

# AL-WAIE MAGAZINE

**Issue 472**

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CE

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# Breaking Away from the Norm and Seeking Change Out of the Box

(Translated)

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**Al Waie Magazine Issue No. 472**

**Thirty-Ninth Year, Jumada I 1447 AH corresponding to November 2025 CE**

The victory of Democratic candidate Zohran Mamdani, known for his strong opposition to US President Donald Trump, in the mayoral race of New York, the stronghold of capitalism and capitalists and the largest city in the United States, was a pivotal moment that caught the attention of many observers, decision-makers, and researchers. New York is a global center for finance, culture, art, fashion, and media, and is one of the largest and most diversified economies in the world. It is one of the most important centers of trade and finance in the world. It is the economic capital of the United States of America due to the large number of multinational companies and banks located there. It is home to the headquarters of the United Nations, the stock exchange, and the Dow Jones Industrial Average, to the extent that New York City is described as the cultural and economic capital of the world.

This victory is remarkable, given the importance and symbolic significance of New York City to politicians and decision-makers in America, and to both parties vying for power; the Republicans and the Democrats. The victory of Mamdani, who comes from a family with a Muslim name, and whose ideas shocked American decision-makers, was unprecedented. He disregarded the

financial giants and capitalists of New York and America, as well as the lobbies and influential figures in the political sphere, most notably the Zionist lobby. He even relied on individual donations of less than forty dollars to fund his campaign, instead of the millions that candidates typically depend on from wealthy individuals, capitalists, and lobbyists. He did not hesitate to attack Trump, his party, and his policies, and he demonstrated his animosity towards capitalists, elites, and owners of large corporations. He also voiced his opposition to the war of the Jewish entity on Gaza and its crimes in Palestine, even threatening to seek the arrest of the Prime Minister of the Jewish entity, Benjamin Netanyahu, should he visit New York. Moreover, he championed the needs of the people, the poor, and those with limited incomes, pledging to do his utmost to ensure their rights and improve their circumstances.

In short, Mamdani is a man who brought ideas that went against the prevailing current in America, to the point that the US president, Donald Trump, was shocked by his election victory, and attacked him and everyone who voted for him.

Looking at the remarkable aspect of the event, we see something new that has begun to take shape in Western societies, after it had been forming for years and escalating in the last two years, especially because of the war on Gaza that exposed all the systems. It is the emergence of young generations who are turning against the old inherited values of the West, and drawing for themselves a new character and a different cultural orientation than what was prevalent, out of conviction that the old was a failure or bad, or at least the need to change it.

For example, Donald Trump, referring to the extent of the change in the global political climate and societal awareness,

especially among younger generations, stated: “Twenty years ago, Israel had the most powerful lobby I have ever seen. No politician could voice even the slightest criticism. Today, this is no longer the case. It’s amazing. They had total control over Congress, and now they don’t, you know, I’m a little surprised to see that.” Trump added, “There was a time where you couldn’t speak bad, if you wanted to be a politician, you couldn’t speak badly. But today, you have AOC (Alexandria Ocasio-Cortez) plus three, and you have all these lunatics, and they’ve really, they’ve changed it.”

Even Mamdani’s victory brought back to the table the discussion of Donald Trump’s own victory in the American presidential elections. Many people linked the two men because they both brought new ideas that were somewhat revolutionary compared to the old and familiar. Trump, that arrogant billionaire, lacking diplomacy and the protocols usually found in political circles, won the elections contrary to many of the expectations that accompanied the presidential race. Many people examined the reasons for the victory of Trump, with his bad reputation and history. The strongest of these explanations was that Trump came with new and unfamiliar ideas and addressed the area of feeling of the American people, the economy and the poor living conditions. They pinned their hopes on him to get them out of their deteriorating economic situation, by talking about the priority of America and Americans, and making America great again, which many considered thinking out of the box, the same term that the Trump administration later used as a characteristic. Then, the hopes of the American people in Trump and his program began to decline, less than a year after he took office, and the New York municipal elections came as an expression of the disappointment in Trump and his programs.

The common denominator between the two men's election victories is that both of them came up with ideas that the American people saw as a break away from the norm, which is the reason for the deterioration of their conditions and the decline in their living standards. This was like the beginning of a revolt against capitalism, and an expression of disinterest in the prevailing system, which the majority felt was designed in favor of the big fish, major capitalists, at their expense. This is the beginning of the shattering of the idol of democracy and capitalism, which the world has been burned by since its rise.

If what happened in America and New York is a remarkable and prominent event, it is not the only one of its kind. However, it stood out because it is a country that enjoys some freedom and the ability to express itself. Moreover, those feelings and tendencies exist, and to a greater extent, in other societies and among other peoples, especially the peoples in Muslim countries. Yet, the state of oppression and dictatorship is what prevents people from wanting change and expressing it, or being able to bring it about.

Indeed, the Muslims' feeling of need for change and desire to be rid of the existing situation in their country is more intense and stronger, because they experience the bitterness and hardship of life more than others, more than America, whose people are considered prosperous in comparison to them, and because they are driven by Shariah convictions and divine commands to change and transform into the Islamic system that their Lord ﷻ has chosen for them as a way of life.

The Muslims' conviction that capitalism is corrupt and evil is more advanced than that of other peoples. It is of course accompanied by a sense of feeling that reinforces and

strengthens that conviction, and is driven by Shariah convictions. The conviction among the peoples of the West, especially the American people, who are pioneers in capitalism and democracy, constitutes a true expression of the need of all humanity for an ideology that saves it from the tyranny of the ruling elites and oligarchy and their control over the necks of people with legislation, laws, and systems that have destroyed people and brought them to the wellsprings of hardship.

While this is true in terms of economic and material needs, it is even more evident in social, humanitarian, and moral aspects after capitalism has plunged peoples into spiritual, moral, and humanitarian emptiness and has made their lives difficult and deprived them of peace and tranquility.

There is no doubt that the ruling elites, since the conflict between right and wrong, have feared the people's thinking of deviating from the norm that they themselves established in order to perpetuate their dominance and power. People have always found it difficult and challenging to think outside the box. Allah ﷻ says, ﴿وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ، “And when it is said to them, ‘Follow what Allah has revealed,’ they say, ‘Instead, we will follow that which we found our fathers doing.’ Even though their fathers did not understand anything, nor were they guided” [TMQ Surah Al-Baqarah: 170]. These are Bani Israeel who criticized our Prophet Musa (as) for deviating from what was customary. Allah ﷻ said, ﴿فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَىٰ﴾ “Then when Musa came to them with Our clear signs, they said, ‘What is the matter with you?’ This is nothing but fabricated magic, and we have never heard of such a thing among our forefathers” [TMQ Surah Al-Qasas: 36].

And as Thamud said to their prophet, Salih (as), ﴿قَالُوا يَصَلِحْ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهِنَّا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّا لَفِي شَكِّ مِمَّا نَدْعُونَ إِلَيْهِ مَرِيبٌ﴾ “They said, ‘O Salih, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed, we are, concerning that to which you invite us, in grave doubt’” [TMQ Surah Hud: 62]. And as the people of Madyan said to their Prophet Shu’ayb (as), ﴿قَالُوا يُشْعِبُ أَصْلَوْتِكَ تَأْمُرُكَ أَنْ نَتْرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ﴾ “They said, “O Shu’ayb, does your prayer command you that we should abandon what our fathers worshipped or that we should not do with our wealth as we please? Indeed, you are the forbearing, the rightly guided” [TMQ Surah Hud: 87].

Thinking out of the box is not easy because leaving the familiar is difficult. People usually think about change within the familiar, until they begin to lose confidence in the familiar and the established. Then they move to thinking about change outside the familiar, which is what humanity needs most these days.

Humanity's realization of the corruption of democracy and capitalism, and before them socialism, and its need for a change to save it, is a promising development. It is a natural consequence of the experiences people have had with these principles and systems, which have caused them misery, hardship, and a loss of happiness and peace. This is in accordance with Allah ﷻ's words, ﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى﴾ “And whoever turns away from My remembrance - indeed, he will have a life of hardship, and We will raise him up on the Day of Resurrection blind” [TMQ Surah Taha: 124].

O Allah ﷻ, grant the Islamic Ummah and all of humanity a leader who will deliver them from the darkness of democratic



capitalism and the oppression of ruling elites, and guide them to the justice of Islam and the leadership of the Muslims. There is no hope for the Islamic Ummah, nor for all of humanity, to escape its current misery and hardship except through the return of Islam as a way of life.

# **The Khilafah (Caliphate): The Strategic Alternative to Confront the Engineering of American Hegemony**

**Dr. Muhammad al-Jilani**

## **Introduction: When the World Grows Weary of Chaos**

Today, the world stands before an increasingly turbulent global scene, where Western slogans of freedom and justice are collapsing, democracy has turned into a cover for economic and military domination, and the entire world remains shackled by the constraints of globalization, which has taken the place of many of the traditional military bases.

This turbulence is not limited to an economic crisis or a passing military conflict. Instead, it represents a moral, intellectual, and civilizational breakdown of an international order that has exhausted its reservoir of justification. Faced with this grim global reality, there emerges a need for a new vision, one that fuses matter with spirit, grounds sovereignty in values, and is capable of offering a just solution to humanity's comprehensive crisis.

And after extensive study and deep reflection guided by historical facts included in the book, "**The Middle East Model**," it has been revealed that the Islamic Khilafah (Caliphate) is not merely a past era or a chapter of history that has ended, but instead a realistic strategic project that can form an authentic alternative to the architecture of hegemony, led by Washington, for decades.

Experiences on the ground have demonstrated the failure of imported models such as nationalism, secularism, and liberalism in achieving genuine independence and revival, not only in the Middle East but in most regions of the world. This has left the Islamic Ummah, even today, without a unifying project, turning it into fertile ground for foreign interventional experiments, instead of allowing it to be an active agent in shaping history.

Thus, the essence of the crisis is that the Islamic Ummah today remains without a unifying project. The region has become a strategic crossroads for empires, where influence and control are exchanged in the absence of a self-driven will capable of shaping history rather than merely being shaped by it.

The absence of a sovereign project grounded in higher values has created a moral and political vacuum, one that hegemonic powers have exploited through the model of “geopolitical stability” of the Middle East.

### **The Historical Roots of American Hegemony: From Empire to Dominance**

The Middle East has witnessed a profound geopolitical transformation, whose beginnings were in the twentieth century, culminating in the collapse of the Islamic order, represented by the Islamic Khilafah (Caliphate), which had endured for more than fourteen centuries. Its fall led to the fragmentation of the Muslim World into fragile entities divided among various European powers such as Britain, France, Italy, and others. This was followed by a gradual and systematic replacement with American hegemony, which took the place of the European empires.

The United States, in the aftermath of the Second World War, worked to formulate a global vision based on filling the vacuum left by the weakening and collapse of the old empires, and on fortifying itself against the spread of communism within the context of the Cold War. The aim of that vision was not merely to acquire influence, but to craft a new model of dominance, one that differed from traditional colonialism.

This shift was clearly manifested in Egypt, which became the cornerstone of American hegemony in the region. The United States replaced British influence, which had failed to reassert itself after the Suez War of 1956. One by one, the US succeeded in displacing traditional powers from Egypt to Iran, then Iraq, Saudi Arabia, and Syria, establishing itself as the security and financial guarantor, and as the dominant force over regional regimes.

America sought to redraw the geographic and political map of the region and to prevent the return of any system founded upon the principles of Islam. The United States fully understood that what truly threatened its dominance over the Middle East and even its central position in the world was an ideological system carried by an Ummah that believes in it, a system capable of offering the world an alternative project to America's capitalism, globalization, and new forms of imperial control.

America's intervention was not a random reaction imposed by the circumstances of the post-Second World War era. Instead, it was a systematic strategy aimed at establishing complete American dominance over the world's most vital region. This strategy was laid down during the administration of President Harry Truman (1949-1953), and some of its features were articulated by his Secretary of State, Dean Acheson, in his book

“Present at the Creation: My Years in the State Department.” He wrote, “The first half of 1951 was particularly notable for tasks that distracted us from the main constructive work of rebuilding, out of the ruins of the nineteenth-century European imperial system, a free world to deal with local troubles real enough in their indigenous origins but magnified by efforts of our Communist opponents to increase our difficulties.” This meant a form of dominance no less controlling than the previous colonial powers—but in a new guise.

One of the most important objectives of that strategy, an objective that remains in effect today, was to ensure the continuous flow of mineral resources, including oil and gas, to secure the safety and functionality of maritime passages, and to guarantee “political stability” in order to prevent the emergence of any system that could threaten global security and order. Although, in its early formulation, this strategy appeared to be directed primarily at preventing the Soviet Union from gaining control over the Middle East, in reality it was a strategy that continued even after the Soviet Union collapsed. Today, there is no political system in the region capable of threatening America’s interests whether regional or global except for one: the Islamic system embodied in the anticipated Islamic Khilafah (Caliphate). This has been openly acknowledged by a long line of American leaders such as George Bush, Donald Rumsfeld, Dick Cheney, and many others.

Among such statements is the remark made by Donald Rumsfeld, Secretary of Defense under George W. Bush, who said on 12 May 2005, “Iraq would serve as the new base of a new Islamic caliphate to extend throughout the Middle East and which would threaten legitimate governments around the world.” Then Rumsfeld stated in an interview to Politico, in

remarks published on 14 May 2013, “It’s a competition of ideas and, for whatever reason, this administration is almost totally unwilling to even use the word ‘Islamist’... a small group of radical Islamists who are determined to end the concept of a nation-state.”

Recent studies—particularly those issued by the Council on Foreign Relations and strategic research institutes—have revealed that the United States is working to create local instruments from within the Middle East system itself, which, under American management, would work to maintain the security and the geographic, political, and intellectual stability of the region.

As reported by the Brookings Institution in 2018, it is likely that this task would be assigned to Turkey, Iran, the Jewish entity, and Saudi Arabia under the supervision and guarantee of the United States and Russia. This arrangement has been referred to as the “Four-Plus-Two” model (see Issue No. 471 of *Al-Waie* magazine, article, “The New Middle East Model: American Domination or Islam and Its Khilafah (Caliphate)?”).

The United States has taken significant steps toward implementing this strategy after managing to establish complete or partial influence in Egypt, Iran, Iraq, Syria, Saudi Arabia, and Sudan, in addition to something resembling a military occupation through the establishment of military bases in the Arabian Gulf and Jordan.

There is no doubt that the primary purpose of this “stability” model is not to achieve genuine stability and prosperity for the region. Instead, its aim is to manage stability in a way that prevents the geographic changes being engineered and drawn, and to obstruct any changes in political systems thus preventing

the emergence of any unified entity, or independent developmental project in the region.

To achieve this, a balance of power is maintained among the four pillars, ensuring that no single party gains decisive dominance over the others. This also guarantees the continued flow of resources, and most importantly, it prevents the emergence of the Islamic model embodied in the Islamic Khilafah (Caliphate), as each of these states has its own reasons for obstructing the rise of the Khilafah (Caliphate).

The American project to redraw the geographic and political map of the Middle East under absolute US dominance has been underway and structured for seventy-five years. Yet obstacles remain, perhaps the most significant of which is the obstacle posed by the Jewish entity, which seeks to impose its own geography based on territorial expansion, a demographic composition that leads to the displacement of the remaining Palestinian population to other countries, and military dominance in the region that prevents any state in the area from possessing strategic weapons comparable to those held by Israel.

Perhaps the current intense American pressures on the Jewish entity are aimed at compelling it to advance America's strategy, from the perspective that the United States is the guarantor of security concerning the entity's borders and existence in the region.

This has been evident in the support and backing provided to the Jewish entity in acts of cleansing and mass extermination, as well as the swift intervention against Iranian nuclear facilities, intended to convince the entity that strategic deterrence rests on the shoulders of the primary guarantor of stability; namely, the United States. Nevertheless, the Jewish entity, due to multiple

reasons, remains the final knot in the structure of the new Middle Eastern system modeled on the American paradigm.

### **The Conflict Between America and the Islamic Project Over the Future of the Middle East**

The most important question is: Will the Middle East stabilize according to the model America desires? And is there another model that not only competes with but also challenges its model?

As for the stability of the Middle East under the American framework, it depends on two aspects: the first is the continuation of stability at the international level and within the global system, so that the United States remains firmly seated on its throne. However, the continuation of this cannot be taken for granted, especially as we read in the Book of Allah ﷻ the Exalted, ﴿لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ۚ ۱۹۶ مَتَّعَ قَلِيلًا ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ﴾ **“Do not be deceived by the prosperity of the disbelievers throughout the land. (196) It is only a brief enjoyment. Then Hell will be their home—what an evil place to rest! (197)”** [TMQ Surah Ali Imran: 196–197].

The international stance and the global system are both changeable, and stability within them has never been more than temporary. The causes of instability leading to collapse are many, the most important of which are political and military conflicts that could ignite wars of an international and strategic nature.

An example of this is the war between Russia and Ukraine, in which some European countries continue to seek NATO’s involvement. Despite America’s extreme caution and insistence on keeping NATO out of the conflict, military and political circumstances on the international stage may force an expansion of the war. Such a war would affect global stability on the one



hand, and on the other hand, it would compel the United States to focus most of its attention on the international situation rather than on controlling the regions.

The same can be said about the recurring crises between India and Pakistan, which frequently escalate into military clashes. The United States continues to intervene consistently to prevent these conflicts from developing into wars involving strategic weapons, which would threaten the international system with collapse. Similarly, the issue of China and Taiwan could escalate into military actions that transform the dispute into an international conflict, especially given that China possesses advanced strategic weapons, while Taiwan relies solely on its alliance with the United States.

Thus, the stability of the Middle Eastern region under the American approach is inevitably linked to stability at the international level, which itself stands on the edge of a fire and could erupt at any moment.

Moreover, the international political system has become, more than ever, deeply interconnected with the global economic and financial systems. During the financial collapse of 2008–2010, we witnessed how the American grip on various global political sectors weakened to the extent that the “Arab Spring” nearly toppled the regimes that the United States had built over many decades. Had the uprisings in the Arab countries possessed a clear political vision and ideological framework, the Middle East could have become independent of American hegemony and capable of building a new Middle East guided by an ideological vision based on Islam.

Financial and economic conditions today are far from stable or secure, whether in terms of America’s hostile policies

regarding the raising of tariffs or the imposition of sanctions on the trade of certain countries, especially those related to Russia and China, and the subsequent emergence of international organizations seeking to achieve economic independence away from American hegemony, such as BRICS.

All of these developments constantly threaten the collapse of the entire economic system, accompanied by a financial breakdown. This is because the economic measures adopted by the United States, in particular, lead to a significant increase in financial inflation due to the massive injection of currency, especially the dollar, without corresponding economic growth.

Add to that the massive expansion in the issuance and use of cryptocurrency as a means to escape the dominance of the dollar in financial markets. At a time when the total amount of cryptocurrency, of all types, equals or even exceeds the amount of conventional dollar currency, the entire financial world will be on the edge of a massive volcano, ready to engulf everything when it erupts.

For the cryptocurrency market, despite what is claimed about its security, could evaporate overnight through cyberattacks. What facilitates this and accelerates its occurrence, whether immediately or gradually, is the tremendous advancement in artificial intelligence infrastructure, which reduces the time required for hacking from days and months to just a few minutes.

These financial and economic conditions, political crises, and regional wars with international repercussions all indicate that the stability of the world's leading state, in a position that would allow it to complete a project underway for seventy-five years, is nothing but an illusion. The countries in the region have remained hostage to foreign interests, lacking independent

strategic decision-making. Instead of addressing the root causes of conflict, these conflicts are managed as leverage between regional powers and external guarantors.

Furthermore, justice as a supreme value has been absent, replaced by the logic of pragmatic interests, leading to the erosion of trust in existing political systems. This, in turn, creates favorable conditions for strategic change to emerge from within the region itself.

If we examine these matters closely, particularly the impact of American hegemony on the countries subjected to it, whether directly or indirectly, we find that this very hegemony serves as a powerful fuel for provoking the peoples of the region toward systematic alternatives.

Wherever American hegemony takes hold, poverty, deprivation, and hunger follow. These conditions are among the strongest forces driving uprisings and challenges.

Moreover, American hegemony over the various regions is always accompanied by resentment from the peoples of the region toward their rulers, who act only by America's command or approval. This was evident at the Arab-Islamic Summit in Doha in September 2025, following the raid carried out by the Jewish entity in Doha, the capital of Qatar. Add to this the exposure of the falsified Muslim narrative that some states in the region had used as a cover to keep Muslims' beliefs detached from local or global struggles. No longer do the portrayals that confined Islam to masajid, merely for praising the rulers and their systems, hold credible sway over the minds and spirits of Muslims.

From this, it follows that American hegemony, which still seeks to dominate the Middle East, believing that such

dominance will prevent the return of any system that could rival it, has brought upon the region calamities, destruction, poverty, hunger, and the plundering of resources. This, in turn, rekindles the real conflict aimed at uprooting America's influence from the region and even pursuing it at the international level.

What makes matters even more difficult for the United States in its quest to establish complete hegemony, and achieve stability on its terms, is that all the tools that could have been used to divert the peoples of the region from genuine revival and full independence have now been exhausted.

Broad nationalism, such as Arabism, Turkish nationalism and Persian nationalism, limited tribal affiliations, such as the Saudi, Hashemite, and Al-Sabah dynasties, and geographic nation states, such as Jordan, Syria, Egypt, and Iraq, have all been exhausted and tested, revealing their flaws. None of them remains capable of mobilizing the peoples once again in their direction. Instead, they have become objects of ridicule and targets for retaliation.

Likewise, partial ideas such as "freedom" and "sovereignty" have revealed their flaws, falsehoods, and the deceit of their masters and followers, and they no longer stir even a single hair on the heads of the region's peoples. Similarly, "revolution for change" without a clear purpose no longer motivates the peoples of the region.

The third blow came with the war on Gaza, which exposed all secrets, revealed every traitor, and demonstrated that the Ummah cannot feed the hungry, save the sick, protect an elder or a woman, or stop a mass slaughter, unless the matter is in its own hands, entrusted to those who believe in its aqeedah, share its pains and sorrows, strengthen its joys, and heal its wounds.

None of this is available from those who hold authority over it today.

Thus, the region has come to be caught between two opposing currents: one driven by America, with all its deceit, illusion, arrogance, insolence, pride, and tyranny; the other driven by a dormant aqeedah within the Ummah that has never died, even if its spark had smoldered for decades, a longing for the independence that was stolen from it in a moment of heedlessness, to reclaim it and return it to those who uphold it in a manner that brings true happiness in both worlds.

This current aspires once again to assume the position of leadership in the region and eventually the entire world, as the “best Ummah raised up for mankind,” and as the Ummah entrusted with the message revealed by Allah ﷻ to His Messenger ﷺ, the scale that distinguishes between truth and falsehood, good and evil, purity and corruption; as stated in the Book of Allah ﷻ in Surah Al-Hadid, **﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۝ ٢٥ ﴾** “Indeed, We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance of justice so that people may administer justice. And We sent down iron with its great might, benefits for humanity, and means for Allah to prove who is willing to stand up for Him and His messengers without seeing Him. Surely Allah is All-Powerful, Almighty” [TMQ Surah Al-Hadid: 25].

### **The Islamic Project Versus American Hegemony**

The clear truth is that the movement striving to rebuild the Islamic Khilafah (Caliphate) as a means to implement the system of Islam brought by Muhammad ﷺ, the Seal of all previous

messengers, and thereby present it as a model for all of humanity across the world, is a unique model that embodies the essence of sovereignty and unity, based on several key pillars, the most important of which are:

That sovereignty belongs to the Shariah; that is, to the command of Allah ﷻ, the Exalted, to which falsehood cannot approach from before or behind, and which is not contested by any form of personal desire that has dominated all forms of human authority. It is enough to look at the concentration of wealth, with over 90% held by a tiny fraction, no more than 0.5% of the world's population. This principle places divine law above all human authority, protects the state from transforming into an individual or class dictatorship, and ensures that the ruler is bound by the command of Allah ﷻ rather than wielding absolute power.

The second pillar is that which achieves the unity of the Ummah, which constitutes about 25% of the world's population. When the fragmented Islamic territories are brought together into a single independent entity, one that does not rely on any foreign powers and bears no subordination to them in its security, economic, or political decisions, then this Ummah will be able to extend its wealth of goodness and justice to the rest of humanity.

This movement has become evident to everyone; America, the architect of the old-new project in the Middle East, recognizes this movement and understands its strength, and therefore works to thwart it by all possible means. It invented what it called the "War on Terror" and created—through itself—movements and organizations labeled as "terrorist," designed to divert people from the civilizational project of Islam. The flaws of

this scheme have become apparent, and its deceit has been exposed.

America, and before and alongside it, Britain, France, and other European countries, worked to ban any action or activity by those calling for the reconstruction of the civilizational construct of Islam, and imposed on their agents in the region the task of combating every initiative that sought to rebuild this edifice.

Nevertheless, the current of Islam has continued to move forward and continues to grow in strength until it is able to remove all obstacles standing in its way.

America and the instruments of former colonialist powers continue to work on diverting the attention of Muslims in the region from the flaws and corruption of their own systems. They do this by establishing financial, charitable, and social institutions that offer “Shariah-compliant solutions” alongside models of injustice, disbelief, and tyranny. Thus, interest-based banks, which invite war from Allah ﷻ and His Messenger ﷺ, operate side by side with “Islamic” banks, and a school or university may offer a place for those who wish to avoid immorality, alongside another school or university that spreads vice and corruption.

Thus, their efforts continue to drain Islamic energy of its true content.

Nevertheless, the current of Islam continues to rise higher and higher, to establish the absolute sovereignty of Allah’s Shariah, to ensure that falsehood does not coexist with truth, that justice cannot be found in the same arena as oppression, and that all authority belongs to Allah ﷻ alone and not to any human being, ﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ “It is only Allah Who decides. He has

**commanded that you worship none but Him. That is the upright faith, but most people do not know” [TMQ Surah Yusuf: 40].**

Thus, the Middle East remains a hot arena for two major projects, both in terms of scale and influence, and in terms of the profound impact they produce. The American current heralds blazing evil, ongoing oppression, and the plundering of the region’s wealth, leaving nothing intact. It is inevitably doomed to catastrophic failure in the days to come; whether it advances or lags matters little, for Allah ﷻ is dominant over His affair, whether people are pleased or angered.

As for the promising current of Islam, which carries above it the banner of truth, the banner of Islam, the banner of divine retribution, and the Rayah banner of the Messenger of Allah ﷺ, it is inevitably victorious, as long as its flag is raised by shebaab (young men and women) who are enlightened about its path, driven by their Iman, devoted to their Ummah, carrying their lives in their hands, and advancing to please their Lord.

By He who created the heavens and the earth, it is indeed the clear truth, and no one can repel the command of Allah ﷻ. Blessed is the one who strives to elevate the word of Allah ﷻ and becomes among His soldiers; for Allah ﷻ will accomplish His affair. Even if America possessed all the power and might it holds, it is neither stronger than Pharaoh and Haman, nor more powerful than Ad and Thamud.

**As Allah, the Exalted, said in Surah Al-Qasas about Pharaoh,**  
﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ٤ وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ ﴿  
“Indeed, Pharaoh arrogantly elevated himself in the land and divided its people into subservient groups, one of which he persecuted,



slaughtering their sons and keeping their women. He was truly one of the corruptors. (4) But it was Our Will to favour those who were oppressed in the land, making them models of faith as well as successors. (5)” [TMQ Surah Al-Qasas: 4–5].

### The Second Historical Opportunity

Allah ﷻ said, **﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا﴾** “Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security” [TMQ Surah An-Nur: 55].

Our current historical moment is one of geopolitical and moral transformation, in which the old system is collapsing and the new system has yet to be born.

The combined factors, starting with the exhaustion of the current system, passing through economic crises, and culminating in the decline of trust in the Western international order, which has lost its moral and civilizational credibility, help create the second historical opportunity for the Ummah.

The significance of the Islamic project for the Ummah lies in the fact that it represents a transition from merely responding to hegemony, to actively presenting an alternative to it.

For decades, Islamic thought remained preoccupied with responding to the West, and defending itself in a field that was not its own, constrained by Western definitions of problems. Today, however, the situation is reversed: it is the West that

suffers from a crisis of credibility and values, and the Ummah is called upon to present the solution.

This vision transcends the boundaries of the Islamic geography to offer a new conception for the future of humanity; for Islam, in its essence, is not a project for one people at the expense of another. Instead, Islam is a universal message of liberation (tahrir) that frees humanity from the bondage of humans to humans. Within this framework, the Khilafah (Caliphate) becomes a truly human-centered project, as it shifts the world's focus from "utility," which governs the American model, to "values" which govern the model of the Islamic Ummah, and from conflict to cooperation. It aims to create a new international order in which power serves justice, rather than acting as a tool of hegemony.

The essence of this vision can be summarized in the phrase, «العالم اليوم لا يحتاج إلى دولة أقوى، بل إلى فكرةٍ أعدل.» "The world today does not need a stronger state, but a more just idea."

If we succeed in establishing this just idea, based on absolute divine justice, which is untouched by whims or falsehoods from any direction, then the strong state that serves it will inevitably emerge.

And today, in the face of America's tyranny, arrogance, injustice, and corruption, there stands a small group of the oppressed, those who fear being snatched from the earth by others, working to build the great construct of Islam, with the limited means at their disposal. They carry the light of Islam in their eyes and hearts, raising the Rayah banner of the Islamic Khilafah (Caliphate) on the Method of the Prophethood, despite the many envious ones who seek to extinguish the light of Allah ﷻ with their mouths.

However, this small group knows with absolute certainty that Allah ﷻ will complete His light, even if the disbelievers and oppressors, from America to Britain, France, and Russia, and after them their agents in the East and West, detest it.

The historical moment, with the collapse of American hegemony and the weakening of the secular liberal model, grants the Ummah the opportunity to present a comprehensive civilizational alternative. This transformation is not merely a change in regimes. Instead, it is an inevitable struggle between two civilizational models, which will determine the fate of the region and the world based on the outcome of this struggle.

And my responsibility, as well as the responsibility of everyone who comprehends the essence of this crisis, is to work on transforming this project into a political reality, that ensures human dignity and freedom under divine justice.

And for those who have grown weary along the path, who think that Allah ﷻ will not grant them victory, and whose means have become few, I remind them that America, called the “superpower,” possessing strength so vast that its tally would overwhelm even the most knowledgeable among humans, has been driving its oppressive current for seventy-five years, yet it has not reached its end to crown its arrogance, defying the command of Allah ﷻ.

And at the same time, the project of rebuilding the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of the Prophethood began, three years after America launched its own project, with the effort of a single alim, then a small, weak group that possessed no protector and no power except their Iman in Allah ﷻ and sincerity. Along their path they faced every kind of oppression, torture, imprisonment, and killing. They had no

supporter from East or West, from near or far, none but Allah ﷻ alone.

Yet they persevered and continued, their strength steadily growing. They spread throughout all the lands of the Muslims, extended to the Muslims living in Western countries, and grew stronger even during the era of the harshest state in its oppression and hatred toward Islam: the former Soviet Union.

And there remains but one step for it to fulfill the command of Allah ﷻ.

Even if it were only the steadfastness of this Dawah and its continuation up to our present day, that alone would suffice as reassurance that Allah's decree will prevail, yet most people do not know.

And I pray to Allah ﷻ that the day may not be delayed when we remember the words of Allah Almighty, addressed to those who preceded us from the Muhajireen and Ansar, and then encompass us when the edifice of Islam rises once more, ﴿وَأَذْكُرُوا﴾  
﴿إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ  
﴿بِنَصْرِهِ ۚ وَزَقَّكُمْ مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ﴾ ٢٦ ﴿  
had been vastly outnumbered and oppressed in the land, constantly in fear of attacks by your enemy, then He sheltered you, strengthened you with His help, and provided you with good things so perhaps you would be thankful” [TMQ Surah Al-Anfal: 26].

**Capability (الاستطاعةُ al-istita'ah) and Its Impact on the Shariah  
Obligation to Declare the Islamic State and Establish the  
Shariah: (Part 4) From Preventive Inability to Making Excuses for  
the Neglected Ability:**

## **Is the Scenario of War Against the Islamic State Inevitable? Or Is It a Gross Strategic Miscalculation?**

**By: Ustaadh Thā'ir Salāmah**

Modern strategic studies, as found in analyses such as Robert A. Pape's "Bombing to Win: Air Power and Coercion in War (1999)", have shown that aerial bombardment campaigns alone do not break the will of the targeted state. Instead, they strengthen its resistance and often generate domestic solidarity against the attacker. Likewise, the core of renewed analytical perspectives indicates that strategic air bombardment alone does not constitute a revolution in the art of war, as studies in the United States have shown that reliance on it failed to achieve the desired battlefield reversal in five major conflicts following World War II (Air University).

As for nuclear deterrence, the principle of Mutually Assured Destruction (MAD) confirms that first use of nuclear weapons leads to total destruction of both parties, rendering this option practically almost impossible, and with the crystallization of the Stability-Instability Paradox theory, the presence of balanced nuclear arsenals between states reduces the likelihood of all-out, large-scale war. Talk of "limited nuclear war" has become widespread, but strategists warn against over-relying on it. It carries risks of radiation leakage over vast areas, may lead to

uncontrollable escalation, or could become a future pretext that the state which struck first gives to the rest of the world's nuclear powers to use against it later if circumstances change. As a practical example, Russia has not moved to strike Ukrainian cities with nuclear weapons, despite possessing the material capability, and despite the possibility that it could force the adversary to surrender, out of awareness of the consequences of international retaliation. In the case of a potential strike on the emerging Islamic State, or on a major capital of the Islamic world, the enormous repercussions would arouse the Ummah's outrage, exposing the interests of the bombing state to grave danger. Military and strategic considerations dictate that such a gamble is unwise. It is not a matter of whim, but instead a profound strategic calculation.

### **First – The United States and Its Ability to Wage Comprehensive War in the Broad Middle East:**

The American experience over the past two decades provides an extremely clear picture of the cost of prolonged ground wars. The wars in Iraq and Afghanistan, which were supposed to be swiftly decisive, turned into the longest foreign conflicts in United States history. Estimates from the "Costs of War Project," a nonpartisan research project based at the Watson Institute for International and Public Affairs at Brown University, place the total cost of post-9/11 wars at approximately 8 trillion dollars through 2023, including Iraq, Afghanistan, debt interest, and veterans' care, according to the Congressional Research Service (CRS.) These figures represent a massive portion of U.S. GDP and continue to feed the American public debt through future interest payments, a continuous drain on resources.

**Drain on Combat Readiness:** At the peak, monthly defense costs were about 12.1 billion dollars (2008), with an annual military “equipment reset” bill of 16 billion dollars, for years even after withdrawal, meaning direct depletion of stocks, crews, vehicles, and training capacity. Testimonies from military leadership in 2006–2008 described the strain as “exceeding the sustainable generation capacity of the force,” with negative effects on the readiness of combat brigades and the all-volunteer force.

**Practical Reading:** At the peak, emergency expenditures of Overseas Contingency Operations (OCO) accounted for the equivalent of 1–2% of GDP annually for several years. This level of spending is usually associated with measurable decline in equipment and personnel readiness, delays in modernization, and logistical “gaps” that persist for years after fighting stops due to replacement and rebuilding costs (CRS data and Vice Chief of Staff testimonies support this conclusion). These wars not only weakened the American economy but exhausted the armed forces themselves. High rates of psychological and physical injuries were recorded among soldiers, and suicide rates rose among returning troops. Today, after Washington’s involvement in supplying Ukraine with weapons and ammunition against Russia and delivering huge quantities of guided munitions and interceptor missiles to the Jewish entity in the Gaza war, U.S. Army stockpiles have fallen to their lowest levels since the end of the Cold War. Pentagon reports themselves indicate that replenishing these stockpiles, especially systems such as Javelin and Stinger missiles and 155 mm artillery ammunition, will require three to five years of continuous production before returning to levels safe for any large-scale war.

## **Why Would a Third World War Today Be Even More Costly on Preparedness?**

### **Ammunition Stockpiles and Supply Chains: A Real Bottleneck**

The United States has supplied Ukraine with more than 3 million 155 mm shells and is racing against time to raise production to 100,000 shells/month, yet reality through summer 2025 shows slowdown at 40,000/month and postponement of reaching 100,000 until spring 2026, with bottlenecks in explosives and filling, assembly capacities. Any new war will immediately hit these ceilings.

Industrial analyses show that replacing certain “smart” munitions, such as the M982 Excalibur, 155 mm extended-range guided artillery shell, could take four to seven years at previous/enhanced production rates and this is before opening a new major front.

On May 30, 2024, the US Department of War announced that, “The Army has inaugurated a new modular metal parts facility in Mesquite, Texas”...“The Universal Artillery Projectile Lines facility will increase the Army’s ability to produce 155 mm munitions, Deputy Pentagon Press Secretary Sabrina Singh told reporters during a briefing. “The Army is spending more than a billion dollars every year to make these critical improvements, and this plant is an important example of how we are modernizing our industrial base,” Singh said.” The US is pumping billions, but the industrial boom is still hostage to long-term contracts and fragile global supply chains. This means that the ability to “generate ammunition” will not keep pace with the rate of consumption in a large, multi-front war.



## **Operational Consumption and Subsequent costs**

The Iraq and Afghanistan experiences showed that the military's "reset cost" alone reached 16 billion dollars annually for several years after combat ended. In today's environment, after Ukraine and Gaza, the bill for replacement and expansion will be higher due to price inflation, production capacity constraints, and the need to renew expensive systems, such as the Patriot PAC-3 (Patriot Advanced Capability-3) missile interceptor system and precision munitions.

### **Estimate of the impact of a World War 3 on American capability, as a conservative analytical scenario**

**Assumptive premise:** a sustained campaign of twelve to eighteenth months involving intensive air sorties, protection of bases and fleets, land-sea-air fire consumption, need to reinforce other theaters, specifically Eastern Europe, the Pacific and Indian Oceans, and, most importantly, the need to maintain a force capable of confronting any unexpected global dangers with full combat readiness:

**On ammunition stockpiles:** Given recent firing rates in Ukraine and U.S. production constraints, a third world war would impose periodic deficits between consumption and production in major equipment, 155 mm shells, missile air defense, precision munitions, dropping actual U.S. stockpile readiness in some sensitive categories into double-digit deficit range, 15–30%, within the first months unless strict limits are imposed on firing and flight rates or a larger share of allied production is diverted to fill the gap. The deficit range is based on a 40,000 per month production gap against operational needs that could far exceed it, and on CSIS/CRS estimates for replacement timelines.

**On Unit Combat Readiness:** Ammunition and equipment depletion and faster deployment cycles means a tangible drop in “full combat readiness” for some brigades and support systems, with accumulation of “maintenance backlogs” exactly as happened previously, which required years of maintenance and replacement after Iraq and Afghanistan.

**Cautious Assessment:** A drop from the double digits in readiness indicators for some first-shift formations during the first year, gradually recovering after funding and manufacturing, but not before three to five years from the end of operations.

**On the Economy and Public Finances:** By historical comparison, OCO spending at its peak reached a level equivalent to 1–2% of GDP annually for several years.

A third world war on this scale, on top of the commitments regarding Ukraine, Gaza and Taiwan is likely to add one to two trillion dollars over three to five years, made of direct costs, replacement costs and borrowing interest, raising the interest burden and crowding out long-term modernization. This projection is calibrated against Iraq and Afghanistan experiences and interest costs documented by the “Costs of War Project.”

### **Practical Conclusion**

Yes, the history of Iraq and Afghanistan confirms that prolonged ground wars exhaust readiness and impose years of rebuilding, and today’s industrial constraints on ammunition, especially 155 mm shells, make any third world war translate quickly into tangible capability gaps, before factories can catch up with the pace. The expected impact on combat capability is not a single simple number, but in the near term it means noticeable deficit in major ammunition types and a significant drop in

readiness of some formations, along with a financial cost measured in trillions, all while Washington tries to maintain sufficient deterrence posture against Russia and China! The decision to go to war is undoubtedly strategically dangerous for America!

The American experiences in Iraq and Afghanistan, which cost the US Treasury more than eight trillion dollars and exhausted the military structure for two decades, show that any new engagement in a major, prolonged war in the Muslim World would be a compound depletion: economically, by deepening deficits and raising borrowing costs; logistically, by stressing ammunition and precision-missile stockpiles already suffering acute shortage after supporting Ukraine and the Jewish entity; and industrially, by exposing the limited defense industrial base that needs years to replace shortages. These considerations, documented by reports from research centers such as the Center for Strategic and International Studies (CSIS), the RAND Corporation and U.S. government circles, make the option of prolonged ground war today a strategic gamble that shrinks Washington's maneuvering room against its major competitors and weakens deterrence in Asia and Europe. With the shift in national defense doctrine from the principle of fighting two simultaneous wars to focusing on competition with China and Russia, the political decision becomes even more complicated: the decision-maker will find himself facing a war-weary public, a hesitant Congress about funding a new adventure, and a military establishment warning of risks to global readiness if force is depleted in the Middle East theater.

From the political perspective, the American domestic mood after Afghanistan and Iraq is no longer receptive to the idea of a major war abroad, especially amid an economy facing inflation

challenges, public debt exceeding 34 trillion dollars, and the administration's need to direct resources toward rebuilding domestic infrastructure and confronting competition with China in the Indian and Pacific Oceans. This means that any administration contemplating launching a comprehensive war in the Middle East will face two obstacles: shortage of military and logistical readiness, and absence of popular and congressional cover for such an option. Based on this, any potential American intervention becomes closer to limited strikes or working through proxies, rather than direct ground engagement, which experience has proven to be a costly strategic drain. Such options cannot abort the emergence of a state, if the Islamic State uses its strengths, which we will refer to later, inshaAllah, in response to that.

List of the most important research references on the impact of a third world war in the Middle East on the capability of the U.S. Army, combining academic sources, think-tank reports, and government statistics:

### **Major Academic Studies and Research Projects:**

**Brown University – Costs of War Project, Watson Institute for International & Public Affairs.** Comprehensive estimates of the costs of post-9/11 wars within Iraq, Afghanistan, Pakistan and Syria, including direct expenditures, veterans' care, and future debt interest. <https://watson.brown.edu/costsofwar>

**Congressional Research Service (CRS) – The Cost of Iraq, Afghanistan, and Other Global War on Terror Operations Since 9/11.** Periodic reports explaining annual expenditures, their impact on the budget, and OCO (Overseas Contingency Operations) tables.

## **Strategic Studies Centers:**

**CSIS (Center for Strategic and International Studies).** Reports on the impact of ammunition depletion in Ukraine and Gaza on U.S. capability, especially 155 mm munitions and precision systems. <https://www.csis.org>

**IISS (International Institute for Strategic Studies) – The Military Balance.** Annual data on troop size, stockpiles, and military readiness estimates for major countries. <https://www.iiss.org>

**RAND Corporation – Sustaining Army Readiness & Rebuilding Military Readiness after Major Conflicts.** Logistical and financial analyses on how readiness declines during prolonged wars and paths to recovery. <https://www.rand.org>

## **Government Documents and Congressional Testimonies:**

**U.S. Department of Defense – Budget Justification Books.** OCO/Global War on Terrorism sections, including operational costs and replacement (reset) costs. <https://comptroller.defense.gov>

**Testimony of U.S. Army Vice Chief of Staff (2006–2008).** Before the armed services committees in Congress, on the impact of Iraq and Afghanistan on readiness and Army stockpiles.

## **Reliable Analytical Journalistic Reports:**

**Defense News, Breaking Defense, and War on the Rocks.** Analytical articles on U.S. production capacity, ammunition production increase programs, and the effect of supporting Ukraine on strategic stockpiles.

**Reuters / Associated Press Special Reports.** Investigations into U.S. ammunition production lines and the timeline for

reaching production targets, 155 mm, the M142 High Mobility Artillery Rocket System (HIMARS), the Patriot PAC-3 (Patriot Advanced Capability-3) missile interceptor system.

### **Historical Statistics and Economic Comparisons:**

#### **U.S. Bureau of Economic Analysis (BEA) & Congressional Budget Office (CBO)**

- GDP data, military spending ratios to GDP, and its impact on public debt.

#### **Second: The Ability of the Jewish Entity to Wage Comprehensive War Against Syria:**

Since the outbreak of the battle of October 7, the Jewish entity has been engaged in the longest and most violent military confrontation since 1948, placing its army in a state of comprehensive depletion at the human, material, and morale levels. The ground operation in Gaza has cost the army thousands of killed and tens of thousands of wounded, along with unprecedented losses of armored vehicles, including advanced Merkava IV tanks. As for the air force, it has carried out a record number of flights and consumed a large portion of its fleet's service life, especially F-16 and F-35 fighters, requiring costly maintenance and lengthy repairs to restore full readiness.

In addition to direct military losses, the war has caused disruption in the labor market and economy, with sectors such as high-end technology and tourism paralyzed, foreign investments sharply declining, and the budget deficit rising to levels threatening economic stability. Domestically, the war has revealed the depth of political and societal division and resurfaced crises of trust between military and political

leadership, especially after the intelligence and operational failures of October 7.

If it enters a comprehensive war with Syria, the Jewish entity would face the danger of opening multiple fronts in the north and south, while being unable to decisively end the war in Gaza or show any image of victory in it, in addition to threats via precision missiles and drones. This type of war requires rapid mobilization capability and economic capacity to support extended operations, two elements in which the entity is currently suffering a clear decline. Most importantly, the prolongation of the war could accelerate domestic collapse due to popular pressure and ongoing losses, a scenario that research centers within the Jewish entity itself warn against as an existential threat, not merely a security challenge.

In contemporary military estimates, confrontation probabilities are not viewed as immediate decisions but as factors influencing the shaping of defensive and offensive doctrine for any actor. In the current situation, the Jewish entity's decision-making command realizes that the current Syrian leadership tends to avoid direct confrontation, and seeks to improve its position and image on the international stage, which reduces the chances of a large-scale war breaking out in the near term. Therefore, it carries out air strikes and ground incursions feeling safe from punishment. However, any shift in the political landscape, such as the emergence of an Islamic state that considers confrontation a Shariah option, would change deterrence equations and force the Jewish security establishment to incorporate more complex scenarios into its strategic calculations.

For example, IISS Military Balance reports, while not providing precise field numbers, indicate that Syria still possesses hundreds of deployable tanks, such as the T-72, T-62, and T-55 models with varying upgrades of varying degrees, and despite their limited parity with modern “Merkava” tanks of the Jewish entity, the entity’s heavy losses in the Gaza war, including the destruction of hundreds of vehicles and the need to reactivate tanks taken out of service since 2014, plus its contract with Germany for engines for 150 Merkava-4 tanks, reveal a ground capability that needs rebuilding and cannot endure prolonged depletion.

Likewise, the development that has occurred in Syria’s drone arsenal since 2018, with Iranian and Russian support, reflects a shift in deterrence balances. Estimates from some Western research centers place this arsenal today in the range of hundreds of drones of various categories, including dozens of long-range suicide drones theoretically capable of reaching the depth of the occupied territories in Palestine, with the remainder for reconnaissance and short-range attacks. Even if this stockpile is limited, it is sufficient to impose complex challenges on the air-defense and radar systems of the Jewish entity that have been exhausted by the two-year war.

As for human forces, the existence of a fighting force estimated at around one million ideologically mobilized and trained personnel, who have gained extensive field experience from the Syrian civil war, opens the door to ground scenarios that must be included in the estimates of the Jewish entity.

**Among these scenarios** are multi-axis attacks across the Golan and Shebaa Farms or Syrian–Lebanese contact points, supported by fire saturation and missile strikes, drone strikes to



disrupt early warning systems, or limited operations that exploit weather conditions that reduce the effectiveness of air reconnaissance. Success factors here do not depend solely on equipment and numbers but on the element of surprise, operational deception, the ability to disperse the efforts of the Jewish entity across multiple fronts, and flexible command capable of managing large operations in a complex combat environment. In the final analysis, these scenarios constitute an estimative framework that imposes itself on any Jewish military planning if the Syrian political context changes, especially given the human and logistical exhaustion the Jewish army is experiencing after the Gaza war and its extreme sensitivity toward opening wide ground fronts in the north.

However, what has preceded is only within the framework of material power balances calculated in numbers and tables, whereas what this exceptional study will reveal is a profound presentation of enormous strategic capabilities possessed by the Islamic State, capabilities sufficient to make enemies recalculate a thousand times, and multiply many times over their dread of embarking on war with it, for they see before them a combination of solid pillars on which the strength of the Islamic State rests, turning the idea of confrontation into an adventure fraught with existential risks.

Consequently, it becomes clear to every person of vision/wisdom that the Sharī ruling on the existence of capability, upon which the greatest decisions are built, from declaring the Islamic State to establishing Sharia of Allah ﷻ, is not derived from a hasty calculation of material power balances alone, nor from an isolated individual's view of himself, comparing the state's capabilities and capacity to that view, but from a broad strategic vision that encompasses present elements of strength, explores

ways to maximize them by mobilizing the Ummah, awakening its masses, mobilizing its latent energies, and tightly managing its resources, while estimating the probabilities and their outcomes. When the Ummah unifies its ranks, extends its authority, invests the resources of strength and deterrent capabilities that Allah ﷻ has bestowed upon it, seeks help from its Lord ﷻ, and places its reliance (tawwakul) in Him ﷻ, it becomes capable of imposing a deterrent equation, breaking the will of the aggressors, and establishing the pillars of the state on a foundation of strength, dignity, and empowerment.

### **Third: The Anticipated War is not a Walk in the Park that will Take Hours to Resolve!**

Thus, the Syrian revolution continued to fight the conflict on the ground against Iran and its allies from 2011 until September 30, 2015, and although Russian intervention changed the air power balance, it did not produce swift decision. Instead, the country entered a prolonged multi-front war of attrition that required years of intensive bombardment, ground assaults led by regime forces and Iranian, Iraqi, and “Hezbollah” militias, and extensive intelligence and logistical support, yet without the ability to end the revolution/opposition with a lightning strike. The complex nature of the conflict, multiple fronts, dense urban environment, interweaving of international and regional actors, made the time, human, and material costs very high and kept large opposition pockets in existence for years relying on local capabilities and limited supply networks despite repeated campaigns. International Crisis Group (ICG) and Council on Foreign Relations (CFR) reports document the prolonged duration, complexity, and continuation of the conflict as a proxy international war.

Despite the heavy Russian air cover, with thousands of sorties, decisive operations still required prolonged sieges, forced evacuation agreements, and back-and-forth battles, as made clear in Aleppo 2016, Ghouta and Daraa 2018, then Idlib. RAND Corporation and the Central of Naval Analyses (CAN) studies show the intensity of air sorties, and the extensive reliance on unguided munitions, increasing the need to repeat strikes over months and even years.

### **Russian Aerial Intensity... Without Swift Decision:**

**Thousands of sorties:** A CNA report estimates that Russian forces conducted approximately 6,500 sorties in just 60 days, 24 December 2015–22 February 2016, averaging 107 sorties/ per day, with high rates continuing later, such as 70 sorties per day on Aleppo in August 2016, illustrating the long duration of operations required to subdue a single urban front.

**Force size:** Military estimates show that Russian deployment mostly remained in the range of 30–50 fighter aircraft and 16–40 helicopters, sufficient to change the local balance of power but not for immediate decision at the countrywide level, explaining Moscow’s reliance on successive campaigns, sieges, and evacuation agreements.

### **Ground Structure Supported by Iran and Cross-Border Militias... Yet the Fighting was Prolonged**

**Iranian forces and foreign militias:** The Center for Strategic and International Studies (CSIS) estimated around 2,500 Iranian personnel on the ground, both Revolutionary Guards and regular forces, and 8,000–12,000 foreign Shia fighters, including Afghans and Iraqis, organized through the Quds Force and support networks. Likewise, Hezbollah played a major assault force role.

This qualitative size did not produce lightning decision but prolonged campaigns.

Iraqi militias allied with Iran, such as the Harakat al-Nujaba, fought in Syria as part of the Axis of Resistance, reflecting the internationalization of the theater and confirming that the fall of opposition areas required the accumulation of cross-border forces.

**Allied losses:** the Syrian Observatory For Human Rights (SOHR) documented 1,139–1,1736 “Hezbollah” fighters killed through 2023, figures reflecting the intensity and duration of fighting despite Russian air cover. Journalistic reports also pointed to the fall of prominent Iranian commanders.

### **Mutual Attrition and Symbolic Losses for Russia show the Stubbornness of the Battlefield**

A Russian Su-24 was shot down by Turkey, in November 2015, and a Su-25 over Idlib (February 2018). An Il-20 reconnaissance plane was also shot down by Syrian air defense fire, in September 2018. These incidents are not militarily decisive, but they demonstrate the danger of the operational environment and the difficulty of achieving a quick resolution.

### **Enormous Humanitarian Impact without Immediate End to the Conflict**

**Massive displacement:** More than 14 million Syrians have been forced to flee since 2011, with over 7.4 million remaining internally displaced through 2025, an indication of the war’s length and multiple waves of operations instead of a “lightning war (blitzkrieg).”

### **Operational Implications in Favor of the Argument “No Lightning War against an Emerging State with Popular Support”**

Air power alone does not resolve quickly in a dense urban environment with fragmented fronts; even with thousands of Russian sorties, each opposition enclave required months and years of siege and assault, meaning that limited air strikes will not bring down an established entity.

The decisive victory required a massive ground presence of organized militias with Iranian support, yet large pockets remained steadfast in areas in the north under Turkish protection, proving that popular mobilization and accumulated combat experience made rapid subjugation unlikely.

The prolonged attrition raised costs on the intervening forces, with symbolic human losses for Russia, major losses for Iran and Hezbollah, without translating into a lightning decisive victory, but into successive stages of advance, agreements, and setbacks.

**Strategic Bottom Line:** If preventing an armed revolution from establishing its presence required a multi-country, multi-militia, air-ground alliance over years, then a lightning war against an emerging state with societal cohesion and combat experience will be harder and far more costly. It will not be decided by limited bombardment or rapid landing of boots on ground. When we consider the enormous difference between a revolution composed of armed groups and a state that has an army supported by those same armed groups, this makes the adventure of war against it even more difficult. Time is sufficient to grant the emerging Islamic State the ability to expand, spread, and activate the necessary plans to foil the schemes to foil it.

**The Conclusion of the Comparative Argument:** The Syrian theatre practically demonstrates that large-scale foreign intervention does not produce a “war picnic,” even with a sustained Russian air force, ground assault forces from Iran, Iraqi

militias and “Hezbollah”, and an international intelligence umbrella. Subduing the opposition pockets took years of attrition, and no quick resolution was achieved. Therefore, any lightning war against an emerging state enjoying social cohesion and combat experience is likely, according to the Syrian experience to turn into a prolonged, high-cost conflict with uncertain outcome, not limited bombardment that topples the project in days. Neither America in its current state of exhaustion from the wars of Afghanistan and Iraq and depletion in Gaza and Ukraine, nor Russia, especially after its exhaustion in the Ukraine war, nor the Jewish entity, especially after its exhaustion in the Gaza war, are capable of plunging into such a war, as we have previously proven through precise analysis and figures.

Most important references used in this summary: RAND and CNA reports on the Russian air campaign; International Crisis Group and CFR analyses on the nature of the prolonged conflict; CSIS estimates on the size of Iranian forces and foreign militias; SOHR/SNHR documentation of casualties; and UN data on displacement and the humanitarian catastrophe.

**Brief summary of Joseph S. Nye Jr’s view: Hard power versus soft power in an era of difficulty in achieving decision:**

In his book, “Soft Power: The Means to Success in World Politics,” Joseph S. Nye Jr. defines soft power in the following terms “it is also important to set the agenda and attract others in world politics, and not only to force them to change by threatening military force or economic sanctions. This soft power, getting others to want the outcomes that you want, co-opts people rather than coerces them. Soft power rests on the ability to shape the preferences of others,” and its sources are the attractiveness of culture, values, and the legitimacy of domestic

and foreign policy. When policy appears legitimate, soft power expands and reliance on coercion decreases.

In contrast, hard power rests on coercion through military and economic capabilities, as Nye states, “Everyone is familiar with hard power. We know that military and economic might often get others to change their position. Hard power can rest on inducements (“carrots”) or threats (“sticks”).”

Nye believes that the smart combination of the two types, smart power, is most suitable for managing interests in a world where the effectiveness of rapid military decision is declining, stating, “Smart power means learning better how to combine our hard and soft power.”

### **Why do non-military actors gain an advantage over direct military actors in modern conflicts?**

Lessons from Afghanistan and Iraq clarified that direct wars are costly, prolonged, and politically indecisive, prompting Western decision-makers to rehabilitate soft power and indirect influence tools after 2004.

The “non-combat” costs of wars, including legal and moral obligations, from international humanitarian law and public opinion accountability, and waves of refugees crossing borders, raise the price of direct intervention and create strong incentives to avoid it.

### **How this appears in practice, brief examples include,**

**Algeria (1990s):** After canceling the electoral process, Western powers conspired with the army to plunge the country into a bloody civil war, and external powers turned to betting on internal dynamics rather than direct military intervention, a model of preferring indirect tools in an environment fertile for

ignition. The principle for us Muslims is that we should not always be in the position of the acted-upon, saying that if we declare a state they will ignite civil war among us, especially with the advanced awareness in the Ummah after three decades since the Algerian model.

**Iraq (1990s):** A harsh economic embargo was imposed and ended with the Oil-for-Food Programme (OFFP) (1996), widely criticized for its humanitarian consequences, an economic coercive tool classified as non-military hard power, accompanied by soft narratives to justify it internationally.

**Syria and Europe 2015:** The West avoided sending large ground armies, relying instead on sanctions, support through intermediaries, and management of mass refugee consequences, a mix of indirect hard tools, economic and security, and soft tools, building legitimacy and narratives.

**Practical Conclusion:** When rapid decision is impossible and occupation or direct intervention becomes costly, the decision balance, according to Nye, shifts from military coercion to a composite package of tools: economic coercion and diplomatic pressure, non-military (hard), and attracting, legitimacy and narratives (soft), which is “smart power” that achieves policy goals at lower cost and over longer time, without waging a politically and ethically costly lightning war.

Therefore, it is most likely that states will not resort to the option of war against the emerging Islamic State but rather to the option of economic siege.

[To be continued]



# The Danger of Siding with Oppressors

(Translated)

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Allah ﷻ said, **﴿وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَمَا تَمَسَّكُمْ النَّارُ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾** “**And do not incline toward those who oppress, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.**” [TMQ Surah Hud:113]. This verse should make one pause and awaken the senses of every intelligent person... Before pondering this noble verse and reflecting upon it, it is necessary to examine the meanings of incline, inclining and inclination linguistically.

If we consult Arabic dictionaries, we find that “rukun” means tendency and inaction. Al-Zamakhshari understood “rukun” here to mean «الميلُ اليسيرُ» “a facilitating tendency.” Al-Qurtubi said, «الرُّكُونُ حَقِيقَتُهُ الْاِسْتِنَادُ وَالْاِعْتِمَادُ، وَالسُّكُونُ إِلَى الشَّيْءِ وَالرِّضَى بِهِ» “The literal meaning of “rukun” is leaning and relying, and inaction and content with something.” Qatadah said, «معناه لا تَوَدُّوْهُمْ وَلَا تُطِيعُوْهُمْ» “Its meaning is: Do not befriend them, nor obey them.” Ibn Jurayj said, «لا تَمِيلُوا إِلَيْهِمْ» “Do not tend towards them.” Abu al-'Aliyah said, «لا تَرْضُوا أَعْمَالَهُمْ» “Do not approve of their actions.” All these interpretations are similar. Ibn Zayd said, «الرُّكُونُ هُنَا «الإِدْهَانُ» “Rukun here means flattery.”

Linguists have interpreted “inclination” as simply leaning towards and being at ease with something. Al-Qurtubi stated that the true meaning of inclination in the language is relying on, depending on, being at ease with, and being content with something.

Perhaps it is derived from the word “corner,” which is the support of every building. Allah ﷻ said, ﴿أَوْءَاوِيَ إِلَىٰ رُكْنٍ شَدِيدٍ﴾ **“Or take refuge in a strong support (rukun)”** [TMQ Surah Hud:80]. The Noble Qur’an used the word “corner,” which is the absolute inclination, from which it is understood, *min baab ul oola* (for greater reason, or a fortiori), to prohibit supporting and assisting the people of oppression. The expression “inclination” carries a more profound meaning regarding the intent of this prohibition, as in the words of Allah ﷻ when He ﷻ said, ﴿إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنْصَابُ وَالأَزْلامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ﴾ **“Indeed, intoxicants, gambling, idols, and divining arrows are but defilement from the work of Satan, so avoid them.”** [TMQ Surah Al-Ma’idah: 90]. The expression “avoidance” is more emphatic than the expression “Do not drink intoxicants, nor engage in gambling.”

So, inclination includes, «الميلَ والسكونَ والاطمئنانَ والاعتمادَ» “tendency, inaction, reassurance, and dependence,” because being still towards something and being steadfast with it is included in the meaning of strength. The language encompasses gradual meanings of reliance, starting from tendency to inaction, then to reassurance, then to dependence, and some of these meanings lead to others. It is not hidden that oppression is not of one degree, but instead it has types and degrees. So, if we know

that oppression has types and degrees, then it is appropriate that the prohibition against inclination towards it, in the verse, also be of types and degrees, and that the meaning of inclination encompasses all of that and includes it, with what this word has stored of meanings.

The opposite of inclination, as Imam al-Razi mentioned in his commentary, is «التُّفُورُ» “aversion” to those who commit oppression. Therefore, the meanings of the verb “to incline” (tarakana) do not deviate from actions of the heart, and actions of the limbs. The heart-related actions include inclination, love, and approval, while the limb-related actions include inaction, participation in embellishing oppression, and flattering the oppressors through visits, companionship, sitting with them, speaking highly of them, and relying on them. The lowest level of inclination towards the oppressor is failing to prevent him from oppressing others, while the highest level is embellishing this oppression for him and for others.

We must pause and reflect upon this noble verse:

1. Allah’s saying, ﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا﴾ **“And do not incline toward those who have wronged.”** [TMQ Surah Hud:113] is a prohibition that has not been repeated in the Noble Qur’an, and this verse from Surah Hud is unique to it, which included the stories of seven peoples who are united by their description of oppression and tyranny, in more than one place in the Book of Allah ﷻ. The prohibition against inclining toward those who have wronged came at the end of Surah Hud, after reviewing all the scenarios of oppression and tyranny in the Surah, with the

difference in the structure of power and the structure of despotism related to each people.

The prohibited inclination towards oppression includes being pleased with the actions of the oppressors, or embellishing and beautifying their ways in the eyes of others, and participating with them in any of their transgressions and prohibitions. Al-Hasan al-Basri said regarding this noble verse, « جعلَ اللهُ الدِّينَ بينَ ﴿وَلَا تَطْغَوْا﴾، ﴿وَلَا تَرْكَبُوا﴾ » لاءَيْن: “Allah has placed Deen between two prohibitions, **“And do not be tyrants”** [TMQ Surah Taha: 81] and **“And do not incline towards oppression.”** [TMQ Surah Hud:113]. Thus, al-Hasan summarized the entirety of Deen in two points: the prohibition of transgression and the prohibition of inclining towards the oppressors. This indicates the importance of avoiding inclination towards the oppressors, because it weakens the Deen and diminishes its standing.

2- Tyranny and inclination towards the oppressors harms society and the state, not individuals. The danger of inclination to the oppressors is particularly severe when it is practiced collectively, through the general submission of the citizens to the oppressor. We note in the verse that the prohibition of oppression, in general, came in the plural form, and the prohibition of inclination to the oppressors came in the plural form, not the singular, which indicates the danger of inclination to the oppressors. Wherever tyranny exists in any society, there is a faction of people who incline towards the oppressors, in whom true righteousness cannot be achieved because of this inclination.

3- Inclination is often the easiest negative reaction to oppression, whether in feeling or in action, by not taking any action that indicates aversion to those who have oppressed. However, mere inaction, not support or tendency, only inaction towards those who have wronged, is prohibited. As for why the expression, «الذين ظلموا» “those who have oppressed” was used, not «الظالمين» “the oppressors,” this means that the prohibition in the verse, with which it begins, addresses the degradation of the desires to “those who have oppressed,” and the attachment to them, and their companionship and sitting with them, and visiting them, and flattering them, and being satisfied with their actions, and imitating them, and dressing in their attire, and gazing in fascination at their adornment, and mentioning them in a way that glorifies them.

Imam Al-Alusi says regarding this verse, «ذهب أكثر المفسرين، قالوا: وإذا كان حال الميل في الجملة إلى من وجد منه ظلم ما في الإفضاء إلى مساس Most commentators have said: If the general tendency is towards those who have committed some oppression, leading to people being touched by fire, then what do you think of those who are completely tending towards those firmly rooted in oppression?!” The wording is general, encompassing every oppressor, whether believer or disbeliever. Al-Qurtubi considered it more likely that the verse refers to all oppressors in general. Abdullah Ibn Abbas (ra) said regarding this, «إنه ينطبق على العموم بلا أي فرق بين مسلم أو غير مسلم، لأن العبرة بعموم اللفظ لا بخصوص السبب» “It applies generally without any distinction between Muslim and non-Muslim, because the lesson is in the generality of the wording, not the

specificity of the reason of revelation.” Imam Al-Shawkani, may Allah have mercy on him, said, «الظاهر من الآية العموم، ولو فُرضَ أنَّ» “The apparent meaning of the verse is generality, and even if it were assumed that the reason for its revelation was the mushrikoon, the consideration would be in the generality of the wording, not the specificity of the reason of revelation.”

4- The noble verse established two consequences of inclination to those who have oppressed: The first is worldly, which is the lack of nasr (support for victory) and help from Allah ﷻ. The second is the punishment of Hellfire in the Hereafter.

These two conclusions are derived from the verse, ﴿فَتَمَسَّكُمْ﴾ **“Then the Fire will touch you, and you will have no protectors besides Allah, nor will you be helped.”** [TMQ Surah Hud:113]. It is as if He ﷻ is saying to us: If you are content with the path of the oppressors, follow in their footsteps, and support them in their falsehood, the Fire of Hell will touch you in the Hereafter, and Allah ﷻ will not help you in this world. Instead, He will abandon you, empower your enemy against you, and forsake you. This is the state of the jamaah (community) of Muslims today. When you align yourselves with an oppressor, you are in fact opposing the way of Allah ﷻ. Therefore, Allah ﷻ will forsake you, and no one will help you, for there is no protector or helper except Allah ﷻ.

The punishment for mere inclination towards those who have oppressed is, ﴿فَتَمَسَّكُمْ النَّارُ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾ **“Then the Fire will touch you, and you will have no protectors besides Allah, nor will you be helped.”** Here I quote

«قوله، ﴿فَتَمَسَّكُمْ النَّارُ﴾ بسببِ الرُّكُونِ، وإليه، وفيه إشارةٌ إلى أَنَّ الظلمةَ أهلُ النارِ أو كالنارِ، ومصاحبةُ النارِ توجبُ لا محالةً «His saying, “**Then the Fire will touch you**” is due to inclination to them, and in it is an indication that the oppressors are the people of the Fire or are like the Fire, and associating with the Fire inevitably entails being touched by the Fire.”

There is another subtle point that Al-Mawardi alluded to when he said, «فیتعدى إليكم ظلّمهم كما تتعدى النارُ إلى إحراقِ ما جاورها، «Their oppression will extend to you as fire extends to burn what is around it, and the mention of fire in this way is a metaphor and simile.” And in Allah’s saying, ﴿وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾ “**And you have no protectors besides Allah, nor will you be helped**” is evidence of the great sin of inclination to those who have oppressed, for whoever takes them as a support to which he resorts and on which he relies and in whose shade he rests, they will not be protectors or helpers for you to stand between you and the punishment of Allah ﷻ after you have accepted them as protectors and helpers in this worldly life, and you have become deprived of the protection and help of Allah ﷻ through them.

4- The scourge of this world is inclining towards oppressors, for inclining towards them only encourages them to persist in their oppression and spread it. Inclining towards oppressors, especially by ulema, is extremely dangerous and its evil is widespread. It begins with approaching them initially, and then many of these ulema soon come to consider their words permissible, accept their justifications for their actions, and are even deceived by their words. Then they become complacent in

accepting their gifts and favors, and their tongues fall silent. Their approach transforms from an approach for the sake of Allah ﷻ and seeking His pleasure into an approach driven by self-interest and inclination towards them and their worldly luxury and oppression of people.

There is no protection from that except piety towards Allah ﷻ, sincerity in doing work for His sake, feeling His awe and greatness, and standing before Him.

This Imam al-Zuhri, despite his high standing in knowledge, came to associate with the rulers. During this association, a sincere brother advised him of danger to his Deen. So, he wrote to him, admonishing and reminding him, عافانا الله وإياك أبا بكرٍ من الفتن، فقد أصبحت بحالٍ ينبغي لمن عرفك أن يدعوك الله ويرحمك، أصبحت شيخًا كبيرًا وقد أثقلتك نعم الله بما فهمك الله من كتابه، وعلمك من سنة نبيه، وليس كذلك أخذ الله الميثاق على العلماء، قال الله سبحانه: ﴿لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا 187 May Allah ﷻ protect us and you, Abu Bakr, from trials. You have reached a state where whoever knows you should pray for you and ask Allah ﷻ to have mercy on you. You have become an old man, and Allah's blessings have weighed heavily upon you because of what He has granted you of His Book and taught you of the Sunnah of His Prophet ﷺ. This is not how Allah ﷻ took the covenant from the ulema. Allah ﷻ said, 'You must make it clear to the people and not conceal it' [TMQ Surah Aal-i Imran:187]."

He then said, واعلم أن أيسر ما ارتكبت، وأخف ما احتملت: أنك آنت، وحشة الظالم، وسهلت سبيل الغي بدنوك ممن لم يؤد حقًا، ولم يترك باطلاً، حين أدناك اتخذوك قُطبًا، تدور عليك رحي باطلهم، وجسرًا يعبرون عليك إلى بلائهم، وسلمًا يصعدون فيك إلى ضلالهم، يدخلون الشك بك على العلماء، ويقتادون بك



قلوبَ الجهلاء، فما أيسرَ ما عمروا لك في جنبٍ ما خرّبوا عليك، وما أكثرَ ما أخذوا منك في جنبٍ ما أفسدوا عليك من دينك، فما يُؤمّنك أن تكونَ ممّن قال اللهُ فيهم: ﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ﴾ “Know that the least of what you have committed, and the lightest of what you have borne, is that you have comforted the oppressor and facilitated the path of error by your closeness to those who neither fulfilled the truth nor abandoned falsehood. When they drew you near, they made you a central figure, the millstone of their falsehood grinding around you, a bridge they crossed to reach their calamity, a ladder they climbed to ascend to their misguidance. They instilled doubt in the minds of ulema through you, and they led the hearts of the ignorant astray through you. How little they built for you, compared to what they destroyed! How much they took from you compared to what they corrupted of your Deen! What makes you certain that you are not among those of whom Allah ﷻ said, **“Then there came after them a generation who neglected Salah and followed their desires; so they will meet the punishment of destruction.”** [TMQ Surah Maryam:59]?”

He then said, فَإِنَّكَ تُعَامِلُ مَنْ لَا يَجْهَلُ، وَيَحْفَظُ عَلَيْكَ مَنْ لَا يَغْفُلُ، فداوِ دِيْنَكَ، فقد دخله سقمٌ، وهيئِ زادَكَ فقد حضرَ السفرُ البعيدُ، وما يخفى على اللهِ من شيءٍ في الأرضِ ولا في السماءِ، والسلام “You deal with one who is not ignorant, and He ﷻ Who protects you is not negligent. So treat your Deen, for it has become sick, and prepare your provisions, for the long journey has arrived. Nothing is hidden from Allah ﷻ on earth or in heaven. And Salaams.”

It is narrated that a man came to Imam Ahmad ibn Hanbal and said, يا إمامُ أنا أعملُ حياطةً عند حكامٍ ظلمةٍ، فهل ينطبقُ عليّ قوله تعالى: .

﴿وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ﴾؟ “O Imam, I work as a tailor for oppressive rulers. Does the Almighty’s saying apply to me: ‘And do not incline toward those who do wrong, lest you be touched by the Fire’?”

Imam Ahmad said, «بل أنت من الذين ظلموا، أما الذي يبيعك الخيط فهو «من الذين ركنوا إلى الذين ظلموا» “Instead, you are among those who have oppressed others, while the one who sells you the thread is among those who have inclined to the oppressors.”

If we apply Imam Ahmad’s standard to those who defend the oppressors, conceal their oppression, justify their actions, pity them, or support them in some of their oppression, which group do they belong to? Especially when we consider the rest of the verse, ﴿وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ﴾ “**And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.**” So, O you who incline toward the oppressors, support them, and justify their crimes! Do you not know that you are partners with them in their crime?! And you draw closer to be among those who sold their Deen for the worldly gain of others!

Isn’t it time for you to reconsider your stance towards the tyrants and oppressive criminals after all this bloodshed and destruction in Gaza and other Muslim countries, and the crimes and corruption that these oppressors are committing on earth?!

# Prerequisites for Political Understanding and Policymaking Part Six

(Translated)

<https://www.alwaie.org/archives/article/20076>

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## **Alliances and Blocs**

Studying alliances and blocs is essential for politicians and policymakers, given that alliances and blocs facilitate military and economic dominance and lead the world to widespread wars, such as the World Wars, which nearly annihilated humanity. Alliances and blocs are among the methods states employ to consolidate their military or economic power, giving the alliance or bloc greater weight than a single state on the international stage. Consequently, any member of an alliance carries the weight of the alliance within its area of expertise, not just the weight of their own country. This makes the alliance's influence on international relations evident, and consequently, the influence of the constituent states, particularly the state that formulates and leads the alliance's policies.

An alliance is a contractual relationship between two or more states, whose members agree to assist one another in the event of aggression or war. When we use the term "alliance," we are referring to military alliances. The motives for forming alliances are numerous, although self-interest is the most prominent. An ideological motive may also underlie an alliance, such as the Holy

Alliance, also known as Grand Alliance, through which Russia, Prussia, and Austria agreed in 1815 to establish a bond between European states based on the teachings of Christianity, with the signatories considered divinely mandated to defend peace and order. An alliance may also be based on pragmatic interests, such as the League of the Three Emperors, or Union of the Three Emperors, in 1873, where the emperors of Germany, Russia, and Austro-Hungary formed a pact for mutual defense in the event of war against any of their empires. Another example is NATO, a mutual defense alliance established in 1949 to counter the Soviet Union, which in turn established the Warsaw Pact in 1955.

An international bloc, on the other hand, is an agreement between a group of states to adopt common political or economic policies and related measures. Political blocs, economic blocs, and political-economic blocs have emerged globally. In the last century, the world was divided into two main political blocs: the Eastern Bloc, or Soviet Bloc, and the Western Bloc, or Free Bloc. The Eastern Bloc united around the Soviet Union, while the Western Bloc united around the United States, in the context of the conflict between the West and the Soviet Union.

Similarly, the Non-Aligned Movement was established, its foundations laid at the Bandung Conference in Indonesia in 1955. Its founders included Jawaharlal Nehru, Gamal Abdel Nasser, and Josip Tito. The movement adopted a position of “positive neutrality,” and it was clear that this bloc was aligned with the Western bloc during its conflict with the Soviet Union. Among the political-economic blocs was the European Economic Community (EEC), established as a result of the Rome Conference in 1957.

Its objective was to achieve economic integration through the creation of a European Common Market and a customs union

among its six member states: Belgium, France, Italy, West Germany, Luxembourg, and the Netherlands. The European Union was then established following the Maastricht Treaty in 1991. It adopted a single currency, although some member states retained their original currencies. While the EU has political roles, its most prominent function is economic, as monetary policy has been unified but tax policy has not, making it a political and economic union where the economic aspect is paramount. Among the most important political and economic blocs is the Group of Seven (G7), established in 1973 by the United States, the United Kingdom, Germany, France, Italy, Japan, and Canada. The G7's objective was to discuss and coordinate positions on major issues in the areas of security, trade, the economy, and climate change. An example of an economic bloc is the BRIC group, which was launched after a series of diplomatic meetings culminating in a summit in Yekaterinburg, Russia, in 2008. The group initially comprised Brazil, Russia, India, and China, and later expanded in 2010 with the addition of South Africa, thus becoming known as BRICS. The group's stated purpose was to counter the unipolarity of global finance and to establish a new financial architecture. This led to the creation of the New Development Bank, headquartered in Shanghai, and the establishment of emergency reserve arrangements to protect against global liquidity pressures. In 2015, BRICS countries began discussions to create an alternative payment system to SWIFT, aiming to ensure their independence from the West in the payment system.

Alongside alliances and blocs are conferences and forums. We have already touched upon international conferences in the examples that explored international law and the international situation. International conferences have been foundational in

establishing alliances, international law, and common policies. Among the most prominent conferences are the Bretton Woods Conference of 1944, which established the dollar as the world's primary currency, and the Treaty of Westphalia in 1648, which laid the groundwork for a unified European stance against the Islamic state. Forums, on the other hand, serve as venues for political and economic leaders and thinkers to convene and discuss major global issues. One of the most prominent global forums is the World Economic Forum (WEC), held annually in Davos. This forum brings together the world's leading capitalists, major corporations, thinkers, and politicians to discuss the most significant trends related to major global issues.

Alliances and blocs are dangerous, as they plunge the world into the crucible of major wars. Military alliances were responsible for two major wars that claimed the lives of tens of millions. Britain, which ignited both world wars, could not have waged them alone, so it formed alliances, resulting in widespread destruction.

Policymakers must cultivate global public opinion against the idea of alliances to prevent major wars that decimate human life. Only then will smaller wars between any two countries become acceptable in achieving sovereignty or pursuing any interest, as the impact of such wars remains limited in terms of human losses.

Furthermore, politicians must not overlook blocs, forums, and their meetings, as these are important forums where many global issues are discussed, economic and political, and the leaders of the world's influential countries broadcast their point of view on those issues. This draws the attention of the observer to linking the events related to a particular issue with the point of

view of the influential countries on the particular issue. This makes the observer not drift with the details of the events towards partial understandings that have no relation to the overall picture.

### **Political Awareness**

It is not enough for someone working towards revival to be adept at political analysis. Analysis is not an end in itself. If one were to limit oneself to it, the individual working towards revival would be unable to achieve their goals, or benefit from their political understanding, remaining merely a theoretical political analyst, with no impact on the revival process. In order for someone working towards revival to be able to truly revive the Ummah, they must possess political awareness. Political awareness is not the same as awareness of the international situation or awareness of current events. Instead, political awareness means awareness of one's own affairs; it is the individual's ability to manage their own affairs, and consequently, to view the world from a unique perspective.

The link between managing one's own affairs and viewing the world from a unique perspective is that when a person manages their own affairs, they must consider those who influence them, understand the extent of their influence, recognize their methods of exerting it, and identify the dangers posed by those who influence them. This allows them to take measures and formulate policies to mitigate these dangers, thwart those who seek to influence them, and even extend their influence over others.

The perspective from which one views the world can be a set of values or principles, or it can be an ideology. If one's worldview is based on nationalism or patriotism, one's understanding of the world will be narrow. If it is based on values





raising public awareness against the project, organizing demonstrations, distributing leaflets, posting flyers, encouraging people to sign petitions against it, or engaging with those in power to enlighten them about the project, its dangers, and the fact that the solution lies within their grasp if they so desire, are determined, and place their tawwakul (reliance) upon Allah ﷻ.

The unique perspective from which a Muslim working towards revival views the situation compels him to first influence his Ummah, so that it adopts his principles as its own, thus liberating itself from the yoke of the disbelieving colonialist. This will enable it to establish a firmly rooted and powerful state that influences the world, carrying Islam as a system of guidance and light to all humanity.

The unique perspective from which a Muslim views his country enables him to perceive the plots of the disbelievers. He wages war here and makes treaties there, fighting only in the cause of Allah ﷻ. His limited resources do not drive him to adopt a colonial mindset for acquiring wealth or to disobey Islamic Shariah. Allah ﷻ says, **﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا** **الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ ۗ** **”O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Harām after this, their [final] year. And if you fear privation, Allāh will enrich you from His bounty if He wills. Indeed, Allāh is Knowing and Wise”** [TMQ At-Taubah 9:28]. Conversely, this leads him to consider the entire world, devising policies that facilitate his conquest of countries to rule them according to Islam. He sends merchants here carrying the Risaalah message of Islam, directs media there to spread the message of Islam, supports Muslim groups in warring states to keep them preoccupied, and sends his army there to complete the conquest.

Therefore, limiting one's focus to the local sphere, even from a narrow perspective, is not political awareness. Instead, it is a failure in political awareness and a failure in working towards revival. Those working for the revival of their Ummah must consider the nations and states that influence it, approaching this from a specific perspective.

It is not enough for an Ummah to have politically aware individuals, for this alone does not protect the Ummah from the machinations of its enemies, no matter how numerous the aware may be. Instead, every effort must be made to cultivate political awareness within the Ummah as a whole, even if this cannot be achieved in every single individual.

Furthermore, it is crucial to strongly caution against allowing emotions to cloud one's judgment when interpreting politics and international affairs, and consequently, the actions that follow. Succumbing to emotion, preconceived notions, or biased interpretations based on personal, partisan, or ideological leanings leads to misinterpretation, and ultimately renders the actions resulting from such misinterpretation futile.

### **Policy Formulation**

A politically aware individual must adopt plans and methods to achieve their perceived goals. If this politically aware individual is responsible for the affairs of Muslims and steers the course of the Islamic state, then policy formulation in terms of objectives, the means to achieve those objectives, and the methods employed to reach those objectives becomes essential and crucial. In today's world, with all its advancements and globalization, it has become difficult, indeed dangerous, to improvise policies aimed at achieving objectives. Therefore,

policy formulation has become an art that requires careful consideration.

The principle of causality (sababiyah) applies to policy formulation. Policies are formulated to achieve objectives, and achieving objectives requires first defining the objective clearly and distinctly, not merely as a general title. Once the objective is defined, the means to achieve it are examined. When these means are clearly defined, the methods to reach these objectives, based on their underlying causes, are considered. Finally, the objective must be carefully considered throughout the application of these methods until it is achieved.

Once a goal is firmly established in the mind, action is taken towards it. This action is commensurate with both the goal and the individual working towards it. For example, a person, in their political capacity, sets a goal for themselves, such as striving for rizq (sustenance), and then takes the necessary steps to achieve it. These steps are proportionate to the goal and the individual working towards it. Some people limit their thinking about striving for rizq (sustenance) to simply obtaining basic necessities, while others don't define their needs but simply work for what is available, while others seek becoming wealthy. Those who work for what is available tend to pursue fewer avenues than those who seek becoming wealthy. Similarly, groups formulate their goals. Some aim only to participate in the existing reality, while others seek to transform it into a different one. Each group takes action commensurate with its goal. If someone working towards a goal finds themselves unable to achieve it on their own, they strive to enhance their capabilities until they are commensurate with their objective.

Global parties and states delve deeper into policy-making than individuals or groups with limited vision. This is self-evident, and the reason is that if an individual adopts a method for a specific goal and finds his method ineffective, he will turn his attention away from that method to another, and this turning away from his attention will not cost him much. However, when global parties and states take an action at the party, or state level, and then find that their action is incorrect, their shift to another action takes time. This is like an aircraft carrier that is at sea. If it takes the wrong direction that does not lead to its goal, its captain is forced to turn the rudder in the correct direction, but this change will cost him tens of nautical miles until his ship is righted, due to its size and the strength of its momentum.

Therefore, a state draws up plans and strategies and adopts methods. Plans and strategies are designed to achieve a major goal, which requires a series of smaller objectives and time. Methods, on the other hand, are adopted within the framework of these plans and strategies. Those who formulate plans and strategies outline them as broad outlines, and then, when it comes to implementation, they devise methods that suit the achievement of the goal within the existing circumstances. It is well-known that countries like America develop plans and strategies for a ten-year period. From 2000 to 2010, they were preoccupied with directly engaging in the Middle East and extending their control and influence there, waging the wars in Afghanistan and Iraq and reopening the Palestinian issue. When 2010 arrived and revolutions erupted in Muslim countries, they worked for ten years to suppress them and divert their course. By 2020, they had turned their attention towards China. Plans, once drawn up, are not changed, but methods are adapted to suit the reality and circumstances.

Policymaking among non-Muslims is not bound by principled or ethical constraints, as colonialism has become more prominent than principle in their political actions. In contrast, policymaking among Muslims is constrained by several limitations. The first is that objectives and policies must be based on Islamic Shariah, thus requiring policymakers to be familiar with the relevant jurisprudence. The second limitation is the preservation of the state, its structure, the Ummah, and its Deen from any looming threat. The third limitation is securing the trust and satisfaction of the Muslims. For example, the Prophet ﷺ made a treaty with the Quraysh at Hudaibiyah and did not break it until they did. He had the Battle of Khaybar in mind when he concluded the treaty. Therefore, the Prophet ﷺ did not receive Abu Jandal ibn Suhayl ibn Amr or Abu Basir in Madinah after the treaty was concluded, in adherence to the Islamic legal rulings pertaining to peace treaties. The Prophet ﷺ received divine revelation, and his commands, actions, and words constitute legislation for his Ummah. As for the second restriction, when Abu Bakr (ra) saw that the apostasy movement (Ridda) was not merely an objection to paying Zakat, but rather a threat to the state's existence, he made a firm decision to eradicate this movement from its roots. When the Companions (ra) discussed this with him, he did not accept any of their opinions, but rather he was harsh with them in his response until he carried out his opinion on preserving the state's existence, and this is what happened. The third condition is that if a ruler tells the people everything he knows, whether it pleases them or angers them, he is being naive. Instead, he should use vague language when necessary to secure their trust and satisfaction, and he should adopt policies that do not incite the Muslim community against him. Among the examples of this is what al-Tabari mentioned in

his commentary on Surah al-Munafiqun (The Hypocrites), “Ibn Ubay also said: ‘By Allah, if we return to Madinah, the most honorable will surely expel the most despicable from it. I told you: Do not spend on them. If you leave them, they will find nothing to eat, and they will leave and flee.’ So, Umar ibn al-Khattab (ra) came to the Prophet ﷺ and said: ‘O Messenger of Allah, do you not hear what Ibn Ubay is saying?’ He said, « وما ذاك؟ » **‘What is it?’** So he told him and said: ‘Let me strike his neck, O Messenger of Allah.’ He said, « إذا تَزَعَدُ لَهُ أَنْفٌ كَثِيرَةٌ بِيَثْرِبٍ » **‘Then many noses will tremble for him compassionately in Yathrib.’**” And what Qatadah mentioned about this incident: “Abdullah ibn Abdullah ibn Ubay came to the Messenger of Allah ﷺ and said: ‘O Messenger of Allah, it has reached me...’” You want to kill Abdullah ibn Ubay because of what you have heard about him. If you are going to do so, then order me to do it, and I will bring you his head. By Allah, the Khazraj know that there was no man among them more devoted to his father than I. I fear that you will order someone else to kill him, and I will not be able to bear the thought of seeing Abdullah ibn Ubay's killer walking among the people and then killing him, thus killing a believer for an unbeliever and entering Hellfire. The Messenger of Allah ﷺ said, « بل نرفق به ونحسن صحبته ما بقي معنا » **“Instead, we will treat him kindly and be good to him as long as he remains with us.”** After that day, whenever he did something wrong, his people would be the ones to admonish him, seize him, reprimand him, and threaten him. When the Messenger of Allah ﷺ heard about their behavior, he said to Umar ibn al-Khattab, أما كيف ترى يا عمر، والله لو قتلته يوم أمرتني بقتله لأرعدت له أنف، لو أمرتها اليوم بقتله لقتلته **“What do you think, Umar? By Allah, if I had killed him the day you ordered me to kill him, I would have made noses compassionate for him. However, now, if you ordered me to kill**

**him today, I would kill him.”** Umar replied, “By Allah, I know. The command of the Messenger of Allah ﷺ is more blessed than my own.”

The Prophet ﷺ appeased the group of Ansar when they were upset with him for distributing the spoils of war among the new Muslims, and he did not give them anything from it. Abu Saeed Al-Khudri (ra) narrated, “When the Messenger of Allah ﷺ gave what he gave of those gifts to the Quraysh and the Arab tribes, and there was nothing in the Ansar from it, a group of Ansar was upset with themselves until the talk among them increased until one of them said: The Messenger of Allah ﷺ met his people, and Saad bin Ubadah entered upon him and said: O Messenger of Allah, this group of Ansar was upset with you with themselves for what you did with this booty that you obtained. You divided it among your people and gave great gifts to the Arab tribes, and there was nothing in this for Ansar.”

He ﷺ said, «فَأَيْنَ أَنْتَ مِنْ ذَلِكَ يَا سَعْدُ» **“So where do you stand on this, Sa’d?”** He replied, “O Messenger of Allah, I am but a man from my people, and I have no part in that.” He said, “Then gather your people for me in this enclosure.” So a man from the Muhajireen came, but he left them, and others came, but he turned them away. When they had all gathered, Sa’d came to him and said, “This group of Ansar has gathered for you.” So the Messenger of Allah ﷺ came to them, praised Allah ﷻ and glorified Him as He deserves, then said, يا معشر الأنصارِ ما قاله بلغتنى عنكم ووجدته وجدتموها في أنفسكم ألم تكونوا ضلّالاً فهداكم الله بي وعالته عنكم وأعداء الله فألف بين قلوبكم **“O Ansar, what is this talk I have heard about you, and what resentment do you feel in your hearts? Were you not astray, and Allah ﷻ guided you through me? Were you not poor, and Allah ﷻ enriched you? Were you not enemies, and He ﷻ unified your hearts?”** They said,

“Instead, Allah and His Messenger are more generous and more gracious.” He said, «ألا تجيبوني يا معشر الأنصار» **“Will you not answer me, O Ansar?”** They said, “How can we answer you, O Messenger of Allah? To Allah and His Messenger belong all favor and grace.”

He ﷺ said, فواسيناك، أوجدتكم في أنفسكم يا معشر الأنصار في لعاعة من الدنيا تألفت قوماً ليسلّموا ووكنتكم إلى إسلامكم؟ ألا ترضون يا معشر الأنصار أن يذهب الناس بالشاة والبعير وترجعون برسول الله ﷺ في رحالكم؟ فوالذي نفس محمد بيده إنه لو لا الهجرة لكنتُ امرأً من الأنصار ولو سلك الناس شعباً لسلكتُ **“By Allah, if you wished, you could have said, and you would have been truthful: ‘You came to us as one accused of lying, and we believed you; as a deserter, and we supported you; as an outcast, and we sheltered you; as a needy person, and we comforted you.’ Did you find fault with yourselves, O Ansar, because of some worldly gain that I have used to win over a people to Islam, and entrusted you to your Islam? Are you not satisfied, O Ansar, that the people go with the sheep and the camel, and you return with the Messenger of Allah ﷺ in your homes? By Him in Whose Hand is the soul of Muhammad, were it not for the Hijrah, I would have been a man of the Ansar. If people were to take a path, I would take the path of the Ansar. O Allah, have mercy on the Ansar, the sons of the Ansar, and the sons of the sons of the Ansar.”** The people wept until their beards were wet with tears, and they said, “We are content with the Messenger of Allah ﷺ as our portion and lot.” Then the Messenger of Allah ﷺ departed, and they dispersed [Majma’ al-Zawa’id, al-Haythami].

It is important to note that political situations are volatile, changing with circumstances, actors, and conditions. Therefore, it is not appropriate to always adopt the same policy to achieve a



single goal. A style is not chosen for its own sake, but rather for its potential to achieve the objective.

If the Islamic state is established in a Muslim country and sets its sights on expanding into a neighboring country, it must consider the neighboring country. If it is difficult to sway public opinion in favor of Islam, and the possibility of it becoming a thorn in the side of the state if annexed is high, because of the abundance of groups within it that were established under Western influence, the Islamic State adopts a long-term strategy of supporting and supplying Muslims there, mobilizing the country against its corrupt rulers, and cultivating public opinion to accept the rule of the Islamic State.

Then, the Islamic State expands its influence. However, if the expansion is to a country whose people love Islam and support the Islamic State, the same considerations are not taken into account. Instead, it may lead to direct expansion.

Those who formulate and implement policies must possess willpower, resilience, patience, and emotional control. Indeed, they must suppress their emotions during action. They must cultivate a spiritual atmosphere, be determined to act wisely, rely on Allah ﷻ, and be patient, for Allah ﷻ is with the patient, and Allah ﷻ is with those who are righteous and do good. Allah is the Protector of the believers, the best of protectors and the best of helpers.

# The Noble Companion Utbah Ibn Ghazwan, may Allah ﷻ be pleased with him

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## Ustadh Muhammad Mashur

Among the first forerunners, the name of Utbah ibn Ghazwan, may Allah ﷻ be pleased with him, shines brightly. He was the man who carried the torch of the Dawah in its early days, and he tasted with the Messenger of Allah ﷺ the bitterness of the siege in the valley of Abu Talib. He participated in the moments of hardship when the Companions (ra) were being pursued in the streets of Makkah and tortured to turn them away from their Deen. However, he did not retreat or hesitate, but instead remained steadfast like a towering mountain.

Utbah lived through the period of hardship in all its details: hunger, fear, and rejection by the Quraysh. He even said one day, addressing the people of Basra, reminding them, *لقد رأيتني سابع* "I saw myself as the seventh of seven with the Messenger of Allah ﷺ, and we had no food except tree leaves," referring to the years of famine and siege. Those were dark days on the surface, but they forged men whose worth cannot be measured by all the gold in the world.

Years passed until Utbah (ra) migrated to Medina, moving with his brothers from a state of weakness to one of empowerment; from persecution in Makkah to the establishment of the state in Madinah. He then participated in the battles of Badr, Uhud, the Trench, and others, demonstrating that victory is not a gift without a price, but rather the fruit of patience, steadfastness, and struggle.

As the conquests expanded, that young man who had suffered in Makkah was no longer a fugitive, but had become a leader and soldier in the Islamic state. Umar ibn al-Khattab (ra) appointed him wali (governor) of Basra, where he established a complete city that would serve as a military and political base for the fledgling state. He did not establish a market for profit, but rather established a city and a barracks from which armies would set out, and from which the affairs of the Dawah would be managed. Thus, he understood that umran (urbanization) is a tool for carrying a risaalah (message), not a worldly goal in itself.

Despite all this, his heart remained abstinent and fearful of the temptations of this world. He addressed the people, warning them, *أَمَا بَعْدُ فَإِنَّ الدُّنْيَا قَدْ آذَنْتْ بِضُرِّمٍ وَّوَلَّتْ حِدَاءً، وَإِنَّمَا بَقِيَ مِنْهَا صُبابَةٌ كَصُبابَةِ الإِنَاءِ صَبَّهَا أَحَدُكُمْ، وَإِنَّكُمْ مُنْتَقِلُونَ مِنْهَا إِلَى دَارٍ لَا زَوَالَ لَهَا، فَانْتَقِلُوا مَا بِحَضْرَتِكُمْ . يُرِيدُ مِنَ الْخَيْرِ ، فَلَقَدْ بَلَّغَنِي أَنَّ الْحَجَرَ يُلْقَى مِنْ شَفِيرِ جَهَنَّمَ فَمَا يَبْلُغُ لَهَا قَعْرًا سَبْعِينَ عَامًا، وَإِيْمُ اللَّهِ لَتُمْلَأَنَّ، أَفَعَجِبْتُمْ؟ وَلَقَدْ ذُكِرَ لِي أَنَّ مَا بَيْنَ مِصْرَاعِي الْجَنَّةِ مَسِيرَةٌ أَرْبَعِينَ عَامًا، وَلِيَأْتِيَنَّ عَلَيْهِ يَوْمٌ وَهُوَ كَظِيظٍ مِنَ الرَّحَامِ، وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَنَا طَعَامٌ إِلَّا وَرِقُّ الشَّجَرِ حَتَّى قَرَحَتْ مِنَّا أَشْدَاقُنَا، وَلَقَدْ التَّقَطْتُ بُرْدَةً فَشَقَّقْتُهَا بَيْنِي وَبَيْنَ سَعْدٍ، فَأَثَّرْتُ بِنِصْفِهَا وَأَثَّرَ سَعْدٌ بِنِصْفِهَا، مَا مِنَّا أَحَدٌ الْيَوْمَ حَيٌّ إِلَّا أَصْبَحَ أَمِيرًا عَلَى مِصْرٍ مِنَ الْأَمْصَارِ، وَأَعُوذُ بِاللَّهِ مِنْ أَنْ أَكُونَ عَظِيمًا فِي نَفْسِي صَغِيرًا عِنْدَ اللَّهِ، وَإِنَّهَا لَمْ تَكُنْ نَبْوَةٌ إِلَّا تَنَاسَخَتْ حَتَّى تَكُونَ عَاقِبَتُهَا مُلْكًا،* Now then, this world has signaled its end and is swiftly departing. Only a remnant remains, like the last drops poured from a vessel. You will be moving from it to an eternal

abode. So, move on with whatever good you have—meaning, good deeds—for I have heard that a stone thrown from the edge of Hell will not reach its bottom for seventy years. By Allah ﷻ, it will surely be filled! Are you surprised? I have also been told that the distance between the two gates of Paradise is a journey of forty years, and a day will come when it will be overflowing with people. I remember being the seventh of seven with the Messenger of Allah ﷺ and we had no food except tree leaves until they became sore for our jaws, and I picked up a cloak and tore it between myself and Sa’d, so I wore half of it as a covering and Sa’d wore half of it as a covering. There is no one among us alive today who has not become an amir over one of the cities of Egypt, and I seek refuge in Allah ﷻ from being great in my own eyes but small in the sight of Allah ﷻ. And there was no Prophethood except that it was repeated until its outcome was authority. You will test the ameer after us,” reminding that the goal is not to collect possessions, but to support the Deen.

Thus, Utbah went from being persecuted in Makkah to leading in Basra, from starvation in the valley to managing the Shariah state treasury (Baytul Maal), and from weakness to empowerment. It is the story of a man who embodied the way of Allah ﷻ in Dawah to Iman, patience and steadfastness leading to victory and empowerment in authority.

Will we learn the lesson? The path to empowerment today is no shorter than the one trodden by Utbah and the other Companions (ra). It is a path of action, patience, and principled political struggle, until Allah ﷻ grants the Ummah on the Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood.

So be the threshold of this era... Steadfast in the face of persecution, patient in the face of oppression, working to establish the state, until Allah ﷻ grants you and your Ummah a way out, and Islamic leadership returns to guide humanity as Utbah and his brothers once did.

# From the Maqasid (Purposeful Objectives) of Surah Al-An'am

**Ustadha Umm Aadam**

Surah Al-An'am was revealed to our Prophet Muhammad ﷺ all at once in Makkah. It is narrated on the authority of Abdullah ibn Abbas (ra) that he said, «نزلت سُورَةُ الْأَنْعَامِ بِمَكَّةَ لَيْلًا جَمَلَةً، حَوْلَهَا سَبْعُونَ أَلْفَ مَلَكٍ يَجَارُونَ حَوْلَهَا بِالنَّسِيحِ» "Surah Al-An'am was revealed in Makkah at night all at once, surrounded by seventy thousand angels glorifying Allah ﷻ." (Narrated by At-Tabarani). It has been said that the reason for its revelation all at once is that it deals comprehensively with matters of fundamental principles and aqeedah, unlike Shariah rulings which require gradual revelation according to events and circumstances.

Therefore, the central focus of the Surah is aqeedah, establishing confirmations, arguments, and evidence for it and its truth, refuting the falsehoods of the polytheists, and exposing the falsity of their claims.

Therefore, we find the surah frequently addressing the faculties of the mind and thought, such as sight, hearing, and hearts. It presents a beautiful contrast between the believer who responds to the truth because his heart, sight, and hearing are sound, and the disbeliever whose heart, hearing, and sight have been struck, so he does not respond. This defect in hearing, hearts, and sight is not a corruption in their performance of their physiological function, for they are sound and can hear and see. Instead, it is a corruption in the will for truth and falsehood. They reject the truth and fight against it, and they desire falsehood and defend it, despite the clarity of the truth and the evident proof of its argument. So, Allah ﷻ placed coverings over their hearts, sealing

them, and placed deafness over their ears, so they neither hear nor understand. Thus, they increased in their error in the darkness of disbelief and polytheism which they had chosen as their path. Then Allah ﷻ increased their misguidance on this path. Allah ﷻ says, ﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَن يَشَاءُ اللَّهُ﴾ **“And those who deny Our signs are deaf and dumb in darkness. Whomever Allah wills, He leaves astray; and whomever He wills, He places on a straight path.”** [TMQ Surah al-Anaam 39]

This meaning is repeated in the noble Surah, and among its examples is the Saying of Allah ﷻ Who said, ﴿إِنَّمَا يَسْتَجِيبُ الَّذِينَ﴾ **“Only those who listen will respond. As for the dead, Allah will resurrect them; then to Him they will be returned.”** [TMQ Surah al-Anaam 36] In his Tafsir, Al-Qurtubi states, «إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ» أي: سَمَاعٌ إِصْغَاءٍ وَتَفْهَمٌ وَإِرَادَةٌ لِلْحَقِّ، وَهُمْ الْمُؤْمِنُونَ الَّذِينَ يَقْبَلُونَ مَا يَسْمَعُونَ فَيَنْتَفِعُونَ وَيَعْمَلُونَ بِهِ. «وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ» أي: هُمْ بِمَنْزِلَةِ الْمَوْتَى فِي أَنَّهُمْ لَا يَقْبَلُونَ الْحَقَّ «وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ» **“Only those who listen will respond,”** meaning those who listen attentively, understand, and desire the truth. These are the believers who accept what they hear, benefit from it, and act upon it. **“As for the dead, Allah will resurrect them; then to Him they will be returned.,”** meaning they are like the dead in that they do not accept the truth nor listen to any evidential argument (hujjah).

And Allah ﷻ says, ﴿وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمًا إِتَّيَبُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ﴾ **“And among them are those who listen to you, but We have placed coverings over their hearts, preventing them from understanding it, and in their ears is deafness. And even if they see every sign, they will not believe in it. Until when they come to you arguing with you,**

those who disbelieve say, ‘This is nothing but legends of the former peoples.’” [TMQ Surah al-An’am 25] In the Tafsir of Al-Qurtubi, he says, «ومَنهم من يَستمعُ إليكَ» يعني المشركينَ كَفَّارَ مَكَّةَ. «وَجَعَلْنَا عَلَي قُلُوبِهِم أَكِنَّةً» أي: فعلنا ذلك بهم مجازةً على كفرهم، وليس المعنى أَنهم لا يسمعونَ ولا يفقهونَ، ولكن لَمَّا كانوا لا ينتفعونَ بما يسمعونَ ولا ينقادونَ إلى الحقِّ كانوا بمنزلةٍ من لا يسمعُ ولا يفهمُ. والأَكِنَّةُ: الأَغْطِيَةُ. «أَن يفقهوه» أي: أَن يفهموه، والمعنى كراهيةً أَن يفهموه أو لئلا يفهموه. « وَفِي ءَاذَانِهِم وَقْرًا» أي: ثِقَلًا. **“And among them are those who listen to you”** refers to the polytheists, the disbelievers of Makkah. **“but We have placed coverings over their hearts”** means: We did this to them as a recompense for their disbelief. It does not mean that they do not hear or understand, but, instead, since they do not benefit from what they hear and do not submit to the truth, they are like those who neither hear nor understand. “Coverings” refers to veils. **“from understanding it”** means: so that they might comprehend it. The meaning is: We disliked that they might understand it, or so that they would not understand it. **“and in their ears is deafness”** means: a heaviness.”

And Allah ﷻ says, ﴿قُلْ أَرَأَيْتُمْ إِن أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَي قُلُوبِكُمْ مَن إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظُرْ كَيْفَ نَصَرَفُ الْآيَاتِ ثُمَّ هُمْ يَصِدُّونَ﴾ ٤٦ ﴿**“Say, ‘Have you considered: if Allah should take away your hearing and your sight and seal your hearts, who is a god other than Allah who could bring it back to you? Look how We diversify the signs; yet they still turn away.”** [TMQ Surah Hud 46]. And in the commentary of Al-Qurtubi, «قوله تعالى: ﴿قُلْ أَرَأَيْتُمْ إِن أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ﴾ أي: أذهبَ وانتزعَ. و﴿وَخَتَمَ﴾ أي: طبع. وقيل: المرادُ المعاني القائمةُ بهذه الجوارح، وقد يُذهبُ اللهُ الجوارحَ والأعراضَ جميعًا فلا **“His saying, “Yiqi Shiya. والآية احتجاجٌ على الكفار، ومعنى ﴿أَرَأَيْتُمْ﴾ أي: علمتم”** the Exalted: **“Say, ‘Have you considered: if Allah should take away your hearing and your sight...”** And **“He sealed”** means: He removed and took away. And **“He sealed”** means: He



stamped. And it was said: What is meant is the meanings inherent in these limbs, and Allah ﷻ may remove all limbs and attributes, leaving nothing. And the verse is an argument against the disbelievers, and the meaning of “Have you considered” is: Have you known?

Another tool for thinking that the noble Surah addressed was the presentation of facts and events for reflection and to draw lessons and morals from them. The Surah gave several examples of these facts, such as:

The events that took place during the time of the Prophet ﷺ with the polytheists of Quraysh, who attacked Islam and confronted its aqeedah with argument, questioning, ridicule, and mockery. Many verses of this noble surah had a specific situational reason for their revelation, and these situations that occurred with our noble Prophet ﷺ are a source of emulation and guidance for the believers. Therefore, it is necessary to reflect upon them, ponder their wisdom, draw lessons from them, and follow the example of our noble Prophet ﷺ his approach to responding to the disbelievers and polytheists.

The mention of some stories of previous messengers and nations in this chapter serves as a consolation to our Prophet Muhammad ﷺ and the believers. The disbelievers of Quraysh, who rejected the truth and mocked the Dawah to Islam, the Prophet ﷺ, and his Companions (ra), followed the same path as those before them who disbelieved, denied, and mocked their messengers (as). This serves as a comfort to the noble Messenger ﷺ and a reminder that the fate of disbelievers, deniers, and mockers is the same in every era: destruction. Conversely, the fate of the believers who affirm the truth is nasr (victory) from Allah ﷻ, for He is their Protector and Guardian. Among these

verses is the Saying of Allah ﷻ, Who said, ﴿وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٤٨ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ٤٩﴾ **“And We do not send the messengers except as bringers of good tidings and warners. So whoever believes and does righteousness - there will be no fear concerning them, nor will they grieve. (48) But those who deny Our verses - punishment will afflict them for what they used to do. (49)”** [TMQ Surah Hud 48-49] And Allah ﷻ said, ﴿وَلَقَدْ كَذَّبْتَ رَسُولًا مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كَذَّبُوا وَآوَدُوا حَتَّىٰ أَنهٖم نَصَرْنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَإِ الْمُرْسَلِينَ ٣٤﴾ **“And indeed, messengers before you were denied, but they patiently endured what they were told.” They were denied and harmed until Our help came to them. And there is no changing the words of Allah. And there has certainly come to you some of the news of the messengers.”** [TMQ Surah Hud 34]

Among the examples of realities mentioned in this noble Surah are the cosmic signs, such as the creation and death of humankind, the night and day, the stars, and so on. These verses speak at length about the evidence of the Creator's greatness in the vast universe and point to His Almighty power.

How can anyone who contemplates these magnificent cosmic signs and reflects upon them not believe in their Creator? This also serves as a lesson: that Allah ﷻ, the One capable of creation and innovation, the One capable of governing the universe with a magnificent and precise system, is certainly capable of destroying the disbelievers, who turned away from Iman in their Creator and were blind to His worship and submission.

Allah ﷻ says, ﴿وَمَا مِن دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ ٣٨﴾ **“And there is no creature on earth nor bird that flies with its wings except that**

they are communities like yourselves. We have not neglected anything in the Book. Then to their Lord they will be gathered.”  
[TMQ Surah Hud 38]

And Allah ﷻ says, ﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَٰلِكُمْ اللَّهُ فَالِقُ الْأَصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۙ ۙ ۙ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۙ ۙ ۙ وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَحِدَةٍ فَمُسْتَقَرًّا وَمُسْتَوْدَعًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ۙ ۙ ۙ﴾  
Indeed, Allah is the cleaver of the grain and the date stone. He brings forth the living from the dead and brings forth the dead from the living. That is Allah; so how are you deluded? (95) He is the cleaver of the daybreak and has made the night for rest and the sun and moon for reckoning. That is the determination of the Exalted in Might, the All-Knowing (96) And it is He who has placed for you the stars so that you may be guided by them through the darkness of the land and sea. We have detailed the signs for a people who know. (97) And it is He who created you from a single soul, and gave you a place of settlement and a place of repose. We have detailed the signs for a people who understand.(98)” The surah clarified that these verses and realities were given to provide a lesson, confirmation, and evidence, but only for the believers who understand and know.

The surah, in its verses, points to the method of arguing with polytheists and disbelievers, through reason and intellectual discourse, and by placing truth in opposition to falsehood. It gives a great example of this from the life of our master Abraham, peace be upon him, in his argument with his father Azar. Allah ﷻ says, ﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازِرَ أَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرَأَيْتَ إِنْ أُرْنَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ۙ ۙ ۙ﴾  
“And when Abraham said to his father Azar, “Do you take idols as gods? Indeed, I see you and your people in

**manifest error.”** [TMQ Surah Hud 74] Likewise, in his argument with his people, he proved that what they invoke and worship besides Allah ﷻ, such as celestial bodies and planets, is manifest error, and that the One worthy of worship is the Creator of all things. Glory be to Him, the Most High says, ﴿وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْءٌ وَسِعَ كُلُّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾ “And his people argued with him. He said, ‘Do you argue with me concerning Allah ﷻ while He has guided me? And I do not fear what you associate with Him unless my Lord should will something. My Lord encompasses all things in knowledge; so will you not remember?’” [TMQ Surah Hud 80]

The surah began by praising Allah ﷻ and paired His praise with verses indicating His creation and organization, to affirm that Allah ﷻ Alone is worthy of praise and worship. However, the disbelievers, despite this, equate other gods with Allah ﷻ and turn away from His signs whenever they are presented to them, instead of obeying Him, worshipping Him, and praising Him.

Allah ﷻ says, ﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ۝ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ۝﴾ “All praise is due to Allah ﷻ, Who created the heavens and the earth and made darkness and light. Yet those who disbelieve ascribe equals to their Lord. (1) He is the One Who created you from clay and then decreed a term—a term specified with Him. Yet you doubt. (2)” [TMQ Surah Aali Imran 1-2]

The surah concludes by mentioning the Lordship of Allah ﷻ, after great verses that spoke about His power, greatness, mercy, and planning, and the fate of the believers and the fate of the disbelieving deniers. Allah ﷻ is the Lord of all things and the

Creator of all things. Allah ﷻ created man in this world to test him, and so that his life, duas, and worship in it would be for Allah ﷻ, and his return from this world would be to Allah ﷻ to inform him about his deeds and his destiny. Allah ﷻ is the One who made man a successor on earth and prepared things for him so that his succession in it would be upright. Allah ﷻ created for him the mind and the ability to think, and sent Messengers (as) to him calling him to Iman, and presenting him with the confirmation that guides him to the straight path. All of this is so that his succession in the earth would be upright and stable, and so that he would perform his function in life, worshipping his Lord ﷻ and not associating anything with Him ﷻ.

Allah ﷻ says, ﴿قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مَلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ١٦١ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ١٦٢ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ١٦٣ قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ١٦٤ وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ١٦٥﴾

Say, 'Indeed, my Lord has guided me to a straight path - a correct Deen - the way of Ibrahim, inclining toward truth. And he was not of those who associate others with Allah.' (161) Say, 'Indeed, my Salah, my rites of sacrifice, my living and my dying are for Allah ﷻ, Lord of the worlds. (162) No partner has He ﷻ. And this I have been commanded, and I am the first of the Muslims.' (163) Say, 'Is it other than that which I have been commanded to do?'" I seek Allah ﷻ as my Lord, and He is the Lord of all things. And no soul earns anything except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to

**differ. (164) And it is He who has made you successors on the earth and raised some of you above others in degrees. That He may test you in what He has given you. Indeed, your Lord is swift in punishment, and indeed, He is Forgiving and Merciful. (165)''** Indeed Allah ﷻ has spoken the truth.

# **News of Muslims from Around the World**

## **The Transfer of Syria from the Occupation of the Ba'ath Party, America's Agent, to Direct American Occupation, Orchestrated with al-Jolani and His Cronies**

US Special Forces conducted a helicopter landing operation in the al-Dumayr area of rural Damascus, in coordination with the Syrian Ministry of Interior, resulting in the arrest of Ahmad Abdullah al-Masoud al-Badri.

**Al-Waie Magazine:** The Islamic Ummah is moving from one occupation to another. When will those in power take sincere action to rid themselves of all colonialist forces and their agent rulers?

## **The Abduction of Members (Shabab) of Hizb ut Tahrir in Beirut to Deter Them from Opposing "Direct and Indirect Negotiations" and Any Normalization of Relations between the Lebanese State and the Jewish Entity**

On Friday, October 17, 2025, after Jumaah prayer in the Tariq al-Jdideh area of Beirut, two Shabab from Hizb ut Tahrir /Wilayah Lebanon were arrested while they were distributing a statement condemning the continued Jewish aggression against Lebanon and accusing the authorities of pursuing normalization.

According to a press release issued by the Media Office of Hizb ut Tahrir in Wilayah Lebanon, individuals on motorcycles, described

as belonging to an official security agency, arrested Hassan Abdel Hadi and Salah Daoud in front of the Imam Ali Mosque and took them away without presenting any arrest warrant or legal document.

The Hizb considered what happened “a return to the approach and actions of arbitrary arrests” and evidence of “the continuation of the same security apparatus' approach, despite some changes in its faces,” questioning whether the new era in Lebanon would uphold its promises of “establishing a state of law” or continue with “the same old methods.” Hizb ut Tahrir affirmed in its press release that these measures “will continue to confront the Jewish aggression against Lebanon and its people, and will confront any manifestation of normalization or surrender to America's project.”

The Hizb concluded its statement by demanding that the Lebanese authorities immediately release the two detainees, asserting that it “will not accept being an easy target for the encroachment of the security apparatus, which ignore those who threaten the peace of Lebanon and its people with the logic of physical force, then come to bully those who raise their voices with words, arguments, and political action.”

**Al-Waie Magazine:** Despite the subsequent release of the two Shabab, the Lebanese state is moving towards consolidating what it calls the “exclusive power to decide on war and peace” in the hands of the state, including silencing voices of truth that insist on treating the enemy as an enemy, referring to the Jewish entity. The painful truth remains that the decision for war and



peace is still in the hands of America, not in the hands of the officials of the rulers of Muslim countries.

**The Al-Jolani Government Is Pressuring “Foreign Fighters,” According to the Syrian National League of Ignorance, With the Aim of “Later Deporting Them” in Compliance with Orders from Western Countries, Including the US and France.**

The recent clashes in the Idlib countryside between a French-backed armed group, “Firqat al-Ghuraba” (The Strangers), and Syrian government forces have brought one of the most complex and controversial issues in the new Syrian landscape back into focus.

In the Harem region of northern Idlib, the clashes were not an isolated security incident, but rather appeared to be a test of Damascus’s policies toward the thousands of foreign fighters who remained in Syria after years of war.

It seems clearer that these recent events mark the beginning of a serious engagement with the issue of “foreign fighters,” bringing it back to the forefront, after the nascent Syrian state had made significant progress in building trust with the international community regarding preventing foreigners from assuming leadership positions in the new Syrian army. The story began on October 22, when Internal Security Forces went to a camp in the town of Harem, north of Idlib, where French fighters led by Omar Diaby, also known as Omar Omsen, were residing. The operation was launched in response to complaints of serious violations, including the kidnapping of a girl by a group led by Diaby, who

refused to surrender. According to the official account, the aim was to enforce the law and impose state authority on the camp.

However, Omar Diaby, the French leader of the “Firqat al-Ghuraba” of African origin, denied the accusations, accusing French intelligence of orchestrating what he described as a politically motivated attack. Paris considers Diaby one of the key figures responsible for recruiting French-speaking jihadists, while Washington designated him a global terrorist in 2016. The battle ended with a reconciliation meeting mediated by leaders of Uzbek, Tajik, and Turkestanian factions in the Harem camp. Firqat al-Ghuraba announced on its Telegram channel that it had reached a ceasefire agreement and thanked “our brothers, the Muhajireen and Ansar, who trusted us.”

Firqat al-Ghuraba comprises approximately 70 French fighters living with their families inside a fortified camp directly on the Turkish border. This made it more difficult for security forces to storm the camp, after armed clashes that ended with a six-point agreement brokered through the joint efforts of several foreign fighter leaders. The agreement stipulated a ceasefire, opening the camp to the government, referring Omar Diaby’s case to the Shariah courts within the Ministry of Justice, withdrawing heavy weapons, and guaranteeing immunity from prosecution for those involved in the clashes.

The number of foreign fighters is estimated at over five thousand, the majority of whom joined the Ministry of Defense’s 84th Division. The Syrian government faces pressure from Western capitals to remove them from senior positions, while simultaneously adopting a rhetoric aimed at reassuring the world

that these fighters pose no threat to regional or global security and stability.

According to Syrian President Ahmed al-Sharaa, the fighters who fought with the opposition are now part of the new society, and Syria will deal with them in a spirit of reconciliation, not exclusion. A number of them have already received military ranks and official positions in the army, a practical application of the policy of “containment.” Notably, official statements from within the military establishment have confirmed that the Harem incident does not represent a change in this policy.

**Al-Waie Magazine:** Following al-Jolani’s meeting with Macron in France in May 2025, there was talk of “repatriating the French” present in Syria. The scenario does not appear to be outside this context, and even if there were excesses by fighters, it is highly likely that al-Jolani was ready to trade the Muslim fighters from France for cheap and despicable purposes, especially since they had become a burden on his state, which adopted rotten nationalism in compliance with the orders of the colonialist masters.

### **Iran Sells Out Its Militant Hezb in Lebanon**

Hezbollah Secretary-General Naim Qassem reiterated that the group will not relinquish its weapons.

In a speech on Tuesday 11 November 2025, he added that the ceasefire agreement included an acceptable price for them: the deployment of the Lebanese army and the state's readiness to

assume its responsibilities after the group had acted on its behalf for 42 years, as he put it.

He also announced that Hezbollah recognizes the ceasefire agreement only south of the Litani River.

He asserted that “Israel” must withdraw from Lebanon and release the prisoners in exchange for a guarantee that the northern settlements will not be threatened.

He further emphasized that there will be no replacement for the existing ceasefire agreement, nor any new agreement, clarifying his readiness to open an internal discussion, after the implementation of the old agreement’s terms, regarding Lebanon’s strength and sovereignty without any external interference.

He said, “we are facing a real existential danger, hence our right to take all necessary measures to protect ourselves.”

### **Lebanese Government: Weapons Only in the Hands of the State**

Meanwhile, Lebanese Prime Minister Nawaf Salam stated that his government's goal is to rebuild the Lebanese state.

This came after Salam reiterated on 7/11/2025 the necessity of ensuring that weapons are exclusively in the hands of the state. During a panel discussion at the Lebanon Technology and Artificial Intelligence Summit, he stated that “there is Arab and international political support for a complete ‘Israeli’ withdrawal and a cessation of aggression” against the country.

He also emphasized that “the state has regained the decision on war and peace,” in response to Hezbollah’s announcement on 6/11/2025 rejecting negotiations between Lebanon and “Israel.”

On Thursday, 6/11/2025, Hezbollah addressed an open letter to President Joseph Aoun, the Prime Minister, and Speaker of Parliament Nabih Berri, declaring its rejection of negotiations between Lebanon and Israel. Hezbollah asserted that “Lebanon is not currently interested in negotiating with ‘Israel,’ but rather in halting the aggression.”

The Hezb’s stance came after Aoun repeatedly declared his country’s readiness to negotiate with the “Israeli” side to resolve outstanding issues. However, he clarified that “Israel” had responded to calls for negotiations by escalating its attacks on southern Lebanon.

It is worth noting that US envoy Tom Barrack urged Lebanon on Saturday, 1/11/2025, in Manama to engage in direct negotiations with “Israel.”

### **The Sudanese Military Leadership is Implementing American Projects by Planning to Further Divide Sudan**

After the fall of El Fasher to the Rapid Support Forces (RSF), attention is now turning to El Obeid, a city that could determine Sudan's fate. While El Fasher demonstrated the RSF's ability to achieve decisive victories on the ground despite the heavy human cost, El Obeid will reveal whether the army can halt this

expansion, or whether the country is indeed heading towards a division that can no longer be ignored.

**Al-Waie Magazine:** Hizb ut Tahrir / Wilayah Sudan issued a leaflet dated 18 Safar 1447 AH, corresponding to Tuesday, 12 August 2025 CE, stating the following: “America is proceeding in its separation of the Darfur region in the same manner that it followed in its separation of South Sudan. In Darfur, it inherited the legacy of armed groups created by the British and Europeans, which paved the way for the separation process through armed rebellion against the state, talk of grievances, claims of marginalization, social injustice, and regional and ethnic demands for power and wealth. This is just as it did in South Sudan, where it brought John Garang and his men, and placed them at the head of the rebel groups created by the British and Europeans, and pushed them into armed rebellion against the state for decades! Now America is repeating the same scene in the Darfur region, placing its spoiled son, the Rapid Support Forces, at the head of the armed movements of Darfur, to separate Darfur with its own men, not with the men of the British and Europeans who had previously created the rebellion against America's man (Omar al-Bashir).”

### **Al-Jolani Seeks Saudi Regime Support and the So-Called Vision 2030 to Inject Funds into Investment Projects in Syria**

Syrian President Ahmed al-Sharaa affirmed that the Saudi Kingdom, under the leadership of Crown Prince Mohammed bin Salman, is Syria’s key to the world. This came during a session

attended by the Crown Prince and Prime Minister, Mohammed bin Salman, at the Future Investment Initiative 2025 (FII9) conference, titled "Prospects for a New Syria."

During the session, al-Sharaa stated that the Kingdom has become the economic hub of the region, which is suffering economically, a situation linked to national and strategic security.

He explained that his visit to the Saudi Kingdom, his first foreign trip since assuming office, underscores his understanding of Saudi Arabia's importance in rebuilding and addressing Syria's challenges. He pointed to 14 years of Syria's failure as a troubled state plagued by crises on various levels, most notably the spread of Captagon, a highly addictive amphetamine, and illegal immigration, which has impacted the world. He explained that if the Syrian state succeeds, the world will gain a strategically important position as the gateway to the East, in addition to its diverse human resources and significant economic diversification. Damascus has begun a new chapter with the world by accelerating economic and political integration with the support of countries that are friendly to Syria, foremost among them the Saudi Kingdom.

**Al-Waie Magazine:** They are all alike. Birds of a feather flock together.

**Germany Attempts to Halt Influential Carrying of Dawah in Germany**

Germany banned the Islamic association “Muslim Interaktiv (Interactive)” on Wednesday (5/11/2025), announcing the confiscation of its assets and conducting searches at two other Islamic associations.

According to a statement from the German Interior Ministry, seven properties in Hamburg and twelve in Berlin and the state of Hesse were searched as part of preliminary investigations into the associations “Generation Islam” and “Realität Islam (Reality Islam).”

Interior Minister Alexander Dobrindt said in the statement, “We will respond with the full force of the law to anyone who aggressively calls for a caliphate on our streets, incites hatred against the state of Israel and Jews in an intolerable manner, and despises the rights of women and minorities.”

At a demonstration organized by “Muslim Interaktiv” on April 27, banners were displayed reading “The Khilafah (Caliphate) is the Solution.” Speeches delivered at the demonstration called for the establishment of a Khilafah (Caliphate) as a solution to social problems in Muslim countries. The organization Muslim Interaktiv was on the German security authorities' watch list. Founded in 2020, the organization is considered close to Hizb ut-Tahrir, which has been banned since 2003. In July 2024, Germany banned the Islamic Center in Hamburg and raided its branches, describing its mission as “unconstitutional” and claiming that the center and its affiliated organizations support Hezbollah and “spread aggressive antisemitism.”



**Al-Waie Magazine:** This new decision comes after the German parliament, the Bundestag, rejected a ban on Muslim Interaktiv's activities in May and June 2024 by a majority vote. The decision was then suddenly issued in November 2025 by the Ministry of the Interior, disregarding all the supposed values of democracy and the previous actions of the Bundestag. It seems to aim to limit public and mass street activities, as well as limit influence through social media networks such as TikTok, YouTube, and others, and to silence any voice against the Jewish entity, which is responsible for massacres and is pampered by the West.

## With the Noble Quran

﴿مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

**“The disbelievers from the People of the Book and the polytheists would not want you to receive any blessing from your Lord, but Allah selects whoever He wills for His mercy. And Allah is the Lord of infinite bounty.”** [TMQ Surah Al-Baqarah:

105]

(Translated)

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### **Ustadh Ibrahim Salama**

Those among the People of the Book and the polytheists who disbelieve harbor enmity and hatred toward Muslims. They do not wish for any good or guidance to be sent down to them from their Lord, and they despise Islam and their obedience to Allah ﷻ and His Messenger ﷺ.

Therefore, beware, beware of befriending them. The Shariah obligation is to hold fast to the Deen and to be grateful for blessing of Allah ﷻ of Iman. For Allah ﷻ has favored this Ummah with the best of messages and placed within it His Prophet ﷺ. There is no blessing after the blessing of Prophethood and Iman that can compare to it.

The hatred and enmity of the People of the Book are clearly manifest today in Palestine, in the shedding of Muslim blood

through massacres and genocide, and in the call for submission and surrender to the Jews. Meanwhile, most Muslim countries submit to Trump and Netanyahu and do not even demand, at the very least, the expulsion of the Jews from the West Bank and Gaza Strip, so that Allah ﷻ may bring about what He has ordained. It is not permissible to surrender weapons, however scarce and rudimentary they may be. Instead, the Shariah obligation is to force the Jews and Americans to leave Gaza and the West Bank. The countries surrounding Palestine have already suffered enough from their submission and betrayal. Allah ﷻ said, ﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ۝١٩ وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنْ هَدَىٰ اللَّهُ فَمَا لَهُدَىٰ ۗ وَإِنَّ اللَّهَ هُوَ الْهَادِي ۗ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۗ﴾ ١٢٠. **“We have surely sent you with the truth O Prophet as a deliverer of good news and a warner. And you will not be accountable for the residents of the Hellfire \* Never will the Jews or Christians be pleased with you, until you follow their faith. Say, “Allah’s guidance is the only ‘true’ guidance.” And if you were to follow their desires after all the knowledge that has come to you, there would be none to protect or help you against Allah”** [TMQ Surah Al-Baqarah: 119-120]. As for, [إِنَّا ﷻ] ﴿أَرْسَلْنَاكَ بِالْحَقِّ﴾ [TMQ Surah Al-Baqarah: 120], that is, with true Islam, bringing glad tidings of the mercy of Allah ﷻ and Paradise to those who believe and obey, establish the Deen of Allah ﷻ in authority, and implement His Shariah Law in governance, politics, economics, society, and all other aspects of life; and warning those who disobey, disbelieve, and refuse to submit to the Shariah Law of Allah ﷻ. The Messenger of Allah ﷺ delivered the Risaalah message and fulfilled his trust, so he will not be questioned about the inhabitants of Hell.

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ﴾ Then Allah ﷻ said, **“Never will the Jews or the Christians be satisfied with you until you follow their religion”** [TMQ Surah Al-Baqarah: 120]. The address is to the Prophet ﷺ and his ruling applies to his Ummah after him ﷺ. The People of the Book will never be satisfied with you as long as you adhere to your religion, until you abandon Islam and follow theirs. Therefore, it is not permissible to seek their approval or to heed their dictates. We have witnessed their aggression against the Muslims in Gaza, their destruction of everything in their path, and their killing of the elderly, children, and women in a blatant crusade against Islam and its followers.

Allah ﷻ said, ﴿قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ﴾ **“Say, ‘Indeed, true guidance is the guidance of Allah’”** [TMQ Surah Aali Imran: 73]. This means it is the straight path and the upright Deen with which Allah sent all the Prophets (as), the Deen of tawhid (monotheism) and obedience to Allah ﷻ. There is no compromise in obeying Allah ﷻ and His Messenger ﷺ, nor any regard for the Deen of disbelief or their desires.

﴿لَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنْ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾ As for **“And if you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper”** [TMQ Surah Al-Baqarah: 120], it is a severe warning to anyone who allies with the Jews and Christians, supports them, obeys them, and relies on their protection and support, as Allah ﷻ will leave him to the evil of his deeds and will not help him.

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ﴾ And Allah ﷻ said, **“And no soul can die except by permission of Allah, a decree**

determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And We will reward the grateful” [TMQ Surah Aali Imran: 145]. No soul will die until it has completed its appointed term and received its provision that Allah ﷻ has decreed. Therefore, there is no point in refraining from obeying Allah ﷻ and striving in His cause for fear of death. Death is inevitable for both the warrior and the one who stays behind. Neither jihad can hasten death, nor can greed or cowardice delay it. Whoever desires only worldly reward and becomes preoccupied with it to the exclusion of the commands of Allah ﷻ, Allah ﷻ will leave him to his own devices, and his fate will be Hellfire.

However, whoever desires the reward of the Hereafter will strive in obedience to Allah ﷻ and His Messenger ﷺ, and will struggle to raise His Word as the Highest, so that the justice and security of Islam may prevail for all people. Allah ﷻ said, ﴿وَسَنَجْزِي الشَّاكِرِينَ﴾ **“And We will reward the grateful”** [TMQ Surah Aali Imran: 17]. They are those who are grateful for the blessing of guidance through Iman, good deeds, and upholding the Shariah Law of Allah ﷻ.

Then Allah ﷻ gave the believers an example of those who came before them in Iman and jihad, saying, ﴿وَكَايِن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ١٤٦ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبَّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ١٤٧ فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابٍ ١٤٨﴾ **“And how many a prophet fought, and with him were many devoted followers. They did not falter for what befell them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast. And their only statement was, ‘Our Lord, forgive us our sins and our**

transgressions, and make our feet firm.’ (146) And give us victory over the disbelieving people (147). Then Allah gave them the reward of this world and the excellent reward of the Hereafter. And Allah loves the doers of good (148)” [TMQ Aali Imran: 146-148].

The righteous warriors are the pious mujahideen who adhere to the Deen of Allah ﷻ. They did not falter, weaken, or submit to what befell them in fighting in the Path of Allah ﷻ. Instead, they turned to their Lord ﷻ, supplicating Him, رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا ﴿ رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا ﴾ “Our Lord, forgive us our sins and our transgressions, and make our feet firm and grant us victory” [TMQ Surah Aali Imran: 147]. Thus, they combined repentance, supplication, steadfastness, and Jihad. Allah ﷻ granted them the reward of this world and the excellent reward of the Hereafter, and even greater than that. Allah ﷻ said, ﴿ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾ “And Allah loves the doers of good” [TMQ Surah Aali Imran: 134]. Then Allah ﷻ issued a warning: Allah ﷻ said, ﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُزِدُواكُمْ عَلَىٰ أَغْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ١٤٩ بَلِ اللَّهُ ءَمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُزِدُواكُمْ عَلَىٰ أَغْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ١٤٩ ﴾ “O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will become losers. (149) Instead, Allah is your protector, and He is the best of helpers (150)” [TMQ Surah Aali Imran: 149-150]. The disbelievers, secularists, and hypocrites are your enemies, and their goal is to turn you away from your religion so that you become losers. Obeying the disbelievers, following their systems and laws, and seeking their support, as many Muslim rulers do today, is a dangerous path that may lead to apostasy. The true believer adheres to the law of his Lord, and judges and seeks judgment from Him, and does not take anything from the methods of disbelief. Allah ﷻ said, ﴿ بَلِ اللَّهُ ءَمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُزِدُواكُمْ عَلَىٰ أَغْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ١٥٠ ﴾ “Instead Allah is your protector, and He is the best of

helpers” [TMQ Surah Aali Imran: 150]. So what an Excellent Protector and what an Excellent Helper!

And to Allah ﷻ belongs the ultimate goal. Allah ﷻ said, ﴿رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا، وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ **“Our Lord, forgive us our sins and our transgressions, and make our feet firm, and grant us victory over the disbelieving people”** [TMQ Surah Aali Imran: 147]. May Allah’s peace, blessings, and mercy be upon our Prophet Muhammad ﷺ, his family (ra), and all his Companions (ra). Praise be to Allah, Lord of the Worlds. Allah ﷻ said, ﴿وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ **“And Allah is predominant over His affair, but most of the people do not know”** [TMQ Surah Yunus: 21].

# The Equation Is Reversed: When Shariah Law Becomes a Burden, and Evading It Becomes a Way of Life!

<https://www.al-waie.org/archives/article/20088>

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**Ustadh Munzir Abdullah**

In recent years, a striking phenomenon has emerged: a group whose sole concern is justifying deviation and seeking loopholes to excuse evading the noble Shariah rulings of Islamic Law. These individuals no longer see upholding and implementing Islam as a path to strength or a method for revival. Instead, they view upholding and implementing Islam as a heavy burden they seek to shed by any means possible. This directly contradicts the explicit teachings of the Quran, where Allah ﷻ says, **﴿وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا﴾** **“If they had done what they were advised to do, it would have been better for them and more strengthening.”** [TMQ Surah An-Nisaa: 66].

And if you call them with the Dawah of the Prophet ﷺ to implement Islam, they will say to you: Do you not see the state of the country and what it suffers from in terms of backwardness, problems, corruption and ruin? Let us fix things first and address the problems, then we will implement Shariah when the country's conditions improve!

This is undoubtedly a flawed logic that imagines that problems can be properly addressed without Islam, as if they see



Islam as a religious obligation that does not include solutions and remedies! This is despite the fact that Islam came with effective political, economic, social, security and military solutions, which are the only ones suitable for humans and their society, unlike the man-made systems that exacerbate people's problems instead of addressing them.

In fact, the current system itself is what produced the calamity, corruption, and poor conditions that the country is experiencing.

The core problem in Muslim countries lies not in who sits on the throne of power alone, but in the ruling system of governance itself that is implemented. The capitalist system currently in place in Pakistan, Egypt, Turkey, and other Muslim countries is inherently incapable of solving problems, because it was designed from the outset to make materialistic utilitarian gain the measure of all things to separate religion from life and to leave the economy to the laws of supply and demand and the greed of the market.

Therefore, even if it is implemented in a "model" manner, as in some Western countries, it does not produce real stability. Instead, it plunges the country into repeated cycles of recession, unemployment, inflation, sky-high prices, and the concentration of wealth in the hands of a few, while the circle of poverty and debt widens at the level of individuals and the state together.

More than a century of political experiences in Muslim countries has clearly confirmed this. Heads, faces, and parties have changed, whether military or civilian, Islamic in name or explicitly secular. Yet, they have all maintained the same principle: the capitalist system, its laws, institutions, and international conditionalities.

The result was a grim reality that was reproduced time and again, with some “painkiller doses” of loans, subsidies, and temporary programs that alleviated the pain slightly but quickly returned the country to square one or worse.

We need only look at Turkey’s experience in recent decades. While it achieved some growth indicators for a period, it remained trapped by foreign debt, currency fluctuations, rampant inflation that eroded people’s incomes, and a chronic inability to break free from the grip of international financial institutions. All of this demonstrates that reproducing the same system in Muslim countries will not offer them a genuine solution. Instead, it will keep them trapped in the same vicious cycle that this system created in the first place.

Islamic Shariah legislation is humanly unmatched in its strength, effectiveness, harmony, coherence, and integration, in its richness and breadth, and in its ability to unleash human potential, build personalities, and produce leaders, thinkers, heroes, and mujahideen, but the hypocrites do not know. The Prophet ﷺ said, «الإسلامُ يَغْلُو ولا يُغْلَى» **“Islam surpasses, and is not surpassed.”** [Fath al-Bari, Daraqatni]

This distortion of vision is not a mere detailing. It is a fundamental reversal of the equation. The Shariah, the very source of honor and dignity, becomes a burden in their eyes, while personal desires become the standard by which Shariah rulings are measured, and Shariah texts are reinterpreted to serve them. Instead of striving for adherence, one strives to evade. Instead of seeking the Shariah rulings of Allah ﷻ, one seeks what aligns with one’s desires, weaknesses, and the debilitating resignation to frailty that undermines one’s resolve.

The most dangerous aspect of this approach is that it does not merely commit sin, but seeks to clothe it in artificial legitimacy, thus emptying the Shariah of its content and turning it into a list of exceptions, rather than a way of life. Moreover, this dangerous approach tries to make deviation a school and a method, thereby corrupting the Deen of Muslims. Therefore, these misguided people must be confronted forcefully in order to preserve the Deen and prevent the devastating strife.

Here we recall the words of the Prophet ﷺ in describing the strangers whom Allah loves and who embody the true path, where he said, «طوبى للغرّباء» **“Blessed are the strangers.”** It was asked, “Who are they, O Messenger of Allah?” He ﷺ said, **الَّذِينَ إِذَا فَسَدَ النَّاسُ يُصْلِحُونَ** **“Those who reform when people become corrupt.”** And in another narration, «يُصْلِحُونَ مَا أَفْسَدَهُ النَّاسُ» **“Those who reform what people have corrupted.”**

The approach of these corrupt individuals makes the Shariah rukhsah (dispensation), which were legislated to facilitate matters upon a need alone, a permanent default, while neglecting the azaaim (general obligations, singular azeemah), which are the foundation of Shariah obligation. This is assuming their actions fall under the category of taking the dispensation, since in most cases it is not even based on a Shariah dispensation, but rather an evasion of Shariah rulings.

An Ummah that deals with its Shariah Law of the Lord ﷻ in this spirit cannot revive; for a revival is not made by whims, nor is it achieved under the banner of lightening commitment, nor by seeking the easiest, nor by broken resolve, nor by appeasing the enemies of Allah ﷻ. Instead, an Ummah revives when the Shariah Law is restored to its natural place: a source of strength, a motive for action, and a compass that guides and is

not replaced. Allah ﷻ said, ﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾ **“If only the people of the towns had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the truth], so We seized them for what they used to earn.”** [TMQ Surah Al-Aaraf:66].

# Epstein Scandal: When the Decadence of Western Civilization and Its Ruling Elite Is Exposed

(Translated)

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The Jeffrey Epstein case was not merely the story of a wealthy sexual deviant exploiting minors on a remote island. It was a window into the face of a civilization that claims to lead the world, and a political, financial, and media class that shapes the destinies of nations, while mired in corruption. Epstein, the American financier convicted of sex trafficking of minors, was not an isolated figure, but rather part of an “elite club;” a complex network that extends to heads of state, princes, senior politicians, financiers, and icons of culture and media. The court documents, some of which have been released, and the wave of public pressure demanding the full release of the Epstein files, have revealed that prominent names—from former US presidents like Bill Clinton and Donald Trump, to royal figures like Prince Andrew, to well-known scientific and artistic personalities—appear in the records, whether in the “black book” or in flight, communications, and appointment logs. This demonstrates the deep intertwining between political, financial, and media power centers and a man convicted of sex trafficking of underage girls, who nevertheless continued to operate within elite circles for years, even after his initial conviction in 2008.

Today, after mounting public and media pressure, the US Congress is forced to pass a law obligating the Department of Justice and the FBI to release the Epstein files within a specific timeframe, following years of maneuvering, leaks, conflicting accounts of his “suicide” in his cell, and the absence of an official list of what was termed his “client list.” However, the core of the scandal goes beyond the questions: Who boarded the plane? Who visited the island? It goes beyond that to the very nature of the system that makes such a man “useful” to the elite; a middleman for money, deals, relationships, and the interests of major universities, giant corporations, and influential institutions.

This issue is not an isolated anomaly. Instead, it is but one link in a long chain of moral and political scandals that haunt this self-appointed guardian of the “world order.” These include scandals of sexual exploitation, from Hollywood to the churches, and involving politicians brought down by the #MeToo movement. There are also scandals of fabricated wars: the lies about weapons of mass destruction in Iraq, the torture reports at Abu Ghraib and Guantanamo, and scandals of financial corruption and banking scandals: from the mortgage crisis to the Panama Papers leaks and their ilk, where the wealth of nations is smuggled to tax havens, while the poor are condemned to austerity and taxes. The common thread running through all these scandals is not the “mistakes of individuals.” Instead, it is the systemized structure of a civilization built on the veneration of self-interest, the commodification of humanity, the transformation of the body into a commodity, and money into a god worshipped alongside Allah ﷻ. The Epstein scandal and others like it reveal to Muslims a truth that should not be forgotten: these are the ones who determine the fate of the world, dictate the terms of the “war on terror,” and impose their will upon our countries. Educational

curricula, economic laws, and the boundaries of “acceptable democracy” are nothing but a corrupt and decaying elite, resembling Epstein’s palaces in their inner workings: outwardly luxurious, inwardly criminal and exploitative.

This civilization, possessing wealth, weapons, and media, lacks a fixed standard of right and wrong, and a stable moral foundation. It has separated religion from life, making humankind—with its whims, desires, and self-interest—the source of legislation, judgment, and value.

Therefore, replicating its systems in Muslim lands and becoming beholden to its elites and institutions is, in reality, a surrender to a system whose corruption has been proven within its own borders. The duty of the Islamic Ummah, witnessing this moral corruption, is not to be seduced by the glittering slogans of Western freedom, transparency, and the rule of law, but rather to return to its divine principles and to a system based on piety, accountability of the ruler, protection of honor, and preservation of wealth, life, and intellect—not on the glittering industries of money, sex, and blackmail networks. The Epstein scandal is not just one chapter in a long history that is folded over. Instead, it is a mirror in which Muslims see the nature of those who claim to lead humanity... to be certain that carrying the message of Islam to the world is not an intellectual luxury, but a necessity to save humanity from this disguised decadence.

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