

Ar-Rayah Newspaper

Issue 627 (25 November 2026)

(Translated from Arabic)

Editorial: Syria Between Two Projects: Normalization and the Establishment of the State **Page 2**

Feature Article: Why Are Washington's Eyes Turning Toward Bizerte and Gibraltar? **Page 7**

The Khilafah Rashidah (Rightly Guided Caliphate) is Returning to Spread Good **Page 13**

Wilayah Türkiye: "Future Generations, and Society Are Protected Through Islam" **Page 16**

Alas for Our State of Affairs Since the Destruction of Our Khilafah! **Page 18**

Political Perspectives: Yemen's Western Coast: Between Propaganda and Real Motives! **Page 19**

A Unified Gulf Military Command in Kuwait: Its Motivations and Objectives **Page 24**

Reject America's Hegemony and Reject Your Agent Rulers **Page 28**

A Reading of the Results of the American Midterm Elections **Page 30**

The Capitalist System Inherently Generates Crises, and the Only Way Out Is through the Ideology of Islam **Page 35**

Egypt's Regime and Its War on Islam **Page 40**

Will We Lose Hope in You, O Soldiers, After We Have Lost It in the Rulers? **Page 44**

Tunisia's Rulers Use Force to Prevent a March Opposing the American Military Presence on Tunisia's Soil **Page 46**

There is no escape for the Ummah and no salvation except by removing the influence of colonialism from its lands and pledging a bay'ah of allegiance to a Khaleefah (Caliph) from within it, whose concern is its concern, and whose work is to support it and vigilantly protect its interests, its lands, and its Deen. Allah ﷻ says: ﴿لَا تَجِدُ قَوْماً يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءهُمْ أَوْ أَبْنَاءهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُوْلَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ أُوْلَئِكَ حِزْبُ اللهِ أَلَا إِنَّ حِزْبَ اللهِ هُمُ الْمُفْلِحُونَ﴾ "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And He will admit them to gardens beneath which rivers flow, wherein they will abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the Hizb of Allah - they are the successful." [TMQ Surah Al-Mujaadilah: 22].

Editorial

Syria Between Two Projects: Normalization and the Establishment of the State

By: Ustadh Abdul Karim Jum'ah

The incursions of the Jewish entity into southern Syria, accompanied by acts of aggression and the imposition of new military realities, were not merely transient security developments that could be contained through temporary understandings or bypassed by calculations of political interest. More dangerous than the aggression itself is the transformation of how it is dealt with into a path of political adaptation, and the normalization with an entity that occupies land, desecrates holy sites, and violates the sanctity of the country becoming one of the options put forward under the title of "political realism" or "necessities of stability"! Here, it must be realized that the issue is not one of diplomatic relations between two states, nor merely a border dispute that can be settled through mutual concessions, but rather an issue of existential conflict and an expansionist project for the Jewish entity in the region, with Syria's position within this project.

For this Jewish entity, which still occupies the Syria's Golan, continues its aggressions against Syria, and persists with policies of settlement and displacement in Palestine, cannot be dealt with as a normal party in the equation of regional stability so long as the causes of the conflict—an existential conflict—persist. Relations between states are inseparable from the foundational ideology of the state and the reference that governs its policy.

Ruling governance in Islam is not merely the management of interests according to balances of power, nor is it a set of understandings imposed by international circumstances; rather, it is a Shariah responsibility pertaining to the guardianship of the Ummah's affairs in accordance with the Shariah rulings of Islam. Therefore, transforming repeated aggressions into an avenue for normalization, without considering the nature of the conflict and the rulings governing dealings with it, opens the door to questioning the reference governing political decisions and the foundation upon which foreign relations are built. What is happening in southern Syria is not separate from Palestine, for the political geography of the Levant and the nature of the Zionist project make the developments in Syria and the Jewish entity interconnected links in a single regional scene. The ongoing occupation, settlement, and displacement in Palestine, alongside the incursions and the imposition of military realities in southern Syria, reveal the continuation of a project of expansion and domination in the region. Therefore, fragmenting these issues and dealing with them as separate nationalistic issues leads to an incomplete understanding of the nature of the challenge, just as reducing them to security understandings or political agreements ignores their true roots.

Hence, the danger of attempts at normalization becomes evident. When normalization becomes a political end in itself, bypassing the issue of Palestine and the aggressions against Syria becomes part of the new equation of dealing, and agreements turn into a means to normalize the reality of occupation instead of addressing its causes. Therefore, the stance on normalization is inseparable from the Shariah conception of the nature of relations with entities and states, and from the Shariah rulings that regulate these relations in times of peace and war. From this

perspective, the conflict with the expansionist Zionist project is not an emotional conflict nor a call to war for its own sake; rather, it is a political and historical contradiction between the Zionist occupation and the rights of the Ummah, between the project of expansion and hegemony of the usurping Jewish entity and the right of the Ummah to its sanctities, its land, and the rule of the Shariah Law of its Lord, Allah ﷻ.

And as long as the causes of the conflict—which is, in its essence, an existential conflict, not a border dispute—remain in place, talk of ending it through mere agreements remains detached from the reality on the ground. Circumstances and phases may change, but resolving the conflict is not achieved by minimizing it, changing its name, or postponing its inevitable outcomes; rather, it is achieved by understanding its nature and possessing the political vision that determines how to deal with it on the basis of ideology, not on the basis of nation-state borders.

So, the believers do not separate between their Deen and their stance on the affairs of the Ummah, nor do they make the rulings of the Shariah present in their individual lives, yet absent from the system of ruling governance and politics. Allah ﷻ said, ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ **"It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should thereafter have any choice about their affair."** [TMQ Al-Ahzab: 36]. And He ﷻ said, ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ **"But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves."** [TMQ Surah An-Nisa'a: 65].

And these verses guide us to the answer to the deeper question: What is the reference point upon which the political life of the

Ummah should be based? And what is the framework within which its affairs are organized, and through which its domestic and foreign relations are managed, thereby determining its stances on issues of war, peace, and normalization?

The Ummah's troubled reality is not merely linked to military weakness or political instability, but is also connected to the absence of a comprehensive political ideological project and the retreat of the Islamic viewpoint from its position in directing the affairs of governance and politics.

Therefore, addressing the reality of Syria and considering the future of Palestine should not be limited to changing alliances or seeking foreign guarantees. Instead, it calls for examining the very foundation of the political system and the ideological reference upon which it is based. The issue is not merely about changing individuals or rearranging institutions; it is a question concerning the nature of the state that governs the Ummah, the foundation from which its Shariah legislation and policies emanate, and the ultimate purpose around which the affairs of the Ummah are organized.

Therefore, the implementation of the Shariah Law of Allah ﷻ and the establishment of a state based on Islam represent a fundamental axis in the Islamic political vision. Islam is not merely individual acts of worship and rituals, but a Deen that includes Shariah rulings that organize the affairs of society, governance, and relations between states. Establishing a state means the existence of a political entity and governing institutions that undertake the application of Shariah rulings and the guardianship of people's affairs, managing domestic and foreign policy in accordance with the Shariah rulings of Islam, and bearing the

responsibility of protecting the Ummah and its interests, and carrying its message.

The dilemma facing Syria and Palestine does not stop at foreign aggressions but extends to the absence of a political project within which the Ummah's issues are organized. Therefore, rejecting normalization with the Jewish entity must be part of a broader vision that goes beyond reactive responses to examining the root of the Ummah's political revival (نهضة nahdah). The goal is not merely to reject an existing reality but to transition to a project where the Shariah rulings of Islam are the reference for ruling governance and legislation, and where the state is the political framework through which this reference is embodied in the life of the Ummah. Hence, the necessity of implementing the Shariah Law of Allah ﷻ and establishing a state that carries the project of Islam, undertakes guardianship of the affairs of the Muslims, and reunites their energies within a unifying political entity becomes evident. The Ummah does not regain its role by merely diagnosing its crises, but by possessing its political project and standing upon the foundation of its 'Aqeedah (عقيدة creed) and the Shariah rulings of its Deen.

Feature Article

Why Are Washington's Eyes Turning Toward Bizerte and Gibraltar?

By: Engineer Wissam Al-Atrash

In an analytical paper published by the American Stimson Center in April 2026, titled "Reassessing Tunisia's Strategic Importance for the United States," former U.S. Ambassador Joey R. Hood presents a reading that reflects America's strategic perspective. He argues that its adversaries—Iran and extremist organizations—seek to expand their influence in any arena available to them, particularly in countries with high levels of education located near strategic geographic chokepoints.

In this context, he invokes Hitler's insistence on Tunisia as the cornerstone of Rommel's African campaign and Roosevelt's selection of it as the site for the U.S. Army's first confrontation with Nazism in Africa, concluding that Tunisia has historically been a focal point of intense interest for empires seeking to establish it as an African bridgehead.

This reading is not merely a summoning of history from a center funded by major Pentagon contractors, but rather an entry point for understanding the ongoing transformations in North Africa, where American military calculations intersect with European energy and navigation security, and the international competition over ports, infrastructure, and supply chains.

Bizerte in America's Military Calculations

Bizerte, which was one of France's most important naval bases in the Mediterranean before its forces withdrew in 1963, has not

lost its strategic value. The American attention it is witnessing today reflects the return of its geographical location to the forefront of naval calculations, but with new tools and challenges, the most important of which are the repercussions of the international Strait of Hormuz crisis.

In June 2026, Admiral George Wikoff, commander of U.S. Naval Forces in Africa, visited the naval base in Bizerte. He observed training exercises conducted by the Tunisian Navy and special forces, and also visited the Center of Excellence for Maritime Affairs currently under construction through contracts awarded by the U.S. Naval Facilities Engineering Systems Command. This center is dedicated to training naval commandos and special operations forces and is a candidate to become a regional platform for multinational joint training.

In September, Tunisia hosted the Phoenix Express 2026 maneuvers, sponsored by the U.S. Africa Command (AFRICOM) and the U.S. Sixth Fleet, with the participation of American, European, and African forces. The maneuvers utilized regional maritime operations centers for real-time data exchange and building a shared operational picture of the maritime domain, alongside training in vessel inspection and interdiction. They also featured the use of unmanned maritime systems, indicating a shift in cooperation toward advanced surveillance, reconnaissance, and maritime domain awareness technologies. These developments gain significance from their connection to the Sixth Fleet, which is responsible for U.S. naval operations in the European, Mediterranean, and African theaters, reflecting an attempt to integrate local capabilities related to navigation monitoring and the protection of sea lanes into the American system.

Gibraltar: The Atlantic Gateway and the Calculus of Influence

If Bizerte overlooks a critical juncture between the eastern and western Mediterranean, then Gibraltar represents its natural western gateway to the Atlantic. The United States bases its presence in this area on a significant military network in Spain, most notably the Rota Naval Base, which hosts U.S. destroyers equipped with the Aegis system, and the Morón Air Base used for military support and deployment. This integrates with the headquarters of the Sixth Fleet in Naples, within the U.S. deployment network spanning the Atlantic and the Mediterranean.

In contrast, Britain clings to Gibraltar as one of its most significant pressure cards and maintains its military and naval presence there. The detention of an Iranian tanker in July 2019, involving the Royal Marines on suspicion of violating European sanctions against Syria, highlighted the strategic importance of the location and the reality of the international struggle for influence.

Tunisia and Morocco: Partnerships That Go Beyond Traditional Military Cooperation

In this context, Morocco and Tunisia emerge as major non-NATO allies of the United States, with Morocco obtaining this status in 2004 and Tunisia in 2015. This designation grants conditional privileges in military cooperation, without including the collective defense guarantee stipulated in Article 5 of the Alliance's treaty.

Thus, America, no longer able to bear the burdens of world leadership, seeks to build advanced partnerships with two countries overseeing two critically important geographical junctions: Morocco at the Atlantic entrance to the Mediterranean and the Strait of Gibraltar, and Tunisia at the Strait of Sicily, which

separates the eastern and western basins of the Mediterranean. These two locations complement each other within a network of partnerships that enhances maritime presence, information exchange, and the security of communication and supply lines. This reflects a shift in the American approach toward expanding its network of regional partners and distributing roles of security and stability among them, rather than bearing the burdens of direct deployment alone.

The article of Joey R. Hood reveals an additional dimension to this vision, proposing the utilization of Tunisian facilities—foremost among them the Bin Ghilouf Center—to train forces from Niger, Mali, and Burkina Faso, and to integrate them more broadly into the African Lion exercises, while leveraging Tunisian airlift capabilities. Tunisia is thus presented as an alternative platform to Niger for training, support, and knowledge transfer, enabling America to compete with Russian influence without the need for extensive military deployment. The statement from the U.S. Embassy on the occasion of Major General Matthew Brown's visit to Bin Ghilouf in November 2026 reinforced this direction, speaking explicitly about enhancing Tunisia's capacity to become "a security exporter for the wider region."

As for Morocco, cooperation with it reveals another function within this network. In statements by Major General Brown during the U.S. Army conference in October 2026, he announced the selection of the city of Tan-Tan to host a U.S. event for testing counter-drone technologies and protecting forces and military installations in the spring of 2027. This complements the project for the Multi-Domain Training and Experimentation Center, making Morocco a space for testing and developing military technologies under realistic operational conditions.

Simultaneously with attempts to strategically encircle Algeria, this direction is reinforced by two roadmaps for U.S. defense cooperation with Tunisia (2020–2030) and Morocco (2026–2036), thereby establishing a long-term military partnership. Thus, roles are distributed between training and support in Tunisia, technical experimentation in Morocco, and expansion toward the Sahel states. This places Algeria before increasing security challenges in its African depth, which has pushed it to expand its army's role beyond its traditional duties, culminating in assigning it missions in Niger—this being the first step toward attrition.

From a Trade Corridor to Energy Arteries

The strategic importance of these locations extends beyond the movement of ships and fleets; the Mediterranean has also become a vital artery for transporting African energy to Europe. Following the Russian-Ukrainian war, Europe's reliance on Algerian gas via pipelines through Spain and Italy has intensified, including the Transmed pipeline that crosses Tunisia.

In this context, two routes for transporting Nigerian gas to Europe stand out: the Trans-Saharan Pipeline project through Niger and Algeria, and the Nigeria-Morocco Atlantic Gas Pipeline project through West African countries to Morocco. These are complemented by the Elmed electrical interconnector between Tunisia and Italy, and green hydrogen projects.

Thus, two strategic spheres are integrated: a trade and maritime corridor extending from the Suez Canal through Bizerte and Gibraltar to the Atlantic, and energy corridors linking Africa to Europe via pipelines, submarine cables, and export terminals. This interconnection was reflected in the 2022 NATO Summit in Madrid, which linked energy security to cyber and hybrid threats and the protection of critical infrastructure.

Conclusion: The Islamic Maghreb Is Not a Periphery in the International Conflict

Bizerte and Gibraltar are like two eyes in the strategic geography of the Islamic Maghreb; one eye overlooking the heart of the Mediterranean, and the other its Atlantic gateway. And they are, in a historical paradox, two sites that were linked early on to the Islamic conquest of Africa: Bizerte was opened by Muawiyah ibn Hudayj in 45 AH, and Tariq ibn Ziyad crossed from Gibraltar into Andalusia in 92 AH. The region formed a naval support point in the greatest historical phases of the Islamic State, most notably during the era of the leader Salah ad-Din al-Ayyubi.

And between these two eyes, the movement of trade, energy, and fleets is exposed, and the balances of influence are determined in a region of civilizational weight, which lacks not location, wealth, or demography, but rather a strategic intellect enlightened by the rulings of Islam, capable of transforming these components into tools of strength that embody the sovereignty of the Shariah and the authority of the Ummah.

The peoples of North Africa, despite their political fragmentation, are unified by Islam as an ideology from which a system emanates, necessitating a state that adopts and implements it, protects the interests of its subjects, safeguards its sovereignty and security, and achieves strategic integration between the regions that the disbelieving colonialist has worked to divide. And we all hope for the establishment of the Khilafah Rashidah (rightly-guided Caliphate) soon, by the Permission of Allah ﷻ: ﴿وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ﴾ **"It is the promise of Allah. Allah does not fail in His promise."** [TMQ Surah Ar-Rum: 6].

The Khilafah Rashidah (Rightly Guided Caliphate) is Returning to Spread Good Throughout the World

“And thus, the world today is led by disbelieving, wicked, and unjust states that place their evil interests above any consideration... Their positions change even with their allies from one moment to the next, and this is not for a good they perceive but for an evil they perpetrate... They are reviving the first Jahiliyyah (Age of Ignorance), indeed they are closer to being worse than the Jahiliyyah! And just as Persia and Rome were pushed aside back then and the earth was illuminated with the light of Islam, so too shall it return, by Allah’s permission. Muslim reported in his Sahih: Abu Rabi' al-'Ataki and Qutaybah bin Sa'id narrated to us, both from Hammad bin Zayd, and the wording is from Qutaybah: Hammad narrated to us from Ayyub from Abu Qilabah from Abu Asma’ from Thawban who said: The Messenger of Allah ﷺ said: **«إِنَّ اللَّهَ زَوَى لِيَ الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا»** **“Indeed, Allah folded the earth for me so I saw its eastern and western reaches, and surely the dominion of my Ummah will reach as far as was folded for me from it...”**, and the Khilafah Rashidah (rightly-guided Caliphate) will return anew after this oppressive rule under which we live, and it will spread good throughout the regions of the world, by the permission of Allah, the Strong, the Mighty, and then through the efforts of the Shabab (members) of Hizb ut Tahrir, the sincere dawah carriers. Ahmad reported in his Musnad that Hudhayfah said: The Messenger of Allah ﷺ said: **«ثُمَّ تَكُونُ مُلْكاً جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ**

«النُّبُوَّةِ "Then there will be an oppressive rule (ملكا جبرية), and it will be for as long as Allah wills it to be, then He will remove it when He wills to remove it, then there will be a Khilafah (Caliphate) on the Method of the Prophethood (خلافة علي منهاج النبوة)" then the Messenger ﷺ fell silent. And the statements of those with diseased hearts and minds do not harm these truths, as Allah ﷻ said ﴿غَرَّ هَؤُلَاءِ دِينُهُمْ﴾ **"Their religion has deluded them"** [TMQ Surah Al-Anfal: 49]. For their like had said similar things before when the Messenger of Allah ﷺ gave glad tidings of the extension of Islam's authority to the lands of Persia and Rome. It is mentioned in Majma' al-Zawa'id by Abu al-Hasan Nur al-Din al-Haythami (d. 807 AH): (ثُمَّ مَشَوْا إِلَى الْخَنْدَقِ، فَقَالَ رسول الله ﷺ: **«اذْهَبُوا بِنَا إِلَى سَلْمَانَ، وَإِذَا صَخْرَةٌ بَيْنَ يَدَيْهِ قَدْ ضَعُفَ عَنْهَا، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: دَعُونِي فَأَكُونَ أَوَّلَ مَنْ ضَرَبَهَا، فَقَالَ: بِسْمِ اللَّهِ، فَضَرَبَهَا فَوَقَعَتْ فِلْقَةٌ ثُلُثِهَا، فَقَالَ: اللَّهُ أَكْبَرُ، قُصُورُ الرُّومِ وَرَبِّ الْكَعْبَةِ، ثُمَّ ضَرَبَ أُخْرَى فَوَقَعَتْ فِلْقَةٌ، فَقَالَ: اللَّهُ أَكْبَرُ قُصُورُ فَارِسَ وَرَبِّ الْكَعْبَةِ»**، فَقَالَ عِنْدَهَا الْمُنَافِقُونَ: نَحْنُ بِخَنْدَقٍ عَلَى أَنْفُسِنَا وَهُوَ يَعِدُنَا قُصُورَ فَارِسَ وَالرُّومِ. رَوَاهُ الطَّبَرَانِيُّ، وَرِجَالُهُ رِجَالُ الصَّحِيحِ غَيْرَ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ، وَنُعَيْمٍ الْعَنْبَرِيِّ، وَهُمَا ثِقَتَانِ)"...then they went to the trench, and the Messenger of Allah ﷺ said: "Let us go to Salman," and there was a rock before him that he was struggling with. So the Prophet ﷺ said to his Companions: **"Leave me so I may be the first to strike it." He said: "In the name of Allah" and struck it, and a third of it broke off. He said: "Allahu Akbar, the palaces of Rome, by the Lord of the Ka'bah!" Then he struck another blow and another piece broke off. He said: "Allahu Akbar, the palaces of Persia, by the Lord of the Ka'bah!".** At that, the hypocrites said: We are in a trench fearing for our lives, and he is promising us the palaces of Persia and Rome. At-Tabarani narrated it, and its narrators are the narrators of Sahih except for Abdullah bin Ahmad bin Hanbal and Nu'aym al-Anbari, and they

are both trustworthy," and this is what was and came to pass despite what the hypocrites said, for the saying of the of the truthful one, Muhammad ﷺ, is the truth, ﴿وَمَا يَنْطِقُ عَنِ الْهَوَى * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى﴾ **"Nor does he speak from his own inclination. It is not but a revelation revealed."** [TMQ An-Najm: 3-4], and therefore the Khilafah (Caliphate) will return anew and Islam will spread throughout what Allah ﷻ has promised His Messenger ﷺ. **"And** ﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ **that day the believers will rejoice. In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful"** [TMQ Ar-Rum: 4-5]."

Excerpt from an answer to a question issued by the Amir of Hizb ut Tahrir, the eminent 'alim Ata Abu Rashta

Hizb ut Tahrir / Wilayah Türkiye: “Family, Future Generations, and Society Are Protected Through Islam”



Hizb ut Tahrir / Wilayah Türkiye organized a conference titled “Family, Future Generations, and Society Are Protected Through Islam” in Tatvan, Bitlis, as part of its campaign “Social Earthquakes and Society Under the Rubble.”

The event began with an opening speech by Mahmut Akbulak, Köklü Degisim’s Tatvan Representative.

Following the opening remarks, Remzi Özer, delivered a speech highlighting the challenges faced by families trapped beneath the rubble of social decay.

Molla Mustafa Sakçi, in his address, explained through various examples that the fundamental cause of the deterioration of families and the younger generation lies in un-Islamic ideas and ideologies.

Abdullah Imamoglu addressed how families, future generations, and society could be rescued from the devastation caused by these social earthquakes and presented what he described as a fundamental solution. Imamoglu emphasized that the only remedy is the complete implementation of the Islamic system of governance. He further stated that the political structure capable of putting this system into practice is the Second Rightly Guided Caliphate (Khilafah Rashidah), which he described as having been foretold by the Messenger of Allah, peace and blessings be upon him.

Alas for Our State of Affairs Since the Destruction of Our Khilafah!

What grieves us most is our condition since the disbelieving colonialists destroyed our Khilafah, tore our lands into dozens of entities, and installed over each a client ruler who obeys their orders and implements their schemes.

Therefore, we must realize that there is no salvation for us from our current state except by overthrowing these agents, establishing the Khilafah, and implementing the Shariah Law of our Lord ﷻ. Otherwise, our enemies will continue to control us through them as long as we remain silent about them.

And here is Hizb ut Tahrir calling upon you, O Muslims, to work with it, and calling upon your armies to grant it the military support (نصرة nusrah) to establish the Khilafah Rashidah (rightly guided Caliphate) on the Method of the Prophethood, which will put an end to anyone who dares to harm you.

Yemen's Western Coast: Between Propaganda and Real Motives!

By: Ustadh Hamdan Al-Amrani – Wilayah Yemen

At the beginning of October last year, Yemen's government forces regained control of areas in the Dhubab and Kahbub mountains in the Bab al-Mandab Strait, roughly a month after the Houthis had seized them. This was part of a military operation they named "Operation Dawn of Yemen," stating its goal was to recapture areas under Houthi control that had been lost during recent events, ultimately aiming to reach the capital, Sana'a, and restore state institutions, according to their claims. These developments occur amidst continuous military escalation in Yemen, considered the most extensive since the end of the relative calm that followed the announcement of the UN truce in April 2022.

On Sunday, 15 November 2026, the Southern Giants Brigades, Shabwa Defense Forces, Thunderbolt Brigades, and others announced their withdrawal from the coastal areas of Al-Mudaraba and Ras al-Ara toward the areas of Khor Omaira and Al-Saqiya, heading to Aden. Statements in local and international media regarding this withdrawal varied significantly. Salem Thabet Al-Awlaki, the recently appointed Minister of Information in Maeen Abdulmalik Saeed's government, described it as a military repositioning aimed at enhancing combat efficiency, fortifying vital areas, and securing supply lines—pointing to the step's importance for breaking the siege on Taiz—and stated that military and security formations across all fronts stand united to protect gains, restore state authority and its institutions, and end

the Houthi rebellion, asserting that field developments will only increase their resilience, organization, and steadfastness. In contrast, Yemen's military and strategic expert Brigadier Thabet Hussein Saleh views the withdrawal as a military retreat that could grant the Houthis field, strategic, and moral gains. How reminiscent this is of the past! This is not the first tactical withdrawal and repositioning; it has been preceded by numerous and repeated withdrawals during which the Houthis expanded their areas of control.

For the Houthis, however, Saba News Agency in Sana'a described what happened as a "complete liberation of the western coast" and a defeat for the coalition-backed forces, clarifying that the retreat resulted from a successful military flanking operation on the Kharaz front in Al-Mudaraba, which tightened the noose around those forces and forced them to flee.

Reuters described the retreat as a major setback for the Saudi-backed military campaign, even representing the end of a six-week-long counteroffensive to retake the coast. Western coverage also linked the Houthis' control of Bab al-Mandab with Iran's continued disruption of navigation in the Strait of Hormuz, considering this "dual pressure" as isolating Gulf oil producers from the main shipping routes toward the Suez Canal. AFP cited military and governmental sources stating that Houthi forces are now positioned 60–80 kilometers from the city of Aden, prompting government forces to build fortifications and dig trenches around it. The newspapers Al-Araby Al-Jadeed and Al-Quds Al-Arabi quoted military sources and analysts reporting that the forces in Dhubab and Bab al-Mandab faced an imminent threat of encirclement following Houthi advances toward the

Kharaz and Khor Omaira areas in Lahj, which would have severed supply lines coming from Aden.

Analyses published by Saudi and Arab newspapers, such as Al-Jazeera newspaper, attributed the retreat to domestic causes stemming from divisions within the structure of the local forces, including multiple command structures, weak coordination between fighting formations, and the absence of large numbers of personnel from the fronts compared to other formations that receive more regular salaries. Meanwhile, media outlets of the government forces, the Southern forces, and the Transitional Council mentioned a "defensive tactic," stressing that the top priority is securing the capital Aden and the southern governorates and reorganizing the defense lines in Ras al-Ara and al-Mudaraba, while emphasizing the continuation of operations on other fronts like al-Waz'iyah and Kahbub to break the siege on the city of Taiz, as Al Jazeera Net indicated. Meanwhile, the Mocha Center for Studies pointed out that the withdrawal was characterized by surprise and confusion and was accompanied by a displacement of residents toward al-Khawkhah for fear of arrests, raising questions about the existence of hidden political disagreements between the components of Yemen's government and the Coalition, and fears that this retreat would lead to entrenching a reality of divided influence and dashing hopes of breaking the siege on Taiz, as noted by the British website Middle East Eye.

Upon reflecting on the answer to the question "The Scope of Military Developments in Yemen" dated 27 September 2026, issued by the Ameer of Hizb ut Tahrir, the eminent scholar Ata Bin Khalil Abu al-Rashtah, wherein he stated: "Reflecting on the past and ongoing Houthi attacks on Yemen's western coast, and the

fact that the Houthis are on the verge of seizing control of the entire coastline, yet neither America nor Saudi Arabia is intervening to aid the Yemeni government in Aden, despite the fact that the Houthi attacks have also affected it too... all of this indicates that the Houthi occupation of most of Yemen's western coast is with American and Saudi approval. This appears to be driven by three objectives: First: To involve the Houthis in governing Yemen and grant them a primary role in the government, thereby gradually removing British agents from power in Yemen... Second: This matter is a means of enticing the regime in Iran and paving the way for a more lenient stance towards America... Third: It is a strategic fighter's pause, as America faces midterm elections...", and the consequences thereof, the results of which were announced ten days prior to the government forces' withdrawal from the coast. And now, the Houthi expansion and their completion of control over Yemen's most important coastal strip overseeing the Bab el-Mandeb Strait has become clearly apparent. The observer of the answer to the question realizes the significant international interest and intervention in everything that transpires in Yemen.

This reveals to the people of Yemen the intense American-British conflict being waged through their local and regional tools, and that the people of Yemen are the fuel for this conflict and have suffered immensely from it for many long years. These battles have yielded nothing but the loss of souls, the shedding of blood, the destruction of resources, the widening of the rift among the people of Iman, the growth of division, and the weakening of strength—all in service of the disbelieving colonialist!

Therefore, there is no way out for Yemen except by getting rid of these tools that enable the warring colonialists to remain and

extend their influence. This can only be achieved by working with Hizb ut Tahrir to establish the Khilafah Rashidah (rightly guided Caliphate) on the Method of the Prophethood, which Allah ﷻ has promised: ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ﴾ **"Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth"** [TMQ Surah An-Nur: 55], and which the Messenger of Allah ﷺ gave glad tidings of: «ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النُّبُوَّةِ» **"Then there will be a Khilafah (Caliphate) on the Method of the Prophethood"** (Narrated by Ahmad)." End Quote

We call upon the people of understanding among the people of Yemen—whom the Messenger of Allah ﷺ praised for their Iman, wisdom, and fiqh (understanding of Shariah)—to work with us to realize the promise of Allah ﷻ, the All-Powerful, the All-Mighty, and the glad tidings of His Messenger ﷺ, so that we may succeed in both abodes, and that is the great success.

A Unified Gulf Military Command in Kuwait: Its Motivations and Objectives

By: Ustadh Ahmed Al-Khatwani

The defense ministers of the Gulf Cooperation Council (GCC) states convened on Tuesday, November 10, 2026, in the city of Manama under the chairmanship of Staff Lieutenant General Abdullah bin Hassan Al Nuaimi, Bahrain's Minister of Defense Affairs—the current session's president—and announced the launch of an advanced command for the Unified Military Command in the State of Kuwait, allocating appropriate forces to it. This was among the decisions taken during the 23rd session of the Joint Defense Council of the GCC states.

The Secretary-General of the Gulf Cooperation Council (GCC), Jassim Al-Budaiwi, emphasized that joint military action receives the full attention, care, and support from the leaders of the GCC states. He touched upon the rapid developments witnessed in the region, which he described as "heinous Iranian aggressions" that have targeted GCC states and caused damage to numerous civilian assets and infrastructure. He also condemned the Houthi attacks on Saudi Arabia, using the strongest terms of condemnation and denunciation, describing them as "treacherous attacks targeting holy sites in a blatant violation of their sanctity and status among Muslims, constituting a flagrant assault on the security and sovereignty of the Kingdom." He added: "We affirm that the GCC states stand united alongside the Kingdom, in full solidarity with it, and support all measures it takes to protect its security, stability, territorial integrity, and safeguard its holy sites, stemming from the unity of Gulf destiny

and the firm stance that the security of the Kingdom is an indivisible part of the security of all Council states."

The Saudi Defense Minister stated: "The convening of the 23rd session of the Joint Defense Council of the Gulf Cooperation Council in Bahrain confirms our shared aspiration to continue coordination, cooperation, and integration among our states. This contributes to enhancing our military and defensive capabilities to confront all challenges and threats in order to preserve our security and stability."

The words that were delivered all defend Saudi Arabia and condemn Iran and the Houthis, and it is understood from this that this action is backed by Saudi Arabia and, behind it, America.

As for the selection of Kuwait as the location for this unified military command, it is due to its geographical position in the northern Gulf, its proximity to Iraq and Iran, in addition to its direct connection to the Gulf's land expanse, and because it hosts a large American land base with over 13,000 American soldiers from the infantry and Marines. Selecting Kuwait for this forward command could provide an additional location for managing military coordination and monitoring developments on the northern front of the Gulf, and it facilitates America's control over the imported forces and directing them. The unified military command of the Gulf Cooperation Council is not a new military institution, nor is it a new distinct army, as it was established in 2013. Its main headquarters is located in Riyadh and aims to coordinate joint military operations and enhance the defensive capabilities of member states—or so they claim. Therefore, the specific decision to choose Kuwait as a center for unified military activities is what is new in this matter. However, in any case, this does not amount to establishing a unified Gulf army.

This decision comes amid the atmosphere and repercussions of the war on Iran and the subsequent escalation of regional tensions affecting the countries of the region, which necessitates undertaking a new military action that aligns with these tensions. This new defensive role for the Gulf Cooperation Council states comes primarily as a response to America's strategy of giving regional countries a role in the security protection of the region under its supervision, in order to reduce the burdens on its forces and cut costs for its war ministry's budget.

Thus, this unified command was established in Kuwait primarily to be close to the U.S. Army, which maintains its largest ground forces there, in addition to having a long history of military presence with all the Gulf states, including the existence of U.S. military bases in all those countries.

It is also known that the U.S. base in Kuwait is not only the largest base for U.S. infantry and ground forces, but it also possesses advanced surveillance and early warning systems, which aligns with the deployment of Gulf ground forces there to be directly under U.S. supervision.

It is also known that all six Gulf Cooperation Council (GCC) states—Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the UAE—are under the administration of the U.S. Central Command.

Thus, the motives involve aligning with the demands of America in its new strategy, which entails involving regional states in the costs and burdens of protecting the regional area under American supervision.

As for the objectives, they are to tighten America's military grip on the Gulf states and prevent them from aligning with other

major competing powers, given the Gulf's immense oil and strategic importance, which America cannot do without.

As for the expected outcomes of establishing this command, they will undoubtedly be feeble because these states do not possess real armies for combat; they are essentially protectorates with small, mercenary-based forces that are unfit for self-defense. The radical solution for these manufactured mini-states is to dissolve them and incorporate them into the body of the Khilafah (Caliphate) state.

Reject America's Hegemony and Reject Your Agent Rulers, and March Forth, O People of Pakistan, to Establish the Khilafah

O Armed Forces of Pakistan: Creating an atmosphere of war in the border regions between Pakistan and Afghanistan, and Muslims fighting one another, is forbidden in Islam. The blood of a Muslim is inviolable to another Muslim. Fighting among Muslims weakens their strength and grants hostile nations the opportunity to entrench their influence in Muslim lands. Allah ﷻ says, ﴿وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ﴾ **"And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart"** [TMQ Surah Al-Anfal: 46]. Do we not witness directly how our strength is weakened by fighting amongst ourselves? And Allah ﷻ say: ﴿وَمَن يَقْتُلْ مُؤْمِناً مُتَعَمِّداً فَجَزَاؤُهُ جَهَنَّمُ خَالِداً فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَاباً عَظِيماً﴾ **"But whoever kills a believer intentionally—his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment."** [TMQ Surah An-Nisa: 93]. And the Messenger of Allah ﷺ said, «كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ» **"Everything of a Muslim is inviolable to another Muslim: his blood, his wealth, and his honor."**

The tribes, armed forces, and the Ummah in general are all obligated to stop the fighting amongst themselves and remove those responsible for it from their positions. The Messenger of Allah ﷺ said: «انْصُرْ أَخَاكَ ظَالِماً أَوْ مَظْلُوماً» **"Help your brother, whether he is an oppressor or is oppressed."** They said: "O

Messenger of Allah, we help him if he is oppressed, but how do we help him if he is an oppressor?" He ﷺ said: **«تَأْخُذُ فَوْقَ يَدَيْهِ»** **"By restraining his hand."**

Hizb ut Tahrir calls you to the complete implementation of Islam, to unity and brotherhood among Muslims, and to the establishment of the Khilafah (Caliphate), which is an obligation. And, by the permission of Allah ﷻ, it will be established in Pakistan and will encompass the lands stretching from Morocco to Indonesia. We call upon you to give your support (nusrah) to Hizb ut Tahrir to establish the Khilafah Rashidah (rightly guided Caliphate) on the Method of the Prophethood. Hizb ut Tahrir is the largest political structure in the Islamic Ummah and has been working within the Ummah for 73 years.

A Reading of the Results of the American Midterm Elections

By: Ustadh Manaji Muḥammad

The results of the U.S. midterm elections delivered a sweeping victory for the Democrats in both the Senate and the House of Representatives, granting them control over the majority of seats in Congress for the remainder of Trump's presidential term.

This dramatic shift in the political landscape represents a major setback for Trump and his Republican Party. Trump acknowledged that the war in Iran and the rising cost of living contributed to the defeat of many of his party's candidates. His vice president, J.D. Vance, stated: "The reason for our loss is the war."

This outcome can be explained by a broad segment of American capitalism's attempt to mitigate the diplomatic, strategic, and economic losses caused by Trump and his party. Sectors of American capitalism had begun seeking to rein in the Trump administration to serve the interests of capital, following the increasing costs and risks of Trump's policies. Capitalist classes in technology, industry, corporations, and cross-border trade were harmed by disruptions resulting from Trump's tariff duties, energy costs, and the paralysis of supply chains caused by the Iran war. Furthermore, financial capitalism suffered from market instability, a shrinking margin for speculation, and a diminished ability to predict monetary, fiscal, and trade policies.

This tense capitalist situation drove efforts to contain the risks of Trump's policies through political realignment and partisan polarization, utilizing the House and Senate—with their Democratic majorities—as tools to restrain the Trump

administration. This was achieved by reducing the administration's ability to pass volatile trade, financial, and regulatory policies without institutional resistance. The role of the Democratic majority is to curb the Trump administration and paralyze its political momentum by obstructing its agenda, investigating its conduct, and imposing political and legislative constraints on what remains of his term.

Capitalism remains capitalism, with its toxic colonial policies and international criminality, even if it changes its skin. The American system is quintessentially capitalist, and political money is the master of the situation in structuring elections, institutions, the House of Representatives and the Senate, and the presidency. According to OpenSecrets, the organization specializing in tracking spending in American politics, total expenditure in the 2026 midterm elections rose to a record $11.9 billion—far higher than the $8.9 billion spent in 2022. The capitalist background of these elections lies in the waning influence of some capitalists linked to the Trump administration after the limits of their political money's ability to purchase results were exposed—for example, the diminished immunity of some lobbying groups, chief among them AIPAC, the Zionist lobby, which supports the Jewish entity, following the catastrophic results of the Gaza genocide on American public opinion and the strategic and financial hemorrhage caused by Trump’s war on Iran. However, this decline works to the advantage of other capitalists and their lobbying groups, serving their capitalist interests rather than representing a change in America's criminal capitalist policy.

This American political money has expanded through innovative tools, including cryptocurrency groups, technology, and the major economic interests linked to them. Furthermore, sectors of

American capitalism harmed by Trump's policies are now investing in the Democratic Party. Trump's political, strategic, and economic failure served as a helpful factor in re-engineering America's policy and producing a Democratic majority.

The exorbitant capital cost of Trump's reckless policies is the primary factor in his and his party's resounding loss.

Another feature of these elections was the intensive mobilization by the Democratic Party of small ethnic groups that had suffered from Trump's anti-immigrant policies. The midterm elections broke unspoken taboos by paving the way for their representatives to attain political positions for the first time. Through this mobilization, the Democratic Party seeks to rebuild its electoral base by investing in immigrants and incorporating small ethnic groups harmed by Trump's policies.

The most severe aspect of this political employment—and the deepest in political cunning—is the use of children of the Muslim diaspora (جالية jaaliyah) to serve the interests of American capitalism and its criminal policies in Islamic countries.

Among the subterfuges of this American political co-option of some individuals associated with Islam is the containment of Muslim reaction, both domestically and internationally, toward America's criminal policies in Islamic countries and the absorption of the resulting anger.

Within America, tools perceived as representing Muslims—as representatives of the Muslim diaspora—are employed by converting outrage over the genocide in Gaza and the brazen aggression against Iran from protests outside institutions, which pose a significant danger to public opinion. Indeed, Muslims formed the vanguard of mobilization within American universities

following the Gaza genocide, a mobilization that struck like a civilizational thunderbolt, shaking America and unsettling the core of its capitalism into discussions within the ruling party, where it can be contained, its intensity reduced, and its ceiling capped.

Likewise, the anger and protests of Muslims against America's criminal policy in their region are channeled into protests against the ruling party, transforming the issues of Muslims and America's crimes against their Ummah and their Islam into an electoral matter and an American bi-partisan conflict—as if the problem lies with the ruling party, not with America's unjust strategic choices!

This political co-optation creates a false sense of decision-making, though it amounts to nothing more than political exploitation and service to the interests of the criminal capitalist class.

The most dangerous element in this political absorption is preventing the formation of a political force liberated from the constraints of American capitalism or engagement in an Islamic ideological political work that serves the Ummah's existential cause of ultimately achieving liberation from the West.

Thus, figures like Zohran Mamdani, Ilhan Omar, Abdulrahman Mohamed El-Sayed, Rashida Tlaib, Adam Hamwi, and Aber Kawas, who are marketed in the West as political successes and classified by some Muslims—whose sentiments have been drained of their ideology and whose intellects have been blinded by their emotions—as a victory for Muslims and their causes. However, they have not realized that these individuals represent a defeat and a fall for some of those counted amongst Muslims into the swamp of American capitalist secularism. It employs them as cheap tools to inoculate the fragmented and decrepit

American political scene and divert the compass of Muslims' political struggle in service of America's criminal policy.

These individuals are models for dissolving Muslims in the concentrated acid of Western secularism through engagement in American politics to accelerate cultural assimilation and civilizational distortion, until the distorted among them become more enthusiastic about aberrant secular causes than Western secularists themselves. They then immerse themselves in the most decadent and degenerate manifestations of secularism, participate in sexual deviancy festivals and LGBT pride parades, to prove their disavowal of Islam and their complete suitability for total immersion in the swamp of American secularism and service to its criminal capitalist policies.

Moreover, they are a purely American capitalist necessity for refurnishing the ruined American political scene, and it is even more desperate to employ them as tools to curtail and contain the militancy of Muslims, and specifically to prevent Muslims abroad in the West from engaging in the adoption of their Ummah's causes and in ideological political work to liberate their Islamic Ummah from the West and its criminal policies.

These successive fluctuations in American election results are necessary reflections of the chronic policy in America and the West, which has culminated in the opponent voting to rotate the crisis of the Western civilizational and cultural system, float political bankruptcy, and absorb public discontent. Furthermore, the employment of small ethnic groups, including the Muslim diaspora (جالية jaaliyah), serves to rotate the crisis and furnish the dilapidated American political scene, and to abort the struggle of expatriate Muslims against the crime of capitalism at home and abroad.

The Capitalist System Inherently Generates Crises, and the Only Way Out Is through the Ideology of Islam

By: Ustadh Ya'qub Ibrahim – Wilayah Sudan

Several European countries have witnessed massive waves of protest, beginning in France. What started as a small demonstration by students at a high school in the Paris suburb of Créteil—against a shortage of teachers—soon grew into widespread protests across Paris involving over 800,000 people. This wave rapidly expanded to encompass all cities in France.

The protests quickly spread to Belgium, Italy, Portugal, Spain, Greece, Austria, and Albania, with calls for further gatherings continuing across most of Europe. According to a detailed report published on the Deutsche Welle website on 21 October 2026, signs of unrest are also emerging in Germany, the Netherlands, Serbia, Ireland, and other European countries.

So why are Europeans now rising up against a system they so proudly boast of and adore—one they insist is the best humanity has ever achieved, and which their rulers work tirelessly to implement in an unending routine?

The motives behind these demonstrations, common to all European countries, are rising costs of living, increased tuition fees, and deteriorating educational conditions. Protesters everywhere have also raised concerns about the worsening housing crisis, with many no longer able to afford skyrocketing rents, among other urgent demands. In short, European peoples are being deprived of the basic necessities required for a dignified human life.

The reality is that the capitalist economic system contains fundamental and grave flaws. Although politicians have begun sounding alarm bells about capitalism, the system is intrinsically defective. No patchwork solutions can truly repair it, even if they manage to prolong its existence temporarily.

The most damaging aspect of capitalist ideology is its economic foundation in private ownership. Capitalists treat the world's wealth as the private property of individuals, leaving no room for state or public ownership. Here, they fundamentally misunderstand society's need for public services such as health, security, and education—precisely the issues that have driven European students to protest. They fail to recognize that the best way to serve these interests is through public property: minerals, oil and gas reserves, and other natural resources. It is irrational to leave such resources in the hands of individuals who monopolize them and prevent others from benefiting except at a price!

Ownership should be defined according to the nature of the wealth. Individuals may own what they personally need, while resources of the community—such as forests and water sources—should be shared by the community. The state, in turn, should control assets that enable it to fulfill its Shariah obligation to care for people's affairs. Since capitalists misunderstood the scope of ownership and failed to consider this perspective, rulers have been unable to provide a dignified life for their people. The result is widespread poverty, need, and an inability to meet basic requirements, while the state remains shackled in its efforts to balance the distribution of wealth. It is only natural that people revolt against the capitalist order—and one cannot rule out the entire world eventually rebelling against this dominant global order.

The major flaw in the capitalist economic system's approach to ownership has deprived the vast majority of people from benefiting from the world's wealth. Poverty has spread like an epidemic even in America—the foremost champion of capitalism. According to data released by the U.S. Census Bureau on 15 September 2026, approximately 34.5 million people live below the poverty line.

International hunger statistics are staggering—shocking and terrifying in scale. The problem has been described as catastrophic by global organizations. An October 2026 report published on its website, the World Health Organization: "more than 2 billion people continue to experience moderate or severe food insecurity... 2.69 billion people were unable to afford a healthy diet in 2025."

Furthermore, capitalists have wrongly classified human needs as purely materialistic, without ever fully enumerating them, while the means of satisfaction—goods and services—remain meager and limited. This flawed perspective drives them to prioritize wealth accumulation, leaving individuals to rely on their own skills and purchasing power, with no regard for whether they are capable or not. Capitalists do not see inability as a problem worth solving; they ignore it entirely. Unsurprisingly, the situation has exploded in Europe.

One of the most egregious errors of the capitalist system is the claim that resources are insufficient to meet all needs—a statement that contradicts human nature. The needs essential for human survival are limited: food, clothing, shelter, medical care, education, and security. Everything else is luxury. The goods and services available in the world are more than sufficient to meet these basic requirements. This mistaken view of needs prevents a

clear understanding of the problem and its solutions, but capitalists fail to comprehend this.

Yet the greatest calamity of capitalism is its reliance on the price mechanism as the sole regulator for distributing wealth. Capitalism decrees that a person can meet their needs only to the extent of their wealth. Those with limited income receive limited goods and services; those who own nothing and cannot produce have no place but the grave.

Capitalists also disregard the blessings Allah ﷻ has bestowed upon His creation, promoting instead the idea of relative scarcity. Islam, in contrast, affirms the abundance of resources. Basic resources in this world are not scarce. Allah ﷻ says: ﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً﴾ **"He it is Who created for you all that is on earth,"** [TMQ Surah Al-Baqarah: 29], ﴿وَالأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ﴾ **"And the cattle, He has created them for you; in them there is warmth and numerous benefits, and from them you eat,"** [TMQ Surah An-Nahl: 5] and ﴿وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ﴾ **"He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four days, equal for those who ask"** [TMQ Surah Fusilat: 10]. Due to their failure to perceive these blessings, they have become like Qarun—hoarding wealth out of fear of depletion—until Allah ﷻ causes the earth to swallow them, Allah ﷻ willing, through the Khilafah state.

Islam provides a system that allows people to own wealth to satisfy their basic needs and considers those unable to do so as poor. It treats poverty as an enemy that must not be permitted in Muslim society, and it has established rulings to eradicate it completely. It even ties economic justice to Deen. The Messenger ﷺ said, **"He «مَا آمَنَ بِي مَنْ بَاتَ شَبْعَانَ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ وَهُوَ يَعْلَمُ بِهِ»**

has not believed in me who goes to bed satiated while his neighbor is hungry beside him and he knows it," among other Shariah texts that regulate the relationship between people and wealth. Under the Khilafah state, there would be no need to protest for a dignified living.

Egypt's Regime and Its War on Islam

By: Ustadh Saeed Fadl

The Cairo Criminal Court designated 35 entities in Europe and 36 individuals as terrorist entities and terrorists for a period of five years. The listed entities included numerous Islamic institutions, associations, leagues, and councils across European countries, among them the the Council of European Muslims and its various branches, the Muslims of France, the Muslim Association of Britain, the Swiss Muslim League, the German Islamic Community, the Islamic Association in Sweden, and the Islamic Association in Italy, in addition to several other entities in various European nations.

To clarify the background, purpose, and implications of this ban, the following points should be recalled:

First: Egypt's regime's hostility toward Islam and Muslims is not a new or transient phenomenon; rather, it is deeply ingrained. Since the 1952 revolution led by America's agent Gamal Abdel Nasser and his coup against King Farouk—the last of the English agents in Egypt—Egypt's regime has made it its mission to oppose Islam and Muslims, considering them its sworn enemies. It has proceeded to imprison, brutalize, and execute anyone who opposed it or called to Allah ﷻ.

Second: Despite Egypt's regime's reconciliation—particularly during Sadat's era—with those whom some choose to call "Islamists," their integration into the official political scene, their entry into the People's Assembly under the guise of the opposition Wafd Party, and the permission granted to them for investments and free operation, the regime remained wary of them. It kept a watchful eye on them for fear of a coup—not

because they held an Islamic project or sought to rule by what Allah ﷻ has revealed, but due to their ties with Europe, especially Britain, which had occupied Egypt and aspired to return to its colonies. Consequently, the ban extended to institutions and organizations operating in European countries under European law—entities subsumed under it that posed no threat to those counties. In fact, they were advocates for integration into European societies and assimilation within them, through participation in governments and parliaments, and the establishment of interfaith dialogue aimed at normalizing Islam's relationship with other religions, with the goal of altering Muslims' perspective on the misguidance of distorted religions such as Judaism and Christianity. This serves as an example.

Third: Although Sadat and Hosni Mubarak pursued and imprisoned the sincere workers for Islam, they simultaneously tolerated those among the "Islamists" who accepted playing by the regime's rules—that is, operating within the boundaries it set for them. The reason for the differing approaches to dealing with Islamic groups stems from the concept held by America, the master of the regime, regarding these groups and their differing allegiances. Those whose allegiance was to Allah ﷻ and His Messenger ﷺ were not to be reconciled with, whereas those who were pragmatic and accepted compromise solutions were acceptable for reconciliation—even if their political allegiance was to Europe. These are players to be dealt with according to the rules of competition over interests and influence, not ideology.

Fourth: After the outbreak of the 25 January 2011 revolution against Hosni Mubarak, and the pragmatic "Islamists" accepting a deal with America and temporarily handing over power to save

the regime from collapse, America changed its policy toward them and decided not to tolerate or reconcile with them, despite their adherence to their pragmatic approach. It became clear to America that it could not win their allegiance and that they were closer to the British and Europeans than to any other party, so it ordered its agent El-Sisi to suppress them and ban all their activities. This indeed happened; after the events of Rabaa Square in August 2013 and the killing of thousands of protesters there, thousands were imprisoned and many were executed.

Fifth: A number of the regime's opponents, most of them "Islamists," managed to flee abroad, particularly to Türkiye and European countries. As for Türkiye, it hosted them in order to contain and control them. After several years, once Egypt's regime had tightened its grip on the Egyptian street, El-Sisi asked Erdoğan to silence the voices of the opposition and hand some of them over to him—and he did. Many channels and websites that had been platforms for the opposition in Türkiye were shut down, and Erdoğan handed over a number of activists to Egypt's regime, while some others moved to Europe. Thus, the presence of "Islamist" opponents of Egypt's regime in Türkiye ended, due to Erdoğan's betrayal and his collusion with El-Sisi, as they both serve the same master: America.

Sixth: Egypt's regime cannot demand the pursuit of opposition figures present in Europe, as it did with Türkiye, because Europe is America's rival in colonizing the lands of Muslims and exerting influence within them. However, the most it can do is employ the dirty game used by the West itself: the game of pursuing opponents under the pretext of combating terrorism—a pretext that encompasses any opponent of any claimant against them. This serves as a prelude to demanding that European countries

hand over his opponents and shut down their institutions. And, of course, with pressure from America on the European countries, the chapters of liquidating the opposition can be completed, clearing the stage for America and its agents in Egypt.

The enmity of Egypt's regime toward Islam and Muslims is unmistakable, and no one should think that this hostility is confined to El-Sisi and a few around him. The regime has enlisted elements from the intelligence services and the forces of repression, all of whom harbor enmity toward Islam and Muslims. At times, the scene becomes confusing in determining who holds more animosity—is it the servant or the master? There is no power nor strength except by Allah ﷻ.

Egypt's regime will inevitably be removed by the hands of the sincere people of Al-Kinanah (الكنانة Quiver of Arrows), whether they are from the descendants of Amr ibn al-As (ra) within the ranks of the army or from the general public and their 'ulema—the descendants of Al-Izz ibn Abd al-Salam. For Egypt is Allah's Kinanah on His earth, and it is never devoid of sincere individuals who see the path toward rallying around the party that has never changed or altered since its inception, and that does not believe in half-solutions or pragmatism—it is the pioneering guide Hizb ut Tahrir who does not lie to its people.

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

Will We Lose Hope in You, O Soldiers, After We Have Lost It in the Rulers?

O Armies of the Muslims: After Muslims have lost all hope in their rulers, must they also lose hope in you? The Buddhist mushrikeen slaughter your people in Myanmar, and you do not mobilize. The Jews slaughter your people in Gaza, and you do not mobilize. The Hindu mushrikeen slaughter Muslims in Occupied Kashmir, and you do not mobilize.

How do you still say, "We obey our rulers and our orders are in their hands"? Allah ﷻ says, ﴿يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا * وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا﴾ **"On the Day their faces will be turned over in the Fire, they will say, 'Oh, how I wish we had obeyed Allah and obeyed the Messenger!' And they will say, 'Our Lord, we obeyed our leaders and our great ones, and they led us astray from the way.'"** [TMQ Surah Al-Ahzab 33:66-67]?

How do you still say, "We are weak before our military leadership?" Allah ﷻ said, ﴿إِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعاً فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيباً مِّنَ النَّارِ * قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ﴾ **"When they dispute in the Fire, the weak will say to those who were arrogant, 'Indeed, we were your followers, so can you remove from us a share of the Fire?' Those who were arrogant will say, 'Indeed, we are all in it. Indeed, Allah has judged between the servants.'"** [TMQ Surah Al-A'raf 7:38].

The time has come for you to remove these treacherous rulers and to grant your nusrah (support) to Hizb ut Tahrir for the establishment of the second Khilafah Rashidah (rightly guided Caliphate) upon the methodology of Prophethood—a Khilafah that will mobilize you to come to the aid of oppressed Muslims.

Tunisia's Rulers Use Force to Prevent a March Opposing the American Military Presence on Tunisia's Soil

In response to the steps being taken to expand the American military presence in our country, through the upgrading of the military training centre in Ben Ghilouf in the Governorate of Gabes, and the project to establish a maritime centre of excellence in Bizerte, which indicate an intention to establish a fully integrated American military infrastructure in Tunisia, Hizb ut Tahrir / Wilayah Tunisia called upon the people of Tunisia to take part in a march on Friday, 20 November 2026, under the title: "The American Military Presence in Tunisia Is a Major Crime." The march was intended to reject this dangerous course and oppose the transformation of Tunisia into an advanced base for American military operations in Africa and the Mediterranean.

However, instead of ending the American military presence and cancelling the 2015 Major Non-NATO Ally agreements, the 2020 military roadmap, and the arrangements that enabled America to penetrate our country, the authorities in Tunisia deployed their security apparatus to prevent the march by force. This stance exposes their alignment with protecting American influence and suppressing those who reject it, while revealing the hollowness of their slogans about sovereignty and independent decision-making.

Despite the prevention of the march, the message has reached America and its agents: Tunisia is not an open land for others to violate, and its army is not an instrument for implementing the projects of colonialist states. Tunisia, whose soil our ancestors

watered with their pure blood to drive out French colonialism, will not allow American military expansion, whatever sacrifices this may cost its people.

Today, our duty requires us to reject foreign military domination, free ourselves from the influence of the colonialist disbeliever, and work to establish the State of Islam: the Second Khilafah Rashidah (rightly guided Caliphate) upon the method of the Prophethood, which will preserve the Ummah's authority and protect the lands of the Muslims from domination and colonialism.