims. Furthermore, President Macron has previously attacked Islam, claiming it is “in crisis all over the world.” All this hostility is driven by a wretched objective: to prevent the establishment of the Khilafah (Caliphate)—a state whose time has come to expose the intentions and ambitions of these colonialists, and to establish the justice and mercy that the world lacks today.

The Sudanese Government and the Manufacturing of Crises: Fuel as a Case Study

The fuel crisis has severely escalated in the Sudanese capital and several states, with hundreds of vehicles lining up in long queues at service stations. For days, fuel stations have faced an acute shortage of supplies, forcing many vehicle owners to wait for hours. Meanwhile, parallel fuel markets have flourished; the price of a gallon of gasoline there has reached approximately 60,000 pounds, while diesel ranges between 65,000 and 70,000 pounds—compared to about 45,000 pounds at service stations (where the official price for a gallon of gasoline is around 37,000 pounds). (Sudan Tribune, September 30, 2026)

In a commentary written for the Central Media Office Broadcast of Hizb ut Tahrir, Ibrahim Othman (Abu Khalil), the Official Spokesperson for Hizb ut Tahrir in the Wilayah of Sudan, stated, “The government—represented by the Ministry of Oil—claims that fuel and its derivatives are available, yet the reality confirms the existence of a crisis. This is evidenced by the long lines of vehicles queuing for hours at service stations; furthermore, the existence of a parallel market with inflated prices confirms a flaw in the distribution system.

These manufactured crises would not have occurred had the system been founded on the principle of guardianship of the people’s affairs rather than mere revenue extraction—as is the case with the capitalist systems currently imposed upon us in their most hideous forms. As long as these systems remain, weighing heavily upon us, they will continue to manufacture

crises for profit. Our only salvation lies in establishing a system dedicated to the guardianship of the people: the Khilafah Rashidah (rightly-guided Caliphate) on the method of the Prophethood—a system through which we please our Lord and live free from such crises.”

Towards a Real Solution and Radical Remedy for Economic Crises

A genuine solution and radical remedy for the economic crisis begins with the definitive and irreversible abolition of interest (riba), the restoration of confidence in money, the re-establishment of fiscal discipline, and the realignment of the financial economy to serve the real economy. It also entails the return of gold and silver as currencies in their own right, or as paper notes representing them, or as certificates backed by a specific quantity of these two metals. From this perspective, we assert that no entity can undertake this step other than the Caliphate state—which will soon be established, by the Permission of Allah ﷻ.

This is because dealing in gold and silver is an imperative, unavoidable matter—a Shariah ruling that must be implemented—especially given that many instruments of the capitalist system, such as interest, monopolistic hoarding practices, and gharar (excessive speculation), are forbidden by Shariah.

Therefore, we must work towards establishing the second Khilafah Rashidah (rightly-guided Caliphate) on the method of the Prophethood. Its establishment is a Shariah obligation incumbent upon every Muslim until it is realized; for it is the Khilafah (Caliphate) that will lead the Ummah out of these depths of darkness and into the justice and light of Islam. O Muslims: We must implement Islam in its entirety and base our way of life upon it; for we are duty-bound in Shariah to practice it, and we cannot be absolved of this Shariah obligation unless Islam serves as the foundation of our lives.

Allah ﷻ says, **﴿أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ﴾** **“Do they not see that they are tested once or twice every year? Yet they neither repent nor take heed.”** [TMQ Surah At-Tawbah: 126].

The War Between America and Iran: Dominant Power Vs. Emerging Power

By: Salem Abu Sbitan

The ongoing conflict pits a dominant power—vast in numbers and weaponry, possessing overwhelming air superiority, an unrivaled naval behemoth, immense ground forces, both in personnel and logistics, and a global network of military bases—against an adversary. This dominant power operates with a constellation of strong states in its orbit serving its interests, alongside subordinate, obedient states that exist solely to do its bidding.

It wages war on foreign soil, keeping its strategic depth—and its American homeland—far beyond the reach of enemies; protected by oceans, vast distances, nuclear deterrence, satellite surveillance monitoring every inch of the earth, and the world's most powerful intelligence agencies.

Yet, against this description of a colossal military machine—whose political leadership miscalculated the realities of the Iranian theater—stands a smaller force, limited in numbers, equipment, and capabilities, and burdened by dilapidated infrastructure. Here, the binding divine promise emerges to redraw the landscape from a broader, deeper perspective: dominion belongs to Allah ﷻ; He strips it from whom He wills, when He wills—even from a global superpower like America—and bestows it upon whom He wills, when He wills, even to a far lesser power, regardless of whether the conventional prerequisites for such power exist.

The collapse we witness today of empires that existed within our own lifetimes—spanning merely the last fifty years—compels us

to pause and reflect. The British, French, and Soviet empires rose to span the globe, ruthlessly enslaving peoples and relentlessly draining their resources; yet, they fell and collapsed—remarkably so—without a direct war leading to their defeat, leaving behind nothing but their original names: France, Britain, and Russia.

A close examination of the reasons for their collapse reveals that it was not a military defeat in the conventional sense; rather, a confluence of factors was at play, rendering military campaigns and popular resistance merely the "straw that broke the camel's back." These factors must be viewed objectively:

- Colonialist expansion and reach
- Spreading corruption and enslaving peoples
- Plundering the resources of subjugated peoples, while starving and humiliating them
- Conflicts and machinations among the empires themselves
- The flawed nature of the principles upon which they were founded—principles rooted in self-interest and corruption
- Arrogance and an excessive sense of grandeur that defied the universal sunan (laws) of Allah ﷻ; for whoever challenges Allah ﷻ regarding His majesty and greatness is inevitably brought low by Him ﷻ
- A lack of justice within these empires

Former empires today struggle merely to survive, sensing that their ultimate demise is inevitable.

America is no exception to this historical pattern; it emerged onto the global stage after consolidating its power across vast oceans and decimating millions of Native Americans—effectively

relegating them to the realm of folklore. World War II presented the opportunity that fell into its lap, allowing it to become the fourth great empire and share global dominance with the Soviet Union. Together, they agreed to dismantle the old empires—foremost among them “Great” Britain and France. Once their influence had been curtailed, America turned its schemes and conspiracies against the Soviet Union, aided by the bankruptcy of the Communist ideology and its failure to offer anything of value to the peoples groaning under its yoke. Consequently, that empire collapsed, vanished from the political map, and withered away into the Russia of today—a state now incapable of even protecting its own capital, Moscow, or its own territory.

The fate of its predecessors served as no cautionary tale for America—the last of the global empires—nor did it heed the lessons of history. Instead, it grew only more arrogant and haughty, draining the wealth of states, impoverishing their people, and even reveling in their starvation. Its tyranny went so far as to treat the slaughter of populations and the destruction of their homelands as natural and necessary acts. It devastated Vietnam, dropped atomic bombs on Japan, and wreaked havoc on Afghanistan, Iraq, Syria, Libya, Yemen, Lebanon, and Iran—all while persisting in its heedless tyranny and corruption across the earth. Its singular dominance and overwhelming power blinded it to the divine sunan (laws) of Allah ﷻ that destroyed its predecessors—sunan that are now visiting upon it the very same fate they inflicted on those who came before.

America has become hollow from within, resembling a spider’s web—and indeed, the flimsiest of all dwellings is the spider’s web, were they but to know it. Many of America’s rational minds and thinkers have grasped this reality and are currently describing

this weakness and decline; yet, the blindness born of power, arrogance, and the fear others harbor toward it has rendered it unable to see its own ignominy and frailty, or the unprecedented social fragmentation, moral decay, poverty, hunger, crises, and unpayable debt—exceeding \$40 trillion—ravaging it from within.

It is an incurable blindness and an irreversible fall; thus, America is destined for internal collapse and withdrawal from the global stage, whether it wills it or not, whether it accepts it or not. It is contending against the divine laws that govern tyrants, oppressors, the arrogant, and the corruptors on earth. We pray to Allah ﷻ, that we may witness the hour of its great and earth-shattering fall, and that this may come to pass at our hands.

Allah ﷻ said, **﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾** **“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].

As the “Labor Pains” Intensify, What Kind of Newborn is the World Awaiting?

By: Engineer Wissam Al-Atrash

The confrontation with Iran has revealed that the global balance of power can no longer be measured by numbers alone. A state possessing the largest armies, most advanced weaponry, vastest military bases, and widest alliance networks may still hit a ceiling it cannot surpass; in this confrontation, America discovered the limits of its ability to translate military and technological superiority into a decisive military or political outcome.

Conversely, power is no longer confined to armies and economies; it now extends to technology, semiconductors, artificial intelligence, energy, data, supply chains, and the capacity to influence the rules and standards governing this teetering world. Thus, current events go beyond a mere shift of influence from one power to another—as some might assume—representing instead a disruption affecting the very structure of the international order. The old orders’s ability to control the landscape is waning, and calls for its rescue are emerging amidst the chaos, even as the contours of an alternative have yet to take shape. This is where the term “labor pains” acquires its true meaning: a phase in which a distorted reality crumbles while the features of a new reality gestate within it, yet the newborn has not yet emerged.

At the United Nations, states convene within an institution established for the post-World War II era, even as the institution itself faces questions regarding its capacity to handle the crises of a far more complex world—and activities that fall below the

threshold of armed conflict. Meanwhile, in Washington and Beijing, competition persists over trade, technology, supply chains, semiconductors, and artificial intelligence—a struggle that transcends markets to shape the rules of the future. Speaking from Washington, the Chinese President declares that the United States and China should be partners rather than rivals. Meanwhile, in Europe, concerns and questions are mounting regarding security, energy, strategic autonomy, and the continent's position among major powers—particularly in the face of Russia's wave of hybrid threats. As for technology, it has evolved beyond a mere economic sector to become an integral component of security, independence, and international influence. Regarding rulers of Muslims, the most typical among them is the one who feigns anguish over Palestine and criticizes the international community's silence, all while remaining complicit in the crime; for does the liberation of Al-Masjid Al-Aqsa truly lie in groveling at the doorstep of the United Nations?

While these scenes may appear disparate, collectively they reveal that the international order is no longer sufficient to manage or contain conflicts, nor are its institutions capable of upholding the rules upon which it was founded. Wars and violations—particularly in Gaza—have exposed a widening chasm between the order's charters and the actual capacity of its institutions to act on the ground. From within this deep rift, calls for rescue and reassessment are rising; the damage has grown beyond simple repair, and peoples everywhere are looking expectantly toward the birth of something new—an alternative international order whose contours have yet to take shape. What is certain, however, is that humanity is in dire need of a system that is more secure and just, and better equipped to confront injustice, tyranny, and the crises and catastrophes spawned by the capitalist system—

disasters whose impacts are no longer confined to a single society or state, but have become a burden weighing upon the entire planet.

Since states are fundamentally built upon ideas, true power begins with the ability to establish the rules and standards that govern state behavior and international transactions. It stems from the capacity to influence international politics based on a principled idea that prioritizes human dignity.

Yet, we find major powers mired in intellectual bankruptcy and civilizational drift, entrenching themselves in a political stalemate where each seeks to derive strength merely from the decline of others. Consequently, the rivalry between major powers today is not merely a contest for influence, but a struggle to determine who possesses the capacity to shape the environment in which the world will operate tomorrow.

However, this process of transformation is not unfolding solely among major powers; it is taking place within the very structure of the world itself. While states remain the primary actors, technology companies have acquired cross-border capabilities, deriving their power from capital and global financial networks; from the monopolization of knowledge, data, and digital infrastructure; and from alliances with centers of political and security power—including networks of influence linked to the Jewish entity and the Zionist movement. This grants some of them the ability to transcend borders and evade many of the regulatory mechanisms possessed by weaker states.

The global economy remains interconnected, yet supply chains have become integral to strategic calculations. Technology advances more rapidly than political institutions can regulate it. International institutions persist, but the rules upon which they

were founded are no longer sufficient, on their own, to encompass all the new transformations.

Thus, the old and the new coexist in a single moment: twentieth-century institutions alongside twenty-first-century tools; independent states alongside transnational economic and technological powers; and antiquated rules alongside hybrid warfare and constantly shifting power dynamics. Yet, if this is the labor the world is enduring—with all the brutality and the erosion of human values it entails—what kind of offspring might emerge from the womb of this pain?

The issue here transcends the mere redistribution of power among the United States, China, Europe, and others within the existing capitalist framework; it cuts deeper: Will a new order emerge—one that eradicates all forms of human exploitation and the systematic destruction of societies and human values, thereby establishing radically different paradigms of power, sovereignty, and unity? In this bleak landscape, the Islamic Ummah emerges as an integral part of the process shaping the civilizational alternative awaited by humanity—a role dictated by its very Aqeedah (creed). It is an Ummah suffering under the weight of a fractured reality, grappling with the consequences of having lost its leadership role, its leading, pioneering status, and its civilizational standing; yet, it is promised victory and harbors within itself the inherent potential for resurgence and the restoration of that role which once left an indelible mark on history.

For the Islamic Ummah—which lost its unifying political entity a century ago and was subsequently fragmented into flimsy statelets, illusory borders, and a multitude of conflicting political agendas—has neither lost its civilizational existence nor the bond

of Aqeedah (creed) that unifies it. Instead, it has continued to cultivate the awareness needed to answer a single, pivotal question: How can the Ummah reclaim its unity, its autonomy, and its rightful place?

The answer lies neither in patching up capitalism nor in swapping one form of dependency for another; rather, it lies in rebuilding an all-encompassing political entity grounded in Islam—one that unifies Muslims under a single leadership, holding fast to the Deen and clinging firmly to the Sunnah. It is here that the full significance of this labor process becomes clear.

If “labor” signifies that an old reality has reached a state of impotence, while the elements of a new reality begin to take shape, then—in the view of the enlightened—the newborn represents a promise and glad tidings: a Khilafah Rashidah (rightly-guided Caliphate) on the method of the Prophethood. This entity will play an active role on the global stage, rather than serving merely as a contested arena of conflict for major powers.

The labor may be prolonged, and attempts at birth may falter, yet one certainty remains: the world is no longer what it was. The very concept of power is being reshaped, and the institutions, rules, and alliances spawned by capitalism face threats to the very foundations of their precarious structures.

This is precisely what the West fears more than ever; hence its escalating ferocity and brutality in the face of the Ummah’s rising tide—driven by the keen realization that the birth is imminent.

In conclusion, we stand at a decisive juncture between a reality that is gradually dying and one that will soon be born, by the Permission of Allah ﷻ. The Ummah—whose political entity some believed had been destroyed, effectively ending its role—remains

present and vital. It endures so long as the Book of its Lord remains in its hands and sincere men continue to carry the call to resume life according to Islam. Allah ﷻ said, ﴿وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ **“And victory is not except from Allah, the Exalted in Might, the Wise.”** [TMQ Surah Aali Imran: 126].

The Ummah Is Not Revived By a Multitude of Those Who Merely Give Lip Service About Islam; Instead, It Is Revived by Those Whose Hearts Are Filled With Islam

A Muslim does not attain the true essence of faith simply by knowing the Beautiful Names of Allah, but rather by witnessing their effects in their own life: finding their heart attached to Ar-Rahman (The Most Merciful) in times of hardship, finding solace in Al-Hakim (The All-Wise) when facing destiny's decrees, hoping in Al-Karim (The Most Generous) when falling short, and finding reassurance in Al-Adl (The Just) during trials.

At that point, Aqeedah (creed) transforms from memorized words into a vibrant life, and from scattered information into an enduring emotion that guides thought, directs behavior, and steadies one's footing.

Indeed, the Ummah is not uplifted by a multitude of those who give lip service about Islam; it is revived by men and women whose hearts are filled with Islam—to the extent that it becomes the emotion governing their thoughts, the scale by which they weigh life, and the light by which they walk among people.

How desperately we need, in these times, an Iman that does not waver with changing circumstances, does not weaken before temptations, and does not break under the weight of trials—an Iman rooted in a connection to Allah ﷻ that is of the heart, not merely of the memory and its stored information. When a believer reaches this station, the Noble Quran becomes the

spring of their heart, worship becomes their solace, and Islam becomes their entire life—not merely a part of it.

Here begins the journey of true vicegerency (استخلاف Istikhlaf); for Allah ﷻ does not entrust the role of vicegerency to an Ummah that merely preserves its Deen with its tongues. Instead, He ﷻ entrusts it to an Ummah in whose hearts Iman flows—an Ummah that acts upon it, sacrifices for it, and perseveres in it, until Islam becomes the very spirit by which they live and the message they carry to the world. It is time for our Ummah to realize the extent of the power and influence it possesses.

The time has come for the Ummah to recognize the magnitude of its inherent strengths and influence, and to break free from the state of dependency that has tethered its destiny to the decisions and conflicts of major powers.

Our lands are not merely an arena for international rivalry; they are the beating heart of the world, a crossroads of global trade, and the maritime corridors through which the wealth and economies of nations flow.

An Ummah that controls the straits, seas, and strategic passages through which a vast share of global trade passes must not remain a mere spectator while others chart its future and determine its fate. True power lies not solely in possessing weaponry, but in exercising will and independence, and in effectively leveraging one's strategic location, wealth, and potential.

Consequently, reclaiming independent decision-making and building economic and political strength are no longer matters of intellectual luxury or emotional rhetoric; they have become existential necessities for safeguarding the Ummah and

preserving its dignity. If major powers vie for influence in our lands due to their strategic importance, it is far more fitting for our own people to strive to reclaim the civilizational standing that embodies their honor and dignity.

Then, we will no longer be a mere figure in the equations of others, but a formidable force that shapes events and influences the global balance of power—echoing the pages of history from the days when the Islamic Ummah held the reins of its own destiny and fully grasped the value of the assets and locations it possessed, which are unrivaled anywhere else on earth. If our Ummah does not make Islam its standard, the ideas of others will become its standard.

If the Islamic Ummah does not speak for itself regarding its own affairs, others will speak for it; if it does not champion its own project, others will impose their projects upon it; and if it does not make Islam its standard, the ideas of others will become its standard.

O people of the Islamic Ummah: do not make Islam subservient to your times; instead, make your times subservient to the standard of Islam. Do not ask how to make Islam compatible with everything that comes from the disbelieving, colonialist West; instead, ask how to bring our lives back to Islam.

How desperately your Ummah needs today to regain its awareness, its confidence in its faith, its identity, and its unity; to make Islam its guiding light in confronting injustice, subservience, tyranny, plunder, and Westernization. Allah ﷻ says, ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ **“And whoever seeks a Deen other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.”** [TMQ Surah Aali Imran: 85].

O Allah, bring the Ummah back to Your Deen in a beautiful manner; grant it deep understanding of its Deen, insight into its reality, and steadfastness upon the truth; establish justice within it; unify its ranks upon Islam; and make it an Ummah that carries the risaalah (رسالة message) of Islam to all humanity.

It is Time for Our Ummah to Realize the Extent of the Power and Influence It Possesses

The time has come for the Ummah to recognize the magnitude of its inherent strengths and influence, and to break free from the state of dependency that has tethered its destiny to the decisions and conflicts of major powers

Our lands are not merely an arena for international rivalry; they are the beating heart of the world, a crossroads of global trade, and the maritime corridors through which the wealth and economies of nations flow.

An Ummah that controls the straits, seas, and strategic passages through which a vast share of global trade passes must not remain a mere spectator while others chart its future and determine its fate. True power lies not solely in possessing weaponry, but in exercising will and independence, and in effectively leveraging one's strategic location, wealth, and potential.

Consequently, reclaiming independent decision-making and building economic and political strength are no longer matters of intellectual luxury or emotional rhetoric; they have become existential necessities for safeguarding the Ummah and preserving its dignity. If major powers vie for influence in our lands due to their strategic importance, it is far more fitting for our own people to strive to reclaim the civilizational standing that embodies their honor and dignity.

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If Our Ummah Does Not Make Islam Its Standard, the Ideas of Others Will Become Its Standard

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