

AL-WAIE MAGAZINE

Issue 471

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Al-Waie Magazine

Global,
Intellectual,
Cultural

(Translated
from Arabic)

Issue 471

Jumad ul-Awal
1447 AH,
corresponding to
October 2025 CE

Al-Waie Magazine

Published on the first of every lunar month, by a team of Muslim university youth in Lebanon.

Under License No. 166 issued by the Lebanese Ministry of Information on 15/11/1989

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The Sunan (Laws) of Allah ﷺ Do Not Change or Alter

(Translated)

<https://www.alwaie.org/archives/article/20008>

Al Waie Magazine Issue No. 471

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

By Sulafa Shoman, may Allah ﷺ have mercy on her

[**Note:** The sister and writer of this article, Sulafa Shoman, has passed away and returned to the mercy of Allah ﷻ. Before her departure, she sent her final article to Al-Waie Magazine, which became a fitting conclusion of her journey in the fields of thought and Dawah to Islam.]

Sister Sulafa, may Allah have mercy on her, was one of the writers and members of the magazine team. Through her sincere pen, she shared what would uplift the Ummah, and expressed her deep and wise awareness.

We pray that Allah ﷻ accepts her into His Mercy with honor, forgives her sins, and grants her a beautiful place in Jannah. We extend our heartfelt condolences to her family and loved ones, asking Allah ﷻ to grant them patience and reward for their loss. May Allah ﷻ purify her from all faults and mistakes, elevate her status, and grant her peace. Aameen!]

The Sunan (Laws) of Allah ﷺ Do Not Change or Alter

All praise is due to Allah ﷻ, many praises, pure and blessed. All praise is due to Allah ﷻ in a way that befits the Majesty of His Face and the greatness of His Sovereignty. May peace and blessings be upon the leader of all messengers, our master Muhammad ﷺ and upon his family (ra), his Companions (ra), and those who follow him until the Day of Judgment. Allah ﷻ says in the Qur'an, ﴿وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا﴾ **“If those who disbelieve had fought you, they would have turned their backs in retreat, and they would have found no protector or helper.”** [TMQ Surah Al-Fath 22]

The Meaning of Sunnah in the Arabic Language

The root of the word sunnah in Arabic is of the letters “seen س” and “noon ن,” which represent a consistent and smooth course of action. The plural of sunnah is sunan. The word has multiple meanings, including, 1. Method or Way It refers to a path or a way, whether good or bad. It could describe both positive and negative behavior or habits. 2. Habit Sunnah also means a regular habit or custom. 3. The Sunnah of Allah ﷻ refers to His laws or decrees in creation, the way He has set things to occur in the world.

When Sunnah is used in the context of Islamic Shariah Law, it specifically refers to what the Prophet Muhammad ﷺ commanded, forbade, or encouraged, through his words, actions, or approval (his taqir), and this is in addition to what is mentioned in the Qur'an. Thus, in Islamic Shariah sources, we refer to both the Qur'an and the Sunnah, meaning the Hadith, the sayings and actions of the Prophet.

In the terminology of Hadith scholars (muhadithoon), the Sunnah is anything attributed to the Prophet Muhammad ﷺ, whether it is a statement, an action, an approval, or even a

physical or moral characteristic. This can also apply to the practices of the Companions (ra) of the Prophet ﷺ or the Tabi'un, where there is no room for personal opinion.

In Islamic Shariah jurisprudential terms, the Sunnah refers to actions that are commendable (mandub or naafilah) in Deen but are not obligatory or mandatory, so they are not fard or wajib.

Finally, Sunnah can also mean nature, appearance, or image. For example, you might say, "He resembles him in his Sunnah," referring to his likeness in appearance or nature.

As for our topic, the term sunnah has not been commonly used in any specific technical sense to mean the laws of material things. Instead, its linguistic meaning remains attached to it. We have seen that both the Quran and Hadith use the term Sunnah, and Sunan, its plural, to refer to a way of behavior or the way societies are affected by certain actions. Allah ﷻ has established sunan for people and has asked Muslims to understand or discover them. The intended meaning is that sunnah represents Allah's divine Will or Judgment. Allah's sunan are the laws and principles He has set for His creation based on certain natural laws.

From the verse I began with, we understand that Allah ﷻ has set sunan (laws) in this universe, meaning specific rules and regulations. These laws do not change or alter because they are Allah's decree, and the verse indicates this. The topic of the verse addresses the sunnah of Allah in granting victory to the believers. It is a promise of victory (nashr) and empowerment (tamkeen) for those who hold onto Iman, seek Allah's help, and ask for His support. The lesson in this verse is a message for the way of calls and their consequences it serves as both glad tidings and warning, motivating people to do good.

In this noble verse, Allah ﷻ speaks to the Prophet ﷺ, and by extension, to his followers, saying that if a battle were permitted between him ﷺ, with his Companions (ra), and the disbelievers of Quraysh, during the sixth year of Hijrah, when the Prophet and his Companions went to visit the Ka'bah but were prevented by the idolaters, the victory would belong to the Muslims, the people of truth, over the disbelievers of Quraysh.

The verse that follows confirms that this victory of haq (truth) over batil (falsehood), and Iman over kufr (disbelief), is a sunnah of Allah ﷻ, meaning it is a divine rule and law in the struggle between haq (truth) and batil (falsehood), as long as the people of haq are with Allah ﷻ. It emphasizes that these divine laws do not change or alter.

Their arrogance in this world, and in the sunnah (divine law), there is a lesson for them, in those who were stronger and more powerful than them. A punishment surrounded them, showing the battle between truth and falsehood. The verses in the Noble Quran repeatedly emphasize and confirm this message. Allah ﷻ says, ﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ﴾ **“Say to those who disbelieve, if they cease, what has passed will be forgiven for them. But if they return to their disobedience, the fate of the former people has already passed.”** [TMQ Surah Al-Anfal 38].

And He says, ﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ﴾ **“Indeed, We have sent down the Qur'an, and indeed, We will protect it. And We had already sent (messengers) to the former peoples. And whenever a messenger came to them, they ridiculed him. Thus, We make it (disbelief) in the hearts of the criminals. They do not**

believe in it, and the way of the former peoples has already passed.” [TMQ Surah Al-Hijr 9-13].

And He ﷺ also says, ﴿وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا * سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا * سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ﴾ “And if they were about to drive you out of the land, they would not remain after you except for a little while * This is the way of those We had sent before you. And you will not find a change in Our way.” [TMQ Surah Al-Isra 76-7].

The societal law shows that the struggle between truth and falsehood goes from simply hating the truth and resenting it, to openly showing animosity and confronting its proponents. Falsehood cannot tolerate the mere existence of truth, because it knows that truth has a dynamic power that is always moving, growing, influencing, gaining followers, and establishing dominance. And the Law of Allah ﷻ is that truth will ultimately triumph, even if it takes time. Even if falsehood once gains power, it will not last. Falsehood will quickly vanish, and truth will prevail. No matter how much the enemies of truth oppress or persecute the messengers—whether by expelling them, imprisoning them, or killing them—the truth will never be replaced by falsehood. This is a fixed, unchanging law. Allah ﷻ says, ﴿مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا﴾ “There is no blame upon the Prophet concerning what Allah has decreed for him. This is the way of Allah with those who came before him. And the command of Allah is a destiny determined.” [TMQ Surah Al-Ahzab 38].

And He ﷺ says, ﴿وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا رَادَّهُمْ إِلَّا نِفُورًا * اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأُولَىٰ ۚ فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا﴾ “And they swear by

Allah with the most solemn oaths that if a warner came to them, they would be more rightly guided than any of the nations. But when a warner came to them, it only increased them in aversion. * In arrogance in the land and in evil plotting. However, the evil plotting does not encompass except its own people. So, do they await except the way of the former peoples? You will never find in the sunnah of Allah any change, and you will never find in the sunnah of Allah any alteration.” [TMQ Surah Fater 42-3].

And Allah ﷻ says, ﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرُ قُوَّةً وَأَعَزَّادًا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ * فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ * فَلَمَّا رَأَوْهُ بَأْسًا قَالُوا ءَامَنَّا بِاللَّهِ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ * فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْهُ بَأْسًا سُنَّتُ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ﴾ “Have they not traveled through the land and seen how was the end of those before them? They were more numerous than them and greater in strength and in traces upon the earth. However, nothing availed them of what they used to earn * And when their Messengers came to them with clear evidences, they rejoiced in what they had of knowledge, but that which they had been ridiculing surrounded them * And when they saw Our punishment, they said, ‘We believe in Allah alone and reject what we used to associate with Him.’ * However, their faith could not benefit them when they saw Our punishment. This is Allah’s sunnah with His servants, and the disbelievers will lose.” [TMQ Ghafir 82-5].

And Allah says, ﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلْمُتَّقِينَ * الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينِ الْغَيْظِ وَالْعَفْيفِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ “And race to forgiveness from your Lord and a paradise as wide as the heavens and the earth, prepared for the righteous, who spend

in prosperity and in adversity, who restrain anger and who pardon the people—and Allah loves the doers of good.” [TMQ Aal-i Imran 133-4].

From these verses, and through reflecting upon them, we learn that the sunnah (Law of Allah) refers to the divine rules and laws that Allah ﷻ has enacted for His servants in this life. These laws do not change and are unalterable.

First Allah ﷻ Made Humans His Vicegerents on Earth – As a Beginning for the Struggle Between Truth (Haq) and Falsehood (Batil)

The purpose of human beings’ creation on earth is to develop and improve it according to the guidance of Allah ﷻ, and this includes worshipping Allah ﷻ alone, without associating any partners with Him. Allah says, ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةًۭۙ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَۙ﴾ **“And when your Lord said to the angels, “Indeed, I will make upon the earth a successor.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” He said, “Indeed, I know that which you do not know.” [TMQ Surah Al-Baqarah 30].** And Allah ﷻ also says, ﴿وَمَا خَلَقْتُۙ اِلَّا لِّیْعَبُدُوْۤنِیْۙ﴾ **“And I did not create the jinn and mankind except to worship Me.” [TMQ Surah Adh-Dhariyat 56].** And Allah ﷻ says, ﴿وَمَا اُمِرُوْۤاۤ اِلَّا لِّیْعَبُدُوْۤا اللّٰهَ مُخْلِصِیْنَ لَهُ الدِّیْنَ حُنَفَآءَۙ﴾ **“And they were not commanded except to worship Allah, being sincere to Him in religion, inclining to truth, and to establish Salah and give zakah. And that is the correct Deen.” [TMQ Surah Al-Bayyina 5].**

These verses emphasize a key principle of Allah’s Wisdom, which is that Allah ﷻ did not create human beings without

purpose. Instead, Allah ﷻ created them with a grand goal and a noble purpose that would elevate them, keeping them from being like animals in their lowest form. This goal is to improve and develop the earth according to Allah’s guidance, as well as to dedicate sincere worship to Allah ﷻ, with the ultimate aim of pleasing Him and, thus, attaining paradise in the Hereafter.

Furthermore, this purpose and goal ensure the dignity and honor of the human being as a human. Allah ﷻ says, ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾ **“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of good things and preferred them over much of what We have created, with definite preference.”** [TMQ Surah Al-Isra 70].

This sunnah exists to distinguish between the believer and the disbeliever, the obedient and the disobedient, the wicked and the pure, and thus the people of truth from the people of falsehood. This distinction makes each deserving of their due reward — victory and honor in this world for the people of truth, and Paradise in the Hereafter; while the people of falsehood deserve punishment in this world and the Fire in the Hereafter.

Allah ﷻ says, ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ **“He who created death and life to test you [as to] which of you is best in deed — and He is the Almighty, the Most Forgiving.”** [TMQ Surah Al-Mulk 2]. And Allah ﷻ also says, ﴿الْأَلَمْ أَحَسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۚ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ أَهْلِ آلِ إِمْرَأَةَ نُوحٍ إِذْ يَقُولُ كُلُّهُمْ قَبِيلُهُمْ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ﴾ **“Alif, Lam, Meem * Do people think that they will be left to say, “We believe,” and they will not be tested? * However, We certainly tested those before them, and Allah will surely make evident those who are**

truthful, and He will surely make evident the liars.” [TMQ Surah Al-‘Ankabut 1–3].

These divine laws can be understood from the meanings, causes, and conditions expressed in different verses of the Qur’an. One of the wisdoms behind trials is to test how patient, sincere, and steadfast the believer is, and whether he or she truly deserves victory (nasr) in this life and the highest ranks in the Hereafter.

Allah says, ﴿أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْزِئِينَ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾ **“Or do you think that you will enter Paradise while such trial has not yet come to you as came to those who passed away before you? They were touched by suffering and hardship and were shaken until even the Messenger and those who believed with him said, “When will the help of Allah come?” Unquestionably, the help of Allah is near.” [TMQ Surah Al-Baqarah 214]. And He also says, ﴿أَمْ تَتْرَكُوا أَلَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ أَنْ تُرَكَّوْا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ **“Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive for His cause and do not take any ally besides Allah, His Messenger, or the believers? And Allah is All-Aware of what you do.” [TMQ Surah At-Tawbah 16].****

The law of trials (sunnat al-ibtillah) shows Allah’s mercy, generosity, and justice toward His believing servants — because when a believer faces hardship with patience and acceptance of Allah’s decree, his sins are erased and his rank is raised.

Allah ﷻ says, ﴿مَا كَانَ لِلْأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ﴾ **“It was not proper for the people of Madinah and those around them of the Bedouins to remain behind the**

Messenger of Allah.” [TMQ Surah At-Tawbah 120–1]. And the Prophet ﷺ said, «مَا يُصِيبُ الْمُسْلِمَ، مِنْ نَصَبٍ وَلَا وَصَبٍ، وَلَا هَمٍّ وَلَا حُزْنٍ، وَلَا أَذًى وَلَا غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ» “No fatigue, illness, anxiety, sorrow, harm, or distress befalls a believer — even a thorn that pricks him — but Allah expiates some of his sins because of it.” (Muttafaqun alayh). He ﷺ also said, «لَا تُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا، إِلَّا قَصَّ اللَّهُ بِهَا مِنْ خَطِيئَتِهِ» “A believer is not afflicted by even a thorn or anything worse but that Allah removes some of his sins through it.” And he ﷺ said, «مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ تَعَالَى وَمَا» “Trials will continue to befall the believing man and woman in their body, children, and wealth until they meet Allah with no sin upon them.” [Tirmidhi, Ahmed]

Finally, Allah confirms this divine law clearly in the Quran, ﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ۚ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ١٥٦ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ﴾ “And We will surely test you with something of fear and hunger and a loss of wealth, lives, and fruits, but give good tidings to the patient * those who, when disaster strikes them, say, “Indeed, we belong to Allah, and indeed to Him we will return.” * Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are rightly guided.” [TMQ Surah Al-Baqarah 155–7].

Second Allah ﷻ Has Given Humans the Power to Choose Between Haq (Truth) and Batil (Falsehood)

Allah ﷻ said in the Noble Quran, ﴿قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ﴾ “Many sunan have passed before you. So travel through the earth and see what was the end of those who denied the truth.” [TMQ Surah Aal-Imran137].

And He ﷺ says, **قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُهُ الْأَوَّلِينَ** “Say to those who disbelieve If they stop their disbelief, what has passed will be forgiven for them. However, if they return to it, then the sunnah of the former peoples has already passed.” [TMQ Surah Al-Anfal 38]. And He ﷺ says, **وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ * كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ * لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ** “No messenger comes to them except that they mock him * Thus We make it enter into the hearts of the criminals. * They do not believe in it, and indeed the sunnah of the former peoples has already passed.” [TMQ Surah Al-Hijr 11–13].

These noble verses reveal an eternal universal truth and a divine sunnah that never changes or fails the sunnah of the perpetual struggle between truth and falsehood. This has been the way of past nations, demonstrating how Allah ﷻ punished the kuffar, to serve as a lesson for kuffar in every era, and so that believers may learn that the path to Paradise is fraught with trials, mockery, denial, and rejection, and that the hearts of the criminals are led to blindness from Iman —by their own actions— so they do not believe. Allah ﷻ has enabled humankind to choose between truth and falsehood, belief and disbelief and the path of good or the path of evil—He made man a choice between following either path, that is, to be among the people of truth or among the people of falsehood. Therefore, man is held accountable for his choice.

﴿وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ * وَالْوَالِدُ وَمَا وَلَدَ * لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ * أَيْحَسِبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ * يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا * أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ * أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ * وَلِسَانًا * وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

has power over him? * He says, ‘I have spent enormous wealth.’
 * Does he think that no one sees him? * Have We not made for him two eyes, * A tongue and two lips, * And We showed him the two ways of good and evil.” [TMQ Surah Al-Balad 1–10].

Third: The Two Paths are the Path of Good and the Path of Evil

Allah Almighty said in the Noble Quran, ﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنْ أَلَدِّهِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا﴾ * إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ ﴿فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾ * إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿“Has there not come upon man a period of time when he was not a thing worth mentioning? * Indeed, We created man from a sperm-drop mixture to test him; so We made him hearing and seeing. * We showed him the way — whether he is grateful or ungrateful.” [TMQ Surah Al-Insan 1–3].

This is the realm of responsibility and accountability for humankind, where Allah ﷻ has given them the space to choose between the path of good and evil, truth and falsehood, to follow the Deen and way of Allah ﷻ, or to follow their own desires. Then, the reward or punishment is determined according to their choice. If they choose the path of truth, they will have victory (nasr) from Allah ﷻ and empowerment (tamkeen) in this world, and Allah’s pleasure, forgiveness, and gardens as wide as the heavens and the earth in the Hereafter. However, if they choose the path of falsehood, disbelief, denial, and corruption on earth, then their recompense is Allah’s anger in this world and the Hereafter. Allah ﷻ said, ﴿قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ * وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا ﴿أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ “We said, ‘Descend from it, all of you. Then when guidance comes to you from Me, whoever follows My guidance will have no fear, nor will they grieve.’ *

But those who disbelieve and deny Our signs — they are the people of the Fire; they will remain there forever.” [TMQ Surah Al-Baqarah 38–9].

Fourth: The Eternal Fight between Haq (Truth) and Batil (Falsehood)

The constant struggle that will never end until the Day of Judgment is the battle between truth and falsehood, the path of good and the path of evil, between the people of truth and the people of falsehood. This is a necessary struggle, and the two sides cannot meet or reconcile. As a result, the relationship between the people of truth and the people of falsehood is one of enmity. The people of truth must view the people of falsehood as their enemies.

Naturally, the outcome of the conflict is the victory of truth over falsehood, as long as the people of truth are supported by Allah. Allah ﷻ says, **﴿إِنَّ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَنَهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمْ الْفَاسِقُونَ * وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا﴾** “The hypocrites, both men and women, are of one another. They enjoin what is wrong and forbid what is right. They close their hands (from giving in charity). They have forgotten Allah, so He has forgotten them. Indeed, the hypocrites are the defiantly disobedient. * Allah has promised the hypocrite men and hypocrite women and the disbelievers the Fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.” [TMQ Surah At-Tawbah 67-8]. He ﷻ also says, **﴿وَإِذَا الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾** “The believing men and believing

women are allies of one another. They enjoin what is right and forbid what is wrong. They establish the prayer and give the zakah, and obey Allah and His Messenger. Those are the ones upon whom Allah will have mercy. Indeed, Allah is Exalted in Might and Wise.” [TMQ Surah At-Tawbah 71].

Further evidence of this conflict and enmity is the disbelievers’ constant plotting to eliminate Islam and its followers, even if it means spending their wealth, efforts, and time. Allah ﷻ said, ﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۚ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ﴾ “Indeed, those who disbelieve spend their wealth to avert others from the way of Allah. So, they will spend it, and then it will be for them a source of regret. Then they will be defeated. And those who disbelieve will be gathered to Hell.” [TMQ Surah Al-Anfal 36].

Let us consider how the Noble Quran expresses this conflict and enmity with emphasis, as in the Allah ﷻ’s says, ﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ آتَابِعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ﴾ “Never will the Jews or the Christians be pleased with you until you follow their religion. Say, ‘Indeed, the guidance of Allah is the only guidance.’ 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]. Therefore, a Muslim considers the relationship between Muslims and non-Muslims to be one of enmity and inevitable conflict. Hence, the Lord commanded us to forbid taking them as allies. He ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا فِي سَبِيلِي وَآتِبَتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾ “O you

who have believed, do not take My enemies and your enemies as allies, offering them affection while they have disbelieved in what has come to you of the truth, driving out the Prophet and you, because you believe in Allah, your Lord. If you have come out to struggle for My cause and seeking to please Me, (then) you must not show affection to them. And I am most knowing of what you have concealed and what you have revealed. And whoever does so among you has certainly strayed from the right path.” [TMQ Surah Al-Mumtahina 1].

Fifth: The Temptation of Iblis (Satan)

Allah ﷻ created Iblis and his followers from the shayateen, and he is from the world of the jinn. After he disobeyed Allah’s command by refusing to prostrate to Aadam (as), Allah ﷻ expelled him from His mercy. Iblis then swore to mislead humans and divert them from the path of truth. This is a test for humans, to evaluate the strength and sincerity of their faith and their commitment to obeying Allah ﷻ.

The temptation of Iblis does not give humans an excuse to follow the steps of Satan, as Allah is merciful and just. Therefore, Allah ﷻ repeatedly warns humans through the Noble Quran and the Prophetic Sunnah not to follow the steps of Satan, while also making it clear that Satan does not have control over them. Those who follow Satan do so by their own choice, often due to a weakness in their faith. The sincere believer, however, finds no path for Satan. As Allah ﷻ says, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ “O you who have believed, do not follow the footsteps of Satan. Whoever follows the steps of Satan, indeed, he enjoins immorality and wrongdoings. If it were not for the grace of Allah

upon you and His mercy, none would have been purified. But Allah purifies whom He wills, and Allah is Hearing, Knowing.” [TMQ Surah An-Nur 21]. Allah also says, ﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَئِءَآءَءَ أَن لَّا تُعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ * وَأَنِ اعْبُدُونِي هَءَءَا صِرَاطٌ مُّسْتَقِيمٌ وَلَقَدْ﴾ “Did I not enjoin upon you, O children of Adam, that you not worship Satan? Indeed, he is to you a clear enemy * And that you worship Me; this is the straight path. And indeed, he has led astray from you a great multitude. Then, do you not understand?” [TMQ Surah Ya-Sin 60-62]. He ﷺ also says, ﴿يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ * إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾ “O mankind, indeed the promise of Allah is truth, so let not the worldly life deceive you and let not the deceiver (Satan) deceive you about Allah * Indeed, Satan is to you an enemy, so take him as an enemy. He only invites his followers to be among the companions of the Blaze.” [TMQ Surah Fater 5-6]. And He ﷺ says, ﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ طَيِّبًا وَلَا تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ “O mankind, eat from whatever is on the earth [that is] lawful and good, and do not follow the steps of Satan. Indeed, he is to you a clear enemy. He only commands you to evil and immoral behavior, and to say about Allah what you do not know.” [TMQ Surah Al-Baqarah 168-9].

How a Muslim Should Deal with These Divine Sunan

Allah ﷻ has created humans with a specific nature that does not change. Humans have a vital energy that naturally drives them to interact with the creatures and laws of the universe to fulfill their needs and instincts. In addition to this, they have intellect, which distinguishes them from all other creatures and is the basis of their responsibility. Therefore, humans must inevitably interact with and be influenced by these sunan laws.

What is the impact of these divine laws on human life? Our focus here is on the Muslim. Since human behavior is based on his beliefs in life, that is, on his ideology, and since Islamic belief is the true belief, belief in the sunan of Allah ﷺ and that they do not change or alter is part of this great belief. Based on it, the Islamic Ummah was formed, and it was the foundation of its unity, strength, culture, civilization, heritage, and thus its dignity, victory, and leadership for over a thousand years.

Allah's sunan are not an obstacle for the Muslim in his striving in this life. Allah ﷻ has appointed humans on earth to live as worshipers and guardians according to the divine path He has chosen for them. The Muslim's firm belief in Allah ﷻ, in everything related to the Iman, and that Allah's sunan do not change or alter, makes him strive in this life to do what pleases Allah ﷻ and, therefore, earn Allah's forgiveness and enter Paradise.

When the Muslim knows that he was created to cultivate the earth and worship Allah ﷻ, and that he will be held accountable for every action, this understanding drives him to do his work with all his effort, and determination to achieve this goal. The Muslim keeps in mind the Hereafter, with its reckoning and reward. The Muslim never tires or gives up, and he or she becomes an example of a sincere and effective servant throughout life. The Muslim embodies the saying of Ali ibn Abi Talib (ra), may Allah honor his face, *اعمل لدنياك كأنك تعيش أبداً، واعمل لآخرتك كأنك تموت غداً* "Work for your world as if you will live forever, and work for your Hereafter as if you will die tomorrow."

And it does not apply to the Muslim the Words of Allah ﷻ, when He ﷻ says, *﴿وَمِنَ النَّاسِ مَن يُعْجِبُ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ * وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ*

الْحَرْتُ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ * وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ﴿٢٠٤﴾
And of the people is he whose speech pleases you in this worldly life, and he calls Allah to witness what is in his heart, yet he is the most intense of opponents. And when he goes away, he strives throughout the earth to cause corruption therein and destroy crops and animals. And Allah does not like corruption. And when it is said to him, ‘Fear Allah,’ pride in the sin takes hold of him. Hell is sufficient for him, and wretched is the resting place.” [TMQ Surah Al-Baqarah 204-206]. Instead, what applies to the Muslim are the Words of Allah ﷻ, when He ﷻ says, ﴿وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ﴾
“And of the people is he who sells his soul in exchange for the pleasure of Allah. And Allah is kind to the servants.” [TMQ Surah Al-Baqarah 207].

And His words, ﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾
“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.” [TMQ Surah Al-An’am 162].

Similarly, the Muslims’ belief in the certainty of the existence of two paths, the path of truth and the path of falsehood, and the inevitable struggle between them, and the certainty of the victory of truth, and that victory (nasr) is in the Hands of Allah, makes the Muslim constantly seek the truth, inquire about it, then believe in it and live by it. Not only this, but he also works to spread Islam, for Allah ﷻ has commanded us to make Dawah to Islam.

The Muslim strives to always be in the companionship of Allah ﷻ, taking every means that leads to victory, as prescribed and commanded by Allah ﷻ and His Messenger ﷺ. The Muslim is far from despair and hopelessness. Instead, the Muslim is

always enthusiastic, determined in good deeds, and always hopeful of victory and success. The Muslim knows that his or her Shariah obligation is to work, while the results of victory and success are in Allah's Hands.

The Muslim's belief in the sunnah of trial makes him a patient person, content with the justice of Allah ﷻ, accepting His decree. The Muslims knows that trials have wisdom and mercy in them. Through trials, people are distinguished the good from the bad, the true believers from the false ones. It is also mercy, for the Muslim knows that by accepting Allah's decree and being patient through trials, sins are forgiven and the status is raised by Allah ﷻ. This makes the Muslim a positive person; the more Allah tests him or her, the more faith, trust in Allah, and positive outlook towards Him ﷻ increase, far removed from despair and frustration, determined to continue on the path with resolve and determination. The Messenger of Allah ﷺ said, **«عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ»** **“Amazing is the affair of the believer! His entire affair is good, and this is only for the believer. If he is given something good, he is grateful and it is better for him. If he is struck by a hardship, he is patient, and it is better for him.”** [Muslim] Allah ﷻ says, **﴿إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾** **“Indeed, the patient will be given their reward without account.”** [TMQ Surah Az-Zumar 10]. And He ﷻ says, **﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾** **“And when your Lord proclaimed, ‘If you are grateful, I will surely increase your favor; but if you deny, indeed, My punishment is severe.’”** [TMQ Surah Ibrahim 7]. Through this sunnah, the Muslim understands the reality of this world it is a place of trial and a phase that will eventually end, leading to the everlasting Hereafter. The work of the Muslim in this world is for the

Hereafter, and even if he or she does not gain anything from this world, the Muslim does not mind, for the ultimate reward is the Hereafter and success in it. The Messenger of Allah ﷺ said, «مُعْذِي مَعَكُمْ لَيْسَ الدُّنْيَا، مُعْذِي مَعَكُمْ الْآخِرَةُ» **“My appointment with you is not in this world, it is in the Hereafter.”**

The Muslim is a sincere worker, diligent, a courageous knight, brave in fighting the enemies, not fearing death, because he knows that life and death are in Allah's Hands. The Muslim is also a worshiper; the characteristic of Muslims is, فرسان في النهار، رهبان في الليل “Brave knights during the day, devoted worshippers during the night.”

Conclusion

I find no better way to conclude this topic than with this comprehensive, inclusive hadith, which always reminds us of Allah's sunan in His creation, and revives in the Muslim the belief in tawakkul (reliance upon Allah ﷻ), leading him to seek His help, strive to please Him, and follow His commands and prohibitions. It instills in the Muslim a sense of pride and the understanding that his fear should be only of Allah ﷻ.

Abu al-Abbas Abdullah ibn Abbas (ra) reported one day I was behind the Prophet ﷺ, and he ﷺ said to me, «يَا غُلَامُ إِنِّي أَعْلَمُكَ ، أَحْفَظِ اللَّهَ يَحْفَظَكَ ، أَحْفَظِ اللَّهَ تَجِدْهُ تَجَاهَكَ ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ ، كَلِمَاتٍ ، إِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ ، رُفِعَتِ الْأَقْلَامُ وَجُفَّتِ الصُّحُفُ» **O young man, I will teach you some words Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him in front of you. When you ask, ask Allah. When you seek help, seek help from Allah. And know that if the Ummah gathered together to benefit you with something, it would not**

benefit you except with something that Allah has already written for you. And if the people gathered to harm you with something, they would not harm you except with something that Allah has already written against you. The pens have been lifted, and the pages have dried.” (Narrated by At-Tirmidhi).

Our final dua is that All Praise belongs to Allah, Lord of the Worlds.

Occupation Without Armies: How Six Arab States Handed Over Their Military Keys to Washington and Tel Aviv

<https://www.alwaie.org/archives/article/20012>

(Translated)

Al Waie Magazine Issue No. 471

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

A study of a Washington Post report on October 11, 2025, entitled, “Arab states expanded cooperation with Israeli military during Gaza war, files show.”

Amid the bloodshed and intermittent media silence, a joint investigative report by The Washington Post and ICIJ revealed to the world a secret military and security cooperation network linking ‘Israel’ and six Arab states despite these Arab entities’ public condemnation of the Gaza aggression in a “security” deal that the Americans called the “Regional Security Construct.” ([The Washington Post](#))

A Washington Post investigation, conducted in collaboration with the ICIJ and published on the newspaper's website under the title: “Arab states expanded cooperation with Israeli military during Gaza war, files show.”

The report confirmed the existence of a military-security cooperation structure led by USCENTCOM (US Central Command) and including the occupying Jewish entity along with six Arab states, Saudi Arabia, Egypt, Jordan, Qatar, Bahrain, and the UAE). This structure, which secretly expanded during the Gaza war

under the umbrella of the Regional Security Construct, encompasses joint planning, information sharing, and increasing integration in air defense. This occurred while these same Arab states publicly condemned the massacre in Gaza!

What we will do in this explanation is not merely recount the reports published by The Washington Post, but delve deeper into the contexts and motivations, scrutinize the evidence, and ask: Why this cooperation? And what is the price for the people, for Islam, and for morality?

The moral stance: This is not a matter of “political balancing.” it is blatant complicity with the machinery of annihilation, a condemnation that must be upheld before Allah ﷻ, the Ummah, and history.

States and Partners: Who participated and who was on the sidelines?

The documents clearly indicate the participation of the Jewish entity and the following Arab states: Saudi Arabia, Egypt, Jordan, Qatar, Bahrain, and the UAE. Kuwait and Oman are listed as “potential partners” in the documents.

Frameworks and Mechanisms: How was coordination carried out? A reading between the lines: Regional Security Construct.

This term appeared in internal PowerPoint presentations of the US Central Command (USCENTCOM) between 2022 and 2025. The documents show that the presentations were distributed to the capitals of partner countries, and in some cases, also to the Five Eyes, the United States, the United Kingdom, Australia, Canada, and New Zealand.

The documents insist that this cooperation is not a new public alliance, and that meetings should be held “in confidence”.

Defense and Radar Integration:

Internally, it is mentioned that “six countries” receive a partial air picture via U.S. defense systems. This means that each country sends data from its own radars or sensors, which is then integrated with the data from the other countries via a central platform. Some countries also share their own radars, according to the reports, “two countries were sharing their own radar data through a U.S. Air Force squadron.” (The Washington Post)

This integration provides “Israel” and its partners with a broad intelligence window, without any official acknowledgment.

What is exchanged? Participating countries send real-time data from their radars and early warning systems: the locations of aerial objects, aircraft and drone flight paths, missile launch signals, and interception points, in addition to “friend or foe” identification data to avoid clashes between allies. This data is integrated into a central U.S. platform, enabling a regional air picture.

Its military significance: This imagery enables the Jewish entity and the US command to view the airspace stretching from the Gulf to the eastern Mediterranean in real time, allowing them to detect any Iranian, Yemeni, or Palestinian movement minutes before it occurs and redirect defense systems to intercept it. It also grants the “Israeli” Air Force greater planning and safer flight capabilities within Arab airspace without direct detection.

The strategic objective: To build a joint shield linking Arab and “Israeli” defense systems under Washington’s supervision to counter the alleged Iranian threat, while simultaneously protecting “Israeli” air superiority and ensuring the continuation of its operations in Gaza and Syria without surprises.

The danger: This integration transforms some Arab radars into the eyes of the occupying army, revealing resistance movements and providing logistical cover for airstrikes. This prolongs the war, undermines the sovereignty of participating states, and destroys their people's confidence in their own security decisions.

Joint training and “tunnel warfare” workshops:

Some documents show that training focused on detecting, destroying, and securing underground tunnels, a specialization Hamas has employed in Gaza. One documented meeting, held in 2025 at Fort Campbell, Kentucky (USA), included representatives from partner countries who received training to destroy underground tunnels.

What is happening in these exercises? Officers and engineering and intelligence units from participating countries are being trained in tunnel detection, penetration, and destruction techniques using ground-penetrating radar, vibration and acoustic sensors, and small robots equipped with cameras and guided explosive devices. Methods for sealing underground openings and securing surrounding areas to prevent their reuse are also being taught.

Its military significance: “Tunnel warfare” is central to Hamas and the Palestinian resistance’s defensive tactics and has repeatedly proven a major obstacle for the Jewish army in Gaza. Therefore, this training aims to transfer the Jewish army’s expertise to Arab forces through direct American supervision, developing units capable of operating in highly complex underground environments. This will strengthen the field intelligence cooperation network and increase the effectiveness of operational coordination.

The strategic goal: To build Arab capabilities compatible with the Jewish combat doctrine in confronting tunnel warfare and armed groups, paving the way for integrating these armies into the “regional security” order led by Washington and benefiting Tel Aviv. In other words, the training transforms from a mere exchange of expertise into a unification of field doctrine.

The danger: This type of training normalizes the enemy in the Arab military consciousness, and transforms experience gained in shedding blood of the people of Palestine into shared educational material. It also weakens the moral and political stance of the participating countries, as it makes them indirectly contribute to enhancing the occupation’s ability to dismantle one of the most important tools of Palestinian resistance.

Information operations and the partner narrative:

Among the proposals is a plan for an “Information Fusion Center.” The Washington Post stated, “Centcom personnel also led planning meetings to launch information operations to counter Iran’s narrative that it is the regional protector of Palestinians and, according to a 2025 document, to “propagate [a] partner narrative of regional prosperity and cooperation.” This means there is a coordinated effort to craft a media narrative that supports the intelligence and political legitimacy of this cooperation.

What is happening in the information operations and the narrative of the “partners”? A coordinated campaign of messages and content is being designed to shape regional and international public opinion that justifies and normalizes security cooperation between the Jewish states and Arab states. The methods include creating visual materials and analytical articles supported by selected facts, using networks of fake accounts,

bots, to amplify content, promoting interviews with “independent experts” who appear to support the narrative, and launching paid advertising campaigns targeting specific audiences based on age, location, and interests. Local and regional social media are also being utilized, and repetitive messages about “prosperity” and “cooperation” are being introduced as a substitute for narratives of resistance or Palestinian rights.

What is being exchanged or manipulated? Centrally prepared messages, target lists, prepared media materials, including short videos, infographics and opinion pieces, and audience databases are disseminated for targeted advertising, along with intelligence data on public opinion to craft the most effective messages. These materials are shared via a secure coordination platform among partners.

Its military and political significance: Information operations work to create a political and public climate conducive to legitimizing military and security measures. In terms of media, they mitigate the impact of scandals involving covert cooperation by shifting the discussion to a “dialogue on stability” “the Iranian threat,” and “regional security needs.”

Politically, they create public and diplomatic cover that reduces pressure on governments and increases the acceptability of surrendering certain aspects of security to a joint Western-Arab-“Israeli” system.

The strategic objective: To construct an alternative narrative that shifts attention from the suffering of Palestinian civilians to the vocabulary of security, prosperity, and external threats. This effectively legitimizes, both politically and practically, any military or logistical cooperation that supports the Jewish entity, or strengthens its position on the ground. In subsequent years, this

narrative becomes the reference point upon which foreign policy pragmatism and security decisions are based.

The danger and moral impact: Misleading the public: Concealing or reshaping facts distorts the popular will and undermines public awareness. Suppressing counter-narratives: Undermining free civic space by discrediting activists or targeting dissenting voices with smear tactics. Distorting historical truth: Producing an “alternative truth” prolongs the life of unjust policies and prevents accountability. Employing harmful technologies: Relying on bots, fake accounts, online trolls, and potentially deepfakes spreads distrust in the media and generates deeper societal polarization.

Summary: The information operations here are not fleeting propaganda campaigns. Instead they are part of a strategic system aimed at protecting and prolonging the military and political operations that support them. It turns war into a media-driven issue, making it appear acceptable or necessary to the public—the most dangerous thing a media machine allied with security and international agencies can do.

A Secure Communication Platform and a Combined Cyber Center:

Documents indicate that “Partner nations were also being onboarded to a U.S.-run secure chat system so that they could communicate with each other and the U.S. military” and linked to a joint intelligence platform. Plans within the slides outline “the creation of a “Combined Middle East Cyber Center” by the end of 2026,” tasked with cyber defense and coordination among partner countries.

What is happening at the communication platform and the cyber center? Participating countries are included in a secure messaging system operated by the U.S. Air Force, enabling real-time communication between Arab and Jewish operations rooms and U.S. Central Command (USCENTCOM). This platform enables the exchange of real-time field intelligence data: early warnings, missile launch sites, drone activity, and unit movements, within an encrypted communications channel that does not pass through networks. For local national security, a unified regional cyber center, a “Combined Middle East Cyber Center,” is being established, expected to be operational by 2026, to coordinate cyber defense and counter alleged Iranian cyberattacks.

Its military significance: The platform and center represent the backbone of the Command, Control, Communications, Computers, and Intelligence (C4I) network in the region. They directly connect Arab and Jewish command centers, enabling rapid decision-making and the execution of interceptions or strikes within seconds, bypassing traditional national decision-making structures. The cyber center also provides an infrastructure for exchanging data analysis tools and artificial intelligence for tracking and cyber penetration, enhancing security integration to a supranational level.

The strategic goal: To unify the digital defense infrastructure in the Middle East under permanent American supervision, effectively making Arab military systems subservient to the American-Zionist operational network. The flow of sensitive information would be controlled within a single, reliable system serving Washington and Tel Aviv’s objectives of monitoring and deterrence.

The danger: This project transfers the keys to cybersecurity and electronic control from the hands of individual Arab states to a foreign command center. This means that critical decisions, interception, targeting, and surveillance, could be made outside of national sovereignty. It also grants the Jewish entity indirect access to Arab communication and monitoring infrastructure, threatening the privacy of defenses and transforming them into tools for dual surveillance. Thus, technical cooperation becomes a form of digital sovereignty subjugation, entrenching an irreversible security dependency in the future.

Countering Iranian missiles: Radar rings and mass interception

On April 13–14, 2024, Iran launched more than 300 drones and missiles toward the Jewish entity. The vast majority were shot down by a joint defense umbrella involving the United States, Britain, France, and Jordan, according to multiple professional reports.

Reuters estimated that U.S. forces destroyed approximately 80 drones and six missiles themselves during the attack, highlighting the depth of the U.S. operational role in leading the interception network.

The Wall Street Journal reported on how Washington had coordinated a fragile regional alliance for years, enabling the exchange of early warnings, flight paths, and overlapping radar tracking to provide a practical test of the region's integrated air defense architecture.

Reuters reported that domestically, Jordan faced public anger after shooting down “dozens” of drones over its airspace,

but justified the action as necessary to protect its sovereignty and the safety of its civilians.

Impact on the Jewish Entity's Capabilities: The Washington Post revealed that regional cover raised the probability of interception to unprecedented levels, reduced the impact of long-range attacks, and granted the Jewish entity greater time and autonomy to continue its operations in Gaza.

Preparing the Ground for Jewish Strikes Against Iran (The Enabling Environment):

Even if Arab capitals did not explicitly grant permission for offensive overflights, the monitoring and warning-interception network in which Arab states participated, along with U.S. support from forward bases, created an enabling environment for Jewish operations against Iran and its allies, made of early warning, deconfliction routes, aerial refueling, and sharing of aerial imagery. The Wall Street Journal reported “the centerpiece of the construct, an air-defense plan to combat Iran’s missiles and drones, moved from theory to reality over the past three years” and was a cornerstone for deterring the April attack and preventing wider regional fragmentation.

The Washington Post / ICIJ documents themselves confirm the existence of a shared partial air picture, fed by partner radars and secure, US-managed communication platforms, allowing for real-time coordination.

The bottom line: Opening up the operational information domain to the “Israeli” Air Force reduced the risks and costs of any direct confrontation with Iran and solidified the Jewish entity’s ability to maintain the momentum of the war in Gaza.

Detection and Interception of Houthi Drones and Missiles:

Since late 2023, the Houthis have waged an intensive campaign in the Red Sea and the Bab el-Mandeb Strait against shipping linked to or supporting “Israel.” The United States and Western partners have led interception operations and preemptive strikes, with Arab states engaging politically and logistically in the overall maritime security architecture, as per a UN Security Council report.

USCENTCOM data shows successive interceptions, such as the March 23, 2024 statement on the downing of six drones over the Red Sea. These operations reduce the Houthis’ ability to deliver direct strikes against the Jewish entity and relatively secure its maritime supply lines, as per USCENTCOM.

Impact: Neutralizing a significant portion of the Houthi threat has preserved a minimum level of trade and energy flow for the Jewish entity, despite a nearly 90% decline in activity at the Port of Eilat, according to another Washington Post report.

The “Land Bridge” to Supply the Jewish Entity with Food and Raw Materials

With the escalating risks in the Red Sea, a silent land corridor has been activated from the Gulf to Israel, passing through the UAE, Saudi Arabia, Jordan, the King Hussein Bridge, and Haifa-Ashdod.

Several professional reports, including an investigative report of 14 February 2024 titled “Houthi bypass: Quietly, goods forge overland path to Israel via Saudi Arabia, Jordan” by the Times of Israel, Bloomberg, VOA, The New Arab, and Middle East Monitor have documented the growth of this land route since early 2024. Logistics companies, such as Trucknet, have played a role in reducing transit times to four days from Jebel Ali to Haifa for

certain sensitive shipments, fresh produce, industrial inputs, and perishable goods.

The Washington Institute for Near East Study, in an article of 21 April 2025, entitled, “Is the Houthi Threat a Checkmate for U.S Military Logistics?” explicitly mentioned the “Another option is the UAE-‘Israel’ land corridor, a trade route that runs from ‘Israel’s’ Haifa port through Jordan, Saudi Arabia, Bahrain, and the United Arab Emirates, reaching the Persian Gulf by avoiding the Red Sea entirely.”

Impact: This “land alternative” kept food and commercial stockpiles in the Jewish entity closer to normal compared to the disruption of the Red Sea, and contributed to reducing domestic pressure on the government and economy, thus prolonging the ability to continue the war, according to The New Arab.

The Role of US Bases in Conflict Management (Forward Operating Bases):

Al Udeid in Qatar, a forward CENTCOM headquarters, Al Dhafra in Emirates, Muwaffaq Salti/Jordan, and others form a network of bases linking ISR (Intelligence, Surveillance, and Reconnaissance) aircraft, fighter-interceptor aircraft, aerial refueling support, and naval Patriot-Aegis systems; this provides the backbone for command and control of regional air defense operations. Reuters, British parliamentary reports, and official US agencies document this role specifically in deterring the April 2024 attack. (Reuters, [researchbriefings.files.](#), [parliament.uk](#))

The bottom line: Without this baseline network, the level of interception seen in April 2024 against Iran, or the execution of naval-air strikes against Houthi platforms, would have been impossible. It is the center of gravity facilitating Arab-Jewish

cooperation under the auspices of US command, according to USCENTCOM.

Intelligence-Training Integration: Tunnels, Secure Chats, and the “Partners’ Narrative”: Washington Post/ICIJ documents reveal workshops and training exercises on tunnel warfare, including meetings at Fort Campbell, linking Arab states to secure chat platforms operated by US forces. The Washington Post article stated, “Centcom personnel also led planning meetings to launch information operations to counter Iran’s narrative that it is the regional protector of Palestinians and, according to a 2025 document, to “propagate [a] partner narrative of regional prosperity and cooperation.””

Summary Analysis: We are witnessing a series of overlapping collaborations: monitoring, early warning, interception, ground and food logistics, information warfare, and tactical training, all contributing to prolonging Israel's ability to continue the war despite the political cost.

Assessing the “Scale of Support” and its Impact as a Quick Numerical Summary: More than 300 Iranian drones or missiles were shot down on April 13–14, 2024; the majority were intercepted in a coordinated US-Israeli-Western operation with Jordanian participation, as according to Reuters. Approximately 80 drones and 6 missiles were shot down by US forces alone, according to Reuters, as a preliminary estimate. Eilat port activity declined by 90% due to the Houthis; however, the “land bridge” facilitated the supply of perishable goods, food and raw materials, via the UAE, Saudi Arabia, and Jordan.

Radar Links, Secure Communications, and Tunnel Training: Leaked Slides Documented to the Washington Post provide unequivocal indictment. The secret coordination with the

occupying army during the massacre, ethnic cleansing, and genocide from intercepting enemy missiles to securing its food and supplies through Arab lands is a blatant betrayal of the blood of Gaza and a misuse of Arab capabilities to protect the executioner instead of the victim. Holding these entities accountable, exposing these networks, and dismantling these complicity networks is a Shariah and moral duty incumbent upon the Islamic Ummah through the dismantling of these regimes mired in subservience and treachery.

The Extent of Cooperation and its Impact on the Gaza War and Ongoing Agreements:

From Theory to Implementation: While Saudi Arabia, Egypt, Jordan, and others condemned the Zionist campaign in the media, extensive military and intelligence activity was taking place behind the scenes. Documents reveal that between 2022 and 2024, several countries were linked to joint air defense systems, which practically translates into sharing radar and electronic data. According to the Washington Post, radar cooperation with 'Israel' and Arab capitals enabled the parties to see a more comprehensive "air picture," a tremendous intelligence gain.

The incident that exposed the vulnerability: The Doha strike of September 9, 2025. Despite this defensive link, the system failed to protect Qatar from an Israeli airstrike, announced by Tel Aviv, targeting Hamas leaders in Doha. Documents and data indicate that American systems did not detect the strike beforehand, even though they were monitoring its radars and airborne surveillance. Later, Netanyahu apologized to Qatar, and it announced that the strike will not be repeated after American pressure. It is likely that the intelligence cooperation excluded

Qatar from information sharing, presenting Netanyahu with a victory image of eliminating Hamas leaders in Qatar in one fell swoop, a shared Zionist-American objective.

In the context of the ceasefire agreement and the Gaza monitoring force: Amid negotiations for a ceasefire and prisoner exchange, it was announced that 200 American soldiers would be sent to 'Israel' as part of the monitoring framework. According to the Washington Post, "Even as key Arab states condemned the war in the Gaza Strip, they quietly expanded security cooperation with the Israeli military, leaked U.S. documents reveal." The Washington Post added, "In a joint statement, five of the six Arab countries said that they supported the establishment of a mechanism that "guarantees the security of all sides," but they have stopped short of publicly committing to deploy military forces."

Analysis of Strategic Motives Between Stakes and Risks:

The Central Objective: Countering Iranian Influence: All documents position Iran and its "Axis of Resistance" as the primary enemy of this partnership. As we explained previously, this narrative was chosen to mask the true cooperation and partnership, which is based on subservience and betrayal. It aims to provide the public with a narrative that mitigates the severity of the betrayal. Some documents describe the partisan and allied fields as the "Axis of Evil," an expression that denotes a directed ideological unity. Fear of Iranian missiles, drones, and militias in Iraq, Syria, and Yemen are all motives buried within this structure.

Disguised Political Normalization: Since the Abraham Accords between Jewish entity, the UAE, and Bahrain, there has been an American desire to translate political normalization into

a joint military structure. The Washington Post article states, “U.S. military officials have publicly acknowledged the existence of the partnership but have not spoken about the extent of Israeli-Arab cooperation in those efforts. In 2022, Gen. Kenneth “Frank” McKenzie, then Centcom’s commander, described the partnership in congressional testimony as an effort “building on [the] momentum of the Abraham Accords,” the agreement establishing diplomatic ties between ‘Israel’ and Morocco, the UAE and Bahrain.” In other words, the secret cooperation between these Arab entities and the Zionist entity was intended to solidify normalization into a military and security dimension, not limited to diplomatic and trade relations.

The Risk of Losing Internal Legitimacy: Every Arab regime faces a dangerous equation, if these partnerships are exposed, it will lose ground on the street, especially in countries with strong sensitivity to the issue of Palestine. Therefore, the documents were careful to include a clause prohibiting photography or media access to the meetings. The Washington Post articles states, “The conference also highlighted the diplomatic sensitivities inherent in these gatherings. A heading reading “MUST NOT DO” informed participants that they should not take photographs or provide access to the media.”

What’s happening in the “disguised political normalization”?: Following the Abraham Accords (2020), diplomatic and trade relations between ‘Israel’ and some Arab states transformed into a launching pad for security coordination that extends beyond the public eye. This is disguised normalization because it doesn't stop at economic or tourism crossings but seeks to weave a security-military network built on the momentum of those agreements. General Kenneth “Frank” McKenzie indicated in his testimony before Congress that

regional efforts are “building on [the] momentum of the Abraham Accords,” a phrase that reflects the transformation of normalization into a security platform employed for joint intelligence and military relations.

Expected responses and pressing questions: From analysts, Emile Hokayem, and concerns about fragmentation: The Washington Post stated, “Emile Hokayem, director of regional security at the International Institute for Strategic Studies, a think tank, said the United States has long hoped that military cooperation would bring about political normalization between Israel and the Arab states. However, while quietly working with the countries’ military leaders may dodge thorny political discussions, this approach also “obscures or hides the reality” of the tensions between the parties, he said. Those tensions, Hokayem said, were on full display after the Israeli strike in Qatar. “A key member of the American effort has attacked another, with America seen as complacent, complicit or blind,” he said. “The resulting distrust will mar American efforts for years to come.””

Open questions that the investigation did not answer: Are there arms contracts between “Israel” and the Arab states involved in this construction? Who are the local intermediaries within those countries who signed the memoranda of understanding or allowed access to the radars and systems? Did military personnel from those countries participate in actual operations on the ground or in Gaza? Has any official been held accountable or reported to parliaments or oversight bodies? Does this constitute a new form of “direct occupation”?

Brief Legal-Strategic Assessment: In the narrow legal sense of the law of occupation, as per Hague Regulations 1907, Article

42 and the Fourth Geneva Convention. Article 42 states, "Territory is considered occupied when it is actually placed under the authority of the hostile army. The occupation applies only to the territory where such authority is established, and in a position to assert itself." So, occupation is defined as the imposition of effective, non-consensual authority by a foreign state over a territory over which it has no sovereignty. This authority is exercised on the ground and can be enforced and administered civilly and in terms of security. This form of occupation is called "effective control."

This generally requires a physical presence that allows the foreign ruler to enforce his decisions on the territory and the population, a criterion established in the literature of the International Committee of the Red Cross based on the "effective control" test. Therefore, hosting American bases or participating in command-and-control networks is not sufficient in itself to constitute a "belligerent occupation" in the literal sense, unless effective control over the territory and its civil administration is achieved. However, what the leaked documents reveal about centrally managed American command-and-control networks include secure chat platform run by Washington, a "regional air picture" integrated from Arab radars, a regional cyber center under construction, the formulation of the official narrative on which the conflict is managed and its marketing to the domestic audience, and the rest of the components and forms of this cooperation", with the operational decision being made in real time through American operations rooms and bypassing national and media channels, secrecy of meetings, practically approaches a picture of functional digital occupation of the security sovereignty sector. All this is the usurpation of the function of security, decision-making, and information and its transfer

outside the borders, so that the authority to determine the threat, arrange priorities, and set the pace of interception-strike operations is exercised from the heart of American operations centers, while the Jewish entity is granted the privilege of a forward military base within this system. This is a pattern of domination through empowerment and invitation, described in the literature as “Empire by Invitation.” There are no boots and tanks on the ground, but there is a firm grip on the keys to sovereignty, including airspace, cyberspace, narrative, and intelligence, which places effective security decisions outside the national sphere.

“Empire by Invitation:” is a term in political thought and international relations that refers to a pattern of domination in which a major power exercises control over other states based on a “request” or “voluntary invitation” from those states themselves from official bodies within those states, not from the people. That is, not through military invasion, but through the voluntary acceptance of protection, or a security partnership, that effectively transforms into dependency. In other words, dependent states willingly surrender their sovereignty in exchange for a sense of security or economic gains, so that they come under the administration of the dominant state, without direct occupation.

The analytical conclusion: Legally, we are not facing a classic military occupation due to the absence of direct territorial control; however, strategically and politically, we are dealing with a “functional occupation” of decision-making and information control fields. This creates sovereign dependency and allows the Jewish entity to continuously benefit as an operational agent within the network. This pattern extends the control test from the ground to the decision-making infrastructure both control-

and-command (C2) as well as Command, Control, Communications, Computers, and Intelligence (C4I), producing effective foreign control without direct civilian administration. This justifies its popular, and moral, description as “colonialism without guns,” managing decisions from abroad and prolonging the war thanks to communications infrastructure, radars, and a narrative managed from Washington and serving Tel Aviv.

Practical indicators of “functional control,” according to available evidence: A secure, US-managed communications platform linking Arab and Jewish operations rooms, directing immediate decision-making to a foreign center. Integration of national radars into a centrally managed and distributed “regional air picture.” A regional cyber center coordinates electronic defense and information. Secrecy is mandated, and media documentation is prohibited to shield the infrastructure from public scrutiny. Taken together, these elements demonstrate a complete foreign takeover of security functions, undermining the actual independence of national decision-making.

A crime against Islam and Muslims: When some regimes publicly condemn the Jewish entity’s war in Gaza, then secretly open the floodgates of support, this is not merely a wavering stance; it is a systematic betrayal of all those who were outraged by the nighttime bombs in Qatari streets or Yemeni cities. To hold the radar controls, while pointing a finger at the bombing war machine, is the ultimate scandal, to provide support to the enemy of the people with words, and hidden bloodshed.

Conclusion: A time of upheaval, and accountability: This revelation, regardless of its security and military repercussions, is fundamentally a moment of accountability. It is not enough to

simply read the documents. We must translate them into a comprehensive popular and political movement for change, presenting them to the capitals and the public.

It is also necessary to publish the full files, form investigative committees in the relevant Arab countries, and hold accountable the rulers and military commanders who facilitated this behind-the-scenes cooperation, including ministers of defense, security, or intelligence. None of them could have carried out an operation of this magnitude without the complicity of the highest levels of the state and military leadership.

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The New Middle East Model: American Domination or Islam and Its Khilafah (Caliphate)?

A Reading in a New Intellectual Project

(Translated)

<https://www.alwaie.org/archives/article/20015>

Al Waie Magazine Issue No. 471

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

By: Professor Mohammad Malkawi

In an era when wars intersect with intellectual transformations, and global powers contend over the spirit of the Middle East not just its maps, **Professor Mohammad Malkawi** presents us with a new intellectual work titled: **“The Middle East Model: Seventy Years of American Domination and the Conflict of Visions.”** This book comes to open a window into the essence of the conflict not its outward appearances. It proposes new interpretive keys that move beyond the circle of political events to a deep civilizational perspective that connects history, strategy, and thought. It does not suffice with describing what occurred, but attempts to answer the question that research centers and media avoid: Why does the Middle East resist stability? In this work, the author transcends the traditional narrative of political history to a structural analysis of the concept of domination itself, revealing how Western mandate transformed from direct military occupation to a composite system of economic dependency, and cultural and political

engineering, exercised by Washington since the end of World War II. What distinguishes the book is that it does not align with mere criticism, but places the reader before a conflict between two opposing models:

An American model governed by the concept of control and domination, and a genuine Islamic model based on the thought of unity and independence. It is a book that rearranges the relationship between thought, politics, and history, and invites the reader to look at the roots of the system, not its results, to discover that what we see today of conflicts and wars is nothing but a reflection of a long-term strategic design shaped by the United States, and that the alternative is not in reaction, but in reformulating the civilizational model itself.

Al-Waie Magazine prepares, with the permission of Allah ﷻ, to publish selections and analyses from the most prominent thoughts of this book in successive episodes in its upcoming issues, through which it seeks to open an intellectual dialogue about the future of the region between two projects that do not meet: the project of American domination, and the project of the Islamic revival. This book is not merely an academic study, but an intellectual manifesto for an era that is forming, and a call to see the Middle East not as others draw it, but as its sons and daughters see it who realize that history has not yet been written.

The First Article:

The Summary

This article presents a detailed summary of the new Middle East model, clarifying what the American strategy aimed at complete domination over the region has led to, as it elucidates the ongoing conflict between the framework on which the United States relies, which is represented in a model termed the “Four-

Plus-Two” model and the alternative Islamic model to which the article refers as “the 1+0 model.” The article places these two models in the context of the historical transformation from the imperial era to the era of domination, tracing the persistence of the American strategic design since the Cold War through the “petrodollar” system in the twentieth century, as it evaluates how emerging ideological currents can herald a shift toward genuine sovereignty emanating from the region.

The Introduction

The Middle East has been, and still is since the end of World War I, a testing ground and a pivot point for global powers, especially after the collapse of the Khilafah in Istanbul. The end of World War II, after 1945 CE, witnessed the collapse of the European empires that worked on colonizing the Middle East and dividing it into small states, that submitted to their control since the end of the First War. Then the United States took on the burden of leadership of post-European imperialism to establish a new model under the title, “The New Middle East Model” (New Middle East Paradigm), which is a framework that ultimately aims to achieve self-stability for the Middle East, in a way that ensures the flow of oil, the continuation of influence, and ideological control.

From Egypt to Iran, Iraq, Syria, the occupying entity, and the Gulf monarchies, this model replaced colonialist guardianship with a new structure of indirect domination, exercised through alliances, coups, and economic dependency. The essence of this domination does not lie in direct invasion, but in continuity from within the region through tools manufactured and prepared from states in the system itself which reduce the cost of domination, increases its impact, and ensures its continuity.

The United States positioned itself as the guardian of the system, its controller, and in constant readiness to suppress any ideological movement that could unify the Muslim World and remove the region from the scope of its control. The result was the creation of a long-term balance, which American sources called: the 4+2 model, meaning four regional pillars, Iran, Turkey, the Kingdom of Saudi Arabia, the occupying entity “Israel”, behind which stand two guarantor states for stability and dependency, the US and Russia. In opposition to this model stands the Islamic alternative rooted in the region for fifteen centuries, which is the 1+0 model, indicating that true stability in the Middle East is only achieved with the establishment of one state with no second, which is the Islamic Khilafah (Caliphate) State, that was abolished in 1924 CE, and work is being done today to restore it to return the leadership of the region to its Ummah, and unify it in a system that guarantees true security and stability for the entire Ummah, not for the Middle East alone. The conflict between the two models manifests continuously, especially during crises and wars in Gaza, Syria, Yemen, Libya, and Algeria.

Post-Imperial Ambitions and the Birth of Domination

After World War II, Washington realized that the traditional empire had become incapable of controlling the political geography of the Middle East. Dean Acheson, the US Secretary of State during President Harry Truman’s era, crystallized the vision for post-European empire, on foundations the most important of which are:

- The economic reconstruction of Europe through the Marshall Plan.
- The institutional engineering of the global order through the Bretton Woods agreements and the NATO alliance.

- The formation of a network of allies subservient to America, and the Middle East was a fundamental axis in that.

Through the Eisenhower Doctrine (1957) and a series of secret interventions since 1950, the United States began its first adventures to displace British influence without bearing its colonialist burdens. So, the beginning was with the Free Officers' Revolution in Egypt (1952) which occurred with covert participation from the CIA. When Washington forced Britain, France, and the usurping Jewish entity to withdraw from Egypt during the Suez Crisis (1956), it was confirmed that imperial power had transferred westward, across the Atlantic to Washington. Decades followed to reinforce American domination in the Middle East through security treaties, military bases, and dollar-denominated oil. After the 1973 war between some Arab states and the occupying entity, the petrodollar system was entrenched as a substitute for gold as a pillar for American monetary sovereignty, which established the economic dimension of the new Middle East model.

Engineering the “Four-Plus-Two” Framework

The concept of “Four-Plus-Two” which was formalized in the report **“The New Geopolitics of the Middle East”** issued by the Brookings Institute in 2019, summarizes the American strategy in distributing the management of regional stability among four pivotal states with final oversight by the United States and Russia.

These states were chosen based on precise calculations by American decision-makers:

Turkiye: A bridge between the strategic depth of NATO and the Muslim World, with a hybrid authority, secular-Islamic, that balances between the two identities, and possesses an important economic dimension.

Iran: Despite its rhetorical hostility to America, it remains an indispensable regional actor, as shown by its stances towards Afghanistan, Iraq, and Syria in ways that serve the American project.

The Kingdom of Saudi Arabia: By virtue of its custodianship of the Two Holy Mosques, it plays the role of ideological containment through promoting a non-politicized Deen, protecting the petrodollar system, and supporting the financial and geopolitical stability system.

The Occupying Jewish Entity: A forward military base for Western military and intelligence projection, tolerated for its expansionist ambitions in exchange for its sensitive role.

Including Russia as a participating guarantor adds multilateral legitimacy, and hides American unilateralism under the mask of international balance. This design aims to marginalize Europe and China, and enable Washington to manage crises outside the constraints of the United Nations. The years have proven, especially during the Syrian Revolution (2011–2024) that Russia did not deviate from the American line, but performed its role “with complete professionalism,” and left the field when its mission ended.

Contradictions of the Framework and the Failure of the Alleged Stability

However, the contradictions of the “Four-Plus-Two” framework are deep and fundamental. Each of its pillars proceeds along an ideological path that is different from the others. In addition, the policies of occupation and repeated wars waged by the Jewish entity undermine the stability that the system claims to guarantee. The Gaza war, with its disastrous consequences for civilians, exposes the moral and strategic

bankruptcy of a model that equates security with submission and domination.

The Islamic Vision of “One-Plus-Zero”

In contrast, the “One-Plus-Zero” model assumes that true stability can only emanate from a unified and genuine Islamic political entity, represented in the Islamic Khilafah state. This model rejects the fragmentation imposed from outside, affirms that sovereignty belongs to Allah ﷻ alone, not to the nationalistic secular regimes, whose borders were drawn by colonialism.

This vision, promoted by thinkers like **Taqiuddin an-Nabhani** and movements like **Hizb ut Tahrir** directs toward establishing a state based on the Noble Quran and Prophetic Sunnah, with codified institutions in ruling, economy, and judiciary. This argument is not romantic or utopian, but structural and realistic; for unity, not balance of powers, is what produced centuries of civilizational cohesion in the Middle East before 1924. Since the fall of the Khilafah, political fragmentation has led to the constant need for foreign intervention.

For the supporters of this model, the continuation of injustice, occupation, and economic dependency confirms the inevitability of revival, as every cycle of war or humiliation nourishes the belief in the near return of the Khilafah, especially in the face of the current regimes’ inability before crises like the Gaza war (2023 – 2025). Therefore, the “One-Plus-Zero” model represents a counter-ideology, and a prediction of a systemic rift that will inevitably lead to the failure of the “Four-Plus-Two” arrangement.

Domination and the Illusion of Stability

The chapters of the book “The New Middle East Model: Four-Plus-Two or One+Zero” clarify the mechanism of submission of

Egypt, Iran, Iraq, Syria, and Saudi Arabia to American domination, where the pattern repeats in different forms:

- The United States' support for submissive armies,
- Manipulation of ideological rivalries,
- And substituting a facade of formal sovereignty for overt colonialism.

America has used one method for domination with variation in approaches: from Copeland's secret involvement in Cairo to winning military leaders through bases and arming in Iran, then direct occupation in Iraq, then winning over kings and princes in the Gulf. In all cases, the result was one: fixing American influence with the least cost and greatest effect.

Despite America making for the Jewish occupying entity a pivotal role within the four states preserving stability, the Jewish entity remained the final obstacle before the completion of the American model. For despite being a Western forward military base, it is considered the greatest source of instability, due to its settler expansionist nature, its insistence on nuclear and military domination, and its repeated wars that fail any long-term stability. That was proven after what was called the "Peace Conference" aimed at ending the Gaza war, as the Trump administration was forced to send Vice President Vance, the special envoy Steve Witkoff, and Jared Kushner to Netanyahu only a week after signing the agreement, realizing that the Jewish entity keeps the region always on a hot plate, serving its projects in expansion, displacement, and strategic superiority, especially in the Iranian nuclear file. Instead, the Jewish entity directed a strike at the negotiation delegation in Qatar when it sensed that an imminent agreement might be concluded if negotiations continued.

Towards a Post-Petrodollar Middle East

After half a century of dollar domination under the cover of Saudi oil and the OPEC system, the pillars of this system began to erode due to: massive inflation in global dollar liquidity, the shift in energy sources toward alternatives, the decline in the need for oil, campaigns to abandon the dollar led by BRICS countries, in addition to popular anger from the genocide in Gaza.

All of that undermines the moral and material foundations of American sovereignty, and added to that is the danger of the war in Ukraine and the possibility of its expansion, which may shift Washington's priorities from the Middle East to broader fronts. This is likely to inflict a setback on the American project in the region from which there may be no return.

In this growing international vacuum, the "One-Plus-Zero" model gains increasing resonance, as a protest model and a political alternative at the same time, and represents a form of ending ideological colonialism.

Nevertheless, achieving the Khilafah model faces enormous barriers, which are:

- The entrenched structures of nation-states,
- The suppression of Islamic movements,
- The absence of unified leadership,
- The continued preoccupation with wars keeps the popular base far from radical solutions.

The Conclusion

"The New Middle East Model" calls readers to look at the region, not as a collection of scattered conflicts, but as an evolutionary conflict between domination, the Western model, and authenticity the Islamic model of Khilafah, between control and unity, between stability and justice.

The "Four-Plus-Two" system has achieved remarkable resilience, but its sustainability depends on a constant imbalance

and a continuous moral decline. Indeed, its success in preventing revolutionary transformation is precisely what guarantees repeated violence.

In contrast, the “One-Plus-Zero” model expresses a deep yearning for sovereignty to Allah ﷻ and moral cohesion. Whether it is realized as a political state or remains a guiding example, its rise expresses the exhaustion of the ummah's patience with imported and sterile models.

It is not a question of: Which of the two models will prevail? Instead: Can the Middle East transcend the dialectic of domination and challenge, in order to build a just system order in its civilizational origins?

If the Twentieth Century was the era of empire and domination, then the Twenty-First century may be the era of thoughts and models, as tools for liberation (tahrir) and reshaping the world. In this sense, the **New Middle East Model** is a call to awareness: to the realization that geopolitical stability divorced from moral legitimacy cannot last, and that the future of the region – indeed the entire world order – will be determined according to: which hand will ultimately hold the mantle of legitimacy. To America and its tools of domination, or to Islam and its single state (Khilafah)?

﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“And Allah ﷻ is predominant over His affair, but most of the people do not know” [TMQ Surah Yusuf: 21].

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

By Thaer Ahmad Salama

The first and most crucial pillar of the state is the ideological and intellectual foundation that shapes the Ummah's vision of life and determines the form of government it chooses to be ruled by.

The entity of the Islamic state consists of systems of ruling governance built upon an aqeedah and intellectual foundation in which the Ummah believes, and according to which it is committed to acting and living in accordance with the Shariah rulings derived from it. That is, based on a set of concepts, criteria, and convictions through which the glorious Shariah shaped the Ummah's vision of life and defined for them the form of government that Allah willed for them to be ruled by. Therefore, they willingly accepted that their affairs be managed in accordance with that aqeedah and intellectual foundation, the details of which included rulings regulating the systems of ruling governance for political relations between the state - as an authority based on a Bayah pledge of allegiance that empowered it with the Shariah obligation of implementing the Shariah on behalf of the Ummah, and entrusted it with the responsibility of managing affairs and protecting rights - and the subjects, as well

as Shariah rulings governing relations among the subjects themselves in social, economic, judicial, and other systems. These rulings are connected to the principle of the supremacy of divine Shariah Law and are commands and prohibitions from the Lord of the Worlds, they bestowed upon the authority that governs according to these Shariah rulings, whilst that authority is chosen by the people willingly and not by force.

In accordance with the unchanging Shariah of Laws of Allah ﷻ governing societies, which show no favoritism to anyone, the stability of the Islamic state, like the stability of any political entity, depends on the extent to which the Ummah or society believes in that intellectual foundation and its soundness. It also depends on the ability of that set of concepts, criteria, and convictions to effectively manage their affairs, achieve justice, uphold rights, and prevent corruption and wrongdoing.

Islam, however, forged the Ummah in the crucible of the Islamic aqeedah and Shariah Law. The aqeedah was embodied in revolutionary aqeedah concepts unparalleled in history. Reflection and contemplation upon these concepts yielded manifestations of absolute certainty, born of radiant evidencing, that the truths of belief disseminated in the Noble Quran and Prophetic Sunnah are firmly established in their authenticity, and accord to reality. Thus, the believer's awareness of the existence of Allah and all His divine attributes, and their connection to the most minute details of life, became intertwined with certainty and a positive, contented, and pleasing relationship. In this way, the aqeedah concepts were able to captivate minds, filling them with a firm conviction that they had fully grasped the essence of truth. Then, the intrinsic power of truth permeated those minds, mingling with them until it permeated them, taking control of their reins. Hearts were opened to its guidance, and the radiance

of these concepts permeated them, after they had been cleansed of the remnants of ignorance, reviving them and filling them with tranquility. And as for humanity, this aqeedah did not accept the mixing of its concepts with concepts stemming from other systems. It prohibited the establishment of societal relations based on the tribalism, idols, or customs of pre-Islamic ignorance. Instead, the realization of “There is no god but Allah” necessitated, first and foremost, the purification from all ideas, beliefs, standards, and convictions of disbelief. This purification was not merely a matter of rejecting them, but required repentance and considering them impure, along with remorse for having held them. Thus, repentance cleanses the heart of all these impurities, preparing it for complete submission to what the Beloved Prophet Muhammad ﷺ brought, and subsequently, for adorning it with the Islamic aqeedah and submitting to the Sharia. Allah ﷻ said, ﴿إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ ۖ﴾ **“Except for those who repent, believe and do righteous deeds. Those will enter Paradise and will not be wronged at all.”** [TMQ Surah Maryam 50]. And Allah ﷻ said, ﴿وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ۚ﴾ **“And indeed, I am the Forgiving One to whoever repents, believes and does righteousness and then is guided.”** [TMQ Surah Taha 82]

As for legislation, the Muslims willingly, not by force, agreed not to act except according to the standards of what is Halal (permissible) and Haram (forbidden). The Ummah considered Islamic Shariah Law as a fence, surrounding it by its Shariah rulings, as the limits set by Allah ﷻ, Who commanded their establishment and forbade aggression against them or transgression of them. This union was the most important pillar of the strength of the Islamic state, which set out to open horizons to the light of guidance.

Therefore, the collapse of any people's confidence in the intellectual foundation upon which its state is based, such as finding that it does not achieve justice, leads to the erosion of the legitimacy of the regime, even if the tools of military and security power are in its hands. Revolutionary and transformative movements begin to work to change it, and the life of that people enters turns of instability until the system that it approves of and trusts is formed.

The greatest possession of peoples, and the most precious legacy passed down from generation to generation, is not accumulated wealth, nor thriving factories, nor massive armies, but, instead, the great foundational thought that shines in minds and pulsates in hearts. Material wealth, though it may appear to be a symbol of power, is but a fruit of vibrant thought, a product of a productive way of thinking that preserves and cultivates it. If a people lose their wealth and inventions, they can rebuild as long as they maintain their intellectual capital. However, if the idea collapses and the intellectual foundation is lost, wealth quickly dwindles, power crumbles, and the people return to poverty and weakness, even if their stores are full and its coffers overflowing.

Therefore, the aqeedah thought from which a Shariah Law emanates, guiding life's affairs in obedience to Allah's commands and abstention from His prohibitions, is more potent than weapons, with all their impact and effectiveness, and more enduring than iron. Did not the Soviet Union, at the height of its nuclear and military power, collapse when the ideology upon which it was founded crumbled, clinging to the deterministic and arbitrary tenets of the Marxist economic system, despite its devastating effects on societies and the weakening of its people's confidence in it, as a failed intellectual and legislative

framework? Conversely, did not the Messenger of Allah ﷺ establish the state in Madinah without factories or advanced weaponry, but rather upon Iman, and within a single decade it rose to shake the thrones of the two greatest empires on earth, destroying the Persian Empire and inflicting crushing defeats on the Romans in the Levant? When a divine foundational thought takes root in hearts, it possesses a power that moves an entire Ummah and propels it to great achievements.

For centuries, the kafir West has tried to demolish this fundamental intellectual and ideological foundation within the Muslim jamaa'ah (community), a foundation rooted in Iman and belief. Yet, it has failed. It attempted to replace Islam with secularism and nationalism, but Muslims in Egypt rejected it, and in Pakistan and Bangladesh, they denounced it, seeing secularism as a source of corruption and deviation. Even the models the West tried to promote in Muslim lands only succeeded when they cloaked themselves in the guise of Islam, to deceive the naive. Even then, they remained incapable of uprooting the original ideology from the awareness of the Muslim community. Indeed, the West itself understands that its ideas cannot be accepted in Muslim lands, unless they are given an Islamic veneer and championed by those who have sold their Iman for a pittance. In doing so, it implicitly acknowledges that Islam is the impenetrable barrier to its project.

However, it must be emphasized that the results of those interconnected campaigns carried out by the West have led to three serious consequences:

Firstly, is the severing of the link between Islamic thoughts and their Shariah evidence and revelation in general, which required strenuous efforts aimed at restoring purity to Islamic

thought by linking every thought, ruling, or opinion to evidence from the Noble Quran and Prophetic Sunnah or linking it to what was revealed.

Secondly: Adding impurities and dressing Western ideas in the garb of Islam so that Muslims would accept them, and changing the way of thinking of a wide segment of the Ummah's people and ulema, through rationalistic and reformist schools that twist the necks of Shariah texts and interpret Islam in a way that suits reality, instead of changing reality with the thoughts of Islam. This required strenuous efforts to purify Islam from these dangerous intellectual impurities.

Thirdly: severing the relationship between Iman and action, and distorting the good perception of Islamic ideas in minds, which created weak, undistinguished Islamic personalities, which necessitated strenuous efforts in developing the concepts of Islam to form distinguished Islamic personalities - intellectually and by emotional disposition - with these crystallized thought so that the perception of the Islamic foundational thought is improved in minds and reflected in behavior.

However, the effect of decades of Dawah within the Ummah has resulted in its awareness of the necessity of implementing its Sharia, and it has come to see the ruling systems, secular and otherwise, as the source of its misery and wretchedness, and it looks forward to its unity.

There is nothing more powerful than a foundational thought whose time has come. Even some of the wisest in the West have realized this. In his book "The Death of the West" Patrick J. Buchanan said, "Now the signs are everywhere that Islam is rising again... the Islamic world retains something the West has lost: a desire to have children and the will to carry on their civilization,

cultures, families, and faith. Today, it is as difficult to find a Western nation where the native population is not dying as it is to find an Islamic nation where the native population is not exploding. The West may have learned what Islam knows not, but Islam remembers what the West has forgot: "There is no vision but by faith."" This is testimony from an adversary who understands that if a foundational thought takes hold of people's hearts, it is unstoppable.

It is enough to point to what happened in the Gulf crisis; George Bush Sr. was confused simply because Saddam Hussein alluded to the Two Sacred Masjid and roused the Muslims, to give the war the character of a religious war. As for Bush Jr. he said on 20 October 2001, "The enemy of America is not our many Muslim friends; it is not our many Arab friends" in a desperate attempt to isolate the conflict from its doctrinal dimension. George W. Bush realized that confronting Islam as a unifying idea, and turning the war into a religious war, is more dangerous to them than what they intended to do in terms of confrontation under any other name.

History bears witness that Islamic aqeedah amplifies the impact of material power many times over compared to any other force or influence. At Mu'tah, three thousand Muslims faced tens of thousands of Romans. At Yarmouk, thirty-six thousand stood against approximately seventy thousand Romans. The army of conquest that swept through Persia numbered eighteen thousand Muslims, yet no banner could withstand them, and the Persian cities fell one after another. At Qadisiyah, thirty thousand Muslims defeated approximately seventy thousand Persians, despite the latter's superiority in weapons and equipment. The Muslims triumphed because they carried an aqeedah that revived hearts, strengthened resolve,

and connected earthly to heavenly. The Islamic Ummah suffered a decisive defeat only twice: once in the Crusades before regaining its strength and achieving victory, and again in the Nineteenth Century CE until the end of World War I.

Thus, it is confirmed that the state based on the Islamic aqeedah carries in its intellectual and aqeedah structure a tremendous intellectual power that compensates for any material weakness, and all the premises, reasons, capabilities, and tools to build and create every possible power to preserve human dignity and life, and the state, and spread Islam and lead humanity to achieve Words of Allah ﷻ Who said, ﴿وَكَذَلِكَ جَعَلْنَاكُمْ﴾ **“And thus We have made you a middle Ummah that you will be witnesses over mankind.”** [TMQ Surah al-Baqarah 143]. And the witnessing over peoples is by the Muslims’ application of the divine methodology that Allah ﷻ commanded people - all people - to follow, after the Islamic foundational thought is presented to them, as an integrated system of values, laws, and criteria from which the necessary rulings for the development of the earth, and the realization of the value of vicegerency (istikhlaf) in it are derived.

Moreover, it firmly strengthens the bond of allegiance between the ruler and the ruled. An economy without Iman collapses, and an army without Deen crumbles, while a living Iman establishes a state, mobilizes an Ummah, transforms the few into the many, and weakness into strength, and inscribes upon its banners the promise of Allah ﷻ, Who said, ﴿وَكَانَ حَقًّا عَلَيْنَا﴾ **“And it was an obligation upon Us to aid the believers.”** [TMQ Surah ar-Rum 47]

One of the most important things to be aware of and absolutely believe in is the infinite power of Islamic aqeedah,

which forms the intellectual foundation upon which the Islamic state is built. This power enables it to guide its direction, utilize all other pillars upon which the state's strength is built, and empower it to achieve its goals, maintain its authority, and influence the international order in a productive and effective manner. This influence is capable of thwarting any conspiracy hatched to undermine this nascent state, and of creating fruitful causal integration among the other pillars, activating them to serve the state's sustainability and stability, thus making it a bulwark against the plots of its enemies. How could it be otherwise, when this intellectual foundation represents the aqeedah of Islam and the Shariah Law of the Lord of the Worlds, with its divinely ordained systems possessing the capacity to establish justice and equity among people, improve their lives, invest their resources, revitalize the economy, and provide the moral mobilization for jihad, martyrdom, seeking the Help of Allah ﷻ, and making reliance (tawwakul) upon Him?

The strategic intellectual conclusion: Engineered immunity that thinks before it fights:

The decisive criterion for assessing the strength of an emerging state is not the number of tanks or the size of its treasuries, but, instead, how its pillars work together under the guidance of an intellectual foundation that defines its direction and sets its pace. When sovereignty belongs to the Shariah and authority to the Ummah, and the state functions as an executive entity for a system that enjoys popular acceptance, the seven pillars — ideology, systems, economy, military, Dawah and culture, population and allegiance, and geography —transform into a composite force that produces an enduring and engineered resilience for the adversary.

The logic of integrated composite power

Shariah legitimacy generates aware obedience: The intellectual foundation, along with the order of Bayah allegiance, governance, judiciary, and the Court of Grievances, creates voluntary compliance that closes the gaps of domestic infiltration, prevents the personalization of power, and keeps the state held by criteria, not by individuals.

A societal bond that is difficult to break: a committed public opinion, a young, capable population, and a Bayah pledge of allegiance that makes people feel that the Sultan is from them and with them; so if the external front is disturbed, the domestic security remains in place because society protects its Sultan, whom it has accepted.

An economy of actual function, not an economy of cosmetic appearance: setting priorities, such as food, medicine and energy, and mobilizing labor and human capital makes resilience possible and expansion calculated; the economy here is an arm of sustainability for the state's mission, not a constraint on its decision.

A military force grounded in aqeedah and guidance: the army, the guardian of Islamic Shariah Law, employs a graded deterrent, including asymmetric tactics, preventing swift occupying invasions and transforming any aggression into a political and moral drain on its adversary, should the need arise. Simultaneously, the essence of Islamic military aqeedah is offensive and expansionist, aiming to spread guidance and liberate people from the oppression of other ways of life to the justice of Islam. The more the Islamic state expands, the stronger it becomes, and the more it confounds its enemies. It is

unacceptable for a state to be in a defensive posture, making it vulnerable to attack, especially given its immense capabilities.

A Dawah that shapes public opinion across borders: a compelling moral narrative and a model of just living produce a soft power that amplifies the impact of every step, transforming the Muslim World into a supportive civilizational depth. The Iman of believers in Islam provides this state with the necessary information and expertise to support and strengthen it, wherever these Muslims may be. They may even threaten the interests of its enemies in those distant lands, deterring them from attacking this state, which, for them, represents the implementation of their Shariah and the glad tidings of their Prophet ﷺ of a Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophetood. They will yearn to join it, especially since the new state does not need much time to convince all Muslims worldwide that it represents the true application of their Shariah. This is a tremendous civilizational dimension that the West takes very seriously. For example, how long did it take for the narrative of changing the reality of people's lives in Syria, with the fall of the Assad regime, to reach such a wide audience, that it led to the displaced to return to their country in droves? The Islamic State will address Muslims throughout the world with a discourse that makes them feel, and convinces them, that it is their state, stemming from the Iman that fills their hearts!

A human and geographical arena that defies strangulating sanctions: its vast reach and numerous corridors and access points reduce the feasibility of a siege of sanctions, and compel the adversary to consider negotiation rather than recklessness. The Islamic State will not deal with sanctions imposed by America and others as Iran, Iraq, Russia, or others have dealt with this type of sanction. Instead, the Islamic State will act on the basis

that any entity or state declaring sanctions against it is committing a declaration of war, and will act accordingly. It will utilize all its resources, capabilities, and geopolitical power to respond immediately in a way that strangles Western interests, forcing major powers to refrain even from contemplating a siege of sanctions. The Islamic State is capable of rapid annexation and expansion, especially since its surrounding region is fragile and on the verge of collapse, its foundations being eaten away by corruption, and its people yearning for liberation (tahrir) from corruption and the corrupt. The State communicates with the leaders and the general public of each country, presenting plans that expedite and facilitate the expansion process. This policy disrupts any plans for siege or sanctions.

The composite integration of these elements — not their fragmentation — is what creates an engineered immunity: each pillar compensates for the deficiency of the other by indicating and guiding the intellectual foundation, so the gap becomes plugged.

Why is it not enough to measure tanks and the Gross Domestic Product?

It is because material power without Shariah legitimacy and a determined public opinion erodes rapidly, and because ideology, when it takes hold of hearts, amplifies the impact of equipment and transforms a small number into a decisive force. The experiences of recent and distant history confirm that thoughts can topple armed regimes and establish peoples, before weapons factories are built.

Deterrent Factors That Force the Enemy to Reconsider

A Transnational Political Cost: Any aggression ignites widespread Islamic public opinion, threatening the aggressor's regional and international interests.

The Impossibility of a Swift Victory: Popular support, Shariah legitimate institutions, a practical economy, and an army with a strong ideology transform war into a costly war of attrition with no promise of victory.

Rapid and Effective Expansion: Relying on a deep-rooted civilization and geography makes it difficult to encircle the state and disrupts its adversaries' plans. This is the practical policy the state pursues.

The Moral Exposure of the Adversary: A model of just governance and a compelling narrative delegitimize sanctions and blockades, turning tools of pressure into a propaganda liability for their perpetrators.

In Summary: The power that establishes the foundations of a fledgling state and repels the plots of its enemies is not a "pillar" in itself, but instead an integrated structure guided by ideology, framed by institutions, nourished by the Ummah, and managed by Shariah politics. Those who look at the army alone, or at the industrial and agricultural output alone, overlook the true mechanism of deterrence: aware Shariah legitimacy + committed public opinion + a self-sufficient and functional economy + an army with a sound ideology + geographical/cultural depth = immunity that makes war the option of the desperate. Then the enemy will think long and hard before attacking, because an attack does not promise a swift victory, but rather threatens a costly drain and the loss of legitimacy and interests that extend from hearts to maps. [To be continued]

Democracy and Consultation: Between Truth and Falsehood

(Translated)

<https://www.alwaie.org/archives/article/20020>

Al Waie Magazine Issue No. 471

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

Duraid Abdullah – Iraq

Praise be to Allah ﷻ Who has made clear to us the features of Deen, and has bestowed upon us the clear Book, and has prescribed for us Shariah rulings, and has detailed for us what is Halal (permissible) and Haram (forbidden), which He has made a ruling governance over the world by which the interests of creation are established, and by which the foundations of truth are established, and He has entrusted to the rulers what they must have best determined and best managed.

All praise is due to Him for what He has decreed and ordained, and the best of prayers and most complete peace be upon His Messenger ﷺ who proclaimed His command. So, to begin:

There has been much talk about democracy and calls for it. Hardly a political leader or thinker appears in the media without praising it, as if it were a magical cure-all.

A subtle misconception has crept into the minds of many Muslims, portraying the Islamic system of governance as a system of consultation (shura), and that democracy is simply

consultation! They then conclude that governance in Islam is democratic.

This statement is a leap over the truth, since consultation is not a system of government or a system of life, but rather a method for seeking the correct opinion.

What is Shura (consultation) in Islam?

The members of the Shura Council are the people of tying and untying authority, who have distinguished themselves in the Muslim community and gained their trust to represent the people in opinion and be advisors to the Khaleefah (Caliph). The member of the Shura Council is elected, not appointed. This idea was taken from the Prophet's ﷺ allocation of twelve leaders (nuqabaa') from the Ansar and Muhajireen.

The true meaning of consultation (shura) is that it does not apply to legislation, because legislation comes from Allah ﷻ, not from people. Instead, shura applies to permissible matters in which Allah ﷻ has allowed choice. Consultation is a concept stemming from the Islamic aqeedah, not a separate system of government. A system of government defines the foundations of the state, its form, characteristics, institutions, and the laws that are applied within it. A consultative council (majlis ush-shura) is merely one of the institutions of government.

Democracy: Concept and Origins

In contrast, democracy is not a method within a broader system, but rather the system itself, as is evident in all democratic constitutions worldwide. It is a Western term meaning "government of the people, by the people, and for the people." The people are the absolute masters and sovereign power, legislating for themselves and managing their own affairs

according to their will. Democracy arose in Europe when monarchs claimed to be God's representatives on Earth, ruling humanity with His authority. The people revolted against this claim and established a system that derived its authority from the separation of religion and life. It is, therefore, a purely human system, unrelated to divine revelation or Deen, granting humans the right to legislate independently of Allah ﷻ, and denying that legislation belongs solely to Allah ﷻ.

Therefore, it is incorrect to say that democracy is merely an "administrative mechanism" like traffic regulations, as it is based on a doctrine and on an intellectual vision that fundamentally contradicts Islam. Thus, it is incorrect to link democracy with consultation (shura) alone because we are not comparing a man-made system of life with a consultative approach in a complete divine system of governance, which is Islam.

Democracy is Taghut (Non-Islamic Legislative Authority)

Islam has decreed that any judgment sought from other than Allah ﷻ is a judgment sought from Taghuts, and that the rule of Taghuts is the rule of ignorance. Therefore, any legislation that contradicts the Shariah rulings of Allah ﷻ in His Book and the Sunnah of His Messenger ﷺ is the rule of humans over humans, the enslavement of one human being by another, and a rejection of the divine legislative right of Allah ﷻ. Whoever makes himself a legislator alongside Allah ﷻ, whether a ruler, representative, or legislative body has usurped the role of Lordship in legislation. For this reason, legislative assemblies that legislate without the permission of Allah ﷻ are bastions of taghuts that must be abstained from, for they have made themselves legislators to be obeyed in matters of permissibility and prohibition, and

obedience in legislation is an act of worship that must be directed to none other than Allah ﷻ.

Sovereignty in Islam

In Islam, sovereignty belongs to Islamic Shariah Law, not to the people. Shariah is the sole source of the constitution and laws. It is incorrect to say, “Islam is one of the sources of legislation” or “the primary source,” because this contradicts Allah’s ﷻ command to make the Noble Quran and Prophetic Sunnah, and what they guide us to as the sole source of legislation. As for authority, it belongs to the Ummah, which grants it to the Khlaeefah when they pledge Bayah allegiance to him to implement Shariah Law. He is their representative in implementation, not in legislation, and is accountable for any shortcomings in managing the affairs of the people according to what Allah ﷻ has revealed.

Rules of Nomination and Elections

The Islamic Shariah ruling on running for, or voting, in the parliamentary councils of current states is evident from their very nature: these councils legislate man-made systems and laws that contradict Islam. Legislation for man is forbidden in Islam because it is the exclusive right of Allah ﷻ alone, and it cannot be exercised through voting or delegation, even if man-made law conforms to a Sharia ruling. The crucial factor is not the formal conformity, but the source; if it is not divinely revealed, then it is not Shariah. Therefore, it is forbidden for a Muslim to participate in these democratic bodies, whether by running for office, voting, or casting a vote for legislators who do not legislate in accordance with the Shariah of Allah ﷻ.

Within the Meaning of Accounting (Muhaasabah)

Holding rulers accountable is a Shariah obligation, stemming from the principle of enjoining good and forbidding evil. However, if this accountability is based on a man-made constitution, it becomes a form of submission to Taghut. Modern constitutions equate divine Shariah Law with human law, even excluding the rule of Allah ﷻ and granting legislative power to the people, which contradicts the very foundation of Tawhid (monotheism).

Warning Against the Ploy of Referendum

In democratic systems, a popular referendum on the constitution or on legislation passed by parliamentary bodies is a political ploy intended to legitimize falsehood and distract the Ummah from its Shariah obligation. In Islam, however, referendums on legislation have no place in the land of Islam because legislation is not a right of the people, but rather a prerogative of Allah ﷻ. Therefore, it is not permissible to hold a referendum on accepting or rejecting the Shariah Law of Allah ﷻ.

Concluding Remarks

Elections under an Islamic state are conducted according to Islamic law, not secular constitutions because its system of governance is the Khilafah (Caliphate). Participating in secular parliaments is tantamount to authorizing something forbidden, participating in illegitimate legislation, and misleading the Ummah from its true path to revival. What is required of Muslims is to restore the authority of Islamic Shariah Law to its rightful place, not to beautify systems of kufr (disbelief) with the false trappings of “reform.”

O Allah ﷻ, guide this Ummah to the right path, be pleased with it, answer its Dua, establish Your Deen among them, and

make it a rightly-guided and guiding Ummah. O Allah ﷻ, unite the Ummah under one leader, grant it victory over the vile kafir enemies, and make it worthy of bearing witness to humanity. O Allah ﷻ, provide us with a strong and protective support, and support us with the most steadfast and pure of the believers, O Most Merciful of the merciful. O Allah ﷻ, fulfill Your Promise, hasten Your nasr (victory), spread Your mercy, and grant us success in obeying You in secret and in public.

Peace and blessings be upon the unlettered Prophet ﷺ, the truthful and trustworthy, and upon his family (ra) and all his Companions (ra).

The Steadfastness of the Prophet ﷺ and the Steadfastness of His Companions (ra) and His Envoys

(Translated)

<https://www.alwaie.org/archives/article/20023>

Al Waie Magazine Issue No. 471

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

Ryan Issa – Wilayah Iraq

Allah ﷻ sent His Messenger Muhammad ﷺ to his people to bring them out of the darkness of ignorance into the light of Islam. He openly proclaimed his Risaalah message before the Quraysh. From the very first day, while on Mount Safa, he warned his people and informed them that Allah ﷻ had sent him as a messenger to them, a bearer of glad tidings and a warner. The people knew him to be truthful and trustworthy, but they rejected him, fought against him, and harmed him ﷺ.

The Quraysh as a whole ignored this new call, believing it to be a matter concerning only the Banu Hashim and Banu Abd al-Muttalib clans, especially since the Prophet ﷺ initially focused his mission on his closest relatives and friends, in accordance with the verse, ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ **“And warn your closest relatives”** [TMQ Surah Ash-Shuaraa: 214]. After the number of Companions (ra) increased, the Prophet ﷺ designated a place for them to meet secretly, away from the eyes of the Quraysh. This was the house of al-Arqam ibn Abi al-Arqam. This continued for three years, during which he taught them the Holy Quran. After

Hamza ibn Abd al-Muttalib and then Umar ibn al-Khattab (may Allah ﷻ be pleased with them both) embraced Islam, the Prophet ﷺ led his followers in two rows, with Hamza at the head of one, and Umar at the head of the other. It was a day of great difficulty for the disbelievers.

Here, the Quraysh realized the gravity of the situation and that they had to take a firm stand to deter the Prophet ﷺ and his followers. So they resorted to lies, injustice, slander, imprisonment, torture, forced displacement, siege, and bribery, offering the Prophet ﷺ kingship, women, and authority—all to compel him to abandon his mission. However, the Prophet ﷺ simply said to his uncle, **«يا عمّ، والله لو وضعوا الشمس في يميني والقمر في يساري على أن أترك هذا الأمر حتى يظهره الله أو أهلك فيه ما تركته»** **“O my uncle, by Allah ﷻ, even if they placed the sun in my right hand and the moon in my left, I would not abandon this cause until Allah ﷻ makes it prevail or I perish in its pursuit.”** Even if they had offered him what he ﷺ asked of them—which was utterly impossible—he ﷺ would not have accepted it. This is a lesson for anyone who compromises their Deen, their Iman, and their Ummah for worldly gain or to marry a woman!

After years of intellectual struggle between the Prophet Muhammad ﷺ and his followers on one side, and the oppression, slander, and injustice of the Quraysh leaders on the other, and after the land, in all its vastness, had become too narrow for the Muslims in Makkah and its society had hardened against the Islamic Dawah, Allah ﷻ willed that the Prophet ﷺ should meet a group of people from Yathrib (Madinah) from the Khazraj tribe. Their hearts opened to his ﷺ Risaalah message, so he sent his Companion Mus’ab ibn ‘Umair (ra) with them to teach them Islam. This Mus’ab was Mus’ab ibn ‘Umair ibn Hashim ibn ‘Abd Manaf. He grew up in Makkah as a young man of luxury and

comfort, wearing the finest clothes and using the most exquisite perfumes. He was among the first to embrace Islam. As soon as his parents learned of his embracing Islam, they tried to stop him and force him back to idol worship. He refused, so they imprisoned him and cut off his financial support, leaving him destitute. He fled from them and emigrated to Abyssinia, then returned to Makkah with those who came back. The Prophet ﷺ chose him for the mission of spreading the Risaalah message in Madinah. He was the best envoy for the Messenger of Allah ﷺ and was the first emigrant to Madinah. He participated with the Messenger of Allah ﷺ in the battles of Badr and Uhud, and he carried the banner of al-Uqab, the Rayah banner of the Messenger of Allah ﷺ. He was martyred (may Allah be pleased with him) in the Battle of Uhud, and he had nothing but a single garment. If they covered his face with it, his feet were exposed, and if they covered his feet, his head was exposed. So the Messenger of Allah ﷺ said, «غَطُّوا رَأْسَهُ وَاجْعَلُوا عَلَى قَدَمَيْهِ الْإِذْخَرَ» **“Cover his head and place some sweet-smelling grass on his feet.”** Then the Messenger of Allah ﷺ recited to him the words of Allah ﷻ ﴿مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّن قَضَىٰ ۖ﴾ **“Among the believers are men who have proven true to what they pledged to Allah. Some of them have fulfilled their pledge with their lives, others are waiting their turn. They have never changed their commitment in the least.”** [TMQ Surah Al-Ahzab:13].

After the First Pledge of Aqabah, the Prophet ﷺ sent him to Madinah to spread Islam. Allah ﷻ granted him success in this endeavor, and the leaders of the Aws and Khazraj tribes submitted to him. The common people followed their leaders and entered the Deen of Allah ﷻ in groups. Mus'ab returned to the Messenger of Allah ﷺ, and there was no house in Madinah

that did not contain a Muslim who professed the Tawheed (Oneness) of Allah ﷻ or spoke well of Islam. A delegation from the Aws and Khazraj tribes came and pledged Bayah allegiance to the Messenger of Allah ﷺ, promising to listen and obey in times of ease and hardship. This was the Second Pledge of Aqabah, one year after the first. It was a pledge for war and a nussrah (military support) covenant for the establishment of the first Islamic state in Madinah. Allah ﷻ increased its light upon light, and it was the beginning of the glory of Islam and the Muslims.

Had it not been for the Prophet's ﷺ unwavering commitment to his mission, after the grace and mercy of Allah ﷻ and the Prophet's ﷺ excellent choice of envoys to the people, the Islamic state would not have been established. The Prophet ﷺ moved, acted, and traveled, just as any person would move to achieve their goals. This was purely a human endeavor supported by Divine Revelation, as if he were saying to his Ummah: You can establish your state and restore your glory and honor if you follow my path and my Sunnah, with Divine Revelation with you—the Book of Allah ﷻ and the Sunnah of His Messenger ﷺ. Do not deviate from them, do not abandon them, and keep them before your eyes, for through them you will rebuild your state.

Looking at the state of Muslims today, one finds the Ummah at its worst, fragmented into more than fifty separate states, with the tyranny of nationalism, patriotism, capitalism, secularism and atheism. Each individual is preoccupied with their own life, neglecting the life of their Ummah, so that individualism, selfishness, and self-love have become the most prominent features of the lives of ordinary Muslims. To make matters worse, corrupt and treacherous rulers have seized control of Muslim affairs and their worldly lives, and they brutally suppress all who oppose them, to the point that Muslims now walk looking over

their shoulders in fear and terror! Is this the situation that pleases Allah ﷻ? Or does He prefer our glory, our elevation, and our dominance over the entire world?

O Ummah of the Prophet Muhammad ﷺ, by Allah ﷻ, you have no other methodology today but the methodology of your Prophet ﷺ. Only through it can you restore your Deen to govern your lives, and then carry it to the world as our righteous predecessors, may Allah be pleased with them, did. How similar today is to yesterday! Our current reality will not change except through patience, steadfastness, and persistence in changing it, no matter how heavy and bitter the price. Allah ﷻ said, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ **“O believers! Patiently endure, persevere, stand on guard, and be mindful of Allah, so you may be successful.”** [TMQ Surah Aali Imran:200].

The Morals of the Prophet ﷺ

(Translated)

<https://www.alwaie.org/archives/article/20026>

Al Waie Magazine Issue No. 471

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

Baha' al-Din al-Husseini

In a time when values have crumbled and heedlessness has become widespread, the life of the Prophet Muhammad ﷺ remains an inexhaustible spring, a fragrant breeze emanating the scent of Paradise. Every noble character trait in humankind is but a reflection of his character, and every light on the path of the righteous is but a spark from his light ﷺ, whom Allah ﷻ sent as a mercy to all of creation.

Glory be to Allah ﷻ and seeking help

Whenever the Messenger of Allah ﷺ forgot something, he would place his forehead in his blessed palm and say, «اللهم ذكّرني» "O Allah, remind me of what I have forgotten. O Reminder of things and Doer of them, remind me of what I have forgotten." This Dua reveals a profound etiquette in turning to Allah ﷻ in the most delicate of circumstances. He ﷺ did not rely solely on his memory, but rather attributed all success to Allah ﷻ, Who neither errs nor forgets. Thus, he teaches us that remembrance in moments of forgetfulness is an act of worship, and that seeking Allah's help is the key to knowledge and guidance.

The traditions of dealing and loyalty

It is part of the Prophet's ﷺ Sunnah to repay a loan, which is giving something on the condition that its equivalent be returned, and a borrowed item, which is taking something for use and then returning it to its owner. It has been narrated that he ﷺ said, «فَإِنَّ خِيَارَكُمْ أَحَاسِنُكُمْ قَضَاءً» **“The best of you are those who are best in settling debts”** (Reported by Muslim), meaning those who are most complete in fulfilling their Shariah obligations and most meticulous in their repayment. This contains a profound lesson that fulfilling obligations in transactions is part of Iman, that one whose integrity is sound in their Deen, and that trustworthiness is not limited to major contracts, but extends to every aspect of life.

The Prophet's Sunnah ﷺ also included the importance of hospitality – that is, honoring and comforting guests – as he said: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ» **“Whoever believes in Allah ﷻ and the Last Day should honor his guest”** (Agreed upon). Honoring a guest is not merely a social custom, but a pure act of worship that reflects a sound heart and a generous spirit.

The spirit of remembrance and seeking help

The Prophet ﷺ frequently said, «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» **“There is no power nor strength except with Allah ﷻ,”** a treasure from the treasures of Paradise, as described in the authentic hadith (Narrated by Al-Bukhari). This phrase is not merely a repetition on the tongue, but a declaration of complete submission to Allah ﷻ in every movement and stillness. Whoever says it sincerely, Allah ﷻ relieves their heart of the burden of responsibility, transforms their helplessness into strength, and their weakness into power.

His compassion for people and his courteous manners

If anyone saw the Prophet ﷺ performing Salah and sat waiting for him, he ﷺ would shorten his Salah, turn to the person, and gently ask, «ألك حاجة؟» **“Do you need anything?”** What kind of heart is this that is not preoccupied with conversing with his Lord ﷻ but with attending to the needs of someone in need?! He ﷺ combined worship with service, prayer with humility, and seclusion with caring for His creation. Thus, he teaches us that true worship does not exclude people, but rather embraces them.

Cleanliness and beauty are part of the Sunnah of the Prophet ﷺ

The Prophet ﷺ loved fragrance and cleanliness, and he said, «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ» **“Indeed, Allah ﷻ is beautiful and loves beauty”** (reported by Muslim). Among his practices ﷺ were trimming the nails, grooming the hair, removing underarm and pubic hair, and burying hair, nails, and blood; this was to discipline the soul to maintain both outward and inward purity. He also used kohl, a well-known eyeliner in the Hijaz that strengthens eyesight and brightens the eyes.

He ﷺ would not refuse any perfume offered to him; he loved musk, oud, and all other fragrances. Anas (ra) said, «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرُدُّ الطِّيبَ» **“The Prophet ﷺ never refused perfume”** (reported by Al-Bukhari). For him ﷺ, beauty was an act of worship, cleanliness was a part of Iman, and fragrance brought tranquility that filled the place as well as the heart.

Friday of light and goodness

If it was Friday and he did not have perfume, he would call some of his wives and they would pour it into the water, then he would put it on his noble face to manifest joy on this great day

about which the Prophet ﷺ said: «خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ» **“The best day on which the sun has risen is Friday.”** (Narrated by Muslim).

He ﷺ would trim his mustache and clip his nails before going out to prayer, and he would perfume himself with the finest perfume he could find, so that his good deeds would continue as long as the scent of perfume remained on him.

The art of speech and the eloquence of expression

When the Prophet ﷺ narrated a hadith or answered a question, he would repeat it three times until it was understood, as is narrated in the authentic hadith collections. This is part of the etiquette of teaching and compassion for the listener, so that he might grasp the meaning and convey it exactly as he heard it. For him ﷺ, words were a trust, not uttered carelessly or carelessly, but rather weighed with wisdom. This is why Allah ﷻ said about him: ﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ ۝۳ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ **“Nor does he speak of his own desire. It is nothing but a revelation revealed.”** [TMQ Surah An-Najm: 3-4]. Every letter from him ﷺ guided, every moment of silence taught, and every smile he gave nurtured a heart.

Masajid are the gardens of the Prophets (as)

The Prophet ﷺ said, «المساجد مجالس الأنبياء» **“Masajid are the gathering places of the Prophets (as).”** It is a Sunnah (recommended practice) to face the Qibla (direction of Salah) and sit quietly, without raising your voice or engaging in worldly talk. The masjid is a school for the heart; in it, tranquility descends and spirits are elevated. Whoever enters it with a pure heart and body leaves with a radiant face and a heart connected to Allah ﷻ.

The radiance of the Prophetic example

His life, Allah bless him and grant him peace, was a complete model of divine etiquette: in his sleep and his waking, in his speech and his silence, in his eating and his clothing, in his giving and his smile. Every moment of his life was a light guiding towards the noble character traits about which he said: **«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ»** **“I was sent only to morals”** (Narrated by Malik).

Whoever wants to improve himself must follow his ﷺ example, and whoever wants to purify his heart must follow his ﷺ Sunnah, for it is not a rigid ritual, but a path to a mature life, through which hearts blossom and societies become upright.

Conclusion

O you who seek tranquility in turbulent times, look to the life of the Prophet ﷺ and you will find certainty. O you who are burdened by the worries of life, reflect on his words, **«لا حول ولا قوة إلا بالله»** **“There is no power nor strength except with Allah ﷻ,”** and you will find solace. O you who yearn for beauty and purity, emulate his purity, his goodness, and his serenity.

For the truly fortunate is he whom Allah ﷻ makes one of the followers of his Sunnah, and the truly successful is he who adheres to his path until he reaches his Basin of Kawthar. O Allah ﷻ, grant us the ability to emulate Your Prophet, peace and blessings be upon him, and make us among those who possess his noble character, his manners, and his light of guidance. Indeed, You are the Guardian of that and the One Capable of it.

﴿وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً﴾

“Those who disbelieve wish that you would neglect your weapons, and your belongings, so they could attack you in one sudden assault.” [TMQ Surah an-Nisaa 102]

<https://www.alwaie.org/archives/article/20028>

Ibrahim Salamah

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ ۚ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۚ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِّنْ مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا﴾

“And when you are among them and lead them in Salah, let a group of them stand with you and let them take their weapons. Then when they prostrate, let them be behind you. Let another group who have not made Salah come forward and pray with you, taking their precautions and their weapons. Those who disbelieve wish that you neglect your weapons and your belongings, so they will attack you in one sudden assault. There is no blame upon you if you are troubled by rain or are ill for putting down your weapons, but take your precautions. Indeed, Allah has prepared for the disbelievers a humiliating punishment.” [TMQ Surah an-Nisaa 102]

This noble verse highlights the importance of Salah and the Shariah obligation to perform it even in times of war and fear. It is the believer's indispensable weapon, the constant connection with Allah ﷻ, the pillar of Deen, the soundness of faith, and the proof of contentment with Allah's decree, submission to His judgment, and adherence to His commands and the Sunnah of His Prophet ﷺ. Salah is not waived for a Muslim as long as he is of sound mind and body. Instead, he or she is required to perform Salah even in the most perilous situations.

The Quranic verse's meaning alerts the Muslim to the Shariah obligation of keeping his weapon even while performing Salah. Carrying a weapon outside of Salah is even more obligatory and binding, so that you may be safe from the treachery of your enemy, ﴿وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ﴾ **“Those who disbelieve wish that you would neglect your weapons and your belongings so they could attack you in one sudden assault.”** [TMQ Surah An-Nisa: 102]. That is, an ambushing assault that would leave nothing standing.

The reality of life testifies to the cunning, deception, and plotting of the disbelievers against the believers. Allah ﷻ has permitted those who are harmed or sick to put down their weapons for a time, but He followed this with His words, may His glory be exalted, ﴿وَخُذُوا حِذْرَكُمْ﴾ **“And take your precautions”** [TMQ Surah An-Nisaa' 102], meaning: Beware of becoming complacent, or relying on those who have wronged you, so that you put down your weapons, and become negligent of your enemy.

Allah ﷻ has prepared a humiliating punishment for the disbelievers, either from Himself through His own forces – ﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ﴾ **“And none knows the soldiers of your Lord except Him”** [TMQ Surah al-Mudathir 31] – or at the hands of the

believers who fear and obey Him. So, fear Allah, O people of understanding, and obey Allah ﷻ and His Messenger ﷺ, and stand firm in fighting your enemy, for you are facing a people upon whom Allah ﷻ has decreed humiliation and disgrace. So be steadfast, be steadfast, and make reliance (tawakkul) upon Allah ﷻ, and strive sincerely in His Path. Allah ﷻ said, ﴿وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ﴾ **“And do not falter in pursuit of the enemy. If you are suffering, they are suffering as you are suffering, but you expect from Allah ﷻ that which they do not expect. And Allah ﷻ is ever Knowing and Wise.”** [TMQ Surah an-Nisaa 104]

Continue fighting your enemy, and let nothing deter you. Follow the Shariah Law of Allah ﷻ and do not transgress. Proceed steadfastly, without weariness or exhaustion, and do not submit or yield, despite the wounds, pain, and sacrifices. You have prepared all the strength you could muster, and Allah ﷻ does not disappoint the hopes of His righteous servants. Have good Iman in Allah ﷻ, for He has promised victory, mercy, pardon, and forgiveness to His believing servants.

No matter how fierce the fighting, how dire the calamities, how numerous the trials and tribulations, and how scarce the provisions and support, victory is in the hands of Allah, the Almighty, the All-Wise, ﴿وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ **“And victory comes only from Allah, the Almighty, the All-Wise.”** [TMQ Surah aali Imran 126]. Indeed, the disbelievers are in greater pain than you, for they have no hope of victory or mercy from Allah ﷻ, having disbelieved in Him and disobeyed Him. For them, death is a source of anguish in their hearts, a curse upon their souls, and a blindness to their understanding. As for you, O believers, ﴿وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ﴾ **“You hope from Allah (swtr) what they do not hope for.”** [TMQ Surah An-Nisaa’ 104] You

hope for His mercy and forgiveness, and that He will accept you as righteous martyrs in His cause, and bestow His grace and generosity upon you and your descendants.

Allah ﷻ said, ﴿إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾ **“If a wound afflicts you, a similar wound has afflicted the opposing people. And such days of varying fortunes We alternate among people so that Allah ﷻ may distinguish those who have believed and take from among you martyrs – and God does not love the wrongdoers.”** [TMQ Surah aali Imran 140]. Allah ﷻ honors you with martyrdom, selecting you from among the nation in its entirety, choosing you as martyrs from among His best servants, ﴿أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ **“Alive, they will be provided for with their Lord.”** [TMQ Surah aali Imran 169] enjoying His pleasure and mercy. There will be no fear for you, nor will you grieve. And Allah, Blessed and Exalted is He, said, ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾ **“Indeed, We will support Our messengers and those who believe during this worldly life and on the Day when the witnesses will stand forth.”** [TMQ Surah al-Ghafir 51]. Indeed, Allah’s promise is true and certain, without a doubt. It is a decisive, firm, clear, and evident promise, beyond dispute, as He, Glory be to Him, said, ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا﴾ **“Indeed, We will support Our messengers and those who believe.”** [TMQ Surah al-Ghafir 51].

The Messenger of Allah ﷺ was victorious through his obedience to Allah ﷻ, through conveying His Risaalah message, through Allah’s support and victory for him, and through the strength of his Iman and humanity, and with him were the sincere believers who obeyed Allah ﷻ and His Messenger ﷺ and devoted their faces to Allah ﷻ alone.

The Prophet ﷺ established the Islamic Deen in the reality of life, organizing and governing people according to the Shariah Law of Allah, and establishing a just Islamic state in Madinah. This state endured for centuries until the Muslims' commitment to their Deen weakened, their unity dispersed, and they fell behind in leading humanity, leading to the collapse of their state. Nevertheless, Allah's promise remains true and will not fail, as long as Muslims are sincere in their Iman, devoted in their reliance (tawwakul) on Him ﷻ, and dedicated to implementing His commands, governing by His Shariah Law, and adhering to the guidance of His Messenger ﷺ.

Allah ﷻ said, ﴿يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ﴾ **“On the Day when the wrongdoers will not benefit from their excuse.”** [TMQ Surah al-Ghafir 52]. The wrongdoers are the disbelievers, and those who rule by other than what Allah ﷻ has revealed, from among the rulers of Muslims of this time, who have allied themselves with the disbelievers and supported them, and abandoned the support of their brothers in Palestine and the rest of the lands of Islam, so they deserve the curse of Allah ﷻ and the evil abode. Allah ﷻ said, ﴿وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ﴾ **“And for them is the curse, and for them is the evil abode.”** (TMQ Surah al-Ghafir: 52)

These rulers and their assistants from the armies and cowardly henchmen have become agents in the hands of the enemies of Islam, as if they were part of those armies that oppress defenseless Muslims in Palestine and elsewhere. There is no protector for the Muslims except Allah, the Blessed and Exalted, the best of protectors and the best of helpers.

This Crusader-Zionist cancer must be eradicated and eliminated, along with all those who support it and provide it with the means to survive, including the rulers of Muslim lands. Calls to lay down

arms in Gaza, or anywhere else in the Muslim world, are suspect and no believer would endorse them, as they contradict the words of Allah ﷻ, ﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِّن قُوَّةٍ وَمِنْ رِّبَاطِ الْخَيْلِ﴾, تَرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِّن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ﴾ **“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know but whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.”** [TMQ Surah al-Anfaal 60]. So, O Muslims, prepare whatever strength and defense you can muster, keep your weapons, fight your enemy, and do not weaken, submit, or surrender your weapons, for the matter is in the Hands of Allah ﷻ; to Him belongs the judgment before and after.

Practical reality testifies to the invalidity of the claim of laying down arms in the face of the usurping occupier. Britain, for example, occupied Egypt for about eighty years, and did not leave until America forced it out to take its place. Britain had stripped Turkey of its history and religion, dominated the Arabian Peninsula with the help of Sharif Hussein and Ibn Saud, then occupied ash-Sham and Iraq, shaped them to its liking, established the Jewish entity, and brought the Arab countries into a sham war with the Zionist gangs, to enable them to establish their state.

Since then, the Arab world has been under the indirect influence of Western colonialism, with its kings and presidents. Remember the massacres committed by the Jews in Palestine under the protection of the British, who prevented the Palestinians from acquiring any weapons, or forming any meaningful organization.

Remember Deir Yassin, Sabra and Shatila, Bosnia and Herzegovina, Iraq and Afghanistan, and the massacres that took place there despite the alleged Western guarantees!

O Arab rulers, if you cannot expel the occupier from Gaza — a legitimate right even according to international law — then do not align yourselves with the Americans and the Jews and demand the surrender of weapons! May Allah ﷻ punish you! Some Western newspapers have reported that six Arab countries cooperated intellectually, in security, militarily, and commercially with the Zionist entity throughout the war on Gaza. So, where must the people stand?!

Allah ﷻ says, ﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ٤٢ مَهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ ٤٣ وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُجِبِ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ أَوْ لَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُم مِّنْ زَوَالٍ ٤٤ وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُم كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ٤٥ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ ٤٦ فَلَا تَحْسَبَنَّ اللَّهَ مُخَلَّفًا وَعْدَهُ ۖ رُسُلَهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ٤٧﴾

“And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare in horror, (42) racing ahead, their heads raised up, their gaze never returning to them, and their hearts empty. (43) And warn the people of the Day when the punishment will come to them and He will say...” Those who wronged themselves said, “Our Lord, delay us for a short time so that we may answer Your call and follow the messengers.” Did you not swear before that you would never be destroyed? (44) And you dwelt in the dwellings of those who wronged themselves, and it became clear to you how We dealt with them, and We set forth examples for you. (45) And they plotted Their plotting is with Allah, even if their plotting were such that the mountains would be moved by it.

(46) So do not think that Allah will fail in His promise to His Messengers (as). Indeed, Allah is Exalted in Might, Owner of Retribution.” (47) [TMQ Surah Ibrahim 42-47]. So let no one think that Allah ﷻ is unaware of what the wrongdoers do. He gives respite but does not neglect. He gives them respite for a Day when eyes will stare in terror, a Day when hearts will tremble with fear, ﴿مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ﴾ **“racing ahead, their heads raised up,”** meaning hastening, bewildered, and humiliated, ﴿لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ﴾ **“their gaze never returning to them,”** means their eyes will be frozen from the horror of the situation and ﴿وَأَفْئِدَتُهُمْ هَوَاءٌ﴾ **“and their hearts empty,”** devoid of both tranquility and Iman.

Even if the plotting of the kafiroom and their allies is great, Allah is All-Encompassing, and their plotting will come to an end, even if it is so severe as to remove mountains.

Allah ﷻ says, ﴿فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ﴾ **“So do not think that Allah will fail in His promise to His Messengers (as). Indeed, Allah is Exalted in Might, the Possessor of Retribution.”** [TMQ Surah Ibrahim 47]. No matter how great the plots of the oppressors and the sacrifices of the believers, Allah’s victory will not be delayed for His allies. Allah’s victory is inevitable, for He has made Islam manifest and empowered the Muslims on the day they were sincere in their struggle and obedience to Him.

O Allah, make our feet firm, forgive us our sins and our excesses in our affairs, and grant us victory over the disbelieving people. O Allah, forgive me, my parents, those who have a right upon me, and all believers on the Day of Reckoning. And send Your blessings, peace, and grace upon our Prophet Muhammad, and upon his family (ra) and all his Companions (ra).

Allah ﷻ said, ﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ **“And Allah is dominant over His affairs, but most of the people do not know.”** [TMQ Surah Yusuf 21]

News of Muslims Around the World

(Translated)

<https://www.alwaie.org/archives/article/20030>

Al Waie Magazine Issue No. 471

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

Airdrops and assassinations by the Crusader coalition around Idlib, and the Damascus government remains unconcerned.

Syria TV reported an airdrop, believed to be by the international coalition, in the village of al-Jurayjisa in the southern Hama countryside.

It added: "Internal security forces were placed on high alert in conjunction with the airdrop operation."

Syria TV revealed that the operation lasted half an hour and resulted in the death of a former prisoner of Roumieh Prison in Lebanon.

Al-Waie Magazine: Assassinations continue, and in response, the Damascus government is cozying up to America as if it has no concern for its former support base among the fighters.

Preserving the nation-state in the hands of those who once claimed to raise the banner of Tawhid (monotheism), declaring all else Taghut (Non-Islamic Ruling).

On Friday evening, 19/09/2025, Syrian Foreign Minister Asaad al-Shaibani raised his country's flag at the Damascus embassy in Washington.

This came as part of a visit Damascus described as “historic” with al-Shaibani being the first Syrian minister to visit the United States in a quarter of a century.

The Syrian Arab News Agency (SANA) reported the “beginning of the ceremony for Minister al-Shaibani to raise the flag of the Syrian Arab Republic at its embassy in Washington.”

This step is considered by observers to be an implicit recognition by the United States of the new Syrian government, paving the way for further bilateral cooperation in the future.

Al-Jolani Meets with Former CIA Director David Petraeus

Former CIA Director David Petraeus opened his dialogue with Ahmed al-Sharaa in New York on Monday 22/09/2025 by asking him about his past as a member of al-Qaeda before becoming president of Syria.

During the Concordia Summit, held on the sidelines of the UN General Assembly, Petraeus said, “the fact is that we were on different sides when I was commanding the surge in Iraq. You were of course detained by US forces for some five years including again when I was the four star there and here you are now as the president of Syria which your forces liberated from the murderous Bashar al-Assad regime to participate in your first UN General Assembly as the president of your country. Earlier this year you met the president of the United States among many other world leaders. Please help us understand how you got from

al-Qaeda and Iraq 20 years ago to where you are today, Syria's head of state on stage in New York City.”

The Syrian interim president responded, saying, “It is good that at one time we were on a battlefield and have now moved to a field of dialogue. Those who have fought in war are the ones who know best the importance of peace. The past has its own rules related to the customs and laws of that era... When we want to judge history, we must judge it by the laws of the past, not the laws of the present.”

Al-Shara’a referred to his own past, saying, “It was a period with its own unique circumstances in the region. There was the occupation of Iraq... and Syria was under great threat. The magnitude of the situation at that time, the awareness, and the fervor of the youth all contributed to the choices made then. The important thing is that the intentions were sound: to defend the people and their rights, and to rescue women and children from the injustice that was occurring in the region.”

Al-Shara’a added, “Perhaps mistakes occur in anyone’s life, but the most important thing is to focus on protecting people from the dangers that surround them during periods of unrest in any region. Our commitment to this path is what has brought us to where we are today, and what allows us to listen to one another as friends.” The current Syrian president, Ahmed al-Sharaa, became the first head of state to participate in the UN General Assembly meetings since 1967.

Al-Waie Magazine: Of course, those who brought al-Jolani to power were Turkey and, behind it, the US, after their failure to promote the Turkish-based National Coalition as a successor to Bashar al-Assad and to preserve the secular nation-state. They succeeded in convincing al-Jolani and his followers to take on this

task. Thus, the “shift” from the Khilafah (Caliphate) and jihad to the nation-state, the United Nations, normalization with the Arab League and its members, Turkey, and the State of ‘Israel’, transforming Syria into a chessboard in the hands of the enemy, who dictates all the rules, starting with changing the rulers’ thinking from Islamic thought to capitalist thought under the guise of “realism.

The Lebanese state and supporters of the Iranian-backed Hezbollah party disagree on the projection of images of Hassan Nasrallah onto the Raouche Rock in Beirut, instead of focusing on targeting Jews, stopping their attacks and assassinations, and ending the existence of the Jewish entity

Justice Minister Adel Nassar confirmed in a statement to Al-Jadeed TV that “the Public Prosecutor’s Office has taken action with the security services to identify those responsible for the Raouche Rock event, setting aside all political considerations,” emphasizing that “the law is applied to everyone without discrimination.”

Prime Minister Nawaf Salam stated on 25 September 2025 that “what happened today in the Raouche area constitutes a clear violation of the approval granted by the Governor of Beirut to the organizers of the demonstration, upon which the permit for the gathering was based. This approval clearly stipulated that the Raouche Rock should not be illuminated at all, neither from land, sea, nor air, and that no images should be projected onto it.” He indicated in a statement that “I contacted the Ministers of Interior, Justice and Defense, and asked them to take the appropriate measures, including arresting the perpetrators and

referring them for investigation so that they may be punished, in accordance with the applicable laws.”

What al-Qaisi, a resident of Jordan, did, confirmed that the country will not be a playground for a Jewish state, nor will it be guarded by the Jordanian monarchy

Activists on social media circulated the will testimony of Abdul-Muttalib al-Qaisi, the perpetrator of the Karameh Crossing operation that resulted in the deaths of two Zionist soldiers before he was killed by Jewish army fire.

In the text of his will, al-Qaisi affirmed that he was recording his “position before Allah ﷻ and history,” joining his fellow citizen Maher al-Jazi, indicating that “the crimes committed by the occupation in Gaza will one day affect our countries and homelands.”

France, Belgium, Luxembourg, Malta, Monaco, and Andorra officially recognized the State of Palestine, a day after similar recognition by Britain, Canada, Australia, and Portugal. Meanwhile, leaders and representatives of countries at the “Two-State Solution” conference in New York took turns condemning the genocide perpetrated by the Jewish entity in the Gaza Strip for nearly two years.

French President Emmanuel Macron officially recognized the State of Palestine in a speech at the opening of the high-level international conference for a peaceful settlement of the Palestinian question and the implementation of the two-state solution, held at the United Nations headquarters in New York on Monday (22/09/2025) evening.

Al-Waie Magazine: For decades, world leaders have spoken of a Palestinian state, but without any tangible results, as if it existed only in thin air or on another planet. Perhaps this will further awaken the Muslim world to the fact that the whole issue is an illusion, and that the Blessed Land will only be liberated by the Islamic Ummah, unified as described, across all Muslim lands.

Kenya joins the list of countries attempting to prevent Islamist movements from engaging in political activity under fabricated terrorism charges.

The Kenyan government officially designated the Muslim Brotherhood and Hizb ut-Tahrir as terrorist entities under its anti-terrorism law, in a move it said was aimed at preventing any extremist activity before it takes root within the country.

The audacity of the American envoy, Tom Barrack, leads him to claim that arming the Lebanese army is not for fighting the Jewish state, but rather for internal security

On 22 September 2025, Barrack stated that the United States armed the Lebanese army to disarm Hezbollah, and that no one should think it would be used to fight "Israel."

Barrack added, "In general, after Oct. 7, everything has changed in the Middle East. And Bibi Netanyahu will tell you he's not concerned about borders. Bibi doesn't care about red, green, or blue lines. If he feels his borders or people are threatened, he'll go anywhere, do anything. Full stop"

No promise for the Jewish state despite the start of the Gaza peace agreement

On the third day of the ceasefire in the Gaza Strip, after 735 days of a war of annihilation against the Palestinian people, preparations are underway for a prisoner exchange between Hamas and “Israel.” Meanwhile, leaders, including US President Donald Trump, are expected to arrive in Egypt for an international peace summit.

Al Jazeera’s correspondent reported that aid trucks entered the Kerem Abu Salem and Awja crossings for inspection before entering Gaza. Hundreds of thousands of residents of the Strip continue to return to their destroyed homes after two years of displacement and attempts to force them out.

With the ceasefire in place, civil defense teams are working to recover more bodies of martyrs from under the rubble, while hospitals are urging the world to expedite medical aid to treat the vast numbers of sick and wounded across the Strip.

Al-Waie Magazine: A state founded on occupation, like the Jewish state, has no covenant other than assassinations and displacement, fearing that the Islamic nation will rise again and eradicate the occupation entity from its roots. Even if a peace agreement is reached now, nothing but treachery and renewed fighting can be expected from the Jewish state. Shouldn’t the armies of Muslims, especially those in neighboring countries, fulfill their duty to end the occupation entirely without waiting for any justifications?

When the ceiling for change is low, and there is no comprehensive vision of the desired change, circumventing partial demands becomes easy, as in Morocco.

The Moroccan youth movement “Generation Z212” announced on Saturday (11/10/2025) the temporary suspension of its protests after two weeks of demonstrations in several cities, demanding urgent reforms in the health and education sectors.

Al Jazeera’s correspondent quoted a statement from the movement saying it would not call for demonstrations on Saturday and Sunday. The decision was made after lengthy discussions and consultations with field experts and members from various cities, and based on an assessment of the situation on the ground and the current political climate.

In a statement published on the group's social media accounts, the movement added that this temporary halt is “a strategic step aimed at strengthening organization and coordination and ensuring that the next phase will be more effective and impactful.”

The movement affirmed its commitment to its demands, foremost among them “holding corrupt officials accountable and holding the government responsible for the deteriorating social and economic conditions,” according to Agence France-Presse. The “Generation Z212” movement clarified that it would announce a new call for demonstrations later today, which would be “directed against the government and all those who obstruct the realization of the Moroccan people’s demands for dignity, justice, and accountability.”

Al-Waie Magazine: This is the fate of any movement that does not begin, in its entirety, with a comprehensive vision of life, what came before it, what comes after it, and how earthly life should be shaped according to that comprehensive vision. It ends in despair, apathy, and a return to the embrace of the existing system and its way of life.

Arrests in Syria and incursions by the Jewish state, with no response from Syrian authorities other than focusing on Gulf investment.

“Israeli forces” arrested four people in Daraa province, southern Syria, in a new “Israeli” incursion, according to the official Syrian news channel, Al-Ikhbariya, on Saturday (4/10/2025).

The channel stated on its X-linked account that Israeli occupation forces arrested four young men from the village of Jamla in western Daraa countryside during an incursion at dawn.

There was no immediate comment from Syrian authorities on the incident, which constitutes a new “Israeli violation,” despite talk of ceasefire negotiations between Damascus and Tel Aviv.

The United States at the Crossroads of a Great Division

(Translated)

<https://www.alwaie.org/archives/article/20032>

Al Waie Magazine Issue No. 471

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

The United States is currently witnessing an unprecedented wave of protests, dubbed the “No Kings protests,” in more than two thousand cities and towns. Seven million demonstrators took to the streets on October 18th, raising simple slogans, such as, “No Dictators” and “No Tyrants.” However, behind the slogans lies a deeper reality: the exposure of domestic fissures, that several American research centers have described for years, as the harbingers of a cold civil war rapidly escalating into open conflict.

The current protests are not a passing event, but a new link in a chain of escalating social and political tensions that have persisted for two decades. Political polarization between Republicans and Democrats has reached levels that the Brookings Institution has described in its op-ed “Dangerous cracks in US democracy pillars” of 13 February 2025, as “growing threats to US democracy posed by the new Trump administration.” The disagreements today are no longer about policies, but about the very identity of the nation: who represents “the real America,” what citizenship means, and what values govern the relationship between the state and the individual.

Beneath this sharp political divide lie other layers of tension: an unprecedented class gap in US history, where the wealthiest 1% of the population owns as much wealth as the remaining 99% combined, according to data from the Pew Research Center and the Federal Reserve. This gap, as studies by Brookings, CSIS, and RAND have shown, is no longer merely an economic indicator, but a volatile social force, fueling resentment, nihilism, and a loss of trust in institutions.

At the level of public trust, studies from Harvard Kennedy School indicate that less than 20% of Americans trust the federal government. With the rise of violent rhetoric in the political and media spheres, the gap between citizens and the state has widened, while social media has become a platform for psychological mobilization, ripe for explosion.

Historically, empires do not collapse when they are defeated abroad, but rather when they fail to manage their internal contradictions and challenges. The United States today faces a simultaneous erosion of three pillars that once constituted its strength: domestic confidence, economic supremacy, and soft power. Society is torn between a financial elite that monopolizes wealth and a public that believes the “American Dream” has faded. The economy is burdened by a national debt that has reached \$37.5 trillion, an increase of \$2.5 trillion in just 12 months, while faith in the values that shaped America's very image is waning.

From this perspective, it can be argued that what is happening in the streets of the United States is not a protest against a political decision, but rather a popular referendum on the future of the American entity. If this trend toward polarization continues, the country may enter a phase of

“structural tension” that typically precedes societal explosion or a soft federal split. The scenarios may vary between open civil war and a dual, antagonistic system within a single state, but what is certain is that “old America” is disintegrating at a faster pace than its official rhetoric suggests.

Ultimately, one doesn’t need a predictive forecast to realize that the United States, as Princeton and RAND studies have warned, is nearing a point of no return in its domestic conflict: between an overbearing central authority and a people demanding the restoration of their republic. These protests are merely the first harbinger of a historical transformation that could reshape America and the world along with it.

The Nature of the Islamic Dawah

(Translated)

<https://www.alwaie.org/archives/article/20035>

Al Waie Magazine Issue No. 471

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

Munzir Abdullah

Islam does not wait for recognition from the system of ignorance, nor does it ask for any space to breathe. Islam is a Deen of leadership and sovereignty, it does not accept partnership, but instead seeks to be supreme alone, as the Prophet Muhammad ﷺ said, «الإسلامُ يعلو ولا يُعلى» **“Islam is supreme and nothing is superior to it.”**

If you prioritize safety and fear for your interests, do not let your fear become an excuse to belittle Islam, or reduce it to a docile Dawah whose sole aim is to live peacefully under the umbrella of secularism.

Either be on par with Islam in its struggle and its fervor in confronting falsehood, or leave it be and seek a safe life devoid of conflict, sacrifice, and pain.

Confronting falsehood, exposing its deception, warning people against it, and calling them to abandon it is not a choice but a great obligation.

All the Prophets (as) followed this path. They were divinely guided leaders who feared none but Allah ﷻ, and they endured harm and persecution for the sake of truth.

Islam does not seek to patch up secularism by advocating morality, as some do, nor does Islam seek to soften the harshness of capitalism, by calling for charity and philanthropy.

Islam does not want the Muslim to be docile cattle in a society dominated by immorality and injustice. Instead, Islam wants the Muslim to be a voice for truth, one who strives against falsehood, one who refuses to submit to the system of ignorance, and one who works to dismantle it and establish the ruling governance of Islam in its place.

Allah ﷻ said, ﴿وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا﴾ **“And strive against them with it a great striving”** [TMQ Surah Al-Furqan: 52]. Whoever reads the stories of the Prophets (as) but then lives in submissiveness, without striving against falsehood or proclaiming the truth, preferring safety to confrontation, and flattering the corrupt elites, has turned away from their (as) path.

Confrontation today is not a choice, but a Shariah obligation upon every Daiee and zealous Muslim in the face of the fierce attack on Islam. You, O servant of Allah ﷻ, are faced with two paths: either you confront and defend your Deen and your Ummah, or you falter and become prey in a merciless battle. You stand guard at one of the frontiers of Islam, so do not let it be breached from your direction. As for those who seek to transform Muslims in their lands into protected subjects, they want Muslims to abandon their Dawah and their message, and to sever their connection to the issues of their Ummah.

Allah ﷻ tested Bilal (ra) over a single Kalimah of Shahadah, and he uttered it with steadfastness, so Allah ﷻ elevated his status and made his name synonymous with reverence. And Allah ﷻ tested the ulema of today, who memorize volumes, but most

of them failed at the first test, because they lacked the knowledge that truly benefits.